

History  
OF  
The Presbyterian Church  
IN  
South Carolina  
Since 1850



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Chairman of the Historical Commission  
of  
The Synod of South Carolina

## FOREWORD

In 1916 Rev. William S. Bean, D.D., historiographer of the Synod of South Carolina, submitted to the Synod a manuscript of the history of the Presbyterian Church in South Carolina from 1850 to 1900. A Historical Commission was appointed by the Synod and the manuscript by Dr. Bean was placed in its hands for review, with power to accept or reject with a view to its publication. The Commission suggested certain alterations and additions in the manuscript. Dr. Bean died in 1920, before the book could be published. In 1924, by the authority of the Synod, the Commission undertook the publication of the work. As twenty-five years had intervened between the closing period of Dr. Bean's manuscript and the present, the Commission decided to complete the history to 1925 and to enlarge its plan by introducing other features. Rev. Dudley Jones, D.D., and Rev. William H. Mills, D.D., were chosen editors, and were requested to write additional chapters covering the period from 1900 to 1925. Rev. George G. Mayes, D. D., on account of his long association with the Home Missions of the Synod, was asked to write an account of Synodical Home Missions. The Synodical of the Ladies' Auxiliary generously responded when asked to cooperate in issuing the volume. Mrs. Louisa Cheves Smythe Stoney with Miss Margaret Adams Gist have contributed a number of chapters on the Women's Work.

As the labor of all the writers and editors has been a work of love and loyalty, the Commission has great pleasure in making this public acknowledgment of the profound gratitude and sincere appreciation of both the Commission and the Synod for their efficient and gracious services. Dr. Mills has been most helpful not only on account of his painstaking care but also on

account of the fullness and accuracy of his information about South Carolina affairs and history. The heaviest task of completing and publishing the history has fallen upon Dr. Jones, and it has been largely through his devoted, faithful and able efforts that the material has been gathered and prepared and that this volume is now issued, and to him belongs and is cordially given special thanks.

S. C. BYRD,

F. D. JONES,

W. H. MILLS,

H. W. PRATT,

*Historical Commission.*

S. C. BYRD, *Chairman,*

*For the Commission.*

## PREFACE

History may be a record or an interpretation. This volume is a collection of annals rather than an explanation, chronicles rather than an exposition of causes or principles. With the two volumes of Dr. George Howe, this volume furnishes the material of bare facts from which some future writer may construct a truly historical and philosophical interpretation of the movements and events of the Presbyterian Church in South Carolina from its earliest days.

In 1883, the second volume of "The History of the Presbyterian Church in South Carolina" was brought to a close by Rev. Dr. George Howe. The two volumes of Dr. Howe's history reported the life of the Presbyterian Church from the beginnings of the colonial era down to 1850, as given in the directions to the author by the Synod in 1849.

This present volume aims to cover every aspect of the Presbyterian Church in this State from 1850 to the present. The chapters on the educational work of the Synod are an exception as these give a sketch of Presbyterian schools of the Synod from the earliest times to the present. No other account of this feature of our history exists in any form. This exception applies also to Mrs. Stoney's chapters on the women's work.

This volume represents the devoted labors of several members of the Presbyterian Church in South Carolina. We desire to ascribe singular and supreme honor to Rev. William Smith Bean, D.D., from whose pen comes one-fourth of the pages of this book.

Some years after Dr. Howe's death in 1883, Rev. William Plumer Jacobs was appointed historiographer by the Synod. Sometime before 1889 Dr. Bean was appointed to the same office. Ten years later some desire was expressed in the Synod for a history in continuance of Dr. Howe's work. In response to this sentiment, Dr. Bean laid before the Synod of 1910 a "plan for the prosecution of the writing of the history, which was adopted." In 1912, he reported his progress in prep-

aration of the history. His eloquent and beautiful words disclose the difficulties, and yet the spirit, with which he gave himself to the task: "When I first looked upon the ancient volumes of Minutes, I confess that I shrank from the task as dry, drudging and even repellent. But the perusal of these volumes, the signatures of venerated men who have gone to their reward, the glimpses afforded of the counsels and labors of consecrated workers in the Kingdom of Christ, the gathering of the dark clouds of war, the echoes of distant battles, the plaintive stories of loss and desolation—soon roused in me a sense of interest and sympathy, which I would fain bring home to the hearts of the living generation. Were this to be accomplished merely by my own attempt to construct a flowing narrative it would seem a hopeless task. But the thoughts, the principles, the hopes and decisions of our consecrated toilers in the past come back to us in what remains of their writings; and with the help of God it may be possible to rekindle our reverence and affection for them, lest thy pass away from our memory. With your interest and cooperation, my dear brethren, I can venture to take up this work, hallowed by the touch of the saintliest man I have ever known, the learned and consecrated teacher, Dr. George Howe."

As Editors, we have incorporated the manuscript of Dr. Bean practically as it came from his hand. Besides contributions of our own, which appear for themselves, we have the chapters on the women's work which is due to the friendly cooperation of the Synodical Auxiliary of the women of the Presbyterian Church in this State, who have delayed their own special history in deference to this volume. Miss Margaret Gist at first and, later, Mrs. Louisa Cheves Smythe Stoney, have furnished valuable and delightful pages that tell what the women have done in this Synod. The editors wish to make especial acknowledgment of Mrs. Stoney's lovely spirit of cooperation and pay tribute to her gift for research and her style of presentation.

Dr. George G. Mayes, so long and intimately connected with our Home Mission activities, has written for us the account of that work for the last twenty-five years.

The last section of this volume, that of the congregational sketches, was intended to preserve the record of every congregation in the Synod as nearly as could be expressed in such limited space. We regret that the list is not quite complete in spite of two years of unremitting effort. The sketches are the work of many persons, mainly from pastors but also from many others unknown to us. We desire to express appreciation for the contributions to this history by so many friends. We make particular mention of certain ones because of large measure of help given: Rev. J. K. Roberts of Enoree Presbytery, Rev. Ephriam C. Bailey of Hartsville, Hon. Henry E. Davis of Florence, Dr. E. P. Davis of Greenville.

No doubt some errors may be found and some mistakes have been made, but our work has been a pleasure. As Editors, we have tried to accomplish the simple and unpretentious plan of furnishing a record of progress and events. We hope that this work may prove predominantly satisfactory to the Presbyterian Church and people of South Carolina.

F. D. JONES,  
WM. H. MILLS,  
Editors.

HISTORY OF THE PRESBYTERIAN CHURCH  
IN SOUTH CAROLINA  
SINCE 1850

PART II

The Presbyterian Church  
in South Carolina  
1850-1900

*By*

*W. S. BEAN, D.D.*



## CHAPTER I

### The Presbyterian Church in South Carolina 1850-1860

The period upon which this History enters was a critical one in the progress of our country. The historians agree in making it the beginning of a new epoch, the entrance of new economic and political factors in the development of the Union, and the culmination of diverse tendencies which had already been at work. A brief glance at these conditions is necessary to enable us to understand the course of the Church itself, which, while not of the world, is yet in the world, and is affected more or less by its environment.

The older and more famous statesmen of the past generation were passing away. John C. Calhoun died in March, 1850, Henry Clay and Daniel Webster followed him to the grave in 1852. New men were coming to the front, Seward, Chase and Sumner, Stephen A. Douglass, in the Northern and Western States, Alexander H. Stephens, Jefferson Davis, Robert Toombs and Jno. C. Breckenridge of the South.

The Compromise of 1850, introduced by Henry Clay, was an attempt to provide against strife and division between the Free States and the slaveholding South. It provided "(1) That Texas should be paid ten million dollars to relinquish her claim upon a portion of New Mexico; (2) that California should be admitted as a State under a constitution which prohibited slavery; (3) that New Mexico and Utah should be organized as territories without any regulation in respect of slavery, leaving it to the choice of their own settlers whether there should be property in slaves among them or not; (4) that the slave trade should be excluded from the District of Columbia but be interfered with no where else by Federal law; and that (5) the whole judicial and administrative machinery of the Federal government should be put at the disposal of the Southern slave-owners for the recovery of fugitive slaves found within the Free States."\*

\*Cambridge Modern History, Vol. VII.

The opening of so much new territory led to migrations westward in which many inhabitants of South Carolina took part. Railroads had been extended rapidly and thousands could go, but many migrated with their slaves and cattle and horses. The population of South Carolina in 1850 was 668,507, consisting of 274,563 whites and 393,944 colored. There were about twenty-two persons to a square mile. In 1860, the white population numbered 291,300, the colored 412,320, a total of 703,708. The density of population had risen to only a little over twenty-three to the square mile. There were in 1860 only about 277,000 white persons in South Carolina born within her borders, while 470,257 born within the State, were living in other parts of the country.\*

While the native white population was drifting away toward the Southwest, the Northwest was rapidly filling up with immigrants from foreign lands. In 1847, 234,968 had come in, and in 1849, 297,024. The famine in Ireland in 1846 and 1847, and political revolutions all over Europe in 1848, brought thousands of restless refugees to America; but little of this influx came South. Thus, both sections were pushing westward, and it was this struggle for the new lands that made the differences between them more pronounced. New inventions such as the telegraph and the McCormick reaper, were just beginning to come into general use, and ocean navigation by steamers had increased wonderfully.

The "underground railroad" by which fugitive slaves were aided to escape across the border had greatly irritated the Southern people. "It consisted of twenty different routes across the free States. Many of those who engaged in the work did so at their own peril and often at great self-sacrifice, for the law was persistently against them."†

The John Brown raid in 1859 will be spoken of in its proper place. It was the culmination of the violent scenes which had marked the struggle for Kansas, between 1854 and 1856. The wide circulation of Mrs. Stowe's novel, "Uncle Tom's Cabin," carried the subject of slavery into thousands of homes

\* Handbook of South Carolina.

† Elson's History of the United States. The value of the property thus removed was estimated as high as forty million dollars.

and created a wide-spread dislike of the system in the Free States.

The passage of the Fugitive Slave law was another source of angry opposition in the Free States. "Federal not State officials were to execute it under heavy penalties for any neglect on their part in the thorough fulfillment of the duties it laid upon them. The affidavit of a master who claimed a runaway slave was made conclusive evidence of ownership. The law bound federal judges and commissioners to issue the warrant of apprehension, obliged the marshals of the United States to make the arrest and safely deliver the prisoner, and operated even against the hearing of an application for a writ of *habeas corpus*."\* The attempted carrying out of the law led to mob violence in many cities. The anti-slavery men rallied to protect the prisoners, while in other places, the anti-slavery men were themselves attacked, their newspapers and presses destroyed and themselves killed. The Dred Scott decision was given out by the Supreme Court in 1857, and Chief Justice Taney affirmed that no slave or descendant of slaves had the right to sue in the courts; that "the negro had no rights that a white man was bound to respect," and asserted that at the time of the adoption of the Constitution, "the unhappy black race was never thought or spoken of, except as property."

These facts will remind us how many causes of strife were at work. While few of them are ever directly mentioned in the proceedings of the Church courts, indirect references are made to them; and in the "Southern Presbyterian Review," the subject of slavery was discussed freely and frankly. From these articles by such men as Dr. J. B. Adger, Dr. George Howe, Dr. J. H. Thornwell and others, we shall quote hereafter.

The Synod of South Carolina was not a strong body at the opening of the year 1851. It consisted of four Presbyteries: South Carolina, with twenty-two ministers, forty-three churches, three licentiates and two candidates; Bethel, with fourteen ministers, twenty-two churches and six candidates; Harmony, with twenty-one ministers and twenty-seven

\* Cambridge Modern History.

churches; and the Presbytery of Charleston with fourteen ministers and nine churches.

The support of the ministry was inadequate, as a later report to the Synod gives the average salary as not much over \$300.

The contributions to Foreign Missions were very small as compared with those of the present century. It was reported during this period, that not a single missionary from the Synod had gone to the heathen, and that few churches were making an effort to extend the gospel in heathen lands. But the religious condition of the colored people engaged much attention, and at each meeting of the Presbyteries, reports were made as to the work being done among this class.

In order to get a satisfactory view of the progress of the Presbyterian Church at this time, the history may be divided into three periods; the first, from 1851 to 1860 inclusive, or until the outbreak of the civil war; the second, from 1861 to May, 1865, or until the end of the civil war; the third from May, 1865, until the close of 1876, the period of Reconstruction and of the resumption of political power by the white people; and after this, about ten years to each succeeding period.

This division is based not merely on the political condition of the State, but on the actual condition of the Presbyterian Church in South Carolina during these periods.

In November, 1850, the Synod consisted of seventy-six ministers, one hundred and two churches, two licentiates and fourteen candidates for the ministry.\* Much of the time of the Synod was spent in discussing the condition of Oglethorpe University in Georgia and the Theological Seminary at Columbia. The Narrative for this year mentions the loss by death of only one minister, the addition of several young and fresh laborers in the ministry, and the harmony, fraternal love and soundness in doctrine prevailing. The churches were becoming better supplied with pastors, the stated supply system was diminishing and a more liberal support was being given to the ministers. But too many churches failed in this duty and compelled the ministers to spend five days of the week in

\* In 1850 there were fewer than ten thousand communicants. Minutes of the General Assembly for 1849 show a total of 8772, white and colored, reported by the four Presbyteries.

secular labor. There were several schools within the bounds of Synod of strictly Presbyterian character. The high school for males and females in Greenwood was mentioned. Nearly all the ministers devoted one-half their time to preaching to the Negroes, separate services being held for them in many churches, in addition to the services in which both classes participated. During the past year, a commodious church had been dedicated in Charleston, intended especially for the Negroes, under the care of the Rev. John B. Adger. "We deeply deprecate the crusade against the institution of slavery and the hindrance thrown in our way in the proper religious instruction of our Negroes by fanatical and ignorant intermeddlers. Our slaves are contented, nay happy in their portion and rejoice in the religious instruction they receive. Indeed, they joyfully aid in forwarding the benevolent operations of the day, Dr. Adger's congregation of Negroes having given \$68 for Foreign Missions."

In 1851, the cause of religion was, on the whole, advancing within this State, the churches were on the increase, yet the measure of success was below that of many preceding years.

A long letter on Sabbath Observance was issued by this Synod, and a Report on Slavery by Dr. Thornwell was adopted.\*

At the meeting in 1852, the Stated Clerk of the General Assembly gave the information that "the Charleston Union Presbytery had adhered to the Assembly and its doctrinal standards, and the Presbytery had acquiesced in a resolution of the Assembly recommending mutual forbearance and the exercise of kindly feeling to all the parties concerned." Some opposition was manifested to this union of the two bodies but the Synod finally agreed to merge the Charleston Union Presbytery and the Presbytery of Charleston into one body, to be called the Charleston Presbytery.

In 1853 it was proposed to appoint Dr. Benjamin M. Palmer, then pastor of the First Presbyterian Church, Columbia, to the vacant chair of Pastoral Theology and Homiletics in Columbia Seminary, without severing his pastoral relation to

\* This Report will be considered in connection with a separate chapter on Slavery and the Colored People.

the church. This plan was to be proposed to the Synod of Georgia, in the hope of its cooperation.

Peace and harmony were said to prevail among the churches, congregations were increasing in size, in devout attention and in contributions to the causes of Christian benevolence. The religious instruction of the colored people seemed to be specially entrusted to the Southern Church. In the Presbyteries of South Carolina and Bethel, the colored people shared with the whites in the services of the sanctuary, and in Bethel two ministers had devoted their entire Sabbath labors to the oral instruction of this class. In the Charleston Presbytery, there had been a new interest awakened among the churches on this subject. There was hope that from this portion of the great harvest field entrusted to our care, many more sheaves might be gathered into the garner of our Lord. While few marked revivals had been reported it was thought that the churches were in a more prosperous and healthy state than they had been in for years. A dearth of candidates for the ministry was deplored. On the subject of Ministerial Support, it was stated that while the claim to support might pass undisputed theoretically among our people, yet practically, there was none more disallowed by them. Not only churches but whole Presbyteries deserved censure. Pastors who would fain give themselves to their calling must "serve tables." The pastors were enjoined to enlighten their flocks on this subject and each Presbytery was to report the faithfulness of its churches in this matter.

The report on Foreign Missions showed a manifest increase of interest in this cause, contributions having been a little less than \$5,000.00, an excess of more than \$1,200.00 over previous contributions.

A committee was appointed to confer with the Synod of the Associate Reformed Presbyterian Church and to report the action of this Synod in reference to publishing a revised Psalmody, in connection with the hymns used. This matter was also taken up in 1854, and a Supplement was to be added to the hymn book, consisting of the Psalms used in the Scotch Church, together with a prose version for chanting. The

attendance on the Synod at Charleston in 1854 was small, owing to a recent epidemic. Much time was devoted to Oglethorpe University and the Theological Seminary. The Synod voted in favor of transferring Dr. James H. Thornwell from the South Carolina College to the Seminary; and Dr. B. M. Palmer was elected to the chair of Ecclesiastical History and Church Polity. The Synod expressed a wish to secure the aid of the Synods of Alabama and of Mississippi in support of the Seminary, and Drs. Adger and Palmer were appointed to visit those Synods, and the Synod of Georgia was also requested to send a similar delegation.

The Narrative for 1853 speaks of encouragement on all sides. All the pulpits in Bethel and Charleston Presbyteries were supplied, and there were few vacancies in the other Presbyteries. Interest in the instruction of the slaves was increasing. Special arrangements were made for seating them in galleries, and special services were also held for them. There had been many encouraging contributions from them. Contributions had been better but the number of candidates was still small.

In 1855 at Camden, certain commissioners from the First Presbyterian Church of New Orleans brought a complaint against the action of Charleston Presbytery, which body had refused to place a call from that church in the hands of Dr. B. M. Palmer. The Synod did not sustain the complaint, whereupon notice of a complaint to the General Assembly was given by the commissioners. Dr. Palmer then stated his acceptance of the Chair of Church History and Government, after acquiescing in the decision of the Synod. In 1856, however, the Synod directed Charleston Presbytery to put the call from New Orleans into Dr. Palmer's hands and he accepted it, and tendered his resignation of his chair in the Seminary. Thus was lost to the Synod one of its most gifted and distinguished sons, though he was a guest within its bounds during a part of the civil war period.

Dr. Thornwell accepted the chair of Theology in 1855. A committee which had been appointed to consider the plan of establishing a Synodical Female Seminary reported adversely,

owing to the number of similar institutions existing in the Synod, and the report was adopted.

The proposed cooperation with the Associate Reformed Presbyterian Church led to no practical results. The Associate Synod of the South was invited to correspond with our Assembly and the Synod of South Carolina expressed its high appreciation of the Book of Psalms as a manual of praise, but did not feel willing to prescribe a rule by which we should be confined to the use of the Psalms, either in a literal or other version. The A. R. P. Synod was asked to state distinctly whether there existed any obstacles to union with our Church besides those arising from the subject of Psalmody, the removal of which they regarded as indispensable on our part, and if so, what those obstacles were. The Narrative for 1855 expressed its belief in encouraging indications, though there had been no wide-spread religious awakening. Vitality and healthful increase were noted, the instruction of the colored people was faithfully attended to and contributions were becoming not only greater but more systematic. All the churches were of one accord, of one mind. The report as to Foreign Missions was not so encouraging. With 108 ministers, 136 churches, and 9,649 communicants, the contributions had fallen short by more than \$700 of those of last year, being only about \$4,400.00.\*

In 1856 a paper giving a history of the boundaries of the various Presbyteries of the Synod was presented, which paper is given in the appendix.

The Narrative for 1856 was more encouraging than for several years. Some churches had been greatly revived and reported large accessions on profession of faith. The life of the members had been orderly and sincere. The children were being faithfully instructed and the colored people were not neglected. The Female Colleges at Yorkville and Orangeburg reported a number of accessions to the Church among their pupils, more than sixty in Orangeburg. Many deaths had occurred, four licentiates or candidates, several elders and many members had passed away.

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\* A list of Ruling Elders published in 1856 will be found in the Appendix.



In 1857, Dr. B. M. Palmer preached the opening sermon, by invitation. The Narrative was an unusually full one and the Synod expressed gratification that the state of religion was encouraging. Our success however, had not been commensurate with our facilities for advancing the kingdom of God. Increasing attendance on the ordinances of the Church, a healthful tone of piety among the members, rare occurrences of cases of discipline and many large accessions to our membership were causes for gratitude. A great awakening was taking place on the subject of Domestic Missions, the conviction had been forced on us that while many portions of our own country were poorly supplied with the preached gospel many others were entirely destitute. Pastors were seeking missionary points in places contiguous, and in some instances, these stations had developed into organized churches. The Presbyteries were thought to be the proper bodies to conduct missionary operations within their own boundaries, and this led to greater confidence as to a wise disbursement of funds. Improvement in systematic benevolence was manifest and denominational education was receiving considerable attention. The colored population had received a more than usual share of attention, and the work had met with great success among the blacks connected with the Anson Street church, Charleston, and in other churches. Neglect of family worship and growing desire for accumulating wealth were causes of sadness. The contributions for Foreign Missions were larger than ever before amounting to \$5,804.00 The awful calamities that had befallen the missionaries in India had awakened deep sympathy in our own Church.

As the plans for systematic contributions had evidently not been thoroughly worked into the practise of the Church, a paper was adopted embodying the recent action of the General Assembly in regard to this subject. A method of supplying the people with Presbyterian publications through colporteurs was adopted. Though the year had been one of pecuniary embarrassment, contributions to Foreign Missions had increased and South America, Africa, China and India were being opened to missionary work as never before.

The death of Mr. James Adger, for a long time Treasurer of the funds for Foreign Missions was announced, and a resolution expressing the sense of loss and the high appreciation of the Synod for Mr. Adger's Christian character was adopted. Contributions to Home Missions amounted to \$1,200.00. The mission for the colored people in Charleston had been supported with great liberality and was in an encouraging condition. "The blessed Redeemer has smiled most graciously upon it, and as from the blackest stuff in the bowels of the earth the fairest and most costly gem is elaborated, so from the dark sons of Ham, has He through His grace, elected many a jewel which shall shine conspicuously in His mediatorial diadem." The Narrative mentions the unusual and remarkable spiritual harvest occurring in the Year of Revival-1858. Not only in the churches but in social circles, in the colleges and schools of the Synod, many conversions had occurred. All the functions of the spiritual body had been better discharged. Peace had rested upon the churches, mutual confidence and good-will had been strengthened,—in short, all ties of Christian fellowship had grown more tender and more dear.

As a result of home missionary labor, new churches had been founded and some that had been long declining were beginning to flourish once more. The interest in preaching to the Negroes had increased steadily. "The relation of this vast mass of the poor, the ignorant and the dependent to the religious bodies entrusted with the care of their souls is, doubtless, the chief question of which the answer is demanded of the Southern Church. In the absence of any perfected and acknowledged theory upon the subject, we look to these prayerful constant, multifarious efforts for their good as the mighty induction on which that discovery is, at last, to be based, and by which the beautiful system of our labors is to be consummated." There had been losses and sicknesses, a pestilence had walked through the streets of Charleston and swept hundreds of people into sudden death.

In 1859, the Synod met in Columbia. A motion to invite a delegation of Irish Presbyterian ministers, then visiting this

country, to visit our churches and address them in reference to the revival in progress in Ireland was, upon the motion of Dr. Thornwell, unanimously laid on the table. Probably, the well known tendency of these Irish brethren to protest against slavery led to this action. About this time, the Perkins Professorship on the Relation of Religion to Science had been established at the Columbia Seminary.\*

The cause of domestic missions was making remarkable progress, especially in Harmony and South Carolina Presbyteries. The Narrative was in the same strain of gratitude and hopefulness as that of the previous year. The colored church in Charleston had been so crowded that one of the largest edifices in our country had been erected for the Negroes in connection with the white congregation associated with them; and this capacious building was filled with those who otherwise might have spent the day in idleness or vice.

Many had been added to the membership of the Church, Christian love and fellowship were exhibited by the members, contributions had increased and more interest was shown in supplying our destitutions at home.

In November, 1860, the Synod met at the Glebe Street church in Charleston. Seventy-seven ministers and sixty-two elders were present making this an unusually large body. It was the exciting year of the momentous political campaign which had resulted in the election of Mr. Lincoln as President of the United States. The temper of the time was indicated on the second day in the presentation of a paper which will be considered in a following chapter. Charleston Presbytery sent up an overture asking for public prayer in view of the condition of the country. The answer was given, that "inasmuch as the General Assembly of the State of South Carolina by resolution, had made it the duty of the chief magistrate of the State to call upon the clergy and people of all denominations to spend the twenty-first of November as a day of fasting, humiliation and prayer, imploring the blessing of God in this our time of difficulty and to give us one heart and one mind, to oppose by all just and proper means, any encroach-

\* The title of this Professorship is, "Perkins Professor of Natural Science In Connection With Revelation"—Ed.

ments on our rights; and inasmuch as this proclamation was most heartily responded to by the great body of our churches, the object of the Presbytery having been thus anticipated, the appointment of a day by the Synod is no longer necessary."

The Narrative expressed gratitude to God for the many tokens of His presence and favor. There had been more than the usual number of ordinations and there was improvement in the grace of giving.

The support given to the ministry was still inadequate, though there had been some improvement. Much attention was still given to the colored people. Sabbath Schools and Bible classes for the young had increased in number and the educational agencies of the Synod were prospering. The Eldership was becoming more effective in a majority of the Presbyteries, and their prayers, example and labors were effective helps in the pastoral work. The power of the press as a moral agent was noticeable. "Such periodicals as the Southern Presbyterian and the Southern Presbyterian Review published within our bounds, were efficient aids in defending the truth, holding forth the word of life, circulating religious intelligence and indoctrinating our people in Presbyterianism." Several of our churches had been revived and about one thousand had been added to the membership.

Upon the eve of the civil war, the Synod comprised one hundred ministers, one hundred and thirty churches, eight licentiates and twenty-one candidates for the ministry. The membership as summed up from the Records of the Presbyteries was about twelve thousand three hundred, of whom several hundreds were colored people.

## CHAPTER II

### The Presbyteries 1850-1860

Having traced briefly the more important acts of the Synod as a whole, the growth and development of the four Presbyteries of Charleston, Harmony, South Carolina and Bethel will be treated in this chapter.

THE PRESBYTERY OF CHARLESTON in 1850 was a small body, and certain churches on the islands and in the city of Charleston were not connected with it. In 1851, many of its churches were reported as feeble, the exceptions being the churches of Charleston and Columbia. There were about 1037 communicants of whom 452 were colored. Its extensive territory lay partly in a sickly country occupied chiefly by slaves whose masters were not Presbyterians and not in sympathy with the efforts of that Church to evangelize the negroes. The Presbytery embraced one-third of the territory of the State about 12,600 square miles with a population of 273,818 souls. Much of this country was barren and swampy, with a sparse population and a malarial climate. Other denominations had previously entered this field. In 1852 the conditions were more favorable, and the General Assembly of the Old School Presbyterian Church met at Charleston in May.

This Assembly recommended the merging of the Presbytery of Charleston with the Charleston Union Presbytery. The Synod which met in Yorkville in 1852, carried out this recommendation and merged the two bodies into the Charleston Presbytery. The new body met in April, 1853, at the Glebe Street church, Charleston, and was constituted with fourteen ministers present and eleven absent. Six churches were represented and four were not represented. Dr. J. L. Kirkpatrick was received from the Presbytery of Tuscaloosa and installed pastor of the Glebe Street church. The new body consisted of twenty-five ministers, fifteen churches, two licentiates and four candidates. There were 1038 communicants, of whom 440 were colored. The John's Island and Wadmalaw church

had 359 communicants of whom 330 were colored, while the First Church, Columbia, of which Dr. B. M. Palmer was then pastor, had 220 communicants of whom thirty-two were colored.

The newly merged Presbytery was strong only in the extremities of its territory. The great importance of its country churches lay in their opportunities for reaching the slaves with Christian influence. There were eight Congregational and independent churches on the seaboard, identified in interest with the Presbytery and supplied by its ministers, yet not formally connected with it. Three of these churches were in Charleston, five on the adjacent islands or the main land. In 1853, the James Island church was enrolled as a Presbyterian church. In April, 1854, at the sessions of Presbytery held in Orangeburg, Dr. John Forrest of the First Presbyterian church, Charleston, was invited to unite with the Presbytery, and the churches of Charleston which were independent (including the Circular Church) together with the Edisto Church, were also invited to unite, as were Wappetaw, Dorchester and Stoney Creek.

The session of Presbytery held in Charleston, November, 1854, was poorly attended, five ministers and three elders being present. The yellow fever had prevailed with unusual mortality in the city. The Narrative for 1856 was hopeful; all the churches of the body were supplied, some had been revived, some had enlarged and refitted their houses of worship. The action in regard to Dr. B. M. Palmer has already been noticed.

In April, 1857, the Presbytery was taking on new life, and more additions than usual were reported. The churches had better attendance, and zeal and consistency were shown by the members. The interest in the colored work was deepening, Anson Street, colored, had added sixty members and the colored membership amounted to 1440 in a total of 2269.

At the meeting in October, 1857, an important paper on Domestic Missions was presented by Dr. J. L. Girardeau, with special reference to preaching to, visiting and teaching the slaves. The great Revival of 1858 was felt in the South and the Narrative for that year mentions the outpouring of the

Holy Spirit, crowded congregations, much solemnity and the conversions of many souls. The young were particularly affected, the Anson Street church had one hundred additions.

The meeting in the autumn of 1859 was deplorably small, and a committee was appointed to see if anything could be done to improve this condition. A hint of the approaching political storm is given in the paper presented in October, 1860, when the Synod was asked to appoint a day of fasting and prayer to avert the impending political dangers and prepare the people to meet the results before them. The Narrative speaks of a condition of prosperity and hope. The action of the Presbytery and these of all the others, in reference to the condition of the country, will be given in a later chapter.

During this period the following churches were organized and enrolled; Aiken in November, 1858, with seven white and twenty-four colored members, some of whom came from the Dorchester church which then had no court of any kind to grant letters of dismissal. In June, 1859, Presbytery held an adjourned meeting at Aiken when the church was organized, Licentiate A. P. Smith was called to the pastorate and was ordained and installed at the same time.

The First Presbyterian or Scotch Church in Charleston, was not included in Charleston Presbytery but remained independent until after the civil war. The John's Island and Wadmalaw church sent its first delegate to Presbytery in April, 1853, and asked for the installation of Rev. A. Flinn Dickson as pastor. In November, 1853, the James' Island church, hitherto independent, was enrolled. In November, 1854, the Anson Street church was separated and organized as a white church, to which the colored members were to be attached. From this church Zion was afterwards formed in 1858, with forty-one white and three hundred colored members. Dr. John L. Girardeau was called to the pastorate and gave himself devotedly to this work.

Stoney Creek church was invited to unite with the Presbytery, and in October, 1855, its action was reported as favorable and it was accordingly enrolled.

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HARMONY PRESBYTERY in 1851 had twenty-two ministers and twenty-four churches. It contributed to Foreign Missions

\$527.00, to Home Missions \$711.00, to Education \$175.00. It seems strange to find the commissioners to the General Assembly reporting that Princeton Seminary N. J. was "exerting over the Church an influence immense and we fear illegitimate and dangerous. When the homage paid to such institutions emboldens them to dictate imperiously to the Church, or places them in a position which causes them to be regarded as oracles to be consulted before any important enterprise can be embarked in, then their position is at once dangerous and alarming." Professor Wm. H. Green, D.D. seems to have been the man to whom objection was made.

The Narrative for 1852 speaks of no special revival but steady growth. Almost uniform provision was made for the religious instruction of the colored people and a large number of additions had been made from this class. In 1852, there were twenty-five ministers, twenty-eight churches, one licentiate and three candidates with 3,434 communicants. In this year one-half the churches reported a copious outpouring of the Holy Spirit, twelve churches had been thus visited and 250 had been added. This revival was due largely to the instrumentality of Dr. Daniel Baker of Texas.

The Narrative for 1853 shows a healthful condition, attendance was full and regular, Sabbath school and Bible classes were successful and much interest was shown in the colored people. The same strain is continued in 1854, many ministers were giving one-half their time to the instruction of the slaves.

The General Assembly had cordially approved of the provisions of a recent treaty with the Republic of Uruguay and urged the Presbyterians in our connection to unite with their fellow citizens in urging upon the government of the United States, a careful and earnest attention to this matter. The matter related to liberty of conscience for American citizens, travelling or residing temporarily in foreign lands. The Presbytery of Harmony resolved, "That we cordially approve the patriotic sentiments of the foregoing resolutions of the highest judicatory of the Presbyterian Church, and reiterate the recommendation to the members of all our congregations, as citizens of this free republic, to unite with others in bringing this subject, by petition or otherwise, to the notice of the



President of the United States, the heads of the several departments, and the Senate and House of Representatives, urging upon them the importance of securing by treaty or other peaceable measures, to American citizens while travelling or residing abroad, that liberty to worship the Most High according to the dictates of their own consciences, which is so freely accorded by us to the subjects of all other governments."

A similar note of encouragement was shown in the Narrative for 1854, but that for 1855 complains of worldliness and lethargy. Some churches had been weakened by emigration to the far west. There was little growth except among the colored people, of whom large numbers had been added to the Church and these gave, in many instances, gratifying evidences of genuine piety. There were 3,783 communicants of whom 1793 were colored. Coldness and worldliness were complained of in 1855, but labor among the Negroes had been crowned with happy and encouraging results.

During this period there was a steady and healthful growth, a constant increase in membership and a healthy tone of piety. No cases of discipline were reported in 1856, either among the white or the colored members, and a stricter view of discipline was held then than now. The good conduct of so many colored people proves that they were leading consistent Christian lives.

The "great and precious revival" of 1858 is mentioned, as exerting an influence over members going to and from the General Assembly, and to some extent, this influence characterized the sessions of the Assembly.

In April, 1859, two hundred and three additions were reported. The same gratifying state of spiritual life was noted. In 1860, the Presbytery had increased to twenty-five ministers (after a decline in number) thirty-seven churches, four licentiates and nearly 4,000 communicants, of whom 1743 were colored. The contributions to Foreign Missions were \$1,518.00 to Home Missions \$1,682.00, to Education \$763.00, and about \$15,500.00 for congregational expenses.

There were twelve new churches organized during this period; Marion, C. H. in 1851 and Liberty Hill, Kershaw District, the same year. In 1853, White Oak church was organ-

ized, Lynchburg also was set off from Salem (Black River) church, Mt. Zion, and Bishopville. In 1855, Clarendon and Bennettsville churches were organized, the name of the former being changed to Manning in 1860. Elon Grove in Williamsburg District was organized in 1856, Kingston (Conwayboro) in April, 1857. In October, 1857, Harmony church was dissolved and its members were transferred to Manning church. Red Bluff, Marlboro District, was organized in 1857 and in the same year a meeting was reported as having been held at Florence, the terminus of the N. E. and Darlington and Cheraw railroad. The services were held at first in a new store-house, a missionary station was opened there and a church was organized by Rev Thomas R. English in April, 1861. Turkey Creek was organized in 1858 and Pine Hill in 1859.

SOUTH CAROLINA Presbytery in 1855, had twenty-six ministers and forty-nine churches. In April, 1856, complaint was made of the difficulty of getting accurate information as to the support of the ministers; and deacons and elders were asked to ascertain the facts and the ministers were asked to preach once a year upon this subject. Each pastor, stated supply and licentiate was required to spend two weeks in missionary labors under the appointment of the Committee of Domestic Missions. There were 3,286 communicants in 1856. Contributions to Foreign Missions averaged about fourteen cents a member. Only one half the churches contributed anything to this cause. The Presbytery had sent but two missionaries to the heathen. The report says "It ought to distress and humble us that neither this Synod nor our Presbytery is represented by a single missionary on heathen ground."

In 1857, there were four domestic missionaries in the Presbytery Messrs. McWhorter and Gready in Pickens District; Rev. S. S. Gaillard at Greenville C. H. and E. F. Hyde at Midway. In 1857, the Presbytery had twenty-seven ministers, forty-nine churches, one licentiate and ten candidates.

In April, 1859, the ministers were directed to itinerate for a month between the meetings of Presbytery, taking an elder along, to hold meetings in vacant and feeble churches. The Narrative of 1859 refers to the great revival of 1858, but also

laments the lack of pastoral care of the flocks, especially of the young. This was attributed to the unsettled state of the population, the abuse of the principles of voluntaryism, and the conflicts of sects. The result was disastrous. The accessions from the colored population had been more encouraging. The Negroes were instructed both separately and at the places of regular worship.

In 1860, the Presbytery had thirty ministers, fifty-one churches, four licentiates and seven candidates. Collections for Foreign Missions amounted to \$313.00, for Home Missions to \$354.00, for Education to \$231.00.

The churches organized during this period were Clinton in 1855 and Tugaloo in Pickens District. In April, 1858, the Williamston Church in Anderson District was reported as organized and was enrolled; the church building was erected by April, 1858. In 1859, Ninety Six and Shady Grove churches were organized. A committee appointed to organize Retreat church reported a new and commodious building in April, 1860. Honea Path was reported as organized by April, 1860.

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BETHEL PRESBYTERY in 1850 consisted of fifteen ministers, twenty-three churches and 2,185 communicants of whom 381 were colored. By 1855, there were sixteen ministers, twenty-four churches and 2,510 communicants of whom 493 were colored. Contributions to Foreign Missions amounted to \$449.00, to Domestic Missions to \$316.00. The Independent Presbyterian Church which had existed for some years in this part of the State, conferred in 1856 with Bethel Presbytery in reference to union. The independent body met at Olivet York District, August, 1856. In April, 1857, Bethel Presbytery overtured the General Assembly, asking it to ratify and sanction the action of the Presbytery touching union with the Independent Presbyterian Church, but the plan did not meet with the approval of the Assembly.

The Narrative for 1859 shows progress, but there was the usual complaint of worldliness and neglect of family worship. There were 2,599 communicants in 1858. It was a practice to have sermons on doctrinal subjects regularly assigned to dif-

ferent ministers, to be preached before the Presbytery. The rule seems to have been frequently suspended.

A time of great spiritual prosperity was noted in April, 1859. In March, 1860, the Narrative was not so cheering, a want of activity and of self-denying piety was lamented. The churches however had been nearly all supplied and the services were well attended. There had been accessions to all the churches, very numerous to some of them. Interest in the religious instruction of the colored people was increasing and there was a growing appreciation of its importance. In addition to regular services for them, catechetical instruction was also given to them on the plantations.

The Narrative for 1860 was encouraging but mention was made of the great calamity of a protracted drought which had overtaken some portions of Bethel Presbytery, blighting the prospects and destroying the hopes of the farmer, indeed, almost depriving him of the necessaries of life. Yet the contributions from all the churches had been larger and some were double those of former years. Colportage formed a standing subject for discussion and provision was made for carrying on this work. In April, 1861, it was reported that "the Board of Publication at Philadelphia showed inability or unwillingness to afford the usual accommodations in supplying books." The shadow of the the approaching civil war was already noticeable.

The churches organized were Allison's Creek, which in October, 1853, asked for an organization from the Bethel and Ebenezer neighborhood. A house was already being built. The petition was granted and the church was organized by 1854. Zion church, near Bethesda, was organized and enrolled October, 1855. Hopewell, in April, 1858, asked for a dissolution and transfer of its members, but this petition was withdrawn in October, 1858. Douglass church in Lancaster District was organized with eleven members and one elder, ten miles southwest of Lancaster C. H.; twenty-three were admitted later and thirty-three were reported to Presbytery. A large and comfortable church had been built and Rev. D. Harrison was engaged for one-half his time. The Presbytery met at this church in April, 1859. Grindal Shoals was organized in August, 1859, was enrolled September, 1859, and called Rev. A. A. James for one-half his time.

### CHAPTER III

#### The Church and Slavery

Before entering on the history of the Church during the civil war, it would seem necessary to state briefly the position of the Synod of South Carolina as to the institution of slavery. As an old State of the Union and one with a large slave population, South Carolina may be regarded as a typical Southern State although the policy of secession had more determined advocates among its citizens than in some of the other slaveholding States. It may justly be claimed that no Synod had a greater influence in the establishment of the Southern Presbyterian Church.

Dr. James H. Thornwell was acknowledged as one of the leading theologians of the period, and he was the author of the "Letter to the Churches of Jesus Christ," sent out by the first General Assembly. While Dr. B. M. Palmer had left the Synod for New Orleans, he was a South Carolinian by birth and training, and had been one of the most influential presbyters in the Synod. His attitude towards the political situation was clearly outlined in an able article in the Southern Presbyterian Review. Dr. Thornwell also wrote upon this subject, and their views may be regarded as expressing the opinion of the entire Synod.

There may be some surprise in store for those who believe that the withdrawal of the Southern Presbyteries was the direct result of the famous "Spring Resolutions" of the General Assembly at Philadelphia in 1861. While it is true that at meetings held subsequent to that Assembly, its action was given as justifying a separation from the Old School Assembly, the attitude of the Presbyteries of the Synod of South Carolina and of the Synod itself display a fixed purpose to adhere to the political principles of the Confederacy. Some of these papers seem never to have been published in recent years, and they were a surprise to the writer himself.

Before considering these transactions, it will be well to consider first, the views of the Presbyterian churches and Presby-

teries of South Carolina in reference to slavery, and then, their views as to the abolition of slavery.

An able paper written by Dr. Thornwell for the Synod was published in the Southern Presbyterian Review for January, 1852. In this he discusses first, the Church of Christ. He denies that it is "a mere institute of universal good whose business it is to wage war on every human ill, whether social, civil, political or moral; and to patronize every experiment which a romantic benevolence may suggest as likely to contribute to human comfort or to mitigate the inconveniences of life." "It has no commission to construct society afresh, to adjust its elements in different proportions, to re-arrange the distribution of its classes or to change the form of its political constitutions." \* \* \* "It has a fixed and unalterable constitution and that constitution is the word of God." \* \* \* "It is the kingdom of the Lord Jesus Christ. He is enthroned in it as a sovereign. \* \* \* \* The power of the Church, accordingly is only ministerial and declarative. The Bible and the Bible alone is her only rule of faith and practice." \* \* \* "In conformity with this principle, has the Church any authority to declare slavery to be sinful? Has the Bible anywhere, either directly or indirectly, condemned the relations of master and servant, as incompatible with the will of God?" \* \* \* "The master is nowhere rebuked as a monster of cruelty and tyranny—the slave nowhere exhibited as the object of peculiar compassion and sympathy. \* \* \* We find masters exhorted in the same connection with husbands, parents, magistrates; slaves exhorted in the same connection with wives, children, and subjects." \* \* \* "The unwary reader is in serious danger of concluding that, according to the Bible, it is not much more harm to be a master than a father—a slave than a child. But this is not all. The Scriptures not only fail to condemn—they as distinctly sanction slavery as any other social condition of man. The Church was organized in the family of a slave-holder; it was divinely regulated among the chosen people of God and the peculiar duties of the parties are inculcated under the Christian economy. If the Church then is to abide by the authority of the Bible and that alone, she discharges her whole office in regard to slavery when she de-

clares what the Bible teaches and enforces its laws by her own peculiar sanctions. Where the Scriptures are silent, she must be silent too."

Another article by Dr. Thornwell on Slavery and the Religious Instruction of the Colored People was published in the *Southern Presbyterian Review* for July, 1850. He shows at times, considerable indignation in treating of the arguments against slavery. "The slave-holding States of the Confederacy have been placed under the ban of the civilized world.\* The philanthropy of Christendom seems to have concentrated its sympathies upon us. We have been denounced as conspirators against the dignity of man—traitors to our race and rebels against God. So monstrous are the misrepresentations which ignorance, malice and fanaticism are constantly and assiduously propagating against us in regard to this relation among us that if our names were not actually written under the pictures we should never suspect that they were intended for us." He repudiates the theories put forward by some writers denying that our negroes are of the same blood with ourselves.

Another article in the *Southern Presbyterian Review* also repudiates the idea that the curse of Ham consisted in the infliction of slavery on the negro race. "Men may be seeking eminence and distinction by arguments which link them (the negroes) with the brute, but the instinctive impulses of our nature combined with the plainest declarations of the word of God lead us to recognize in his (the negro's) form and lineaments, in his moral, religious and intellectual nature, the same humanity in which we glory as the image of God. We are not ashamed to call him our brother."

To return to Dr. Thornwell. He says, "God has not permitted such a remarkable phenomenon as the unanimity of the civilized world in its execration of slavery, to take place without design. This great battle with the Abolitionists has not been fought in vain. The muster of such immense forces—the fury and bitterness of the conflict—the disparity in resources of the

\* Dr. Thornwell really wrote as follows: "The slave-holding States of this confederacy have been placed under the ban of public opinion of the civilized world."  
—W. H. M.

parties in the war—the conspicuousness—the unexampled conspicuousness of the event, have all been ordered for wise and beneficent results; and when the smoke shall have rolled away, it will be seen that a real progress has been made in the practical solution of the problems which produce the collision. \* \* \* \* Truth must triumph. God will vindicate the appointments of His Providence—and if our institutions are indeed consistent with righteousness and truth, we can calmly afford to bide our time—we can watch the storm which is beating furiously against us, without terror or dismay—we can receive the assaults of the civilized world—trusting in Him who has all the elements at His command, and can save as easily by one as by a thousand. If our principles are true, the world must come to them; and we can quietly appeal from the verdict of existing generations to the more impartial verdict of men who shall have seen the issue of the struggle in which we are now involved. \* \* \* \* \* The parties in this conflict are not merely abolitionists and slave-holders—they are atheists, socialists, communists, red republicans, jacobins on the one side, and the friends of order and regulated freedom on the other. In one word, the world is the battle-ground, Christianity and Atheism the combatants, and the progress of humanity the stake.” Yet he admits certain difficulties in the question.

“But while it may be admitted that slavery is not absolutely inconsistent with moral responsibility, nor the freedom of a moral agent, it may be asked whether the slave is not stripped of some of the rights which belong to him essentially as a man; and in this view whether the relation is not incompatible with the spirit of the Gospel, which asserts and promotes the dignity and perfection of our race. In other words, whether there is not a limitation on the moral freedom of the slave—whether his situation does not preclude him from discharging his *whole* duty as a man; and therefore, whether the relation is not ultimately destructive of the full *complement* of human rights. \* \* \* That the design of Christianity is to secure the perfection of the race is obvious from all its arrangements; and that when this end shall have been consummated slavery must cease to exist is equally clear. This is only asserting that



there will be no bondage in Heaven. \* \* \* \* If Adam had never sinned and brought death into the world with all our woe, the bondage of man to man would never have been instituted; and when the effects of that transgression shall have been purged from the earth, and the new heavens and the new earth wherein dwelleth righteousness given to the Saints, all bondage shall be abolished. In this sense slavery is inconsistent with the spirit of the Gospel, that it contemplates a state of things—an existing economy which it is the design of the Gospel to remove. Slavery is a part of the curse which sin has introduced into the world; and stands in the same general relation to Christianity as poverty, sickness, disease or death, in other words, it is a relation which can only be conceived as taking place among fallen beings—tainted with a curse. It springs not from the nature of man as man, nor from the nature of society as such, but from the nature of man as sinful, and the nature of society as disordered.” “Upon an earth radiant with the smile of Heaven, or in the Paradise of God, we can no more picture the figure of a slave than we can picture the figures of the halt, the maimed, the lame and the blind—we can no more fancy the existence of masters and tasks than we can dream of hospitals and beggars. These are the badges of a fallen world. That it is inconsistent with a perfect state—that it is not absolutely a good—a blessing—the most strenuous defender of slavery ought not to permit himself to deny; and the devout believer in Revelation would be mad to close his eyes to the fact that the form in which it is first threatened in the Bible is as a punishment for crime. It is a natural evil which God has visited upon society because man kept not his first estate, but fell, and under the Gospel is turned, like all other natural evils, into the means of an effective, spiritual discipline.” \*

In 1857 a concrete case came to the notice of Synod. The Synod approved the records of Harmony Presbytery but called attention to the following overture and its answer by the

\* Compare the statement of Dr. B. M. Palmer in his speech against the Louisiana lottery, delivered June 25, 1891. “The world is ruled by ideas and it is not competent to any isolated community to live against the moral convictions of the world. Scarce recovered as a people from the blows inflicted upon us, coming in that precise way, the moral sentiment of the world, right or wrong, was arrayed against slavery and it went down.”—*Library of Southern Literature.*

Presbytery, viz.—Is a colored person in a state of slavery who was separated by the master for a sufficient reason from the husband or wife, as the case may be, liable to church censure for contracting a second marriage?" The answer of the Presbytery is in the negative. The Synod seems to have been perplexed by the overture but took no action. Yet the marriage law of South Carolina allowed no divorce for white married people, and the slaves were always required by Christian masters to have their "unions" made by a regular minister. To anticipate a little, in October, 1863, Dr. John Leighton Wilson published in the *Southern Presbyterian Review* a paper which had been submitted to Harmony Presbytery, October, 1863. The report says, "The committee recommend Presbytery to exercise all the influence they can to render sacred and permanent the marriage relation between our colored people, and especially among the members of the Church. Among the colored people themselves, the most lax views prevail in relation to this matter; but is not much of this to be ascribed to the fact that the whites have not showed the regard they ought for the sanctity of the relationship as existing among their servants? Marriage is a religious as well as a civil institution; and while the Church can exercise no authority over it as a mere civil institution she can do a great deal to make the colored people feel its sacredness, and she ought to exhort Christian masters to avoid everything that would lead to the severance of so sacred a tie."

The same *Review* contains an article on "A Slave Marriage Law." The article is anonymous and perhaps no one now knows by whom it was written. It is a vigorous and extreme plea against any recognition of the marriage of slaves as a *conjugium* but only as a lower form, the *contubernium*. The writer says, "The civil code absolutely nowhere recognizes his (the slave's) presence in the body politic, except as property. It accords to him no rights, it exacts of him no duties; it accepts and treats him, in all civil respects, as a grown-up and life-long child. \* \* \* \* Marriage is based upon contract; and hence such a relation would at once introduce the slave to our notice as legally capable of contracting civil obligations and as liable to civil duties. \* \* \* \* To remove the legal incapacity

of the slave to contract would be to overthrow a distinctive fundamental principle of domestic slavery." \* \* \* \* "You say that not to legalize marriage is in some way to deny a legal, natural right. Granted, for the sake of the argument. There are other things quite as natural as the affections which prompt us to marry. The right of private property, for example. \* \* \* \* Must we then legally accord this natural right also to slaves? Must the law authorize them to acquire property, to hold it, to alienate it, to transmit it by blood or will? Such folly finds no advocates." "It seems not more absurd to encumber the statute book with a marriage law for cattle than for slaves who are equally without civil capacity." The writer then argues that "this *contubernium* which Christ and His apostles met with in every family and country of the empire where they went about doing good and teaching truth, is very analogous to that matrimonial state obtaining among our slaves, which for want of a corresponding accuracy in our language, we call *marriage*. If the relation was immoral, it was sin second in openness and universality to idolatry only. That it has been passed over in the New Testament without rebuke or censure must be admitted. What may we infer from this omission? It is hardly possible to answer but in one way. The relation itself was not sinful."

These words are quoted not as the views of the Presbyterians of South Carolina, but as showing what some intelligent people advocated in the pages of the most weighty of all Southern Presbyterian periodicals. If this article had been found in the *Princeton Review*, it would probably have been repudiated as a slurring satire on the South!

The *Southern Presbyterian Review* for January, 1856, contained an article on Slavery in which the arguments in favor of it from the Scriptures were given in full. A condensed outline is given. Slavery as it appears in the Scriptures is a man's being owned as a man by his fellow man, and in the sense that his person is under the control of, and his services under the command and for the benefit of the owner. The right of ownership was created in various ways; by conquest, by purchase, by debt, by crime, by birth, by gift, by inheritance and by voluntary act. Passages from the Scripture are quoted

in each case. "The right of ownership in the slave, being created in either one of the forms now stated was as perfect and valid in law as the right to any sort of property whatever. In the inventories of property slaves are reckoned as property. When lost, the slave could be sought after, claimed and recovered, as any other property. Slaves were protected in law, as property, from abuse and oppression, on the part of their own masters, who when guilty of either one or the other, rendered themselves liable to punishment before the judges. Nor did the law allow slaves to be gotten and held, except in such manner as the law itself prescribed. No Hebrew was permitted to acquire a slave either by violence or fraud; otherwise, he should be put to death. It constituted the crime of 'Man-stealing.' \* \* \* While the law thus protected the master in the possession of his servants in the commonwealth of Israel, yet a law was enacted for the protection of slaves escaping to Judea from foreign countries. In such cases, the fugitives were not to be delivered up to their masters. \* \* \* The right of ownership in the slave respects the service of the slave. \* \* \* This right of ownership, according to the Scriptures, is in man as man. While the slave is reckoned as property, yet by the manner in which he is spoken of, and by all the laws regulating his religious instruction and training, and his treatment, he is not viewed in the light of a mere dumb animal nor a mere chattel; but he is a man, a fellow being, having the attributes, the connections, the hopes, the joys and sorrows common to humanity, although in a subordinate position in society and not upon a social or civil equality with his master. \* \* \* \* The authority of the master over him is perfect, within his appropriate sphere as master. He is under obligation to do to him as he would be done by, were he in the like condition and circumstances. On the other hand, the obligation and duties of the slave are pressed upon him as a man. The Scriptures do not sit in judgment upon the justice of the origin or nature of the government under which men live; nor upon the righteousness or unrighteousness of their administration; but they uniformly recognize the 'powers that be as ordained of God,' and therefore, because of divine ordination and authority are to be obeyed under penalty of divine

displeasure. Servants are rational and accountable creatures of God, and are to render obedience to those who are set in authority over them; not only that they may approve themselves to God and to the consciences of men, but that they also may escape wrath."

Temporary slaves were those of Hebrew origin and made slaves by poverty, crime or voluntary act. They could be held in servitude by their brethren but six years only; in the seventh year they were to be set free. Even a slave who entered into voluntary bondage rather than forsake his family was, together with his family, to be set free at the year of Jubilee. "The perpetual slaves were of foreign origin, obtained from the heathen nations round about. The foreign slaves in all religiously trained households in Israel, were circumcised and brought up in the knowledge and worship of God, but their profession of religion and membership with the Church had no effect upon their civil condition. They remained in perpetual servitude. This fact obtained also with the slaves in the time of our Lord and His Apostles. Slavery is first mentioned as a curse, to be visited in the lapse of time upon Ham and his descendants, and not long after the Flood. \* \* \* *Since the days of Job the Church of God has had connection with this institution.* (Italics the author's.) It has never known an hour in its existence that it did not embrace in its membership masters and servants. \* \* \* The institution of slavery is *sanctioned in both the Old and the New Testament.* (Italics the author's.) There is moreover, no condemnation of any one child of God, or man of the world for holding the relation of either master or servant. No one is condemned, nor abused, nor threatened, nor unchurched for being connected with the institution. \* \* \* Masters and servants were admitted to full and lasting membership with the Church of God in all ages. The mere fact of holding slaves never excluded any man from the Church. \* \* \* Our Lord Himself met with the institution of slavery in His ministry on earth, and has left no condemnation of it as in itself unjust towards men and sinful towards God. \* \* \* The Apostle Paul, immediately encountering the institution in his ministry, has trodden in the footsteps of his Master. \* \* \* The *duties*

growing out of the relation of master and servant are clearly enjoined, and defined in the Word of God."\*

In the *Southern Presbyterian Review* for October, 1859, appears an article on the Revival of the Slave Trade, written by Dr. J. L. Wilson, at that time Secretary to the Board of Foreign Missions of the Old School Presbyterian Church. The article states that "there has been no little discussion in the South, for some time past, about reopening the African slave trade, and if we may judge from the earnestness and vehemence with which it is pressed upon public attention by its advocates, we may expect a still more serious agitation of the subject. There is every reason to believe that the great majority of the more intelligent classes are very decidedly opposed to it, and no doubt this will continue to be the case. As a native of the South, tenderly alive to whatever concerns her honor and welfare, and at the same time having had special opportunities by a prolonged residence in Africa of knowing something of the true character of this traffic, especially in its baleful and desolating influence upon that country, we hesitate not to raise our solemn protest against its renewal. \* \* \*

The rampant abolitionism of the North, the reluctant and hesitating manner in which the fugitive slave law is enforced in most of the free States, the participation of the French Government in the traffic under the specious name of the apprentice system, the felt want of more laborers in the sugar and cotton growing country, and other considerations of political character, are no doubt, among the chief causes which have led to the present excited and open advocacy of this traffic.†

"The existing institution of domestic slavery was brought about, whether through lawful or unlawful measures, by a generation of men who have passed away. If there were

\* The preceding article covering twenty pages, probably cites or refers to every important passage in the Bible bearing on slavery.

† "The 'Southern Commercial Convention' held at Vicksburg, Miss., May 11, 1859, resolved by a vote of 47 to 16 that 'all laws, State or Federal, prohibiting the African slave-trade ought to be abolished.'"—*Benson Lossing's Cyclopaedia of U. S. History*, pages 1301, 1304.

The slave-yacht "Wanderer" ran a small cargo of slaves into some of the creeks between Savannah and Charleston in the year 1858. The captain, John Egbert Farnum, was indicted at Savannah for carrying on the slave trade. He was acquitted.—*Appleton's Cyclopaedia of American Biography*. The fact was that the importation of these Africans was a private attempt to get labor for certain plantations. The negroes were not sold nor could the yacht enter any port, openly.

wrongs connected with the system as it exists (and what human relation does not give rise to them?) they ought, as far as possible, to be corrected. But whatever wrongdoing there may have been in connection with the original establishment of the institution and whatever incidental abuses may now be connected with it, every right-minded and honest man must see that it has been overruled by a kind and merciful Providence for the good of those of the African race who were brought to this country. They are happier, better and more useful men and women than they would have been if born and brought up in the wilds of Africa, or than they would have been if their forefathers, upon their arrival here, had been turned loose to roam the woods and swamps of America instead of being subjected to the restraints of servitude. Nor is there anything to prevent their making still greater progress in moral and social improvement, without any material change in their present relations.

But to seize men on the coast of Africa by fraud or violence or a resort to bloodshed—and these are the only means by which they can be obtained—and bring them to this country for the avowed and ostensible purpose of ameliorating their condition, is not only to practice a deception upon ourselves but is virtually doing evil that good may come.” From his extensive personal knowledge of the traffic, Dr. Wilson gave a full account of the disorders and horrors attendant upon the slave-trade in Africa. \*

The *Southern Presbyterian Review* of January, 1860, contained an article by Dr. George Howe on “The Raid of John Brown and the Progress of Abolition.” He wrote of the events which had taken place as having “Moved the hearts of our citizens to their lowest depths and awakened in many breasts the most anxious and desponding fears for the future of our country.” A review of the past estrangement goes back as far as 1641. After William Lloyd Garrison had set up his anti-slavery press in Baltimore there “followed the organization of the Anti-Slavery Society, with all its furious hate and

\* The Constitution of the Confederate States, in Article 1, Section 9 prohibited “The importation of Negroes of African race, from any foreign country other than the slave-holding States or Territories of the United States of America.”—A. H. Stephens’ *The War Between the States*, Vol. II, page 727.

disorganizing and impracticable theories. It assumed that involuntary servitude is in all cases a sin, and on the part of the slave-holder, an atrocious wrong. It denied the possibility of property in man. It claimed immediate emancipation without indemnification to the master. It maintained the lawfulness of all endeavors to promote its objects. It acknowledged no responsibility for the disastrous result of its schemes." Dr. Howe then gives an outline, similar to that above, of the general and specific teaching of the Scriptures on the subject. The incendiary book of Helper, "The Impending Crisis" is cited to show the extreme feeling manifested. Then he gives an account of the past career of John Brown and makes the charge, "Behold in the acts of John Brown and his associates the logical sequence of the doctrines of abolitionism and the natural fruits of the anti-slavery agitations. \* \* \* We have never believed it possible that the union of these States must come to an end and never really feared it until now. \* \* \* When dismemberment begins no one can see whither it will tend and where terminate." He pleads for a strict adherence to the Constitution and the keeping of the "covenant" therein with the slave-holding States.

Another article by Dr. John B. Adger, published in *The Southern Presbyterian Review* for April, 1857, reviewing Dr. J. L. Wilson's book on "Western Africa," throws light on the opinions of some Southern Presbyterian leaders as to African Colonization. Dr. Wilson had written about the colony of Liberia which was the result of the American Colonization Society's influence, from about 1820. A good many Southern slave-holders were in favor of this scheme. Dr. Adger discussed the question whether the negro was, at his present stage of civilization, prepared for self-government. He did not think that the scheme of colonization was simply "abolitionism in disguise," as many at the South considered it, at first. He said, "We have long regarded the scheme with watchful eyes because whichever way it be decided, it must instruct the world upon many points that are now in debate. We have no sympathy with the theory of a diversity of original races of men. We have no doubt whatever that the negro is of Adam's race. If he shall succeed in the experiment of self-government at



Liberia, it will be a practical demonstration of his complete and perfect humanity. But we are equally persuaded that he belongs to an inferior variety of the human species, a man of like passions, of like original capacities with ourselves, but yet wanting in the development which nothing but ages of good training can give to any people of our darkened and degraded race. Therefore, if the experiment of a negro republic in Africa, under the auspices of the Colonization Society, should prove, after the best and most patient efforts on the part of all concerned to be a failure, the world must certainly be made wiser as to the nature of civil liberty and the rights of man, and as to the fitness of all men for governing themselves. \* \* \* Our opinions on the subject, formed after mature reflection, are adverse to the scheme. We think the grounds on which it is recommended are unreal and imaginary. If asked then, What shall be done with the half-million of free blacks—(the colony was started for free negroes, not for slaves) our answer is ready. Let those of them who think that they would better themselves and their families by going to Liberia, and of whom you believe that they would benefit that colony be encouraged and aided to go there. As for the others, do the best you can for them and with them, in this country. Society must have dregs. At the South, we do not find them, in the numbers in which they now exist, an intolerable or even an unmixed evil.”

\* \* \* Dr. Adger opposed the idea that by removing a corrupt and worthless population from the United States it would be possible by this very process, and out of these very materials to construct a virtuous, intelligent and prosperous community in Africa. “It is very well known that the Colonization Society will send to Africa all the slaves that any Southern master will set free, particularly, if he also contribute the means of transporting and supporting them in Africa for a time; and also that they are equally ready to send any poor, miserable, suffering free negro from any of the Northern cities who may be willing to try the experiment of bettering his sad condition by removing to the land of his forefathers. And is either the one or the other of these two classes prepared and qualified for republican liberty which is the noblest and highest reward of mental and moral development?”

Dr. Adger was well qualified to discuss this subject, having been for many years a missionary in Armenia and acquainted with different races and types of mankind, and also by having faithfully labored himself in preaching the gospel to the slave population of the South.

The Southern commissioners to the Old School General Assembly testified that they never did have their sensibilities wounded or their minds alarmed by any adverse criticism from the Presbyterian Church. Reporting to Harmony Presbytery from the Assembly of 1850, the commissioners stated, "The subject of slavery was not introduced by any member of the body. Incidentally, a letter from the Presbyterian Church of Ireland brought up the subject. But that portion of the letter which related to slavery was passed over without special notice, and this exciting topic was kept entirely out of view. It is to be hoped that our Church is beginning to entertain correct and scriptural views on the subject, and that ere long it will cease entirely to be an apple of discord in the deliberations of our General Assembly." In 1854, it was reported "that the General Assembly of the Presbyterian Church in Ireland, as on former occasions, undertook to lecture our Assembly on the subject of slavery, but the committee had recommended that no answer be returned."

The commissioners to the General Assembly of 1857, recalled the intense excitement of preceding years. The country was wildly agitated, one section was arrayed in bitter hostility against the other, and the existence of our government was fearfully threatened. At this Assembly, "no fanatical sentiments nor sectional prejudices disturbed their peaceful convocation. \* \* \* A delegate from the New England Congregational bodies appeared and the spirit manifested by him was kind, fraternal and respectful. The Convention from which this delegate came had passed a resolution on the subject of slavery, highly insulting to many members of the Assembly. Only one vote was given against discontinuing correspondence with the New England Congregationalists."

The commissioners to the General Assembly of 1858 reported, "an united, harmonious body. There was no manifestation of sectional feeling nor any disposition to depart from

the legitimate business of a Church court. The report on the General Assembly of 1860, the last in which the Southern Presbyteries were represented, was also harmonious. One overture relating to colonization and the slave-trade created considerable anxiety but it was unanimously resolved that no action be taken. "Our Church occupies the high, conservative ground of the Scriptures."

It may be objected that the question of slavery has no place in this history. But when it is considered that a large part of the membership of the Presbyterian Church in South Carolina consisted of slaves, that the religious needs of the colored people occupied a large share of the discussions of each Presbytery, that the movement for establishing churches for the slaves was begun, amid much opposition, in Charleston, that the Church had to face the problem how to treat the slave as a human being, capable of repentance and salvation yet to find him recognized only as property in the law of the State, it will be seen that the question was a very important one in our part of the Church. The records of the ecclesiastical courts furnish few entries bearing directly on this question, hence the able and thoughtful papers written by distinguished members of the Synod have been freely drawn on. Comment on these papers would be out of place, each reader can better understand the situation after considering these views which are buried in old Reviews and Record Books.

## CHAPTER IV

## The Civil War

From ideas we now advance to the realm of deeds. The period of the civil war displays dark and painful scenes of conflict and desolation. The close of 1860 was a time of great political excitement and heated discussion, of gloomy anticipations by those who looked for war, of confident assertion by those who insisted that there would be no internecine strife.

The first action foreshadowing the coming separation was taken by the Synod of South Carolina which met in Charleston, November, 1860. On the morning of November 29, the following preamble and resolutions were submitted by the Rev. W. B. Yates.

*Whereas*, That fanaticism which has so completely controlled public sentiment at the North as to cause the election of Abraham Lincoln, the exponent of hostility to our social institutions, and as we have reason to believe, this sentiment is openly or covertly entertained in a greater or less degree, by all of the ecclesiastical bodies at the North; and whereas the Act of 1818 (which makes it the duty of all members of the Presbyterian Church to use all efforts for the abolition of slavery) still remains upon the statute book of the Old School Presbyterian General Assembly, and they have refused to repeal it;

Believing as we do, that fidelity to the South requires us to dissolve all connection with the Northern portion of the Presbyterian Church; *Therefore*,

*Be it Resolved*, First, That the period has arrived when it becomes the duty of every Minister and Elder, South, to let his position be known.

*Resolved*, Second, That fidelity to the South requires us to sever all connection with the Northern portion of the General Assembly.

*Resolved*, Third, That we recommend to all Presbyteries connected with this Synod to take steps to dissolve their connection with the General Assembly.

*Resolved, Fourth, That a Committee be appointed to correspond with Synods and Presbyteries, South, with the view of forming a Southern Assembly.*

*Resolved, Fifth, That we still cherish fraternal feelings towards all those brethren who have ever stood up firmly for the rights of the South."*

Dr. Adger moved that they be laid on the table.

A division being called for, the motion to lay on the table prevailed by a vote of seventy-seven yeas to twenty-one nays.

December first, Dr. Adger, from the Special Committee appointed to prepare a Minute expressing the views of this body as to the duty of our churches and people in the existing condition of our country, presented the following report which was adopted :

"The Committee of Nine to whom was referred the subject of the duty of the Synod towards our Churches, in reference to the existing condition of our country, moved, unanimously, to recommend for adoption the following Minute :

This Synod is one of thirty-three which compose the Old School Presbyterian Church in this country. From our brethren of the whole Church annually assembled we have received nothing but justice and courtesy. The Act of 1818 was adopted by the South of that day as well as by the North, and has since been virtually rescinded. Our General Assembly in 1845, at Cincinnati, took action with almost entire unanimity, which has been acceptable to the South, inasmuch as it declared that they had no authority to make any laws on the subject of slavery not found in the word of God; and which has resulted in a harmony of the whole Church on this subject, unbroken in the least degree to the present time.

It is not for us to inaugurate, as a Synod, any movement towards a separation from the Northern branch of our Church. This is not the time for such a movement, which would be in advance of the action of the State. Nor are we the proper body to take such a step. It can only begin in the Church Sessions, where Presbyterian sovereignty lies, and must issue forth through the Presbyteries.

With regard to the political duties of our Churches, as composed of citizens of this Commonwealth, the Synod of South

Carolina, is not called upon, as a Synod, even in the present extremity to give advice or instructions. Political intermeddling by professed Ministers of the Gospel, and especially by bodies of professed Ministers, has been fraught with evil for many years to our country, and has contributed, perhaps, more than any other cause to bring the country to its present condition. This Synod, composed of Ministers and Ruling Elders, would not now be found imitating the bad example so often set by ecclesiastical bodies at the North.

But there is now a great and solemn question before the people of this State, affecting its very life and being; and that question has, of course, its religious aspects and relations, upon which this body is perfectly competent to speak, and if its deliverance thereupon should have a political bearing, that is a result for which we cannot be held responsible. There is involved at this immediate juncture a duty to God, who gave us our rights; a duty to our ancestors, whose blood and sufferings procured them for us; a duty to our children, whose precious inheritance we may not waste or defile; and a duty to our very slaves, whom men that know them not, nor care for them as we do, would take from our protection. The Synod has no hesitation, therefore, in expressing the belief that the people of South Carolina are now solemnly called on to imitate their revolutionary forefathers, and stand up for their rights. We have a humble abiding confidence that the God whose truth we represent in this conflict will be with us, and exhorting our churches and people to put their trust in God, and go forward in the solemn path of duty which his Providence opens before them, we Ministers and Elders of the Presbyterian Church, in South Carolina, in Synod assembled, would give them our benediction, and the assurance that we shall fervently and sincerely implore for them the care and protection of Almighty God."

This remarkable document appears never to have been reprinted and the original Book of Records was not returned from the Northern Assembly until after the close of the war. It deserves careful consideration. While disavowing the intention of giving political advice, it goes on to "express the belief that the people of South Carolina are now solemnly

called on to imitate their revolutionary forefathers and stand up for their rights." Our Revolutionary forefathers "stood up for their rights" by declaring themselves independent of Great Britain and by uniting and arming for resistance to the mother country. This could mean nothing else than secession (which followed in December, 1860), the reason for which action was given as the maintenance of constitutional rights.

Harmony Presbytery met April 6, 1861, just six days before the bombardment of Fort Sumter, and while a squadron of ships conveying troops was on the way from New York and other Northern ports. The Presbytery took no notice of the excited state of the country, but elected commissioners to the General Assembly. *The Narrative* mentions the political difficulties of the country as tending to divert the minds of Christians from the enterprises of the Church, but as having had no restraining effect on contributions to benevolent objects. A *pro re nata* meeting was held at Mt. Zion Church, May 14, 1861, when the following minute was adopted:

"The Presbytery of Harmony, at its last meeting, elected commissioners to the General Assembly. But the country is in an unsettled state, the feeling of the people embittered towards the South; our commissioners may be exposed to most embarrassing and vexatious annoyances, and it will be impossible to secure their personal safety during their attendance upon the Assembly. We are not, therefore, free to delegate the discharge of duties which might involve danger or compromise characters and principles, therefore, *Resolved*, That we earnestly recommend that our commissioners do not attend the next General Assembly and require them to return their commissions immediately to the stated clerk."

The Presbytery of South Carolina met April 18, 1861, after the fall of Fort Sumter. On April 18th the following resolution was adopted: "*Whereas*, The President of the United States has declared the Confederate States to be in a state of insurrection and has called for an army of seventy-five thousand men to aid the regular army in quelling this pretended insurrection, and has collected a large fleet to make a descent upon our coast, thereby inaugurating civil war, therefore be it *Resolved*, That it is inexpedient to appoint any of our members

to represent this Presbytery about to convene in Philadelphia in the midst of the enemies of our peace and rights."

The Report of the Committee on Domestic Missions acknowledges "the visible hand of Providence as it is seen in its effect upon our work. The political condition of the country has affected the Church necessarily, in several particulars involving her efficiency towards our branch of her service. First, in the general effect upon the commerce of the country, resulting from the relations between the Southern and the Northern portions of the late Confederacy (the Union), affecting trade, exchange, etc., and in the loss of confidence between the two sections with the non-intercourse and open hostilities that have grown up; and since the beginning of the winter there has been such an abstraction of the time and energies of the officers and members of our Church, and the voluntary outlay of their means upon the defense of the State in her present attitude of independence against our late Confederates" (U. S. Citizens), etc., etc.; the result being great interruption in the regular work of the churches and a falling off in contributions. As to the Foreign Mission work, it was resolved that the funds now in the hands of the Treasurer for that cause be retained by him, until the next meeting of Presbytery. *The Narrative* concludes, "So, notwithstanding political faction has sundered the tie that once united this great American Confederacy (the Union) in one common brotherhood; has drawn the sword from its scabbard in order to crimson it with a brother's blood, has planted the offensive cannon upon the soil already consecrated to God and liberty, has launched a fleet which burdens the ocean with its ponderous pressure and destined to plow the Southern waters; so, notwithstanding all this, the God of Hosts and God of Glory is smiling propitiously upon His Southern Zion."

It was also resolved: "That the Moderator be requested to offer a prayer of thanksgiving in behalf of the Presbytery, for the manifest favor of God upon the councils and arms of the Confederate States of America, and to invoke the continuance of the same."

Does not this look like a virtual withdrawal from the Old School Presbyterian Church in refusing to send commissioners



to the General Assembly, the withholding of funds, the endorsement of the Southern Confederacy and the giving of thanks for the "manifest favor of God upon the councils and arms of the Confederate States of America?" This "favor" must have been the fall of Fort Sumter, the secession of Virginia and other States, and the increased strength of the Confederacy.

Bethel Presbytery met on April 5th, 1861. Commissioners to the General Assembly were appointed, but they reported at a *pro re nata* meeting, held in July, 1861, that they had not attended because of "the interruption of travel by the agitated condition of the country, the armed hostility of prominent ministers and members of our Church at the North, the action of the Southern States with which the commissioners were in perfect sympathy, the threats of many citizens of the North when the Assembly met to treat with insult and indignity such attendant members of the General Assembly as might be imbued with secession principles, the understanding conveyed to us through the newspapers that the South would have no considerable representation in the Assembly." These reasons were sustained by the Presbytery.

The Charleston Presbytery met April 10, 1861, with only six ministers present; the number of elders is not given. This Presbytery also refused to elect commissioners to the General Assembly. One year later, April, 1862, *The Narrative* states: "Our enemies have 'driven some congregations into exile, silencing the pulpits and reducing the wealthy to poverty. The conflict begun more than a year ago was a conflict for our duties as well as for our rights; for the slave as well as for the master, for Christ as really as for our homes. We consecrate our earthly all to that great strife, believing that 'this battle also is the Lord's.'"

The papers quoted above show: That several of the Presbyteries refused to elect commissioners and withheld funds for certain causes, that they recognized the country as in a state of war, and invoked the blessing of God upon the councils and arms of the Southern Confederacy. After the passage of the Spring Resolutions, it was easy to point to these as a flagrant

violation of the Southern Presbyterian theory as to the non-intrusion of politics into the church.

At the General Assembly held at Philadelphia in May, 1861, the famous "Spring Resolutions" were passed, the second of which was: "That this General Assembly, in the spirit of that Christian patriotism which the Scriptures enjoin and which has always characterized this Church do hereby acknowledge and declare our obligation to promote and perpetuate, so far as in us lies, the integrity of these United States, and to strengthen, uphold and encourage the Federal Government in the exercise of all its functions under our noble Constitution; and to this Constitution, in all its provisions, requirements and principles, we profess our unabated loyalty."

These resolutions were passed by a vote of 156 to 66 while a protest was promptly offered by Dr. Charles Hodge with fifty-seven others.

These resolutions are usually referred to as the real, if not the chief cause of the establishment of the "Southern Presbyterian Church."\*

Let us hear Dr. John B. Adger on the meaning of the Spring Resolution:†

"With regard to the question of the right and duty of the General Assembly, or of the Synod, or of the minister in his pulpit, to enjoin upon the people their duty to government, we have no doubts whatever. We think in nothing was the weakness of the Southern Commissioners more manifest than in their constant, but vain efforts to disprove this right and duty. None have been more hostile than we to 'political Parsons,' or to untimely intermeddling with civil affairs by bodies of ministers. But there are, without doubt, *morals in politics*, which sometimes demand a testimony. There is duty to God in respect to country, and to rulers, to ancestors, and to posterity, and there is duty, also directly to all these last. The

\* "The occasion of the Presbyterian Church in the United States coming into existence was the successful effort, on the part of the majority of the Old School Assembly of 1861, to usurp the crown rights of the Redeemer in making new terms of church membership; and in the same Act to prostitute the Church to the States so far as to hold the Southern Presbyterians to the support of the Federal Government, as over against the Governments of their several sovereign States, on pain of ejection from the Church in case of failure to comply with the terms of church-membership thus made."—*History of the Southern Presbyterian Church*, by Thomas C. Johnson, D.D., page 324.

† *Southern Presbyterian Review*, July, 1861, Page 335.

second table of the law must be preached as well as the first. And not only may a church court, as we conceive, testify to the citizens, individually and separately, respecting their civil duties, but that court may sometimes be required to testify to the nation itself. The nation is a moral person. It can sin and it will be punished if it do not repent. But it does seem to us, that, if ever there was an occasion when church teachers might legitimately have spoken, and were under obligations to speak to the church and to the country, about duty and about sin, that occasion was when the last Assembly met. Just think of the ground which those must take who deny the Assembly's right to speak. Here was, on the theory of the North, a sinful rebellion against the Government, gotten up in certain States where the Assembly had many ministers and churches; while on the theory of the South, here was a wicked war of invasion waging by the Federal Government against free and sovereign States—that Federal Government being the agent of the North, where also, the Assembly had many ministers and churches. The consequences of this struggle were to be dreadful in the highest degree and on the largest scale. Thousands of men were likely to be slaughtered at a time. Widows and orphans were to fill the land. Every species of wickedness was to increase and multiply in the train of the war, and inexpressible misery as well as guilt was involved on the one side, or on the other, or on both. Yet while the moral sense of all the world is shocked at the idea of such a fratricidal war and its consequences, the General Assembly were to have no moral sense whatever on the subject!

“The very spectacle of it, the confused noise in their ears of the battle itself, and the warrior's garments rolled in blood before their very eyes, is not to call off their attention for a moment from their more important affairs of routine and red tape! It seems to us to be the absurdest possible notion of our Church Government, that the Confession of Faith forbids the Church Court from speaking out for justice and right and peace in such a case as this. The very idea casts *ridicule*, yes, *reproach*, upon the Assembly, as a body of reverend recluses in white cravats and black coats, too sanctimoniously busy with their own holy or unholy pursuits—too much engrossed with

the pious squabbles of the body—to turn an ear for one moment to the cry of a bleeding country. This preposterous conception of the Church's duty arises from simply failing to draw the very obvious distinction between mere politics and a great religious question. If a whole congregation were going out, immediately after service, to a murderous assault upon their innocent neighbors; or if, on the other hand, they were going to rebel against lawful authority, and if their pastor knew it, ought he to preach not a word of warning against their sin? If the members of all our Churches were joining in the war, on the one side or on the other, and if the Assembly believed that one side was wicked aggression and the other side rightful resistance, could they, ought they to be silent, and not testify on this moral and religious question? We know that an Assembly constituted like ours could hardly have one opinion on such a question, and that whatever it might say, must be condemned either at the North or at the South. That only shows how impossible it would be for a body so constituted to hold together in such circumstances—it does not disprove their duty to testify to whatever might seem to them to be right in the premises.

“What therefore, it seems to us, the Southern Commissioners ought to have attacked, was not the Assembly's undertaking to enjoin the duty due to the Government, but the way in which they performed their undertaking. It ought to have been demonstrated that the Assembly was giving the wrong kind of testimony. What a glorious opportunity it was for some man in the Assembly, whether from the South or from the North, whether from the East or from the West, to have spoken strongly, clearly, fully, adequately, on behalf of the rights of these States; on behalf of regulated liberty—that precious gift of God to so few of the nations, but inherited, through His favor by Britons, and still more fully by Americans; on behalf of the Constitution—that compact violated on one side, and, therefore, on all sides; on behalf of truth, and justice and honesty and fairness and peace, between all the equal parties to that national compact. Had the General Assembly but risen to the sublimity of the occasion, and laying Dr. Springs' resolution—not on the table, but under it—had they testified before

God, to their people that this is a wicked war which Mr. Lincoln is, without color of constitutional authority, waging against the Confederate States; and had they called on their people to exert themselves on behalf of justice and peace towards their brethren, who desire nothing from the North which belongs to the North, asking only for plain right to govern themselves; if the Assembly had spoken in some such sense as this, how becoming had been their action, and how beneficent their influence. We shall be told, of course, by the Southern Commissioners, that it had been altogether vain for them to have attempted any such full and complete testimony as that, for it would not only not have had any good effect but it would not have been listened to—that the Assembly would have silenced any such full and thorough defense of the South as treason. Then we say, this only shows that Southern men had no business to be in any such Assembly.

“All that we have now said is quite in harmony with the views which we and others of the South have hitherto asserted, and which prevailed in the Assembly of 1860, respecting the unlawfulness of interference by the Assembly with *secular* affairs. This matter was *ecclesiastical*, and that in the highest sense, and for the strongest reasons. And the Assembly could not have innocently omitted the notice of it. Their misfortune was that they did not view it in the only right way—that they did not rebuke the unjust—yea murderous spirit of Northern ministers, and churches and people. We do not see how any gathering of ministers and Christian men, in any part of the country, can neglect to speak loudly and distinctly, their views of this war. It is their own responsibility if they speak on the wrong side. Speak they must, for it is the grandest drama of wickedness, on the one side or on the other, that the respective parties were ever engaged in.”

“The action of the Synod of South Carolina at its last meeting often referred to in the Assembly, is altogether in harmony with what we have always maintained, as well with what we are now maintaining. It was moved in that Synod that we immediately separate from the Old School Presbyterian Church, because of the Act of 1818, which, with other circumstances, evinced her to be hostile to the South. The ground upon

which this course was urged was, that fidelity to the South required it of the Synod. The motion was laid upon the table by a vote of 77 to 21. A minute explaining this very significant disposal of a motion which had appealed, but in vain, to such a sacred principle was then adopted, with but one dissenting voice. That minute declared truly that the General Assembly, in its annual meetings, had always accorded both justice and courtesy to the Southern members; and that the Act of 1818 had been adopted by the South of that day, as well as by the North, and virtually had been rescinded in the action of 1845. As to separation, it was said the Synod could not inaugurate it, because that was not the time for such a step, nor was the Synod the proper body to initiate such a movement. It was not for the Church to anticipate the State in dividing from the North; and it was not for the Synod, but for the Sessions and Presbyteries, to take the first steps, whenever the time should come. Then the Synod proceeded to say, it was not for her to instruct the citizens in their ordinary political duties; but that the great and solemn question before the State, whether she would give up her inheritance of freedom, and her being and life had a religious bearing and involved duty to God; to ancestors; to posterity; to our very slaves. The Synod doubted not that the State ought to make a stand for the precious rights which were the correlative of all these solemn duties. And she exhorted our Churches and people to go forward in the solemn path of duty, putting their trust in God, and also assuring them of her benedictions and her prayers."

"Of course, the so nearly unanimous adoption of that minute implied plainly that the members of the Synod had studied the question of the rights involved in the controversy between the South and the North—had studied the Constitution of the United States and of their own State, and were convinced that there was involved a precious and sacred inheritance of rights, which could not be surrendered without sin against God. And well it had been for the Assembly, in Philadelphia, had they also understood the question at issue, and been prepared to take a proper view of the relative rights and duties of the belligerents in this case. We cheerfully commit the action of

the Synod of South Carolina, in comparison with that of the Assembly, to the judgment of impartial posterity."

Dr. Adger proceeds to say that the Presbyterian Church, Old School, is soon to be formally divided. "The question arises, what is it that both *will* soon and *ought* soon, to divide this Church?" Not, he admits, mutual feelings of alienation. Nor because the late Assembly has made a term of membership which we cannot agree to. The General Assembly has no power or authority to make any new term of membership. "Were it not therefore that the 'loyalty resolutions' of the Assembly must necessarily affect our position towards our own government, we would say, unhesitatingly, that they do not render necessary, any division of the Church. And notwithstanding this bearing of the Assembly's action, we are much inclined to the belief that those resolutions do not, of themselves, constitute any necessary or justifying ground of separation! "What is it then, that must and ought to divide the Presbyterian Church, Old School? It is the division of the country into two separate nations. No external church organization of a spiritual Church can properly perform its spiritual functions within the limits of two distinct nations."

As throwing more light on the opinions of some leading ministers of the Synod of South Carolina at this crisis, the following remarks are cited from Drs. Adger and Thornwell on the possibility of a war:\*

Dr. Adger: "Just as it was the earnest wish of the Southern States, in their separation from the North, to take a peaceable departure from their late sisters, and to maintain with them always the most friendly relations, so did we fondly hope that the inevitable separation thus to be brought upon the Church would be a peaceable separation and no schism. That pleasant dream of a secession for the States which would be peaceable, we confess that we ourselves did dream and long did we refuse to be waked up from it.

"We can hardly yet believe that we are awake, and that we find war between the North and South an actual reality. Just so in reference to our dream for the Church. We have been

\* *Southern Presbyterian Review*, July, 1861, pages 345-346.

waked up from it, to find ourselves virtually *cut off* and practically *turned out*."

"Our own impressions were, at first, favorable to no immediate action towards the formal separation. We preferred to have the Presbyteries take the needful action at their regular fall meetings. But we are now convinced that the general and clamorous call, from so many parts of the South, for a Convention to assemble, without unnecessary delay, and take the necessary steps for organizing a separate Southern Church, is the voice of God on the subject." \* \* \*

"We owe it still more to our country—our country—the Confederate States. We must have opportunity to declare, immediately and loudly with how much indignation we repel the attempt to coerce us to be traitors to her."

\*Dr. Thornwell expressed himself on this subject as follows:

"If the South is not prepared to see her institutions surrounded by enemies, and wither and decay under these hostile influences, if she means to cherish and protect them it is her bounden duty to resist the revolution which threatens them with ruin. The triumph of the principles which Mr. Lincoln is pledged to carry out is the death-knell of slavery. \* \* \* This is a thorough and radical revolution. It makes a new government—it proposes new and extraordinary terms of union. The old government is as completely abolished as if the people of the United States had met in convention and repealed the Constitution. No man objects to the legality of Mr. Lincoln's election. The objection is to the legality of that to which he is elected. He has been chosen not to administer, but to revolutionize, the Government. The very moment he goes into office, the Constitution of the United States, as touching the great question between North and South, is dead. The oath which makes him President makes a new Union. The import of secession is simply the refusal, on the part of the South, to be parties to any such Union. \* \* \* The Government to which she consented was a Government under which she might hope to live. The new one presented to her is one under which she can only die. The South is shut up to the duty of rejecting these new terms of Union. \* \* \* The slave-

\* *Southern Presbyterian Review*, January, 1861—Dr. Thornwell *The State of the Country*. Vol. 13, Pages 881, 883, 885, 888.



holding interest is one, and it seems to us clear that the slaveholding States ought speedily to be organized under one general government. United, they are strong enough to maintain themselves against the world. \* \* \* The country might divide into two great nations tomorrow, without a jostle or jar, the government of each State might go on as regularly as before, the law be as supreme, and order as perfect, if the passions of the people could be kept from getting the better of their judgments.

“But whether it be for weal or woe, the South has no election. She is driven to the wall, and the only question is, will she take care of herself in time? The sooner she can organize a general government, the better. \* \* \* The South is simply standing on the defensive and has no notion of abandoning that attitude\* . . . If their thoughts (the North) incline to war, we solemnly ask them what they expect to gain? What interest will be promoted? What end, worthy of a great people, will they seek to secure? They might gratify their bad passions, they may try to wreck their resentment upon the seceding States, and they may inflict a large amount of injury, disaster and suffering. But what have they gained? Suppose they conquer us, what will they do with us? How will they hold us in subjection? How many garrisons, and how many men and how much treasure, will it take to keep the South in order as a conquered province? And where are the resources to come from? After they have subdued us, the hardest part of the task will remain. They will have the wolf by the ears. Conquered, we never can be. It would be madness to attempt it; and after years of blood and slaughter, the parties would be just where they began, except that they would have learned to hate one another with an intensity of hatred equalled only in hell. But upon whose head would fall the responsibility? There can be but one answer. We solemnly believe that the South will be guiltless before the eyes of the Judge of all the earth. She has stood in her lot and resisted aggression. \* \* \* Peace is the policy of both North and South. Let peace prevail, and nothing really valuable is lost. To save the Union

\* This was two months before the attack on Fort Sumter.

is impossible. The thing for Christian men and patriots to aim at now is to save the country from war. That will be a scourge and a curse. But the South will emerge from it free as she was before. She is the invaded party, and her institutions are likely to gain strength from the conflict."

SOUTH CAROLINA Presbytery, at a *pro re nata* meeting held on July 10th, 1861, unanimously adopted the following minute:

*Whereas*, By the secession of eleven States from the late American Union and their establishment of a new government known as the 'Confederate States of America,' there are ten Synods and forty-five Presbyteries of the Presbyterian Church, Old School, politically separated from their brethren in the United States, rendering it very difficult, if not impossible, for them to discharge adequately and successfully their duty to Christ and to His Church without a separate ecclesiastical organization for themselves; and,

*Whereas*, The late General Assembly, in their adoption of the paper known as Dr. Springs' Resolution (as quoted above), undertook to bind our conscience in subjection to a Government which we have rightfully disowned, and to require us to be traitors to the government which we do acknowledge; and,

*Whereas*, The same action was intended to commit us, in common with the whole Presbyterian Church South as well as North, to a sanction and support of the atrocious, aggressive war now being waged against our country, the Confederate States; *Now, therefore*,

*Be it Resolved*, First, That in the judgment of the Presbytery of South Carolina it has become necessary and expedient for all the Presbyteries of the Confederate States to separate themselves, without needless delay, and to form a new ecclesiastical organization.

*Resolved*, Second, That this Presbytery do cordially approve of the recommendation of several of our sister Southern Presbyteries that a convention of delegates be held for the purpose of considering this whole subject, with a view to harmonious and united action, and also for the purpose of initiating whatever measures may be necessary to consummate our separation from the Presbyterian Church in the United States, and our

organization as the Presbyterian Church of the Confederate States of America.

(Resolution Third, suggests a preference for the time as August 15th, and the place, Greensborough, N. C. But expresses willingness to agree to the will of a majority.

Resolution Fourth, appoints two ministers and two ruling elders to be its representatives at the convention; and invites all Presbyteries to send in their usual number of delegates to the General Assembly with full power and authority to confer with the other delegates to the convention from other Presbyteries.)

*Resolved*, Fifth, That it is the sense of this Presbytery that the convention should be charged: First, with the question of separation from the Church of the United States; and that in the event of their resolving to separate, it should be charged next, with the preparation of a constitution for our Church in the Confederate States, to be submitted, with all their action, to the Presbyteries at their autumnal meetings to be ratified or rejected, as the Presbyteries may elect; and lastly, that it should be commissioned to frame a provisional government until a permanent Constitution is adopted."

(Under this resolution Dr. J. B. Adger and Dr. D. McNeill Turner were elected principal ministerial delegates; with J. O. Lindsay and T. L. McByrde, D.D., alternates. Lay delegates: Hon. Job Johnstone, Hon. Thos. C. Perrin; with Hon. J. N. Whitner and James Gillam, alternates.)

After a verbal statement by the Commissioners to the Atlanta Convention, a committee appointed by the Presbytery at its Fall meeting, Sept. 12, 1861, to consider this subject offered the following minute:

"In accordance with the recommendation of those Presbyteries which met together by their representatives in the Atlanta Convention, and for the reasons set forth in our own preamble and resolutions at the *pro re nata* meeting held at Greenwood in July last, which appointed delegates to said Convention: We, the Presbytery of South Carolina, in fear of our Divine Master and in the exercise of the rights which belong essentially to every legitimate Presbytery, do now adopt the following:

5—P.—C.

ACT OF SEPARATION—from the Presbyterian Church (O. S.) in the United States of America, viz.: We declare that this Presbytery ought to be, and is hereby, separated from the said Church; we renounce and repudiate the jurisdiction and authority of its General Assembly and we dissolve all connection between us and all its Synods and Presbyteries in the present United States. At the same time, it is by no means the intention of this Presbytery to dissolve its connection with any Presbytery or Synod of the Presbyterian Church (O. S.) in the Confederate States, nor to abandon for a moment that Constitution which has been the bond between us and our sister Presbyteries; on the contrary, we desire to do whatever may be necessary in the premises in order to secure, unimpaired, our continued union with the Presbyteries and Synods of the Presbyterian Church (O. S.) in the Confederate States, so that we and our churches may enjoy uninterruptedly the benefits and advantages of our ecclesiastical system in its most complete and perfect form, and so that we may be enabled to meet with our sister Presbyteries without unnecessary delay in a legitimate and constitutional General Assembly, authorized to adopt whatsoever measures for the good of our Church in the Confederate States, the Constitution warrants and empowers the Highest Court of our Presbyterian system to devise and to carry out. To this end, the Presbytery of South Carolina do now formally set forth and declare our continued adherence to the Confession of Faith, Form of Government, Book of Discipline and Directory of Worship; and to the Larger and Shorter Catechisms as the Constitution of the Presbyterian Church (O. S.) in the Confederate States of America.

(Simply changed the name U. S. to C. S. wherever necessary.)

The Presbytery will appoint its usual number of Commissioners to a General Assembly to be held at the First Presbyterian Church, Augusta, Ga., December fourth, at eleven o'clock a. m. The Presbytery unites with the Atlanta Convention in requesting Dr. B. M. Palmer to preach the opening sermon and to preside; Dr. Wilson, of Augusta, to be his alternate," etc.

CHARLESTON PRESBYTERY. *Pro re nata* meeting at Columbia, July 24, 1861.

A communication was read from the Presbytery of Orange, N. C., conveying information of the action taken by that body touching the ecclesiastical relations of the Presbyterian Church in the Confederate States and recommending that a convention be held at Augusta, Ga., December 4, 1861. A communication from the Presbytery of New Orleans was also read, requesting that Presbyteries of the Confederate States appoint commissioners to a General Assembly at Augusta, Ga.

July 25, a report was unanimously adopted as follows:

“At a meeting of the Charleston Presbytery, at Columbia on the 25th ult., the following preamble and resolutions were unanimously adopted:

“*Whereas*, The relations of the State of South Carolina, of ten other adjacent States, and of the people thereof, with the other States and people previously composing the United States of America, have been dissolved, and the former united in the separate and independent Government of the Confederate States of America, thereby making a separate and independent organization of the Church within the said Confederate States desirable and necessary, in order to the more faithful and successful fulfilment of its duty to its Divine Lord and Master; and,

“*Whereas*, The General Assembly of the Presbyterian Church in the United States by the adoption of a paper known as Dr. Springs’ Resolutions, ignoring the establishment of the Government of the Confederate States of America, and disregarding our rights, privileges and duties as citizens thereof, enjoined our allegiance to, and support of a government foreign and hostile to our own, and required us not only to yield obedience to a political power which we in common with our fellow citizens of all classes and all churches, have disowned and rejected, but also to act as traitors and rebels against the rightful and legal authorities of the land in which we live; and,

“*Whereas*, These resolutions of the General Assembly require us to continue united to a people who have violated the Constitution under which we were originally confederated,

and broken the covenant entered into by their fathers and ours ; and,

*"Whereas,* The said action of the General Assembly in the United States of America demands of us, and of all members of the Presbyterian Church of the Confederate States the approval and support of the wicked and cruel war now waged by the other States of the former United States of America against the States and people of the Confederate States, against our fellow citizens, against our friends and neighbors, against our own households and ourselves ; and,

*"Whereas,* We do most heartily, with the full approval of our consciences before our Lord God, unanimously approve the action of the States and people of the Confederate States of America ; *therefore,*

*Be it Resolved* by the Charleston Presbytery :

First. That the ecclesiastical relations heretofore subsisting between this Presbytery and the Presbyterian Church in the United States of America are dissolved, that we do not recognize the right or authority of the General Assembly to adopt the resolutions above referred to ; and that we disown and repudiate these resolutions, both in their letter and their spirit, as having no authority over us and as entitled to no respect or consideration from us.

Second. That in the judgment of this Presbytery, it is expedient and necessary that the Presbyterian Churches in the Confederate States should formally separate themselves from the Presbyterian Church in the United States of America and establish a separate and independent ecclesiastical organization."

(Third. Approves of holding a convention at some place for considering this whole matter. Fourth. The Presbytery to appoint delegates to said convention. Fifth. Approves of Atlanta, Georgia, as the place and August 15th as the time for said convention.)

Under this resolution, J. H. Thornwell, D.D., and A. A. Porter, D.D., were appointed principal and Gorge Howe, D.D., and J. L. Girardeau, D.D., alternates, with Dr. F. M. Robertson and E. C. Jones ruling elders ; alternates A. Crawford and D. S. Henderson.

The following paper was unanimously adopted by Harmony Presbytery at Sumterville, July 24, 1861 :

Preamble and resolutions adopted by Harmony Presbytery :

*"Whereas*, The last General Assembly of the Presbyterian Church in the United States of America met in the city of Philadelphia, passed resolutions sustaining a government whose authority over us we do not acknowledge ; and,

*"Whereas*, Obedience to those resolutions would make us disloyal to the Government of the Confederate States of America under which we now live, and which has our hearty approbation ; the Presbytery of Harmony, impelled by a sense of duty to Him who is the Head of the Church and the Prince of Peace, is compelled to separate itself and the churches under its care from all connexion with the Presbyterian Church in the United States ; *Be it therefore*,

*"Resolved*, First, That the Presbytery of Harmony is no longer an integral part of the Presbyterian Church in the United States.

*"Second* (Agrees to appoint two ministers and two elders to attend a convention.)

*"Third* (Prefers Charlotte, N. C., as the place and the first Thursday in September as the time, but will yield to wishes of the majority.)

*"Fourth*, That the acts of such convention are to be ratified by the Presbyteries before they are binding upon any of them.

Rev. T. R. English, Dr. J. L. Wilson, ministers ; J. A. Inglis and S. E. Wilson were elected delegates ; alternates, Rev. D. McQueen, S. H. Hay, with A. M. Kennedy and J. S. Thompson, elders.

*"Resolved*, First, As a Presbytery, we would render to God our devout thanksgiving for the great victory our troops achieved on the 21st instant, and would mingle our sympathies and prayers with the friends of those who fell and with the wounded, that God would impart to them the consolations of His Holy Spirit.

*"Second*, That we recommend to the Churches of this Presbytery, in accordance with the desire of the Congress of these Confederate States, the observance of the next Sabbath as a time of returning thanks to God for His manifest interposition on

our behalf, and of beseeching His guidance in the future, as He has been with us in the past."

BETHEL PRESBYTERY being convened to consider the present condition of the Church and to adopt whatever measures may be deemed advisable, confess that a momentous crisis is forced upon the Presbyterian Church by the late deliverance of the General Assembly at its session in Philadelphia whose offensive resolution reads thus:\*

"In this resolution the venerable Court of Jesus Christ is found abandoning its high functions of spiritual work and rushing into the arena of politics, thus bringing into the House of God where every utterance should be 'Holiness to the Lord,' the babbling dialect of Cæsar, and that too, professedly under our Church constitution, dictating the right to handle or conclude nothing but that which is ecclesiastical.

And *here*, a large majority of those delegated and commissioned to be representatives of Christ and His spiritual flock and to manage the affairs of His Kingdom which is not of this world, transform themselves into partizan politicians, and actually lend sympathy and aid to rulers who with usurped authority, are plotting, by hostile measures and forcible means the subjugation and oppression of a people who claim and have asserted the right of self-government, who desired and have assumed a political status under a form of government corresponding to the only true conceptions and doctrines of Republicanism, and best enabling them to stand in their lot, preserve their rights and institutions and fully accomplish the high mission upon which in the Providence of God, they are sent. *Here*, one-third of the whole Presbyterian Church (Old School) has the injunction laid upon it to promote and perpetuate a political union already severed, and severed too, because it no longer guaranteed its original blessings, but had been converted by a tyrannizing majority into the symbol of oppression to that section of the country which is now distinct from the territory of the present United States and with which this Presbytery is identified. *Here*, ten Synods, forty-five Presbyteries, seven hundred and fourteen ministers, eleven

\* See page 80.—The Spring Resolution.



hundred churches and seventy-eight thousand communicants are grossly and gratuitously insulted, by having their present political relations totally ignored, and by being summoned to prove traitors to the Government, lawfully, regularly and peacefully organized and established over them, and to which as the Government of the 'Confederate States of America' they yield their cordial adherence, approval and earnest support, and by being asked or rather required, under pain of being disobedient to church authority, to give allegiance and encouragement to a Federal Government now utterly foreign to them, and which by their own concurrence and act was thrown off in a legitimate and peaceful manner.

"*Here* are professed brethren, who, besides thus fanning the flame of sectional strife in the Northern minds and exasperating the people of the South and encouraging hostilities against an unoffending\* people, set on foot by the Administration inaugurated at the Capitol of the United States, driven headlong by the furious indignation of the fanatical populace and prostituted and scurrilous press of the North, have also, in the face of solemn protests and in full sight of all the accompanying responsibilities, and under due warning as to the certain issue, as foreseen, uttered an ecclesiastical judgment, which has irrevocably destroyed the harmony and will inevitably divide the formal unity of the Church of our fathers between the two sections of the land.

"*Here*, too, is an excising deliverance secured by a misrepresentation of the state of things and feelings in the South, and by an accidental majority, the South owing to the agitated condition of the country and other reasons, having but a nominal representation in the Assembly, but which representation, had it been complete, could have made a successful resistance to the passage of the resolutions.

"*Here* is an act of the supreme court of the Church, which, in addition to paving the way for and even necessitating a division in the visible body of Christ, lays under temporary paralysis all the enterprises and benevolent operations of our Church, and by sanctioning the prosecution of a wanton, un-

\* No account is taken of the attack on Fort Sumter.—*The Author.*

holy and fratricidal war waged against the South, which will consume a large part of the energies and resources of the Church, and deluge the two nations with all the concomitant horrors of such a war, will thereby for a time, retard the spread of religion, and obstruct the progress of our Saviour's Kingdom in the world.

"*Here* is the verdict of a grave Assembly of church officers, which, whilst indicating the assumption of judicial power and prerogatives in a matter where even the Divine Master avowed and practiced neutrality, did embody a decree intended to force and bind the consciences of Presbyterians of the South, whereas the first principles of the Christian religion and the Word of God instruct us that 'God alone is lord of the conscience.'

"*Here*, in fine, is a Church enactment, which, because of its spirit, design, purport and effect, as well as time and manner of its passage, as loyal citizens of a chosen government and true patriots, pleading for and maintaining the rights of civil and religious liberty, we are constrained to disavow and oppose; as Christians to disregard and denounce, as Presbyterians to repudiate and reject, and as morally accountable alone to God, to protest against, as an unlawful attempt to do violence to our consciences.

"In the light of these views of the action of the General Assembly, *Be it Resolved* by this Presbytery:

First, That it is expedient that the connection between this body and the General Assembly of the Presbyterian Church in the United States should now terminate. And Bethel Presbytery does now, in the fear of God and with a view to the interests of the Church militant, declare its connection with the General Assembly aforesaid dissolved, and that our members and churches are hereafter to be regarded as in no sense responsible for the acts and deliverances of the said General Assembly, and in no sense bound to regard its mandates.

"Second, That this Presbytery sincerely and ardently desires a union of all true Presbyterians, within the Confederate States, upon the basis of that Confession of Faith, Form of Government, Book of Discipline and Directory of the Worship of God, which have heretofore been the symbols of our faith, and

the basis of our union while in connection with the Presbyterian Church in the United States.

“Third (Calls for a convention made up of delegates from the Southern Presbyteries to meet in Atlanta on the 15th day of next August to form a new union of the Presbyteries.)”

It is noticeable that this paper while condemning the action of the Philadelphia Assembly as political, asserts that the Southern Presbyterians are “grossly insulted by being summoned to prove traitors to *the Government, lawfully, regularly and peacefully organized and established over them and to which as the Government of the ‘Confederate States of America’ they yield their cordial adherence, approval and earnest support \* \* \* and by being asked to give allegiance \* \* \* to a Federal Government now utterly foreign to them, and which by their own concurrence and act was thrown off in a legitimate and peaceful manner.*” Again, “Here is a Church enactment which \* \* \* as loyal citizens of a chosen government and true patriots \* \* \* we are constrained to disavow and oppose.”

Finally, in November, 1861, after the meeting of the Convention at Atlanta in the preceding August the Synod adopted the following paper by Dr. Thornwell:

“The committee to whom was referred the subject of the relations of this Synod to the General Assembly of the Presbyterian Church in the United States of America, beg leave to report, that these relations have, in fact, been already dissolved by the Presbyteries which compose this body. They have solemnly and formally renounced its jurisdiction. It has become a foreign church to them, and they are foreign courts to it. They have gone further, and have taken steps to constitute a new General Assembly, with the view of giving to the Presbyterian Church in the Confederate States as complete an organization as it had in the United States of America. Their design is that the Churches of the two countries shall be as independent of each other as their governments, and that each, without let or hindrance from the other, shall undertake to execute all the functions which the Saviour has committed to His body. All that remains for this Synod to do is to ratify, as a whole, what has already been done by its constituent parts.

“There are two reasons which justify the Presbyteries of the Confederate States in forming a new and independent Assembly. The first is, that the old assembly has transcended its jurisdiction by authoritatively settling a political question. It has undertaken, as a court of Jesus Christ, acting in His name and under His commission, to determine the lawful government of these Confederate States. It has not only directed us to render unto Cæsar the things which are Cæsar’s but it has assumed the right to adjudicate betwixt the claims of rival Cæsars, and to say which is entitled to allegiance. This Synod is clear that the provinces of Church and State are entirely distinct, and that the Church as much transcends its sphere in pronouncing upon questions political, as the State transcends its sphere in dealing with matters ecclesiastical. The Church, it is true, is to declare and enforce revealed Truth, and, among other duties, she is to enjoin obedience to the powers that be. But when the question arises, who and what those powers are, and how far obedience must be carried, the Church must remit the answer to the civil tribunals of the land and to the dictates of the individual conscience. She has no commission from her Lord to declare what form of government any people shall adopt, how long they shall continue to maintain it, or under what circumstances they shall change it. Her members, as citizens, may and should take an active part in all discussions of the kind, but her courts, as authoritative tribunals of Christ, must be as silent as their Master. General principles she may and must enounce, the eternal principles of the moral law; but their concrete application to political constitutions and political changes does not fall within the limits of her power.

“Still, though the old Assembly has transcended its jurisdiction, we do not hold that this, in itself considered, is an adequate ground for separation. Under other circumstances the act might be quietly annulled, or deliberately disobeyed, without disturbing our organic relations to the body. But the present case is one of peculiar aggravation. The act is not only unconstitutional, but it puts the parties in a relation to each other which renders it hopelessly impossible that they can cooperate as members of the same communion, with any prospect of success. It has transferred to the Church all the bitterness of the

political feud. An Assembly composed of members, one-half of whom believe that the other half ought to be hung, denouncing each other, on the one hand, as rebels and traitors, and on the other, as tyrants and oppressors, would be anything but an edifying spectacle. Nothing but strife and confusion could be expected to result from so unnatural an union. To talk, under such circumstances, of promoting the glory of God, and of building up the Kingdom of the Redeemer, would be simply absurd. In order, therefore, to save the Church from scandal, to promote its harmony and peace, and to secure cordial co-operation in carrying out its evangelical schemes, it seems to this Synod to be absolutely necessary that the North and South should separate. As distinct organizations, their rivalry in holy zeal may give a new impetus to the labors of both; as *one body*, their national animosities would drive the Spirit from their halls.

Second, But, apart from this consideration, we hold that it is wise and proper that church organizations should be determined by national lines. There is a wide difference betwixt schism and separation. Schism always implies a breach of charity; it breaks the bond, not of external, but of internal union, and is generally grounded in error of doctrine, irregularity of government, or rebellion against lawful discipline. Churches, however, may be distinct and separate, and yet perfectly at one in every principle of faith and order. The advantages are so obvious in having a complete and independent Church in every Christian nation that the plan has been universally adopted in the States of Christendom. On this plan the Church can act with more concert and with more freedom. It is less likely to excite the jealousy and suspicion of the State; it can be more homogeneous, more compact, and consequently more energetic. It is a providential arrangement by which the Church catholic realizes the benefits of a division of labor. In our case, there is a special reason why we should have the supreme control of our ecclesiastical matters in our own hands. We have a field which none can enter, much less cultivate, but ourselves. On these grounds, we think that it would have been our duty, independently of any divisive measures of the old Assembly, to set up for ourselves, and this Synod would have

been prepared, in perfect charity with the brethren of the North, to have taken steps, upon the permanent establishment of the Confederate Government, to institute a separate and independent Assembly in the Confederate States. For these reasons the Synod further approves of the course of its Presbyteries in declaring themselves independent of the old Assembly. The Synod further approves of the measures they have adopted for the organization of a new Assembly, on the fourth day of December next, at Augusta."

A clear and strong article by Dr. B. M. Palmer was published in April, 1861, in the *Southern Presbyterian Review*, entitled "A Vindication of Secession and the South." But as the distinguished author was then a pastor in New Orleans, the article does not belong to this history. In the same *Review* for January, 1861, Dr. Thornwell had also published a powerful article on "The State of the Country." It opens with the statement: "It is now universally known that on the twentieth day of last December, the people of South Carolina in Convention assembled, solemnly annulled the ordinance by which they became members of the Federal Union \* \* \* and resumed to themselves the exercise of all the powers which they had delegated to the Federal Congress." This paper is reprinted in full in Dr. Palmer's "Life of Thornwell," and need not be given here. In one remarkable passage the author declared that the South could not be conquered. "We have fought for the glory of the Union and the world admired us, but it was not such fighting as we shall do for our wives, our children and our sacred honor. The very women of the South, like the Spartan matrons, will take hold of shield and buckler, and our boys at school will go to the field in all the determination of disciplined valor. Conquered we can never be. It would be madness to attempt it; and after years of blood and slaughter, the parties would be just where they began, except that they would have learned to hate one another with an intensity of hatred equalled only in hell. Peace is the policy of both North and South. Let peace prevail, and nothing really valuable is lost. To save the Union is impossible. The thing for Christian men and patriots to aim at now is to save the country from war. That will be a scourge and a curse.

But the South will emerge from it free as she was before. She is the invaded party, and her institutions are likely to gain strength from the conflict. Can the North, as the invading party, be assured that she will not fall into the hands of a military despot? The whole question is with her, and we calmly await her decision. We prefer peace—but if war must come, we are prepared to meet it with unshaken confidence in the God of battles.”

Dr. Thornwell did not live to see the failure of his prophecy and the ruin of the South. That conquest was possible was proved by the event; and the frightful loss of life, the exhaustion of the resources of the South and the refusal of England and France to recognize the Confederacy resulted in the overthrow of the Southern cause at Appomattox, four years after the booming of the guns from the forts and batteries surrounding Fort Sumter announced its beginning.

The organization of the Presbyterian Church in the Confederate States of America was effected at Augusta, Ga., December, 1861, in accordance with the provisions made at the Atlanta Convention. The “Letter to the Churches of Jesus Christ,” written by Dr. Thornwell and sent forth by this Assembly, after alluding to the Spring Resolutions, says explicitly, “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. \* \* \* 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 refrained 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 occasions of offense.” The action of the Philadelphia Assembly is stated to have been the occasion of separation, but another ground is also given as justifying it. This was the desirableness of having Churches conform to national lines. “If it is desirable that each nation should contain a separate and independent Church, the Presby-

teries of these Confederate States need no apology for bowing to the decrees 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.”\*

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\* This argument for Churches conforming to national lines has been entirely ignored in after years, and the existence of the Southern Presbyterian Church has been deduced altogether from the Spring Resolutions.—*The Author.*



## CHAPTER V.

**The Presbyteries During the War**

The first effects of the Civil War were felt along the seaboard. CHARLESTON PRESBYTERY in its narrative adopted in November, 1861, speaks of "the agitating and exciting events diverting men's minds." Reviving influences were absent. The ordinances of worship were dispensed and some ingatherings had been made. Several pastors were laboring in the army but the pulpits had been filled, the Sabbath Schools were kept up, and in some places, daily prayer meetings were held. There was an increase of labor among the colored people and success had been granted. The good work of Licentiate Ladson was mentioned and the communicants in the colored Church at Columbia had more than quadrupled. There were forty students at the Columbia Theological Seminary and the liberality in the cause of Foreign Missions had been marked.

In April, 1862, the Presbytery met in Charleston with a small attendance. Death and exile were busy all around and sorrows and disasters were increasing. The spiritual evils resulting from war had not prevailed as yet, but the silent, beautiful virtues with which our Father requites our people for afflictions. There was a general spirit of prayer, fortitude in adversity, meekness amid successes had been learned by the churches. There had been no revivals. The great fire in Charleston had destroyed no Presbyterian Church building, but there were individual distresses. "Our enemies have driven some congregations into exile, silencing the pulpits and reducing the wealthy to poverty." In October, 1862, Charleston Presbytery met at Columbia, with nine ministers and one elder. The *Narrative* says, "During the last meeting of Synod an enemy has planted his foot on our soil, and the peaceful homes of the members of our Church upon the coast and its islands, where their ancestors have lived since the war of the first Revolution, are now deserted by their tenants and the flocks to which our brethren have ministered are dispersed far and wide. The sanctuaries in which they worshipped have

either been dismantled and occupied by troops, gape in rents which the missiles of the enemy have made, or stand unharmed in unfrequented solitudes with no worshippers pressing the thresholds and no songs of praise echoing within their walls." The Churches of James Island, John's Island, and Edisto Island were in this condition. "The pastors had stayed as long as possible or sought places in the interior where they could fill vacant pulpits. The soldiers were receiving ministrations as they were suffering from disease and dying from hardships. The Summerville Church had been a place of worship for many refugees. Glebe Street had been closed for some months, the pastor being a chaplain in the army as was the pastor of Zion Church. Some churches in the interior had been benefited by these changes. In the church for colored people at Columbia, the lamented Dr. Thornwell had preached his last sermon and the congregation was still deeply interested, under the ministry of Mr. Ladson. The Seminary was reduced to a handful of students, the conscription having swept theological students as well as others into the army. Others who had been looking forward to entering the ministry had fallen by disease or in battle. "Our land now mourns its honored dead and our churches sorrow over the graves of our young men. Our pride and hope are moldering to dust. And yet this war, with all its elements of mischief has elements of good \* \* \*. It moves our hearts in sympathy—draws us forth from our isolation and melts us into one, teaches self-denial, calls into action the beneficence our religion requires and sets our people, and especially our sisters, at work in ministries of love. It teaches us dependence on God and carries us often to a throne of grace and power."\*

Special notice was taken of the death of Dr. James H. Thornwell, and a suitable memorial was adopted by the Presbytery.

The meeting in April, 1863, was in Charleston. The *Narrative* reported no material change in the condition of the churches. Most of them had remained together and enjoyed the ordinances of religion. There had been growth and converts had been made among the officers and soldiers of the

\* It will be seen that this opinion was changed by the close of the war period.  
—The Author.

Confederate army. The Theological Seminary was still open with ten students.

In October, 1863, the meeting of Presbytery opened with five ministers and no elders. Another minister came in later, and one elder from Charleston, though not a delegate, was authorized by Presbytery to represent his Church. No narrative was presented, but this was done at a *pro re nata* meeting in November, at which no elder was present.

In March, 1864, Presbytery met at Columbia, with seven ministers and one elder. The *Narrative* states that the Presbytery must still tell of scattered congregations and closed sanctuaries. Other churches had been closed by the war, so that "now there is not a single Presbyterian congregation gathered or Church opened for worship, under Presbyterian auspices in Charleston. The city that was full of people sat solitary." The sea island churches were still desolate, several churches had their pastors in the army. Dr. Palmer was a refugee from New Orleans in Columbia and the First Presbyterian Church there was crowded in attendance upon his ministry. Serious thought had been awakened. The spiritual wants of the colored people were still attended to, and they were appreciative of the labors undertaken in their behalf. "Every communion shows gratifying additions and these had shown consistency and steadfastness. The war has not only taught the colored man who is his best earthly, but has done much to lead him to the knowledge of his great Heavenly Friend."

The meeting in October, 1864, at Barnwell, was attended by four ministers and two elders. The Presbytery advised the Walterboro Church, which had no elders, to elect elders from among the men at home and to throw upon them the responsibility of declining to serve. The *Narrative* mentions the "fierce and malignant war which continues to desolate our land. Some churches not molested by the enemy are still open every Sabbath, and even in these troublous times, one and another church has been revived."

The last meeting, during the Confederacy, was held at Beech Island, April, 1865. Four ministers and two elders were present. Twenty ministers were absent, and thirteen

churches not represented. The *Narrative* mentions the extended desolations of the war. "The storm had swept over nearly the whole extent of our limits, leaving only a narrow strip in our western boundary to escape its ravages. Four churches in Charleston and six others were within the lines of the enemy and inaccessible." "The churches of Orangeburg and Columbia have been visited by the invading armies and have suffered to the fullest extent, those terrible atrocities, unparalleled in the history of civilized warfare, which these armies have perpetrated everywhere in their march through our country. Many members of these churches, plundered of all they possessed, even of the commonest necessities of life, have seen their homes reduced to ashes, and gone forth without food or raiment, or a shelter from the elements, to rely upon the hand of charity and the pitying love of heaven." The Columbia Church is especially mentioned. "Nearly the whole of that large city, crowded to its utmost capacity as it was with people, after being pillaged by the enemy was consumed by the flames and its inhabitants subjected to the utmost exposure, privation and suffering. The members of our Church have borne these terrible afflictions with patience, fortitude and uncomplaining submission. God has not forsaken them to despair nor given them up to rebellion in the midst of their great distresses."

In the autumn of 1865, the Presbytery, failing of a quorum at the time and place appointed, assembled at Salem (Black River) Church, during the sessions of the Synod. Scarcely anything was done but to elect commissioners to the General Assembly to meet at Macon, Ga.

Thus we close the war period for this greatly tried Presbytery, with a desolated territory, a scattered and impoverished membership and a general overthrow of all its plans and arrangements for labor. Only one minister was ordained during the war, the Rev. Charles S. Vedder, who was ordained at a *pro re nata* meeting, held at Summerville, July, 1862, as pastor of that Church. This relation was dissolved in May, 1867. The heaviest loss sustained by the Presbytery was in the death of Dr. James H. Thornwell, August 1, 1862, while the death of the Rev. George W. Ladson removed a most de-

voted laborer for the colored people. He died in Columbia July 4, 1864, and "the Ladson Chapel remains as a fitting monument to the memory of him whose life was so full of good works among this people."

HARMONY PRESBYTERY was next to Charleston Presbytery in its exposure to the scenes of war. The *Narrative* for October, 1861, mentions the blighting effect of the war. Many young men were in camp, including several candidates for the ministry. The effects were felt in the moral influences. The distraction of the public mind, the anxieties aroused by the apprehension of danger for relatives and friends had been unfavorable to the development of the Christian life.

In October, 1862, the *Narrative* was submitted "with weeping and sorrow." "The churches have not been utterly deprived of the influence of the Holy Spirit but sounds of mourning come from every hand." Four ministers were laboring in the army. There had been increased attention to the colored people, "who have been, to some extent, the occasion of the war." The Presbytery took action against dueling, as 'a form of murder, the most destructive of all law, human or divine, and certain to awaken the wrath of God against our afflicted country.'" Each pastor was requested to preach on the law of God as the only rule for us to determine our guilt and duty, under the Sixth Commandment. In April, 1863, in view of the great religious wants of the army, the Presbytery designated five of its number as chaplains. Their pulpits were to be supplied in their absence by the Committee of Domestic Missions. C. H. Wilson, J. G. Richards, J. B. Mack, H. M. Brearley, and T. H. Law were chosen by ballot as chaplains. Several of these ministers reported their labors in the army in October, 1863. The *Narrative* for that meeting says: "With too many of our people, the cares and anxieties consequent upon our great struggle for national independence have engrossed their hearts and excluded the higher interests of eternity. The judgments of God now upon the land seem rather to harden than soften the hearts of many. \* \* \* We have heard with deep gratitude, to God, of the glorious work of grace among our soldiers \* \* \* the deep interest which our beloved defenders manifest in the preaching of the Gospel. By whatever influ-

ences the characters of our soldiers are impressed by the same will society be regulated when they return home. If they return with corrupted morals their influence will be deleterious, but if by the blessing of God we can impregnate their hearts with the truth of the Gospel while they are in camp, they will, upon their return home, become as valiant in defense of the truth and good order as they have been of civil liberty." Alas! how many of them were never to return, but to leave their bodies in the soil of distant States.

In March, 1865, notice was taken of the "spoiling of a large part of our territory as our foes passed through the State," and an appeal was made to act promptly in relieving this distress. The *Narrative* was "full of lamentation. Not that the chosen seed, like Israel of old, have been carried away to a strange land \* \* \*, not that the pestilence has swept through our borders, but an enemy, cruel and relentless, professing to be Christian but trampling upon every principle of humanity, of right, of truth, of justice and of religion; insolent and boastful, despising God and persecuting His Church; an enemy who glories in robbery and theft, in outrage and violence, an enemy who respects neither age nor sex nor condition, has passed like a destructive tornado over her territory. Her congregations have been broken up, her ministers, in some instances, reduced to destitution, her people despoiled of their means of subsistence, her houses of worship desecrated. In one instance, as if to try to the utmost the forbearance of a just and holy God, the sanctuary on the Sabbath day was used as a place of dancing and revelry. \* \* \* God has sore chastened us but we feel that He has not deserted us. \* \* \* Fondly anticipating the day when God will put down our haughty and wicked foes, we would take fresh courage, and with renewed zeal pursue the glorious work to which our Master has called us." This was on March 29th, 1865. On April third, President Davis left Richmond, and within a few days more, Generals Lee and Johnston had surrendered.

During the war Harmony added several ministers to her roll by ordination. J. B. Mack was ordained as pastor of the Salem (Black River) Church, January 9, 1862. Thomas H. Law was ordained as pastor of Lynchburg and of Florence

Churches in December, 1862. William E. Boggs was ordained as evangelist, November, 1863. Licentiate D. McDuffie was ordained pastor of Pine Tree and Pisgah Churches, May, 1863. D. M. McClure was ordained pastor of Williamsburg Church, April, 1864. I. J. Long, licentiate of Transylvania Presbytery was received and ordained as pastor of Concord Church, October, 1861. D. C. Boggs was installed pastor of Lebanon Church, April, 1862, having been received by certificate from the Presbytery of South Carolina. W. H. Singletary was received April, 1863, from the Presbytery of East Mississippi. W. A. Gregg was ordained pastor of Kingston Church, April, 1861. Losses by death or dismissal were: Theodore E. Smith, pastor at Lebanon Church until January, 1861, and at Salem (Little River) until 1862, was dismissed to Cherokee Presbytery, April, 1863. Thomas L. DeVeaux was dismissed October, 1861, to the Presbytery of East Alabama. Malcom D. Fraser died February, 1862, after six years of illness. G. C. Gregg, pastor of Salem (Black River) Church for several years, died May, 1861.

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BETHEL PRESBYTERY in its Home Missionary Report, April, 1862, mentions many silent sanctuaries. John A. Witherpoon, a student for the ministry, was reported as having left his studies to command a company of South Carolina volunteers, and as being highly respected and eminently useful in the service of his Lord and Master. The *Narrative* for October, 1862, mentions the great excitement and distress in all the congregations. There had been many losses by death from disease or battle, some valuable ruling elders had been thus removed. Yet the condition of the churches was encouraging. There had been additions, and increased contributions, and the work for the colored people had been successful.

At the Spring meeting of 1863, the Committee on Domestic Missions laid stress on the pressing need of work in the army. Presbytery advised the churches to dismiss their pastors for six months, or three or four at least, two ministers being already in the field. The Presbytery undertook to supply the vacant churches. J. N. Craig then signified his willingness to go to army work.

In October, 1863, the Presbytery was gratified to receive an intimation from the Independent Presbyterian Church, \*signifying their readiness to unite with the Presbyterian Church of the Confederate States of America, and to adopt the Confession of Faith and other symbolic books. The Presbytery gladly received this information and recommended that the Synod should receive this independent body and amalgamate it with Bethel Presbytery. The Synod adopted a report at its meeting in November, 1863, and directed Bethel Presbytery to meet at Yorkville in December, 1863, in order to receive these ministers and churches into their body, upon the adoption of the Confession of Faith. The meeting was held as ordered and ten churches were received into the Presbytery, viz.: Bullock's Creek, Harmony, Yorkville, Bethshiloh, Bethany, Tabor, Olivet, Carmel Hill, Salem, Union (Union Co.), and Hopewell. The following ministers were received: R. T. Russell, W. W. Caruthers, J. S. Bailey, W. W. Ratchford, and C. E. Mendenhall, Licentiate.

This was a welcome addition to the strength of the Presbytery, as no new churches are recorded as organized during the civil war. The *Narrative*, like those of the other Presbyteries, speaks of the losses incurred by the war and the desolations among many families. An entry in the minutes for September, 1865, states that, "In many of our churches the colored members in large numbers, have recently absented themselves from the Lord's table and from the regular worship of God." The Presbytery asked for advice as to what should be done with such persons. The *Narrative* mentions the distracted state of the country and the unsettled condition of government as greatly impeding the advancement of Christ's Kingdom. A spirit of speculation and worldly gain had taken possession of the minds of many of our people. Certain "fanatics from the North" were making trouble among the colored people.

Rev. W. T. Hall reported to the Presbytery in October, 1861, that he was chaplain of the Twelfth S. C. Regiment. Rev. J. N. Craig was reported as chaplain of the Ninth Regiment of S. C. Volunteers. Rev. A. A. James reported himself in April, 1862, as acting with the consent of his church, as chaplain of the Eighteenth S. C. Regiment.

\* See Chapter IV, page 273, Howe, Vol. II.—*Editors*.



During the war, H. R. Dickson was ordained and installed, January, 1864, at Unionville Church. John F. Watson was ordained as missionary to the army in the fall of 1864. H. H. Banks, a licentiate of Ouachita Presbytery, being cut off from his Presbytery, was received and ordained as evangelist for army work. In March, 1865, he was dismissed to the Presbytery of Concord. Rev. Henry R. Dickson was received from Charleston Presbytery, November, 1862, accepted a call to Ebenezer and was installed pastor in April, 1863. This relation was dissolved in December, 1866. Rev. Myron D. Wood was received from the Presbytery of Charleston, February, 1863, and was called to Yorkville and installed at once. This pastorate was dissolved in December, 1866, and Mr. Dickson was dismissed to the Presbytery of Atlanta.

Rev. Joseph H. Martin, having been exiled by the Federal authorities from Tennessee, formerly a member of the Presbytery of Union, Tenn., was received as a member and dismissed again in April, 1867, to the Presbytery of Abingdon.

Rev. K. H. Adams, pastor of Yorkville Church from 1851, died there, March, 1862. Rev. John Harris, pastor of Bethesda Church since April, 1857, died November, 1865.

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SOUTH CAROLINA PRESBYTERY held a *pro re nata* meeting in July, 1861, to consider the action of the General Assembly and to take steps toward forming a Southern Presbyterian Church. The delegates to the Atlanta Convention were Dr. John B. Adger and Rev. D. McNeill Turner, with elders Job Johnstone and Thos. C. Perrin. At the autumnal meeting in 1861 the delegates reported the action of the Atlanta Convention. The Presbytery withdrew from the Foreign Missionary work of the Old School Presbyterian Church and recognized the Indians as persons requiring missionary labor. The same commissioners who had attended the Atlanta Convention were sent to the General Assembly at Augusta. The Presbytery had thirty-one ministers, fifty-three churches, four licentiates and five candidates. Rev. C. B. Stewart was appointed a missionary to the sick and wounded soldiers.

The *Narrative* for September, 1861, deplores the distress caused by the "cruel and wicked war now waged against us. Most of our men able to bear arms are in the army, and the

advancement of Christ's Kingdom had been seriously interfered with. The thoughts and anxieties of all our people are turned towards our distressed country. Our prayer is that a kind Providence will grant us a speedy peace, and that our people will return with a renewed zeal to rebuild the waste places of our Zion." In April, 1862, the *Narrative* speaks of the distraction of the minds of the people by the preciousness of the interests involved and the magnitude of the contest in the ruthless, relentless war with all its horrors. Yet while the churches had suffered in a diminished attendance, they looked upon this state of things as the visitation of a righteous Providence and were led to humble themselves under the mighty hand of God. There had been some ingatherings and the work of the Sabbath School was kept up. The colored people were not neglected. The Domestic Missionary work had been seriously interrupted. At Tugaloo, the most efficient elder was absent as captain of a company of volunteers; at Pickens Court House, the congregation consisted for the most part of females; at Bethel, all the elders were absent except one aged man. Some ministers were not supported and some had to teach or undertake other work, in order to make a living. In October, 1862, a protest against duelling was issued, called for by the Synod. "Our land is defiled with blood. It is some of our very authorities that have led the way in this open and flagrant violation of the law, civil and military. Justice, to say the least, is delayed. It is to be feared that it will never be excused. The vengeance of God will descend upon us as a people, if we let blood-shedding go unpunished. All who represent the people are called upon to eschew and repudiate, on the people's behalf this crying iniquity."

The health of Rev. C. B. Stewart having failed as an army missionary, Rev. J. O. Lindsay was appointed for this work.

The *Narrative* for October, 1862, was more encouraging. It was noted that there was better attendance and greater liberality. "The bloody war is beginning to have a legitimate effect on the minds and hearts of God's people. They are endeavoring to live nearer to God than in the commencement of the struggle. They are beginning to realize that the dark and afflictive dispensation with which we are visited is a school of

righteousness and we have reason to praise the name of our great spiritual head who imparts songs of rejoicing even in the nighttime of severe afflictions \* \* \* Our church is passing through the fiery furnace, heated by the blasts of war, and it is a pleasing thought that the Master has not forsaken her, in the time of her trying ordeal." Much more follows in a spirit of hope for the future purification and spiritualizing of the Church when "the dark clouds shall have been dissipated and the stormy winds hushed."

In September, 1863, the churches were urged, in view of the high prices prevailing for food and clothing, to supplement the salaries of ministers by contributions of the means of living.

Rev. S. S. Gaillard, who was a faithful laborer among the soldiers, reported that in 1863 he was distributing among them Bibles, tracts, Gospels and religious papers. For a while he was laboring in the camps along the South Carolina coast and in Charleston. "There are," he reports, "a great many very pious officers and soldiers in our army, and a good degree of religious interest on the part of many who are not members of the church. So that while there is a great deal of wickedness among our soldiers, there is also a great deal to encourage missionary labor in the army."\* But the religious destitution was very great and increasing. Nearly two-thirds of the regiments that he knew were without chaplains and besides this, there were battalions and separate companies which were not allowed to have regular chaplains. Some bodies of soldiers did not have a sermon for months and were almost entirely without religious reading. Rev. J. O. Lindsay labored for a while in Richmond, among the sick and wounded. Later Rev. S. S. Gaillard went to Richmond and reported six thousand sick and wounded soldiers there. "The liberal citizens of Richmond generously opened their houses for the reception of our suffering soliders." In May, Mr. Gaillard visited Kershaw's Brigade at Fredericksburg, where he "found soldiers and officers enjoying a precious season of grace. Until the army started on its march to Pennsylvania, meetings were continued daily,

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\* It will be seen that while there was much religious seriousness both at home and in the army, during the earlier part of the struggle, a general laxity and skepticism seemed to prevail in the end.—*The Author.*

resulting in the conversion of many souls. Many were received into the Church, and certificates were sent to their home churches to have their names enrolled."\*

In September, 1863, in view of the destitution, churches having the whole time of a pastor were recommended to give up at least one-fourth of his time in order to supply vacant churches. The ministers of the Presbytery were required to spend at least six weeks of ministerial labor in the camps and hospitals at Columbia and Charleston. This, however, was rescinded on account of the expenses for travelling. Those who could find means to make these visits, were urged to do so.

In October, 1864, the Presbytery had fifty-three churches, thirty-one ministers, and two licentiates. This was the last record made during the war. By the time of the spring meeting in 1865, the Southern Confederacy had fallen. In September, 1865, the treasurer reported that the Confederate currency had failed before he had received a list of the churches contributing.

The losses caused by the war called for renewed efforts to build up our churches.†

South Carolina Presbytery added to its roll during the war, John S. Willbanks, ordained and installed pastor of Liberty Springs Church, May, 1862, a relation lasting until October, 1866. E. H. Buist was ordained and installed pastor of Aveleigh Church, Newberry, June 4, 1862. Hugh McLees was ordained as evangelist, September, 1863. William P. Jacobs, a licentiate of Charleston Presbytery, was ordained as pastor

\* The records of this period have become very illegible owing to the fading of the home-made ink in which they were written. The Presbytery had ceased to have its minutes printed on account of the high prices of paper and printing.

† In "Dr. Wm. S. White and His Times," by Rev. H. M. White, D.D., we find this statement, which confirms the reports made in the different Presbyteries of South Carolina:

"The whole country seems to be sinking into a state of demoralization. At no time during a ministry of thirty-eight years have I known so much sensual gaiety among professedly pious people, so much drinking of intoxicating liquors and so free a participation in promiscuous dancing. The present winter of 1864-65 has been equally characterized by suffering and sin. Scarcely a family can be found in which death has not recently made inroad. Many families are very scarcely supplied with the commonest comforts. Yet at no period since the settlement of this valley (of Virginia) have there been in the same length of time, as many gay assemblies. Crowds of young people pass from house to house, with little to eat and less to wear, and spend the entire time in dancing and revelry. Sorrow and suffering in themselves uniformly make bad people worse." Dr. White then refers to the unnatural gaiety in France during the Revolution, as shown by the "Ball of the Victims," given after the terror.—*The Author.*

of Clinton Church, May 28, 1864. W. H. Stratton was ordained and installed pastor at Anderson Court House, September, 1865. Rev. Ferdinand Jacobs was received from South Alabama Presbytery, April, 1862, and Rev. T. B. Neill from Orange Presbytery, North Carolina, September, 1863.

No churches were organized in Bethel Presbytery during the war, and only one was organized in Harmony Presbytery, Union Church, caused by a division in Williamsburg Church, in 1864. South Carolina Presbytery did not organize a single church between 1860 and 1868.

On the whole, the blighting effects of the war were seen in the cessation of church development, the diminution in numbers of candidates for the ministry, losses by death of male members and church officers, in the impoverishment of the people and in the gradual withdrawal, soon after the war, of almost all the colored members of the Presbyterian Church, with few exceptions. There is evidence, too, that a deplorable state of morals followed the upheaval of the period, worldliness, greed, indifference to the religious interests of the church, unbelief resulting from the defeat of the Southern Confederacy, and the spiritual evils were as great as the economical evils. The signs of this decadence are noted during the trying period of Reconstruction. No one would believe in war—especially civil war—as a refiner and purifier of society, after carefully reading these reports.

## CHAPTER VI

**The Presbyteries During the Reconstruction  
1866-1876**

CHARLESTON PRESBYTERY met in April, 1866, with only six ministers and two elders present. In October, 1866, the Presbytery met in Columbia. The *Narrative* speaks of causes for humiliation and lamentation; humiliation, because more might have been done than had been done; lamentation, because God has laid the rod of affliction heavily upon us. Radical changes had been made in our social institutions and severe pecuniary losses had occurred. The churches were scattered and enfeebled, some of them had their members, it was feared, hopelessly dispersed. Yet the ministers had been diligent in their work, attendance upon worship was good, Sunday Schools and Bible Classes had been maintained. The colored people were still cared for. The Theological Seminary had a larger number of students and its affairs were more promising. There were now twenty ministers, one licentiate and fourteen churches in the Presbytery.

In April, 1867, the Presbytery met with only five ministers and not a single elder! Two more ministers came in, and it was decided to consider the meeting a constitutional one. A protest was made against this decision, but, on the second day, three more ministers and one elder were enrolled.

The *Narrative* for October, 1867, speaks encouragingly of the reassembling of scattered congregations, the religious refreshing enjoyed by several churches and the cheering number of earnest and pious students in the Seminary. There was renewed stimulus to labor among the colored people in the persistence of a respectable number of them attending service, and the return of others from the guidance of false teachers. The Presbytery urged its churches not to relinquish or diminish their efforts to win back this people to their former connection with us.

In April, 1868, the report on Domestic Missions disclosed some political intermixture in the relation of the negro, on

the part of those professing to be his friends. Our Church was misrepresented as striving to keep the negro down and in submission. This was indignantly repudiated, as the Church was laboring for his salvation and spiritual good. The *Narrative* was encouraging. All the churches were supplied and the sacraments were administered. There had been some revivals, some churches had been reorganized and the houses of worship had been restored. Much interest was shown in training the young and in the spiritual influence exerted on the colored people also. The collections were liberal.

In October, 1868, of the fourteen churches, seven had no pastor. Appeals for help were coming from unoccupied territory, but the Presbytery was, as yet, unable to respond to them. Yet public worship was well attended, there was seemingly prosperity, and the colored people were returning to their former communion. In April, 1869, there had been slow but steady growth, the devastation caused by the failure of the crops had brought about destitution, but the general outlook was encouraging. There were three separate houses of worship for the colored people, at three churches. Zion Church in Charleston had been reorganized as a separate church for the colored people, and was connected with the Presbytery through its pastor and a white eldership. The attendance ranged from seven hundred to eight hundred, and between two and three thousand colored people had attended the services of organization. Ladson Chapel in Columbia had been well fitted up for the colored people, and had engaged the services of P. Gowan, Jr., a licentiate. The Circular Church (Congregational), the Scotch or First Presbyterian Church and the Huguenot Church—all in Charleston—while not connected with our Assembly, were all served by ministers of Charleston Presbytery.

At Barnwell, April, 1870, three newly organized churches were reported. Better evangelistic arrangements had led to improvement in supplying some feebler churches. All were now regularly supplied, at least once a month. Another church was enrolled at Aiken in October, 1870, and the Edisto Island Church was received at this meeting and enrolled. In 1870, Mount Pleasant Church was organized as the result of the

dissolution of Christ Church (Wappetaw), formerly a Congregational Church, and the new organization was enrolled upon its own request. In 1872, McClellanville Church was organized and enrolled in October. Ladson Chapel asked to be organized as a separate church in October, 1874, while Ebenezer Church in Charleston was enrolled in October, 1876. Rev. Thomas H. Cunningham was ordained as pastor and installed, December, 1876.

A former action of the Presbytery, objecting to having its ministers serve churches not connected with the Presbytery, was withdrawn in the spring of 1871. At this time John T. McBryde and F. L. Leeper were ordained as evangelists, the former to the islands, the latter to the coast and inland. At this meeting the pastoral relation, long subsisting between the Rev. Thomas Smyth and the Second Presbyterian Church of Charleston was dissolved. In July, 1871, the pastoral relation between Dr. John L. Girardeau and the Zion Church of Charleston was dissolved. He had ministered to this church fifteen years, the membership had reached five hundred before the war, and had grown again to four hundred after it. The pastor resigned because of the strain upon his health, he was called to the Glebe Street Church and accepted the call. Rev. J. T. McBryde was called to the Aiken Church and accepted, resigning his office of evangelist. Mr. McBryde was ordained and installed in October, 1871, at Aiken. In November, 1871, Rev. G. R. Brackett was received from Harmony Presbytery, and in June, 1872, he accepted a call to the Second Church of Charleston in which he was installed June, 1872. This pastorate was continued until Dr. Brackett's death.

In October, 1872, Dr. Joseph R. Wilson was received into the Presbytery from Augusta Presbytery. Rev. John R. Dow was received from Harmony Presbytery, April, 1873, and was installed pastor of the Edisto Church. In April, 1873, Rev. F. L. Leeper was called to James' Island and John's Island (Wadmalaw) Churches, and having accepted the calls was installed in May. Rev. C. E. Chichester was called to Sion Church (Winnsboro) and having accepted the call, was dismissed to Harmony Presbytery. In December, 1873, the Rev. J. H. Bryson, D.D., was received from the Presbytery of



West Hanover, in order to receive the call of the First Church, Columbia. Losses by death or removal were: The venerable A. W. Leland, D.D., who died in November, 1871; Dr. Thomas Smyth, in 1873, while Rev. P. Gowan was dismissed to the Presbytery of South Alabama, November, 1872; Dr. J. R. Wilson to Wilmington Presbytery in September, 1874, and the Rev. Edward Palmer, after fifty years of ministerial labor, retired from the Walterboro Church in 1874.

In October, 1873, the colored work was reported as languishing, being kept alive indeed, but no new churches for the colored people had been organized. The General Assembly had proposed the establishment of a separate colored church, the Presbytery expressed its doubt as to the result. It was seriously apprehensive that the plan would not secure the highest spiritual welfare of the colored people. It feared that the present intellectual and moral qualifications of this people were not such as to fit them for the successful management of such an undertaking, yet the Presbytery bowed to the authority of the Assembly and enjoined upon its churches and ministers the duty of rendering assistance to the colored churches within the bounds of the Presbytery to organize themselves into Presbyteries.

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HARMONY PRESBYTERY in October, 1865, sent to the General Assembly a memorial as to the duty of maintaining and perpetuating our present ecclesiastical organization. Some were ready to conclude that as the political bonds which formerly bound the South and North together were being reestablished, so the ecclesiastical bonds which had been severed should also be restored. But this was regarded as an unwarranted deduction.\*

One reunion was to be regarded as brought about by the providence of God, while the same providence stood directly in the way of the other reunion. The memorial recounts the actions of the Northern General Assembly in receiving private members. That Assembly was charged not only with excommunicating us from fellowship but with inaugurating measures

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\* The principle set forth as one chief ground of separation, the desirableness of having ecclesiastical boundaries conform to national lines, seems to have been consigned to an oblivion by the Southern Church from this time on.—*The Author.*

which aimed at our overthrow, as a Christian Church. Another ground of complaint was found in the legislation of the Northern Church in regard to political matters. The best thing to be done was to stand in our lot, feeling assured that God would never forsake us. A very fine and earnest pastoral letter was issued by the Presbytery to its own churches. The difficulties of the situation were set forth, the desolating effects of war, the loss of members, the infidelity and immorality which threatened to invade us. Personal religion was to be guarded, the Church of God to be cared for, reclaiming the wandering, encouraging the doubting, supporting the feeble, stimulating attendance. The claim of the ministry for a support was to be urged and feeble churches and missionary stations were to be strengthened. The colored members, now intoxicated with their first experience of liberty, were to be dealt with gently, forbearingly and patiently. "Let us remember their infirmities and not be too hasty." The *Narrative* presented a report in which the shadows prevailed. Preaching had been regular, but the attendance had been interfered with by the ravages of war, the falling off of the colored members had been considerable. "The reaction from the restraints and excitement of war shows itself in some by the inactivity of despair, others resort to dishonest gains, while others seek relief in the frivolities and dissipations of the world." There was a call for liberality on the part of churches in supporting the ministers and a call for self-denial on the part of the latter. The *Narratives* of this period were written largely in Biblical language, and made free use of Biblical figures. This one concludes, "Finally, brethren, all that remains for us is to go down into the swelling of the floods of this Jordan, bearing the ark of Jehovah's covenant; doubtless we shall pass over and possess the fair land of our inheritance."

The Presbytery resolved that notwithstanding the change in the social and political condition of our colored people, "we regard our obligations to impart to them the blessings of the Gospel as unimpaired, and enjoin on ministers and churches to continue to instruct them by preaching, catechetical teaching, and all other means of improving their spiritual condition." About one-half the membership in the churches of this Pres-

bytery was then composed of negroes, who were almost entirely dependent on our people for moral advancement and spiritual culture.

The churches were urged to impress upon the colored people that their obligations to God and the Church were not weakened by the change in their civil relations, that this change laid them under greater obligation to contribute to the support of the ministry. Their marriages were to be celebrated by regularly ordained ministers, and "Christian parents were to remember their duty to consecrate their infant children to God in baptism." The treasurer of Presbytery was to be freed from any obligations to pay out funds received in Confederate money, which had now become worthless. A good deal of calculation was necessary to adjust the debts incurred by the Presbytery to its evangelists and home missionaries, in accordance with the change of currency. The current "greenbacks" varied so much in value, owing to the high cost of gold, that the amount due in United States currency had to be ascertained.

The *Narrative* for October, 1868, was more hopeful. "The cloud is beginning to pass away." Worldly-mindedness and love of gain are still prevalent but some churches had been revived, and conversions had been made. A severe drought had cut off supplies. Some pastors, both old and young, had been removed or laid aside by illness and in the financial straits of the period, the support of the latter class was precarious. Attention had been given to the "Freedmen," a new term in phraseology! They were manifesting some disposition to return to our communion, after a temporary alienation from us. Several mission stations had been established for their benefit, and it was hoped that a regular missionary for them might be employed.\*

The Home Mission report mentioned the various stations which had been established for the Freedmen, six in all, supplied usually by the nearest white pastors and having an at-

\* Probably no greater harm was done the Presbyterian Church than the loss of its influence over the colored people, arising from the estrangement and bitterness of the reconstruction period. It has been shown how conscientiously and affectionately the religious interests of the negroes had been looked after, and what testimonials were given as to their consistent lives. Politics came in to separate the races, to break up forever the old tie of personal affection between master and servant, to substitute a hireling spirit and a bitter prejudice, the results of which are still felt, after fifty years.—*The Author*.

tendance of from eighty to one hundred and fifty persons. At these stations, some white people had also attended, such as had rarely gone to any place of worship.

Three of these stations were afterwards given up to the colored people. "They were too unsettled, politically and religiously, to inaugurate any permanent plan of religious instruction among them, separate from the old plan. The pastors must still do all they can in the midst of manifold discouragements." The anomalous condition in which these people find themselves, the inducements held out to them to tear them away from their former relations by designing emissaries from abroad and designing persons at home\* make the fact that they are conducting themselves with any prudence or propriety at all more surprising than the excesses into which they have run. We can never forget the time when they crowded to our sanctuaries, when they listened to the Gospel as preached to their owners, and then to the additional discourse designed especially for themselves. We can never forget the communion table spread for master and servant; the bread and the wine administered to each by the same hand and from the same vessels and at the same table. These are all pleasant memories and they greatly comfort us amid the surrounding desolations, giving us the assurance that we had attempted to do something for this unfortunate race in their highest interests.

In October, 1867, the Presbytery had thirty-two ministers, thirty-nine churches, three licentiates, seven candidates, and 3,276 communicants. There had been received on profession 333, and by letter 45. To foreign missions had been given \$541; to home missions, \$591; to education, \$426.

The *Narrative* for April, 1868, reported nothing very encouraging. Some pastors had been supported, others had been compelled to seek other fields of labor. Little had been done for the instruction of the colored people. Only one preaching station was now open for them. "The Gospel was offered them but they declined it as coming from us. They have turned to other teachers, and for the most part, to such

\* These characters were popularly known by the less dignified names of "Carpet-baggers" and "Scalawags," respectively.

of their own class as are utterly ignorant, some of them not being able even to read God's Word. When the blind leads the blind, the result is inevitable. We ought to be sure, however, that we leave no opening unoccupied, no proper means untried to gain access to them with the Gospel."

In October, 1868, the *Narrative* makes mention of revivals in several places, of more than seventy members added, and of religious interest in some other churches. "In the midst of the numberless embarrassments incident to an impoverished people, in the storms of political and social strife which characterize the present epoch, and in the midst of the moral deterioration which now prevails and which is always consequent upon great social commotion, these evidences of God's gracious presence are especially cheering." But it deplores the laxity of the observance of the Sabbath, the increase in cases of discipline, the irreverence in the church services and a depreciating standard of moral principle creeping in among the people of God. "When we consider the severity of the ordeal through which our virtue and our piety have been called to pass, especially the impoverishment so universal—and in some instances total—which has fallen on the people, the many instances of personal provocation rising from ruptured social order and not less from an uninvited, unwelcome and often capricious authority, an honest but often intemperate indignation aroused by a novel and troublesome legislation, and now more than all the recent intense animation of rival parties, which in the ardor of their conflict have introduced all the mischievous influences of mutual reprisals in the agencies of success, yet notwithstanding these palliating considerations, we feel bound to say that our people have not recognized the solemn advice of the Divine Master, 'Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things which shall come to pass'; we feel bound to say that it is the privilege of a Christian people to oppose to such onsets of temptation a noble self-possession, 'in their patience to possess their souls'." Undue mourning over loss of property is deprecated and any loosening of rectitude, due to the "hard times." "The Church imperceptibly has come to be regarded more as an agent of social elevation than an instru-

ment of salvation. \* \* \* Members have learned to feel that their power was in their purse, and without fear or restraint, have run into worldliness and sin." This long paper closes with a reference to the turbulent condition of the country. "The calamities of war have just passed, but the more fearful judgment of impassioned party strife, and of temptations to apostasy from God and truth are now upon us. The war of words and passions now rages and the ravages of moral rectitude threaten to be even more appalling than the desolations of the sword. 'Let us watch and pray always that we may be able to stand.'"

Licentiate J. D. A. Brown was called to the Florence Church and was ordained and installed pastor in 1867.

Rev. W. S. Plumer, D.D., was received from the Presbytery of Luzerne, October, 1867. Rev. J. E. Dunlop was called to the Marion Church and installed in November. The pastorate of Rev. W. A. Gregg with Kingston Church was dissolved. Dr. J. B. Mack was called to Zion Church, Charleston, and Salem (Black River) Church was asked to show cause why the pastoral relation of Mr. Mack should not be dissolved. This was done in October at an adjourned meeting, and he was dismissed to Charleston Presbytery. In April, 1868, the pastorate of Rev. J. R. Gilland with Indiantown Church was dissolved and he was dismissed to the Ouachita Presbytery. Rev. J. A. Cousar was called for half his time to Little Pee Dee, and was installed in June. Rev. G. R. Brackett accepted the call to Scion Church and was installed in June. Rev. W. A. Gregg had been recently installed pastor of Bishopville and Hephzibah Churches.

In October, 1868, Rev. James Douglass was dismissed to Bethel Presbytery and Rev. D. E. Frierson to North Alabama Presbytery. W. W. Mills, licentiate, accepted a call to Lebanon and Horeb Churches, and was ordained. He was installed in November. J. E. Dunlop was installed pastor of Kingston Church for one-half of his time, in December. Rev. J. R. Dow was received by letter. N. W. Edmunds, licentiate, was received under the care of the Presbytery. Rev. R. Bradley's pastorate with White Oak Church was dissolved. Rev. J. R. Dow was received by letter from Charleston Presbytery and

was called to Salem (Black River) Church, over which he was installed pastor in November. In April, 1869, Rev. Robert Bradley was dismissed to Concord Presbytery; Rev. N. W. Edmunds was called to Aimwell Church; Rev. W. B. Corbett was called to Salem (Little River) Church and his pastoral relation with the Cheraw Church was dissolved, and he was installed pastor at Salem (Little River) in May.

The death of Rev. Thomas R. English, one of the most faithful and honored members of the Presbytery, was announced in April, 1869.

In October, 1869, the Presbytery met in Cheraw. A call from the Cheraw Church was presented to Rev. E. H. Buist and he was installed pastor during the sessions of the Presbytery. The colored members of Salem (Little River) Church asked for a separate organization. Rev. J. D. A. Brown was dismissed to Charleston Presbytery, having his pastoral relations with Florence Church dissolved in December, 1869.

In April, 1870, Presbytery met at Sion Church, Winnsboro. The pastorate of Rev. J. E. Dunlop with Kingston was dissolved; also that of Rev. James McDowell with Brewington and Harmony Churches. Hampden C. DuBose was licensed at this meeting. Rev. W. B. Corbett was authorized to labor as evangelist among the colored people at Salem (Little River) and in this capacity, to organize them into a church. In June, 1870, Rev. J. L. Martin was dismissed to South Carolina Presbytery. In October, 1870, Williamsburg, Indiantown and White Oak Churches were granted permission to call Rev. Wm. Banks, of Bethel Presbytery. Carolina Church called Rev. J. A. Cousar, who was installed in November. Rev. J. H. Ghee (colored) was employed by the executive committee of the Presbytery as a laborer among the colored people. The pastorate of Rev. D. E. Frierson with Hopewell Church was dissolved, and he was dismissed to South Carolina Presbytery, having been called to Anderson and Midway Churches.

Presbytery met April, 1871, at Darlington. H. C. DuBose was ordained as a missionary to China. The pastorate of Rev. H. M. Brearley with Red Bluff Church was dissolved. Eugene Daniel was licensed and dismissed to Ouachita Presbytery. Rev. G. R. Brackett, having had his pastoral relation

with Sion Church dissolved in May, was dismissed in October to Charleston Presbytery. A petition for organization as a separate church from the colored members of Kentyre Church, was answered by appointing Rev. J. A. Cousar to labor among them as evangelist, with power to affect such an organization. At an adjourned meeting held in November, Rev. James McDowell was called for his whole time as evangelist, and the executive committee was authorized to employ Rev. J. R. Dow for one-half of his time, or any suitable minister. The pastorate of Rev. P. Pierson and Midway Church was dissolved. In February, 1872, Rev. W. B. Corbett was released from the pastorate of Salem (Little River) Church, and he was dismissed to Mecklenburg Presbytery. In April, 1872, Licentiate W. T. Thompson was called to Hopewell Church and was ordained and installed pastor there in May. Rev. H. C. DuBose took leave of the Presbytery to set out for China, and special prayer was offered for him. A. R. Kennedy was licensed and was called to Indiantown and White Oak Churches and having accepted, he was ordained and installed in June.

In October, 1872, Rev. W. M. Reid resigned the pastorate of Mt. Zion Church and the pastoral relations was dissolved on account of his infirm health. A paper expressing the Presbytery's appreciation of Mr. Reid's long and faithful service was adopted. Rev. James McDowell resigned the office of evangelist, and calls from Manning and Brewington Churches were put into his hands. Rev. J. G. Richards was elected evangelist, but asked for time to consider. Rev. N. W. Edmunds accepted a call to Center Point, and he was installed in November. Rev. J. R. Dow resigned the pastorate of Salem (Black River) Church, in which the Church concurred, testifying to his fidelity and his zeal in preaching every Sabbath outside the bounds of his charge. He was dismissed to Charleston Presbytery.

In April, 1873, Sion Church was granted permission to call C. E. Chichester, licentiate. He was received from Charleston Presbytery, accepted the call and was ordained and installed in May.

Rev. Robert Bradley was received from Concord Presbytery, and called to Turkey Creek and Pine Tree Churches, accepted the calls and was installed in May. Rev. W. W. Mills was



called to Salem (Little River) Church for one-half his time, which call he accepted. Mr. Richards declined the call as evangelist. In May, 1873, the pastorate of Rev. J. A. Cousar with Reedy Creek was dissolved. The pastoral relation of Rev. W. W. Mills with Horeb Church was dissolved; and he was installed pastor of Salem (Little River) Church in July.

In October, 1873, Presbytery met at Mt. Zion, when Rev. J. S. Cozby was received from Macon Presbytery, called to Mt. Zion Church, and having accepted, was installed pastor at this meeting. Rev. J. A. Cousar was called for one-half his time to Red Bluff Church and was installed in November.

Bethel Church, a branch of Midway, petitioned for organization and the petition was granted. (The Church was enrolled October, 1874.)

W. J. McKay was received from Fayetteville Presbytery, as a licentiate, and having accepted a call to Salem (Black River) Church, was ordained and installed in November, at an adjourned meeting. White Oak Church, with the exception of five members, asked to be dissolved and united with Indian-town. This was granted and the five dissentents were allowed to enroll themselves wherever they might prefer.

In April, 1874, T. R. English and E. E. Ervin were licensed. A Church was to be organized at Summerton. Presbytery was asked to take part in controlling Davidson College and having agreed to this, Rev. W. J. McKay and Col. J. D. Blanding were appointed trustees. In November at an adjourned meeting at Bennettsville, Licentiate D. S. McAllister accepted a call to Bennettsville and Great Pee Dee Churches and he was duly ordained and installed pastor.

In April, 1875, Rev. Robert Bradley's pastorate with Turkey Creek was dissolved and he accepted a call to Pisgah Church, in which he was installed in May. D. C. Rankin was licensed at this meeting and was afterward dismissed to Savannah Presbytery (October, 1876). W. B. Crawford was licensed in October, 1875. He was called to Midway and Bethel Churches, accepted, was ordained at once and installed later. Rev. A. R. Kennedy asked for a dissolution of his pastoral relation with Indiantown Church, this was granted and he was given permission to labor outside of Presbytery bounds.

In April, 1876, Rev. J. E. Dunlop was called for one-half his time to Little Pee Dee Church, and accepted the call. Tirzah Church in Providence Township, Sumter County, was reported as organized, and was enrolled. Rev. W. B. Crawford resigned the pastorate of Midway and Bethel Churches, and was dismissed to Ouachita Presbytery. In October, 1876, T. R. English, licentiate, was dismissed to Macon Presbytery. The labors of J. H. Ghee and J. D. Cousar among the colored people were commended. A. M. Hassell was licensed, called to Lynchburg, Beulah and Fair Hope Churches, accepted the calls and was ordained and installed, at Lynchburg, in November.

The records and narratives until the close of 1876 give little additional information. The time of each Presbytery was taken up with routine business, and its activity is shown in the numerous changes of pastorates which took place. Plans were proposed which failed to be carried out, ministers came and went, and the Presbytery was encouraged in the strengthening of its feeble churches but saw its former negro members slowly but inevitably drifting away from its control. As in most of the Presbyteries, complaints were made of the inadequate support of pastors and of the insufficiency of contributions. On the whole, Harmony seems to have recuperated steadily from the results of the war, exercising careful supervision over the churches, and having the cheerful adherence of its congregations. The agitated condition of the country, under military administration or a corrupt local government, the unsettling of the ideas of the newly enfranchised slaves, the financial embarrassments and the Ku Klux disturbances made this period probably the worst and most trying which either Church or State had been called to pass through. Yet from all these troubles the Lord delivered His people.

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SOUTH CAROLINA PRESBYTERY in its *Narrative* for May, 1865, states, "The breaking down of the Confederate Government besides dissipating our public funds, has reduced most of our churches to poverty or at least to very limited circumstances. Many were thus compelled to be absent from Presbytery. A

spirit of worldliness was deplored. "Instead of humbling themselves under the Almighty's rod, men were now as eagerly devising schemes for retrieving their lost fortunes as they were formerly in striving to accumulate them, ignoring calamity as a righteous judgment of God upon covetousness. The world was in their hearts. The Lord's Day was desecrated by worldly pursuits, profane swearing and drunkenness had become much more common. As these vices were seen to be on the increase in the army, during the last year of the war, so the evil lessons then learned are but too boldly practised at home. \* \* \* Even the right to private property is no longer regarded as sacred and some who once bore a high-toned moral character do not hesitate to put forth their hands on their neighbor's goods. A spirit of unbelief prevails to an alarming extent. The sinner, once a speculative believer, has become skeptical and with the infidel, taunts the Christian, saying, "Where is now thy God?" The faith of many a Christian is shaken by the mysterious and unlooked for course of divine Providence. They charge God foolishly with a want of faithfulness. Even the humble prayers of His professed people have often been little else than arrogant dictation. And now that they are not answered as we would have them, they become unbelieving and say 'God does not hear prayer.' \* \* \* The pernicious effect of a sudden transition from a state of servitude to one of freedom is being painfully felt in its influence upon our colored population. Now, they cannot bear the teachings of the Bible with reference to persons in their condition. Liberty with them is licentiousness, casting off the fear of God as well as man. With few exceptions, the sanctuary is deserted and the ball-room is substituted in its stead."

The *Narrative* for April, 1866, was more cheering and spoke of the "transition from a state of despondency to one of hope, among the professed followers of Christ. This is a favorable sign, for where there is feeling and activity there must be vitality. There has been a slow but steady increase of the membership and an ingathering of some baptized children of the Church. Some of the colored population are returning to their old places in the sanctuary."

The Domestic Missionary work was sadly crippled by the

worthlessness of Confederate money, the general financial condition and the debts owing to pastors and evangelists. While money was scarce, the people had supported the ministers with supplies and clothing.

In April, 1867, the Presbytery adopted a paper against worldliness, specifying promiscuous dancing, card playing and theatrical performances as worldly follies. "The reaction against the gloom and despondency caused by the downfall of the Confederacy, no doubt tended to lead many young people especially into unusual and excessive dissipation." In October, 1866, the Presbytery had thirty-one ministers, three licentiates, two candidates and fifty-three churches. All the collections amounted only to about \$580.00.

Eight churches were vacant and the Presbytery resolved to carry on its home missionary work independent of the General Assembly's Committee. There was then a strong tendency against centralizing the work of the Church. All collections were sent to the Financial Committee of Presbytery and by them doled out to the various causes of beneficence. "It is an historical fact worthy of being put on record, that the Rock congregation in Abbeville District was the first to commence monthly collections in our Presbytery, and subsequently the first to commence weekly collections and to one of the venerable elders, Gen. James Gillam, the credit is due of suggesting it."

In answer to a petition asking for the organization of a separate colored church from the colored members of the Rock church, the following paper, presented by Dr. J. B. Adger, was unanimously adopted.

"The Presbytery of South Carolina are perfectly clear that our colored people are entitled to all the rights and privileges which justly belong to any other class of Christians, among these is the right to vote for their ecclesiastical rulers and to fill any ecclesiastical office for which they may be personally qualified, and to which they may be orderly called. But this Presbytery cannot approve or sanction the organization of the colored members of the Rock Church into a separate church, with its own separate office-bearers, because the principle on

which said members have requested to be so organized is unscriptural.

The petition is for a "Freedman's Church," in other words, for a church purely and solely of colored (people) into which white people cannot be received. The ground of color is a schismatical foundation on which a church may not be built. We are all one in Christ Jesus, and there is neither Jew nor Greek in Him. The same principle of course, would admit the organization of a white man's church into the membership of which no colored person could be received; or the organization of a church of poor men, or of rich men, or that of a church composed of farmers, or of lawyers, or of mariners exclusively. We greatly desire that the colored people should continue to hold a fellowship of ordinances with us as of old, and that our churches in this Southern country should continue to be composed as hitherto of men of both colors. But we cannot, of course, control their independent action, and if the freedmen of Rock Church should resolve to separate themselves from us, whilst we cannot approve the step, they shall still have our best wishes, both for this world and for that which is to come."

In the autumn of 1867, the Presbytery was troubled over the difficulty of getting the churches to take up regular collections for the home mission work. "Verily, we have almost, if not quite all, been infidels as to our duty and privilege to give to the Lord. The almost universal idea has been that religion, the Church, the Kingdom of Christ, was a sort of luxury that might be indulged in by those who have ample means, or else that they were beggars to whom a little ought to be given to keep them from starvation. This language is not too strong, we are justified in inferring men's opinions from their actions."

In April, 1868, the Presbytery denied that the Church may take charge of secular education. "No other interests of society, however important, are committed by the Lord to His Church except such as are spiritual and ecclesiastical." Presbytery was gratified to learn that five candidates had offered themselves as foreign missionaries. As to the Freedmen, "it is our duty to exercise and manifest kindness and patience towards this unfortunate people, and to do all in our power to

win them back from the instructions of ignorance and fanaticism to the sound teaching of saving truth."

Contributions for the support of candidates for the ministry were urged. "Two bushels of wheat from every family in the Presbytery would well support every candidate under our care." While fifteen hundred dollars was the sum needed for students, not one-half of this was given. The same difficulty was reported in Home Missionary work. A plan had been formulated calling for \$4,000.00 for full efficiency, or for \$2,500.00 for any efficiency, only about \$1,000.00 had been contributed. The support of the ministry had increased about sixty-six and two-thirds per cent. In 1860, the average salary was about \$330.00, in 1865, it was probably less. In 1868, it was \$550.00. While the average salary was only \$330.00 in 1860, that of several pastors had exceeded \$1,000.00 and \$1,200.00.

"These large salaries are now (1868) all much reduced, hence so much greater has been the increase in the smaller ones. At this time, the salaries of only two pastors exceed \$800.00, and not more than eight exceed \$600.00. The average of the smaller salaries is about \$420.00. The average salary recommended by the Assembly was \$600.00. To bring the salaries in the churches of the Presbytery up to this average would require \$7,000.00, an average of \$6.50 per member. This Presbytery is one-twentieth of our entire Church and its part should be \$6,250. Last year we gave less than \$1,500.00, or less than one-fourth of our quota! In two and a half years there has been an increase, yet this is now only one-third of what it should be."

The *Narrative* for 1869 was encouraging. The colored people showed some disposition to return. Contributions were increasing. But the plan of taking collections in the churches at each service had not been adopted by the churches, except after mature deliberation, and in many cases, only after overcoming strong prejudices and long-continued opposition. "A grasping worldly spirit still rules in many hearts."

In September, 1869, the report on Domestic Missions was more encouraging and the *Narrative* also. There were nine candidates, and most of the churches had made progress. Con-

tributions had more than doubled in some instances, and the interest in Sabbath schools was increasing. Though something had been done for the colored people this was not half of what should be done. "We especially deplore that unhallowed and inimical partisan spirit which is abroad in our land, and which is brought to bear so directly on that portion of our population as to produce in many places, bitterness, alienation and every evil work." While money was sorely needed for the candidates for the ministry the Domestic Missionary work was in better condition, the number of vacant churches was diminished, the salary of the ministers had increased to an average of \$588.00. The progress had been slow, yet progress had been made. "No little opposition is manifested in certain quarters. Some who have been asleep do not like to be waked up. Some have lived so long in the neglect of duty that they seem to have persuaded themselves that *the neglect is actual duty.*"

A long paper was adopted in April, 1870, on increasing the efficiency of the Church. The services of the sanctuary should be made more impressive and appeal more to the heart than to the head. The *Narrative* states that many of the churches were not in a healthy and growing state. Coldness and lethargy were complained of. The world had the affections of not a few professed Christians, and some had well-nigh forsaken the House of God. Many churches had no prayer meetings and no Sabbath school, in other churches, these were poorly attended. The number of vacant churches had increased to twelve and of these, some were so feeble as to give little hope of survival. Some members contributed nothing.

The Presbytery decided that hereafter, its Domestic Missionary work would be conducted in union and cooperation with the Assembly's Committee of Sustentation. The tendency to centralization was growing. The Presbytery objected to preaching by unlicensed students, holding that while they might exhort and testify, they should not "enter the pulpit and preach."

The *Narrative* stated that three licentiates had been ordained and installed as pastors. The colored members had largely withdrawn. The average salary of ministers was about double

of what it had been in 1860. There were now twenty-nine ministers, three licentiates and fifty-five churches. A paper presented in November, 1870, specifies the relation of some ministers to secular pursuits. One was superannuated, one out of bounds and in feeble health, five were mainly occupied in secular pursuits and seven were giving much time to such outside occupations. Twelve gave all their time to preaching the gospel. Inadequate support was the reason for this secularization. Of fifty-four churches, sixteen had pastors, seven were seeking pastors and thirty-one were mission stations.

In April, 1871, only fourteen churches were reported as having taken any part in the Foreign Mission work, while only five had contributed to the Relief and to Education.

About this time, the Presbytery began to exercise its episcopal functions more vigorously and systematically. In October, 1871, it proposed to group the churches and form pastorates, each group to pay from \$600.00 to \$800.00, the Presbytery to aid, if necessary. Each church was to have a pastor, and each pastor was to have a living. The Stated Supply system was sharply criticized, in November, 1871. This system was characterized as unscriptural and unprofitable to both parties. Those holding this system were advised to change it to the pastoral-group system. The period of supply was to be only from one meeting of Presbytery to the next. In 1872, a Committee was appointed to visit each church and inquire as to its fidelity in supporting a pastor. If churches were vacant, the reasons should be given, and they were to be urged to form pastorates. Each minister was required to visit one feeble, vacant church.

Many portions of the Presbytery were disturbed by political troubles, as this was the period of the Ku-Klux excitement.

This plan for grouping churches proved to be somewhat disappointing. A sub-committee was to be appointed in each county where vacancies existed, making the pastor of the county-seat the chairman, to which sub-committee were to be referred all matters in that county.

In April, 1873, thirteen churches were contributing to Foreign Missions. The *Narrative* in this Spring was long and



searching. The spirituality of the Church was mainly negative, but liberality was slowly increasing. Many Sabbath schools were suspended during the winter. There had been no adequate proportion of additions to the Church from the Sabbath schools. Salaries were reported as in arrears, or with difficulty eked out. Yet there was encouragement in the work. Nineteen churches were in a favorable condition, sixteen unfavorable on the whole, and four extremely feeble. A long report by Dr. J. B. Adger on the condition of the churches, states that "even in the prosperous churches there was a woeful deficiency in the grace of giving. \* \* \* There are no people in the world under greater obligations to be zealous in such good works as the people of this Presbytery. Our experiences of God's goodness and of His severity both have been peculiar, and the effects ought to correspond, but they do not. We are behind many of our sister Presbyteries—we are behind many other churches in this land and in other lands, some of them heathen. We are sleeping when it is high time to be awake and moving on. Our Scotch-Irish people are a thrifty, temperate, hospitable race, but they are too canny. We are too close and we often pinch our sixpence till it squeals. We have not formed the habit of liberal giving."

"Nowhere in our Presbytery does the minister get an adequate support, in no one case is the support other than a frugal one, while it is in many cases, quite stinted and sometimes not fully paid. \* \* \* Some of the weak churches have been weakly so long that they have come to think they must, as a matter of course, remain weakly, always. Possibly, some of them may be too willing to be as they have always been."

"These weak churches should be stimulated and encouraged to more self-help, with the belief that they soon be able to take care of themselves and help still weaker churches."

In September, 1873, a long report on the Evangelist, commends the advantage of cooperating with the Assembly's Committee, as the Presbytery was allowed to carry on its evangelistic work and to pay the evangelist by the aid of the Sustentation Committee, promising to pay a certain amount to the Assembly's Committee. The Sunday schools had fallen off from an attendance of 1612 in 1870, to 1207 in 1873.

Twenty-one of the fifty-six churches had contributed to Foreign Missions.

In April, 1874, the *Narrative* was more encouraging, as many churches had received additions and there was more activity in Sabbath school work. But the Committee on Domestic Missions was discouraged. Nearly one-half the churches had contributed nothing to Sustentation and the Presbytery had drawn out more than it had contributed. Twenty-eight churches had done nothing for the Invalid Fund. The evangelist's salary had been paid by the Assembly's Committee, but the Presbytery had not refunded it. It was seriously questioned whether the plan of making one man serve about thirty churches would accomplish any good. But the Presbytery decided to continue the evangelistic system for another year; although the salary was still deficient on the part of the churches. The necessity of exercising the episcopal functions of Presbytery was strongly urged.

The *Narrative* notes improvement in the churches, as the Stated Supply system was yielding place to regular pastorates. The inadequate support of pastors was still a hindrance to the work.

The Domestic Missions Committee was embarrassed by the failure of the churches to cooperate with it. The churches which had been grouped insisted on making arrangements for themselves, and the groups would not remain together. There was too much practical independency. The churches sought for cheap preaching or gratuitous service. Churches without pastors were urged to refer their needs to the Presbytery. The work of colportage was discussed, the Presbytery having engaged Mr. Ezekiel White, who was distributing Presbyterian publications.

The *Narrative* for 1875 was not encouraging. There was general torpor and but few additions were reported. No evangelist was in the field. It was proposed to send out ministers by twos, to visit vacant churches and preach. Thirty-two churches had contributed \$456.00 to Foreign Missions.

The Presbytery finding later that the plan of sending out its ministers was working every well, decided that an evangelist was needed.

In October, 1875, the *Narrative* was unusually encouraging. Though family worship was neglected and many elders failed to do any pastoral work in their churches, the Sabbath schools were growing and succeeding and over three hundred souls had been added as the result of special meetings held throughout the churches. Contributions for Foreign Missions were increasing, but all the churches had not yet been brought to take part in this cause. In April, 1876, one hundred more additions were reported, and now only thirteen churches were doing nothing for Foreign Missions. The Committee on Domestic Missions was so discouraged as to be almost ready to abandon its work. The Committee on Education was also discouraged, having failed to receive funds to supply the necessities of nine candidates. They proposed to withdraw from the Assembly's Committee and do their own work at home. In October, 1876, the first note was sounded as to the formation of a new Presbytery. It was recommended that one be formed of the counties of Laurens, Newberry, Abbeville, Anderson, Oconee and Edgefield.

There was some dissent from this proposal. One-half the churches had contributed nothing to Sustentation, Evangelization and the Invalid Fund. October 26th, was set apart as a day of fasting, humiliation and prayer for our country. This was in view of the troubled condition, previous to the general election of that year.

The *Narrative* was on the whole, encouraging. Over two hundred had been added to the Church in six months. The Committee on Foreign Missions recommended the formation in each congregation of Sisterhoods to forward the cause of Foreign Missions. The Assembly's Committee for this cause was in debt \$10,000.00. A sum amounting to \$75,000.00 was called for. The new Book of Church Order was unanimously adopted.\*

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BETHEL PRESBYTERY in its *Narrative* for April, 1866, makes the usual complaint of "a wide-spread spirit of worldliness in our bounds, the bad effects of the war are greatly felt and seem to show that our afflictions have not been sanctified to

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\* This new Book of Church Order was largely the work of Dr. J. B. Adger.—*Editor.*

the good of our people." The family altar was neglected, prayer meetings in many churches had died out or were poorly attended, intemperance prevailed to an alarming extent. No collections were taken in a good many churches, and pastors were inadequately supported. Yet all the churches enjoyed the preaching of the gospel, and no church building had been destroyed. There were encouraging additions to some congregations and signs of a return of the colored members.

In 1866, the Presbytery had twenty-two ministers, thirty-three churches and 3,513 communicants. In October, 1866, the past year was mentioned as one of great scarcity of provisions and of spiritual dearth also. Coldness and worldliness prevailed, the colored people had about withdrawn from our churches, yet there had been some additions and peace, harmony and brotherly love blessed us. In April, 1868, the Committee on Domestic Missions reported some churches so feeble as to be ready to ask for dissolution unless speedy aid could be given to them. The Assembly's Committee was willing to give \$400.00.

In April, 1869, an overture was sent to the General Assembly asking that as many Southern people had moved to Sao Paulo, Brazil, and as this fact may be a means of entrance for the gospel there, the Committee of Foreign Missions should be asked to take the spiritual oversight of our people in that country, and aid in the work of Church extension in the empire. The *Narrative* for April, 1869, was cheerful, those churches having pastors were growing steadily, there were few churches with no arrangements for services, the colored people were in some instances, returning to the white churches.

In October, 1870, the Presbytery met, for the first time, at the new church of Rock Hill which had been enrolled in April. The *Narrative* was encouraging. The Presbytery had eighteen ministers, thirty-four churches, and two licentiates. In November, 1870, a Pastoral Letter was sent out in reference to forming pastorates. Ministers were urged to give their whole time to their churches, and the churches were urged to give a full support to their pastors. The Stated Supply system was discouraged and the Presbytery was to inquire into the profitableness of the existing pastoral relations.

The *Narrative* for April, 1871, states that of the thirty-four churches only two had pastors for their whole time, two had them for three-fourths of their time, fourteen churches for one-half their time, two for one-third their time, seven for one-fourth, and seven were destitute. No new Sabbath schools had been organized, there had been few additions and there was much temptation. Political troubles weighed heavily on all minds, there was financial embarrassment, intemperance was increasing and the spirit of worldliness was "coming in like a flood." In October, 1872, much sickness and many deaths were reported, the people were undergoing a severe political ordeal, many had been imprisoned (the Ku-Klux troubles?) and many had sought safety in distant lands. Yet a wave of spiritual blessing had swept over the churches, and over two hundred souls had been added. At each meeting of Presbytery, considerable attention was given to the Yorkville Female College, which will be noticed in reviewing the educational work. The *Narratives* for the next two or three years were much the same. There was slow but steady improvement and in April, 1874, more than two hundred additions were reported. The stringency of the money market in 1873 had threatened to close up the channels of benevolence and the Education cause had suffered, yet some generous elders and churches had tided over the scarcity and no student had been compelled to quit his studies.

In October, 1875, one hundred and sixty additions were reported, largely from the young people of the Sabbath schools. The Presbytery decided at this time to transfer its educational work to the Assembly's Committee. A semicentennial sermon was delivered by Rev. J. H. Saye which was spread on the Records and printed by the Presbytery. In April, 1876, Bethel Presbytery refused to adopt the Book of Church Order and the Rules of Discipline.

The *Narrative* for October, 1876, was very encouraging. Nearly all the churches had been revived and there had been many additions. The churches were better supplied; prayer meetings had been revived or started, family prayer had been extended, and there were more members willing to lead in prayer. Owing to financial pressure, the contributions had not

been what they should have been. Some worldliness, love of money and intemperance had caused sadness.

The churches organized by Bethel were Olivet, at Old Olivet in 1868, Rock Hill in 1870, Enoree in 1872, Mizpah at Halsellville in 1873, and Blackstock. Unity church changed its name to Fort Mill in 1876. In October, 1873, Tirzah church, which had some months before withdrawn from the Associate Reformed First Presbytery, was at its own request, united with Bethel Presbytery. The Presbytery of Bethel disavowed any intention of being discourteous to the A. R. P. Brethren in this transaction. In 1871, Hephzibah church was transferred to Mecklenburg Presbytery, N. C.

During this period the following candidates were licensed by Bethel Presbytery: in 1867, Hugh Strong; in 1868, Christopher H. Strong; in 1869, John Lowrie Wilson; in 1870, James H. Douglass and J. Spratt White; in 1871, R. W. Boyd; in 1873, R. D. Perry, J. W. Spratt, A. R. Miller, L. R. McCormick, J. G. Hall, C. R. Hemphill; in 1875, A. W. Wilson and G. S. Robinson.

Ministers or Licentiates received, ordained and installed were in 1866, D. J. Towels from Fayetteville Presbytery, D. A. Todd from Harmony Presbytery, installed pastor of Cane Creek church; in 1868, H. R. Dickson installed pastor of Yorkville church, Licentiate Robert E. Cooper received from Harmony Presbytery called to Ebenezer, declined on account of weak eyesight and ordained as an evangelist; Jas. R. Douglass received from Harmony Presbytery; William W. Carothers installed pastor of Beth Shiloh; in 1869, W. W. Carothers, installed pastor of Allison Creek; John Lowrie Wilson, ordained and installed pastor of Bethesda and Zion; R. McCoy received from the Presbytery of Western District; in 1870, Licentiate B. F. Baker from Florida Presbytery, ordained and installed pastor of Union (ville) church; R. E. Cooper installed pastor of Rock Hill and Ebenezer; in 1871, Jas. H. Douglass ordained and installed pastor of Beersheba church; in 1872, William Banks installed pastor of Unity church; in 1873, Licentiate J. W. Query received from Mecklenburg Presbytery, ordained and installed pastor of Lancaster (ville) and Douglass churches

next year; in 1874, A. F. Dickson received from Wilmington Presbytery and installed pastor of Purity church; J. S. White received from Macon Presbytery; Rev. D. P. Robinson from the Associate Reformed Church; Licentiate J. G. Hall ordained as a foreign missionary; in 1875, Licentiate J. W. Spratt ordained and installed pastor of Six Mile Creek church; Licentiate L. R. McCormick ordained and installed pastor of Beersheba and Salem churches; Licentiate R. D. Perry ordained and installed pastor of Mizpah church; in 1876, B. G. Clifford ordained *sine titulo*, L. H. Wilson from Augusta Presbytery, installed pastor of Yorkville church, J. B. Mack from Concord Presbytery installed pastor of Unity and Waxhaw churches.

Deaths of ministers, dissolutions of pastorates and dismissal during this period were, in 1866, Rev. Robert L. Douglass died; in 1867, Rev. R. Y. Russell died and Rev. J. A. Watson was dismissed to Ouachita Presbytery, Rev. J. A. Martin to Abingdon Presbytery and Licentiate Hugh Strong to Harmony Presbytery. In 1868, the pastorate was dissolved between Rev. D. A. Todd and Cane Creek church and in 1869 he was dismissed to central Mississippi Presbytery, and R. M. McCoy to the Presbytery of Central Texas. In 1870, Rev. Wm. Banks was released from the pastorate of Catholic and Pleasant Grove churches, Rev. J. N. Craig resigned the churches of Waxhaw, Lancaster (ville) and Douglass, the pastoral relations were dissolved and he was dismissed to the Presbytery of North Mississippi. In 1871, the pastoral relations were dissolved between Rev. W. W. Carothers and the churches of Allison Creek and Beth Shiloh and he was dismissed to the Presbytery of South Alabama. In 1872, the pastoral relation of Rev. Wm. Banks with Waxhaw church was dissolved; in 1873, that between Rev. J. E. White and Purity church Chester; in 1874, that between Rev. Jas. H. Douglass and Beersheba church and between Rev. J. Lowrie Wilson and Zion church. In 1875, the Rev. Wm. Banks died, the pastorate of Rev. H. R. Dickson with the Yorkville church was dissolved and he was dismissed to the South Classis of the Reformed (Dutch) Church, Brooklyn, N. Y. In 1876, the

pastorates were dissolved of Rev. L. R. McCormick and Salem church and of Rev. A. F. Dickson and Purity church Chester. Licentiate G. S. Robinson was dismissed to Mecklenburg Presbytery and Licentiate A. W. Wilson to Central Mississippi Presbytery.



## CHAPTER VII

### The Presbyteries

1877-1884

The period of seven years from 1877 to 1883 inclusive, was one chiefly of recuperation from the depressing period of reconstruction. The *Narratives* and reports following the year 1876, mention the political excitement and the distraction of the public mind resulting from it. But although some agitation followed, on the whole, the condition of the State was improved and the government was again in the hands of the people. But constant references to financial stringency and failure of crops show that the churches were struggling against material difficulties, and these affected seriously the contributions of the church members. Otherwise, the period was one of steady and encouraging progress. One new Presbytery, Enoree, was established, in this period, and a number of new churches were organized.

Taking up the work in CHARLESTON PRESBYTERY, the minutes show a very small attendance on the meetings of Presbytery. One or two elders were sometimes all that were present, and in October, 1877, the *Narrative* stated that "each of the large and influential churches in this Presbytery has failed, absolutely and at one time, to be represented in Presbytery." Pecuniary distress had reduced contributions but the spiritual condition of the churches was good.

In 1878, the condition was still encouraging, forty-five members had been added to the First Church, Columbia, the Summerville church had been reorganized and revived—and the city churches had large and flourishing Sabbath schools. The Committee of Evangelization was seriously embarrassed by debt, when Mr. George A. Merriam, the publisher, of Springfield, Mass., generously came to the aid of the cause and for several years, contributed liberally to it. This enabled the Committee to supply the entire field of the Presbytery, while Zion the colored church in Charleston was supplied by a minister not of Charleston Presbytery. The autumn *Narrative* was also

encouraging. Every church was supplied, and while reference was made to the plague of fever in the Southwest, not a single minister of the Presbytery had died. Rev. John R. Dow entered in April, 1879, on his evangelistic work which was destined to be of great service and acceptance. The Walterboro church had been destroyed by a tornado, and Rev. J. B. Dunwoody was tendered the sympathy of the Presbytery for himself and his flock in this trial. The Presbytery adopted the new Book of Church Order. The *Narratives* for 1879, were full of hope and cheer. The evangelistic work was still liberally aided by Mr. Merriam, and new fields were opening on every side. The *Narrative* for the Spring of 1880, mentions no special revivals but a good condition and decided growth in liberality. With one exception, there was no specific instruction of the colored people within the bounds of the Presbytery. The Zion church of Charleston now had no connection with Presbytery. Allendale church was organized in 1878.

The *Narrative* of October, 1880, mentioned the death of the good and generous friend, Mr. George Merriam, and a fitting memorial was adopted. Mr. Merriam was in his seventy-seventh year when he died at Springfield, Mass. He was a member of the firm widely known as the publishers of Webster's Dictionaries of the English Language, and was a man of great liberality, and of true Christian spirit. Having heard that Charleston Presbytery was embarrassed in its evangelistic work, he nobly and generously came to its relief. Besides providing for the support of the evangelist, he aided one of the destitute churches for two years, and liberally supplied the evangelist with Sunday-school books, papers and periodicals, and showed a warm interest in the work until his death on June 22, 1880.

Trenton and Edgefield were missionary stations, lying on an uncertain line between Charleston and South Carolina Presbyteries and the field was occupied for a while by Licentiate J. E. Norris of South Carolina Presbytery. Johnston also was being looked after. In April, 1881, the Presbytery in discussing the Revised Directory of Worship, expressed its disapproval of any Forms of Prayer, of the use of the "Apostle's Creed" in worship, of any decoration of churches

with flowers or foliage, "unnecessary vestments" for ministers, and the excessive use of music or luxurious and extravagant appointments of churches. The *Narrative* complained of lukewarmness and formalism and a seeming spirit of worldly conformity. The autumn *Narrative* was of much the same tenor, but the great want and scarcity during the year in the lower part of the State was given as a cause for decreased contributions. There were twelve Sabbath schools with 118 teachers, 942 scholars, and two union schools besides. Twenty had been added to the Church from the Sunday school pupils.

In April, 1882, all but two churches were supplied, and mention was made of the faithfulness of the Rev. John R. Dow evangelist, "who never failed to make an appointment when possible and never failed to keep the appointment when made." This was a memorable meeting in Charleston as the First Presbyterian church, known as the Scotch church, applied for admission into the Presbytery and was cordially received, Dr. Girardeau offering a prayer of thanksgiving for this happy union. Moreover, the Central church of Charleston, having agreed upon a plan of union with the Glebe Street church was also received into the Presbytery, the church being known at first as the "United Zion and Central Presbyterian church." The plan was to unite on a perfect equality of members and officers, to worship in the morning at Glebe Street and in the afternoon at the Central church. The name was changed to the Westminster church, April, 1883.

A memorial of the venerable Dr. Edward A. Palmer was read at the October meeting, 1882.

He was nearly ninety-four years old and his father had died at the age of ninety-eight. Dr. Palmer was the father of Dr. Benjamin M. Palmer and Dr. E. F. Palmer and of Mrs. E. M. Hutson. He was pastor at Walterboro for about thirty-six years.

The *Narrative* reported that all the churches were supplied with preaching. "The demoralization of the late war was sadly felt in the loss of the habit of regular church-going. A few colored people were still instructed in religion."

The Committee on the Minutes of the General Assembly expressed regret that the Assembly had not disapproved of the

use of the Revised Version of the New Testament in public worship. The Presbytery by a rising vote expressed its disapproval of the action of the Assembly at Atlanta, in deciding to send delegates to the Northern Presbyterian General Assembly. Rev. Dr. W. F. Junkin and Rev. T. B. Craig brought in a protest against this action, on the ground that it was taken near the close of the meeting when many members had left, with only five out of thirteen pastors present, and three elders, all representing the smaller churches of the Presbytery. This protest was made at an adjourned meeting, somewhat later.

In April, 1883, a gratifying increase in contributions was noted. The Sabbath school report regretted the failure of the churches in holding the young men after leaving the Sabbath school. The *Narratives* for both spring and autumn were encouraging on the whole.

The churches at Langley and Port Royal were reported in April, 1881, as having been organized and they were enrolled, the Beaufort church was reported and enrolled April, 1883.

The colored churches Zion, Hopewell, Aimwell and Salem were taken from the roll April, 1879, having connected themselves with the Presbytery of Atlantic of the Northern Presbyterian Church.

During this period were licensed, 1877, G. A. Trenholm, (transferred to Bethel Presbytery) J. J. Chisolm (transferred, 1878, to Transylvania Presbytery) James E. Fogartie. In 1879, H. M. Whaling (transferred to the Presbytery of Memphis); in 1880, Josiah McL. Seabrook (transferred to Lexington Presbytery); in 1882, S. I. Woodbridge (ordained as missionary to China); in 1883, Thornton C. Whaling, William C. Fleming, H. B. Zernow (transferred to Transylvania Presbytery, Ky.) and Ruling Elder W. G. Vardell.

Ordinations and installations were, for 1877, Licentiate T. H. Cunningham, pastor Ebenezer church, Charleston (died in 1880) in 1878, Rev. J. B. Mack received from Bethel Presbytery and installed pastor of the First church Columbia (dissolved in 1881) Licentiate J. E. Fogartie, pastor Edisto Island church, (dissolved 1881); in 1879, Licentiate Thos. P. Hay, pastor Aiken Church; in 1880, Licentiate J. L. Stevens, pastor John's Island and Wadmalaw; in 1881, S. H. Hay, pastor New

Wappetaw Church (McClellanville); Rev. Ferdinand Jacobs, D.D., pastor James Island. Rev. J. D. A. Brown, pastor of Orangeburg; in 1882, Rev. W. T. Thompson (from Harmony Presbytery) pastor First Church, Charleston. Rev. R. A. Mickle, pastor Edisto Island; Licentiate Thos. B. Craig, (from Harmony Presbytery) pastor Port Royal Church.

Ministers received, besides those mentioned were, Rev. J. R. Jacobs in 1878, from South Carolina Presbytery, Rev. John G. Law from South Carolina Presbytery, (received 1879 and dismissed again to Harmony Presbytery) Rev. R. A. Mickle from Savannah Presbytery in 1880; in 1883, Rev. R. A. Lapsley from Memphis Presbytery, Rev. Luther A. McKinnon from Mecklenburg Presbytery, pastor elect of the First Presbyterian Church Columbia.

Rev. W. H. Taylor of the Brooklyn Presbytery, New York, was granted permission in 1878, to labor in the Aiken church. Rev. A. M. Sale of Harmony Presbytery, was also granted permission in 1883, to labor in Charleston Presbytery. In 1882, the venerable Dr. Edward A. Palmer died; and Dr. George Howe at the age of eighty-one, in 1883. Rev. W. H. Adams died in 1880.

The pastorate of Dr. J. H. Bryson with the First Church, Columbia, was dissolved in 1877, and in 1880 he was transferred to the Presbytery of Nashville. In 1878, the pastorate of F. L. Leeper with James Island and Wadmalaw was dissolved, and in 1879, he was dismissed to Bethel Presbytery; while Rev. J. R. Jacobs was transferred to the Presbytery of Western Texas. The pastorate of J. E. Fogartie with Edisto Island church was dissolved in 1881, and he was transferred in 1882 to the Presbytery of Mecklenburg, N. C.

HARMONY PRESBYTERY during this period showed a steady but rather slow growth, and did little except the routine work of the body. It organized two new churches in 1881, Wedgefield and Mayesville and one, Summerton, in 1883. The *Narrative* for 1877, reported accessions to some churches, but smaller collections. In April, 1878, the Presbytery resolved to cooperate in every way with the General Assembly, to present all its benevolent causes to the churches and take collections for them. There was some complaint of wordliness, Sabbath

desecration and a low state of spiritual life. In 1879, the failure of many churches to contribute to the causes of the Church was deplored and the reasons given for this deficiency were not approved. The difficulty of influencing the colored people was felt and the plan of appointing a special evangelist for them was considered. In 1879, it was determined to bring the Sabbath schools more directly under the care of the Sessions. The Sabbath school report for 1880, gave 140 teachers, 930 scholars, admitted to the Lord's table five teachers and thirty-four scholars. In this year, of twenty-six ministers, twenty were actively engaged in preaching, three were disabled and three were engaged in appropriate ministerial work. There were thirty-nine churches of which only two were not regularly supplied with preaching. By the Fall, all the churches were supplied and there had been additions but no revivals. Sabbath schools were carried on in all but two churches. In April, 1881, nine teachers and seventy-five scholars had been added to full communion from the Sabbath schools. In 1881, two colored ministers, Rev. James Cousar and Rev. J. H. Ghee, were to be employed as evangelists to the colored people. A salary of \$200.00 each was to be paid. Good reports were received later of the work done by them.

In September, 1882, the Presbytery overtured the General Assembly "not to repeat the appointment of delegates to the Northern Presbyterian Church, but hereafter to conduct such intercourse as it may be necessary to hold with that body, by letter or by telegram." The Presbytery expressed itself ready to assume the sum of \$6,000.00 as its share of the endowment for the Columbia Theological Seminary. The churches were to be assessed *pro rata* and three years were allowed for payment.

In April, 1883, it was decided that the Presbytery should take up again the work of evangelization within its bounds, and the Rev. J. G. Law was elected to this work. The *Narrative* speaks of the past year as one of remarkable material prosperity. But the attention of the people had not been turned away from their spiritual necessities. There had been spiritual desire in all parts of the body. There had been some revival and considerable growth. About one hundred and seventy-

five had been received on profession of faith, and the general spiritual condition of the Church was encouraging.

Licenses during this period were, those of Donald McQueen, Jr., Thomas P. Hay and W. S. Plumer Bryan in 1877; Mr. McQueen being transferred to the care of Mecklenburg Presbytery; E. Geddings Smith and H. G. Gilland in 1878, Mr. Gilland being also ordained and installed pastor of Indian-town church. In 1879, A. McIver Fraser was licensed and licentiate T. P. Hay was transferred to the care of Charleston Presbytery. In 1880, S. E. Bishop was licensed. In 1881, licentiate A. M. Sale was received from Athens Presbytery, ordained and installed pastor of the Camden church. In 1882, licentiate J. L. McLin, was received under care of Presbytery, ordained and installed pastor of Center Point and Turkey Creek churches. W. Beatty Jennings was licensed.

In 1877, A. M. Hassell was installed pastor of Lynchburg Beulah, and Fair Hope churches, A. R. Kennedy was dismissed to the Presbytery of Arkansas, and Rev. N. W. Edmunds was released from the pastoral care of Aimwell church. In 1878, W. C. Smith was received from the Presbytery of South Carolina, the pastoral relation of thirty-six years standing between Rev. William Brearly and the Darlington church was dissolved, and also that of Rev. C. E. Chichester and Scion church. In 1879, Rev. R. D. Perry was received from Bethel Presbytery and installed pastor of Midway church, and Rev. John G. Law from Charleston Presbytery and installed pastor of the Darlington church. Rev. W. C. Smith was installed pastor of Williamsburg, Union, and Elon churches. The pastoral relations of J. E. Dunlop and Little Pee Dee church, N. W. Edmunds and Center Point church, W. T. Thompson and Hopewell church, Donald McQueen, D.D., and the Sumter (ville) church and S. H. Hay and the Bethesda (Camden) church were all dissolved, Rev. W. T. Thompson was dismissed to the Presbytery of Nashville, and Licentiate Thos. P. Hay, was transferred to the care of Charleston Presbytery.

In 1880, Licentiate E. G. Smith was ordained and installed pastor of Hopewell church, Rev. N. W. Edmunds was installed Pastor of Sumterville church, and Rev. S. H. Hay was dismissed to Charleston Presbytery. Rev. Roderick Henderson

was received from the Presbytery of Florida and Rev. W. T. Thompson from the Presbytery of Nashville. Two venerable ministers, Rev. William Brearley and William S. Plumer D.D., LL.D., died.

In 1881, Rev. J. A. Cousar was installed pastor of the Mayesville church, Rev. R. D. Perry, pastor of New Harmony for part of his time, Rev. J. G. Richards of Beaver Creek for half of his time, and Rev. C. E. Chichester of Florence church. The pastoral relations were dissolved between Rev. A. M. Hassell and Fairhope, Lynchburg and Beulah churches, between Rev. J. A. Cousar and Red Bluff and Carolina churches, between Rev. J. E. Dunlop and Marion church, and between Rev. D. S. McAllister and Bennettsville church. Rev. A. M. Hassell was dismissed to Augusta Presbytery and Rev. Roderick Henderson to East Hanover Presbytery. The name of Sumterville church was changed to Sumter.

In 1882, D. S. McAllister was installed pastor of Red Bluff church for one-half his time; Rev. H. B. Garriss was received from Wilmington Presbytery, Rev. E. H. Buist and Rev. James A Cousar died. In 1883, Rev. H. B. Garriss was installed pastor of Lynchburg, Fair Hope and Beulah churches, Rev. W. B. Corbett was received from the Presbytery of Mecklenburg. The pastoral relations of Rev. W. C. Smith with Elon church and of A. M. Sale and the Camden church were dissolved and Mr. Sale was dismissed to the Charleston Presbytery.

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BETHEL PRESBYTERY spent much of its time in the spring of 1877 on the trial of Rev. J. E. White, former pastor of Purity church, Chester, on the charges of violating the eighth commandment (not in the civil but in the ecclesiastical sense) and of contumacy. The trouble grew out of a disagreement as to salary owing to Mr. White, he claiming that he had not been paid and continuing to occupy the manse. The payments running back into the time of the Confederacy and the value of money having greatly fluctuated, both parties could not agree as to the value of the sums already paid Mr. White. He was finally, indefinitely suspended from the ministry and afterwards left our Church for the fellowship of the Associate Reformed Presbyterian Church, when his name was dropped



from the roll. But as usual, a division was left in the church, a minority continuing to take sides with Mr. White, and the evils resulting from disagreement lasted for some time.

In the spring of 1878, a healthful state of the Church was reported, but contributions were not so liberal as they might have been. The Committees on Education and on Sustentation reported themselves as very much embarrassed in their work by the lack of funds.

In the autumn, the Presbytery decided to go back to cooperation with the Assembly's plan of Education. A separate Committee on Foreign Missions was appointed at this time. The Narrative of October, 1878, mentions "seasons of gracious visitations from on high, and of general awakening in our midst. The Holy Ghost has evidently been outpoured in a richness and copiousness beyond any precedent in the history of this Presbytery. This is especially true of the churches comprised in a belt of York County where the work has been marked and widespread. It began at Beth Shiloh church, where forty-three hopeful conversions were reported. Allison Creek reported forty conversions. Ebenezer and Rock Hill reported thirty-five additions to that one pastoral charge, Bethesda, twenty-three additions, the greater part young men and children of the covenant. Old Bethel had fifty-two additions and the wave of spiritual awakening passed over into Mecklenburg Presbytery, bringing fifty additions to Union church but a few miles distant. Gratifying additions were also reported from Chester County, twenty-six additions to the pastoral charges of Rev. J. S. White and thirteen to Purity church. In all, there were two hundred and eighty-seven additions, while a number of churches had not reported which would bring the number up to fully three hundred." No special information is given as to the origin of this revival, it was not preceded by any elaborate preparations nor carried on by any outside evangelist, but came as the result of prayer and preaching by the people and the pastors.

The new Book of Church Order was adopted at the Spring meeting in 1879. The Committee on Domestic Missions reported a very inexcusable apathy and indifference on the subject of Sustentation among our people. The contributions

averaged about \$7 a church, and eleven cents a member; or leaving out the four largest contributions made, the average would be only \$4.00 a church and six and a half cents a member.

The *Narrative* for the autumn of 1879 mentions some growth but no such remarkable revivals as those of the year previous. But the good effects were manifest in the increased spiritual life of the churches, the reconsecration of family altars, the formation of prayer circles, all under the care of the pastors and Sessions. Interest in the Sabbath school was also growing. One old church which had been abandoned as useless showed signs of reviving again.

But the contributions to Foreign Missions had amounted to about twenty cents a member from three thousand members of the Presbytery's churches. The Home Missions Committee also reported very small contributions to this cause, entirely disproportioned to its importance.

The *Narrative* for April, 1880, indicates a continuous advance in spiritual life, with none of that reaction which sometimes seems to set in after a revival. There were accessions reported but not in such large numbers. The *Narrative* for the autumn was not so hopeful, complaining of a neglect of family worship and home teaching.

In April, 1881, the *Narrative* showed about the same condition. During this meeting, Rev. H. B. Pratt presented an overture to the General Assembly which was adopted by the Presbytery. It related to the important subject of Bible Study in the Seminaries, and urged that the controlling Boards of those institutions should adopt a more "copious, thorough and direct study of the Bible itself, under the direction and lead of the Professor." Instead of the exegetical study of the Scriptures in the original Hebrew and Greek, there should be substituted the study of the English Bible, Old and New versions, confronted with and corrected upon the original." This was not intended to supersede the study of the original languages on the part of such as are qualified for it, but to make the direct study of the Bible as a whole, the basis, practically as well as theoretically, of our system of theological instruction. This was probably the first step toward that

closer study of the English Bible which has penetrated not only our seminaries but our Church colleges as well. Dr. H. B. Pratt signed himself "Author" of the overture.

The contributions to Foreign Mission were reported as increasing the increase being nearly double the increase of the preceding year.

In October, 1881, of thirty-six churches, nineteen sustained the pastoral relation, five claimed the whole time and fourteen one-half the time of their ministers, nine were stately supplied, five had pastors elect and only two were entirely vacant. This had been another year of great and precious revival in several churches. Nearly two hundred and fifty had been converted and the church members had been greatly refreshed spiritually.

In April, 1882, the *Narrative* stated that the condition was not so encouraging as a year ago, when nearly all the churches had been supplied with preaching. Several important pastorates had been dissolved, five ministers had gone to other fields and an unusual number of churches was vacant. Some churches had enjoyed revivals and there had been large accessions. There were also indications of growth in grace, both among the officers and private members. The sentiment against worldly amusements was growing. There was still some neglect in attending worship and many families were not supplied with any religious paper.

In September, 1882, the following overture on the subject of Fraternal Relations with the Northern Presbyterian Church was adopted by a vote of 28 to 7.

"Being dissatisfied with the basis of Fraternal Relations adopted by the last Assembly at Atlanta, on the following grounds; viz.:

First, That so grave a question should have been sent down to the Presbyteries for their consideration before final action was taken by the Assembly;

2nd. That the Herrick Johnson resolution, adopted by the Northern Assembly and assented to by the Southern Assembly, virtually affirmed the doctrine that the Church has the right to legislate upon political questions, the very issue upon which we separated in 1861.

3rd. That by entering into formal fraternal relations with the Northern Church *on this basis*, our Assembly virtually surrenders this vital principle.

4th. That therefore, no safe, honorable and righteous intercourse by delegates can be established, until the Northern Church withdraws, without explanation, *all* unjust and offensive utterances against the Southern Church.

We the undersigned, members of Bethel Presbytery, respectfully and earnestly overture Bethel Presbytery to overture the Lexington Assembly to instruct the delegates appointed at Atlanta, to decline entering the Northern Assembly until it shall comply with the concurrent resolution, retracting mutually all offensive imputations."

At this time the Presbytery decided to assume the management of its own work of Sustentation and Evangelization, and place the same under the control of its executive committee. Ten per cent. of all collections for these causes was to be sent to the Assembly's Treasurer of these causes, the remainder to be used by the Presbytery. The *Narrative* showed a healthful and growing state.

In April, 1883, the executive committee reported an increase of over one hundred per cent. for Home Missions, the result, as the committee believed, of the Presbytery's managing the work itself. The Committee was attempting to group the churches so as to form more compact pastorates and avoid the stated supply system.

The *Narrative* of October, 1883, showed another year of revivals. Encouraging additions had been made in most of the churches. Special seasons of refreshing were reported at eight churches. A spirit of worldliness was abroad, family religion was too much neglected. Bethel showed remarkable growth during this period. Mount Vernon church was enrolled in April, 1878, Ramah was organized in 1879, Clover with over eighty members was organized in 1881, and Mount Pleasant in 1881, and Smyrna in 1881. Longtown was enrolled in April, 1883. But the chief growth was from the accessions during the revivals of the churches which added nearly six hundred members. In 1877, Thomas M. Lowry and J. L. Williamson were licensed and Licentiates G. A.

Trenholm, Erskine Brantley and H. C. Fennell were received from other Presbyteries. In 1878, Bethel licensed H. C. Fennel (who had been a member of the Associate Reformed Church). In 1879, L. H. Robinson and S. L. Wilson were licensed, in 1880, W. T. Matthews and J. W. McClure; in 1882, P. Miller was licensed.

In 1877, the pastorate of T. W. Erwin and Concord church was dissolved, also that of R. D. Perry and Mizpah church. A. F. Dickson was dismissed to Tuscaloosa Presbytery and J. E. White was suspended from the ministry.

Ministers received, ordained and installed were, in 1878, Licentiate G. A. Trenholm as pastor of Purity church, Licentiate E. Brantley, as pastor of Zion church, Licentiate C. R. Hemphill, as evangelist; L. R. McCormick was installed pastor of Allison Creek church. The pastoral relations between J. B. Mack and Fort Mill and Waxhaw churches were dissolved, and those between T. W. Erwin and Mount Olivet church. J. B. Mack was dismissed to Charleston Presbytery and Licentiate T. M. Lowry to Tombeckbee Presbytery.

In 1879, F. L. Leeper was received from Charleston Presbytery and installed pastor of Fort Mill church, Licentiate J. C. McMullen was received from the Presbytery of Tuscaloosa, ordained and installed pastor of Concord church. The pastorate of L. H. Wilson and the Yorkville church was dissolved and he was dismissed to the Presbytery of Atlanta; the pastorate of J. W. Spratt and Six Mile Creek church was dissolved. Licentiate J. G. Henderson was dismissed to the Presbytery of Ontario, Canada, and Licentiate H. C. Fennell to the care of Enoree Presbytery.

In 1880, the Presbytery received R. F. Taylor from Atlanta Presbytery and Rev. W. C. White from Louisville Presbytery; also Rev. Thomas R. English from Macon Presbytery. Licentiate S. L. Wilson was ordained and installed pastor of Aimwell and Horeb churches. Rev. D. P. Robinson was dismissed to Mecklenburg Presbytery, and Rev. E. Brantley to Nashville Presbytery, first dissolving his pastoral relation with Zion church. The pastoral relations of J. S. White with Catholic and Pleasant Grove churches were dissolved. In 1881, Licentiate W. T. Matthews was ordained and installed

pastor of Olivet and Zion church. Rev. J. E. White, under suspension, connected himself with the A. R. P. church and his name was erased from the roll.

In 1882, Licentiate L. H. Robinson was ordained and installed pastor of Catholic and Pleasant Grove churches. Licentiate R. A. Webb was received from Nashville Presbytery, ordained and installed pastor of Bethel church, the Presbytery having first dissolved the pastoral relation of S. L. Watson and that church. Rev. J. P. Marion was received from the First Presbytery of the Associate Reformed Church and was dismissed to the Presbytery of South Carolina.

It was a year of dissolutions. The relations between R. E. Cooper with Ebenezer and Rock Hill churches were dissolved, and he was dismissed to Dallas Presbytery; F. L. Leeper was released from the pastorate of Fort Mill church and dismissed to Mecklenburg Presbytery; J. L. Williamson was released from the pastorates of Waxhaw and Tirzah churches, and he was dismissed to Orange Presbytery; S. L. Wilson was also released from the pastorate of Aimwell and Horeb churches and dismissed to Orange Presbytery.

But in 1883, the Presbytery received from Concord Presbytery Rev. J. H. Thornwell and Rev. D. E. Jordan, installing the former as pastor of Ebenezer and Fort Mill churches, and the latter as pastor of Sion Church. Rev. M. R. Kirkpatrick was received from Mecklenburg Presbytery and installed pastor of Clover church, Licentiate J. R. McAlpine, was received from South Alabama Presbytery, ordained and installed pastor of Aimwell and Longtown churches. W. W. Ratchford was installed pastor of Harmony and Mount Pleasant churches; H. B. Pratt, pastor of Lancasterville church and Rev. W. G. White, pastor of Tirzah church. Rev. J. H. Douglas was dismissed to First Presbytery, A. R. P. Church and Rev. S. L. Watson, for many years pastor of Bethel Church, died.

SOUTH CAROLINA PRESBYTERY in April, 1877, adopted an overture to the General Assembly opposing the sending of deputations to the Northern Presbyterian Assembly on the subject of Fraternal Relations. The Assembly was overtured to conduct all its communications in the future by letter.

In the autumn of 1877, the Presbytery decided to return to cooperation with the General Assembly.

The *Narrative* was encouraging; though the general state of the churches was torpid, there had been revivals and over one hundred accessions. The Presbytery had three mission fields, the Edgefield territory, the Pickens field and the Spartanburg field.

The *Narrative* for April, 1878, was despondent. The Presbytery had been disappointed in the narratives of its churches, it had hoped that the absorbing political and financial crisis which had recently been passed through had to some extent passed away, and that more interest in spiritual things would have been shown, but this was not the case. There were no revivals, but a lack of interest in many churches. Yet there were signs of improvement in the better organization of the churches, in the improvement of church property and in the increase of candidates for the ministry. The Laurensville Female College was highly commended to the care of its members.

In September, 1878, the oversight of Adger College at Walhalla was offered to the Presbytery and accepted by it. Rules for the management of the institution were adopted.

Only thirty-nine churches and five Sunday Schools had contributed to Foreign Missions. The Presbytery reaffirmed the Assembly's deliverance against the use of lay evangelists.

The Presbytery was divided by the action of Synod, taken at Spartanburg, October, 1878. In response to a petition from sundry ministers and Elders of the Presbyteries of South Carolina and Bethel, the ministers and churches in the counties of Spartanburg, Greenville, Laurens and Union were set off and constituted into a new Presbytery, the boundaries of which should be those of the said counties.

The Synod ordered the erection of the new Presbytery, the ministers and elders present at Synod from those counties were directed to meet in the study of Rev. Thomas H. Law and organize. The Rev. F. Jacobs, D.D., to preside until a moderator be chosen and the organization of the new Presbytery be duly effected.

The order was duly carried out. Ten ministers and four elders met at 8 p. m. October 26, the Rev. Ferdinand Jacobs was first moderator, Rev. W. P. Jacobs was elected stated clerk and Elder A. A. Foster treasurer, and the name, Enoree, was chosen. The further history of the Presbytery will be given in its own place.

The Presbytery of South Carolina, thus diminished, met April, 1879, at Abbeville, with sixteen out of twenty ministers present and thirty out of thirty-nine churches represented. The new Book of Church Order was adopted. It was reported that every church had contributed to Foreign Missions, but only \$650.00 had been given from 2,300 members. The *Narrative* mentioned some encouraging revivals, and the evangelist had preached to the vacant churches. There had been improvement shown in erecting new buildings or renovating old ones, while peace and harmony prevailed.

In October, 1879, there were several requests from churches to be allowed to lower the salaries of their pastors, while Hopewell church was commended for doubling the salary of its pastor.

The *Narrative* showed progress in some respects, especially on contributions. Several candidates and licentiates were supplying the weak churches. The *Narrative* for April, 1880, was of about the same tenor. In April, 1881, the *Narrative* reported the condition of the churches as not satisfactory. The Domestic Missionary work was hampered by the lack of money with which to carry it on. There were now twenty-one ministers, three licentiates, three candidates, forty churches with 2,375 communicants.

The *Narrative* for April, 1882, noted a decided advance in contributions for Foreign Missions, from \$651.00 in 1879 to \$952.00 in 1882.

At the fall meeting in 1882, the name of Hopewell church was changed to Pendleton. An overture relating to Fraternal Relations with the Northern Church was adopted, on the ground that the Herrick Johnson resolution fundamentally modified the concurrent resolution adopted by both Assemblies.

The *Narrative* for April, 1883, complained of the meagerness of the reports sent by the churches, and of the distressingly



lax condition of some churches. Salaries were not fully paid, some officers were mere figure-heads, cases needing discipline were reported, but there had been no case of discipline.

In September, 1883, the name of New Pickens church was changed to Pickens. The work of Rev. S. L. Morris in Edgefield county was a cause of encouragement and commendation. A church building had been erected at Johnston, \$500.00 had been procured and a lot given for a church in Edgefield, and \$500.00 had been subscribed for a church at Lanham's. The churches organized by the Presbytery in 1877 were Edgefield and Limestone (at Gaffney); in 1878, Woodruff, Central and New Pickens; in 1879, Flat Rock, Anderson County; in 1882, Westminster; in 1883, Greenwood and Liberty.

In 1878, J. L. Brownlee and A. E. Norris were licensed.

In 1879, the Presbytery licensed L. A. Simpson and J. L. McLees; in 1880, D. E. Frierson, Jr., J. L. McLin and W. G. Neville; in 1883, T. F. Boozer. Ministers received, Licentiate S. L. Morris, ordained and installed pastor of Walhalla church, R. C. Ligon, pastor of Good Hope and Providence churches, Rev. T. E. Davis was received from Mecklenburg Presbytery; in 1878, Rev. F. Jacobs, D.D., was received from Atlanta Presbytery, and Rev. R. H. Nall also, the later being installed pastor of Washington Street church, Greenville; Licentiate E. P. Davis, was ordained and installed pastor of Hopewell and Willington churches; in 1879, Dr. J. B. Adger was installed pastor of Roberts and Hopewell churches. In 1880, Licentiate A. E. Norris was ordained as an evangelist for the Edgefield Mission, and J. L. Brownlee, ordained and installed pastor of Honea Path church. In 1881, Presbytery received H. C. Fennel from Enoree Presbytery and installed him pastor of Rocky River church and also installed J. L. Brownlee, pastor of Midway and Williamston churches.

In 1882, Presbytery ordained and installed W. G. Neville, pastor of Ninety Six and Cokesbury churches; installed H. C. Fennel, pastor of Little Mountain church, received from the Presbytery of Lexington, Va. Rev. F. P. Mullally, D.D., and Rev. A. P. Nicholson from Enoree Presbytery, and J. P. Marion from Bethel Presbytery.

In 1883, Presbytery installed A. P. Nicholson, pastor of Carmel, New Pickens and Mount Pleasant churches, but three months afterwards dissolved these relations and dismissed him to Mecklenburg Presbytery.

Dissolutions of pastorates were, in 1877, J. R. Riley and the Laurens church, E. T. Buist, D.D., and the Washington Street (Greenville) church; in 1878, J. R. Jacobs and New Harmony, Antioch and Mt. Tabor churches, and Hugh McLees and George's Creek church; in 1879, J. B. Adger, D.D., and the Roberts church; in 1881, Hugh McLees and Carmel church; in 1882, T. C. Ligon and Mt. Bethel church, and S. L. Morris and Walhalla church; in 1883, T. C. Ligon and Smyrna and Gilder's Creek churches.

Dismissals and deaths were in 1877, J. R. Jacobs to Charleston Presbytery and W. C. Smith to Harmony Presbytery; died, Rev. E. T. Buist, D.D. In 1878, J. F. Latimer was dismissed to Mecklenburg Presbytery and F. Jacobs, D.D., to Atlanta Presbytery. Rev. J. L. Kennedy died. In 1879, J. G. Law was dismissed to Charleston Presbytery.

In 1881, Rev. William Carlile died. In 1882, Licentiate J. L. McLin was dismissed to the care of Harmony Presbytery; and Rev. J. L. Brownlee to Central Mississippi Presbytery. Rev. John McLees died. Rev. A. E. Norris was deposed from the ministry. In 1883, Rev. T. E. Davis and Rev. J. F. Gibert died.

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ENOREE PRESBYTERY was organized, as has been stated, in October, 1878. The Presbytery reported its organization to the Synod and was enrolled. The first stated meeting was held at Laurens in the spring of 1879, thirteen ministers were enrolled and thirty churches viz.: Fairforest, Duncan's Creek, Little River, Union (first), Nazareth, North Pacolet (now Campobello), Rocky Springs, Fairview, Liberty Springs, Salem (transferred to Bethel Presbytery) Friendship, Mt. Tabor (Union) Cane Creek, Old Fields, Laurens First, Bethany, Mt. Tabor (Greenville County, now Greer's), Antioch, Spartanburg (First), New Harmony, Mt. Calvary, Greenville First, Clinton First, Shady Grove, Grindall Shoals (merged with Fairforest) Lisbon, Enoree, Mt. Vernon, Lime-

stone and Woodruff. The Presbytery organized Piedmont church in 1880, and changed the name of Warrior's Creek to Old Fields; in 1882, it organized a church at Lickville, Greenville county; in 1883, a church at Glenn Springs.

In 1878, it licensed T. B. Craig, received J. Y. Fair from central Mississippi Presbytery and installed him pastor of Laurens church, received from Bethel Presbytery Licentiate H. C. Fennell, ordained and installed him pastor of Liberty Springs church, in 1879.

In 1879 it licensed C. L. Stewart, and dismissed F. Jacobs, D.D., to Charleston Presbytery; in 1881, it dissolved the pastorate of H. C. Fennell, and dismissed him to the Presbytery of South Carolina. It ordained Licentiate C. L. Stewart, and installed him pastor of New Harmony and Piedmont churches. The pastorate of New Harmony was dissolved in 1882. In 1882, it dismissed A. P. Nicholson, to the Presbytery of South Carolina, after dissolving his pastoral relation with Rocky Springs, Friendship and New Harmony churches, it dismissed A. L. Miller, to the Presbytery of Knoxville, and Licentiate T. B. Craig, to Charleston Presbytery. It received under its care Licentiate John H. Dixon from Mecklenburg Presbytery. In 1883, it received D. A. Todd, from Chickasaw Presbytery and J. H. Colton from Concord Presbytery.

## CHAPTER VIII

The Synod  
1876-1884

The Synod of South Carolina, during the period of 1877-1883, accomplished little but routine work. In 1877, the Theological Seminary was reported as having thirty-nine students, young men of exemplary lives and of great promise. But the financial condition of the Seminary was unsatisfactory, some investments had failed to pay any dividends, others had diminished their dividends and the expenses of the Seminary were met with difficulty. The sum of \$3,500.00 would be needed and \$1,500.00 of this amount was undertaken by the Synod of South Carolina. In 1878, the Synod called attention to a deliverance of the Assembly against the preaching of the gospel by unordained men. Ministers and people were urged not to encourage such self-sent evangelists.

The Seminary was still short of funds, though the \$1,500.00 asked for from the Synod had been more than paid in.

In 1879, an overture from Harmony Presbytery was presented, praying the Synod to petition the State legislature to prohibit the running of freight trains on the Sabbath. The Committee on Overtures recommended that this be answered in the negative. Some of the Committee did not consider it consistent with the dignity of the Church to present herself as a petitioner at the bar of any civil assembly; others acknowledged the right, sometimes the duty, of the Church so to appear but felt that this right should be used with great caution.

A substitute was adopted, calling for the appointment of a committee by the Synod to confer with other religious bodies in the State as to the expediency of petitioning the Legislature to pass an act prohibiting the running of freight trains on the Sabbath day.

Quite a long overture was presented by Dr. Girardeau on the subject of *in thesi* deliverances of the Assembly. The General Assembly at Louisville had made a deliverance con-

cerning Worldly Amusements, declaring that "all deliverances of the General Assembly, and by implication of the other courts of the Church, which are not made by them in a strictly judicial capacity, but are deliverances *in thesi*, can be considered as only didactic, advisory and monitory."

Dr. Girardeau's overture asked for the repeal or modification of this statement, chiefly because "it contravenes the great principle laid down in the Confession of Faith that good and necessary consequences from the doctrines or precepts of the Divine Word, or from the Constitution of the Church are of equal authority with the Word and the Constitution; and when declared by a Church court in any capacity, whether judicial or deliberative, must bind the conscience and can no more be regarded as simply advisory and monitory than are the Word itself and our Constitution. They have legal authority because they *are* law." The overture was adopted by a vote of 36 ayes to 17 noes, eight being excused from voting. A long reply by the Committee on Bills and overtures was spread on the Minutes. The gist of the paper was that the action of the Assembly was not a statement as to the validity of all *in thesi* deliverances but only that certain specific deliverances of 1865, 1869 and 1877, in regard to Worldly Amusements, and all deliverances *similarly conditioned were not to be accepted and enforced as law by judicial process*. "Any other reply would involve the monstrous doctrine that a deliverance of the General Assembly is of *equal authority* with the *organic law* of the Church, that it must *control and determine* the *judicial decisions* of the *lower courts*, and must *bind the consciences* of *God's people*." \* \* \* \* \* "No deliverance or declaration of the Assembly can legally control any lower court in its judicial decisions, or bind the conscience of the individual member of the Church, (other than strictly judicial cases of process and decision), except the deliverance carries with it to the mind of such court or individual members, the conviction of the '*goodness and necessity of the consequence*.'"

For three sessions 1880-1882, a good part of the time was spent in hearing Reports of a Committee on the Diaconate, consisting chiefly of papers by Dr. Girardeau. In 1882, the

Synod unanimously adopted parts of the Report offered in 1880, of which a summary is given.

"1. That the deacon belongs to a different order from the elder; that the higher office of elder does not include the lower, that the two offices should be kept distinct, that from the lowest to the highest church courts when diaconal duties are to be discharged the deacon and not the elder should be employed."

"2. That the Session has power of rule over persons and over ecclesiastical things so far as personal rights, duties and interests are involved; and the Board of Deacons has power over these things apart from such relations and under responsibility to the Session."

"3. That the scope of the deacon's functions includes: First, the care of the poor (of the Church and so far as possible, of the outside world)—secondly, the management of ecclesiastical stipends, goods and property—thirdly, collections for congregational purposes and the benevolent enterprises of the Church."

"4. That the functions of the deacon are not confined to the particular congregation of which he is an officer, but may, at the call of the higher courts, extend to the wider sphere of the Church at large."

"5. That so far as the work of Executive Committees and Boards of Directors of the General Assembly calls for diaconal functions, a board of deacons, or at last a deacon, should be appointed to act \* \* \* \* \* that the treasurers of these Committees and Boards should be deacons; and that this holds *mutatis mutandis* in regard to executive Committees and Boards appointed by Synods and Presbyteries."\*

In 1880, the attention of the Synod was called to the answer of the General Assembly which met at Charleston in that year, as to *in these* deliverances. This declaration was—

"1. Nothing is law, to be enforced by judicial prosecution but that which is contained in the Word, as interpreted by our standards.

2. The *judicial* decisions of our Courts differ from *in these* deliverances, in that the former *determine*, and when proceed-

\*If this theory which took up so much time, has ever been adopted in practice by any court of the Church, it must have been upon a small scale.—The Author.

ing from our highest courts, *conclude* a particular case; but both these kinds of decisions are alike interpretations of the Word by a Church Court, and both not only deserve high consideration, but both must be submitted to, unless contrary to the Constitution and the Word; as to which there is a right of private judgment belonging to every Church Court, and also to every individual Church member."

Dr. Girardeau proposed and the Synod adopted another Overture to the Assembly, asking whether this deliverance was to be understood "as denying that good and necessary consequences from the law are of equal authority with that law." To this overture, the Assembly made reply (as reported to the Synod in 1881)—

"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, twofold; 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 in it as shown by their agreement also with the Divine Word."

The Committee on the Theological Seminary reported that "great changes have taken place in the Seminary, affecting its usefulness and threatening its very existence. Financial and other difficulties rendered the temporary suspension of its exercises a necessary evil in the opinion of the Board of Directors, and it was formally though reluctantly closed by the Board in May last. The venerable Dr. W. S. Plumer was made Professor emeritus for life, and in view of his past labors and faithfulness, was given a salary of \$1,000.00 per annum, but we are deeply pained to announce that he has been removed from earth."

The Synod learned with joy of the indication of returning prosperity to the Seminary evinced by the action of the Synod of Georgia in their effort to raise \$15,000.00 for completing

the endowment of their Chair of ecclesiastical Polity, and of the liberal things devised by the various Presbyteries of this Synod, and therefore of the speedy reopening of the Seminary.

2. This Synod agrees to raise \$20,000.00 of the "Howe Memorial Fund."

"3. Whereas, the General Assembly at Charleston (1880) expressed its judgment that the way is now open for the restoration of the Seminary to the care of the Synods of South Carolina, Georgia and Alabama, provided they signify a desire for such restoration, therefore, all things considered, this Synod does now express the desire for this restoration, the Synods of Georgia and Alabama concurring."

A Commission was appointed, of three from each Presbytery, to represent the Synod during the interval between its meetings and act with the other Synods on the matter of its transfer.

The Synod concurred with the Synod of Georgia in the necessity of securing the services of Dr. J. B. Mack to take part with Dr. Girardeau in raising the endowment of the Seminary."

Dr. J. B. Mack reported for the Committee appointed by the Synod in 1879 "to confer with other religious bodies in the State as to the expediency of petitioning the Legislature to pass an act prohibiting the running of freight trains on the Sabbath Day"—that they had given their attention to this matter. Having found that the Legislature was in session, they drew up a memorial to that body, obtaining also the signatures of representatives of the Methodist, Baptist, Episcopal and Lutheran Churches. The result was the passage of an act making it unlawful for any railroad Corporation to load or run any train on any of the railroads of this State on Sunday, except such trains as carry the United States mail.

The Board of Directors of the Theological Seminary reported that the General Assembly in session at Staunton, Va. in May, 1881, had resolved to restore the ownership and control of the Theological Seminary at Columbia to the Synods of South Carolina, Georgia and Alabama, the Seminary hereafter to sustain to the General Assembly the same relation as that now sustained by the Union Theological Seminary,



Virginia. The present Directors and Professors of the Seminary to continue in office until the three Synods shall have assumed control of the Seminary."

The Board also reported that they had hoped to reopen the Seminary in the fall of 1881, but that satisfactory arrangements to that end could not be made. The Seminary was free from debt, the buildings were being repaired, the dormitories were to be refurnished and preparation for opening in the Fall of 1882, was going on.

The Synod expressed its feeling of encouragement from this report, appointed six directors and acquiesced in the action of the Board as to the non-opening of the Seminary, though regretting the causes which seemed to make it necessary.

At the next meeting of Synod in 1882, the Board reported the reopening of the Seminary in September, 1882, after having been closed for two years. There was a hint of further trouble in the statement that "our Southern Zion had another institution manned by those who are too honest \* \* \* to covertly teach Evolution and other insidious errors that undermine the foundations of our faith." There were twenty-two students from nine States in attendance. Rev. W. E. Boggs, D.D., had been elected Professor of Church Government and History, and entered upon the duties of his chair. Rev. Charles R. Hemphill had previously been elected Associate Professor of Biblical Literature. The Chair of Pastoral Theology and Sacred Rhetoric was still vacant. Provision was to be made for the study of the Bible as a whole in the English Version. \$14,000.00 had been collected for the endowment. \$50,000.00 more was needed of which about \$15,000.00 had been subscribed.

The Report on Home Missions disclosed a lack of interest in the causes of Sustentation, Evangelistic Work and the Invalid Fund, the whole amount contributed to these three causes having been \$4,256.00, about 34½¢ per member. The Presbyteries were urged to give greater attention to the work of Home Missions within their bounds. Probably the sums paid to the evangelists already at work had not been included in the above report. The report submitted to Synod in 1883, showed an improvement, the contributions amounting to \$4,464.00. Every Presbytery had reported either having an

evangelist in its field or as making arrangements for one. Charleston Presbytery had employed an evangelist for six years and had recently appointed a second. Enoree Presbytery had elected an evangelist. Many ministers in other Presbyteries were doing mission work in territory adjacent to their charges.

Attention was called to the fact that Volume II of Dr. George Howe's "History of the Presbyterian Church in South Carolina," had been issued from the press, and the Synod recognized its obligation to have this History extensively circulated. As the death of Dr. Howe had been announced, Synod appointed a committee to nominate a successor to the place of Historian, to report in 1884.

The Seminary had enrolled thirty-three students, the finances were improving, over \$17,000.00 had been collected and \$35,000.00 more was needed. The death of the venerable Dr. George Howe cast a shadow on the report.

Mention should be made here of the Semi-centennial of Columbia Seminary which was held at the First Presbyterian church, Columbia, when the Alumni Society of the Seminary met and Rev. J. H. Saye, delivered an address of congratulation to Dr. George Howe, upon the completion of fifty years service as Professor of Biblical Literature.

The exercises were carried on for two successive days, and various addresses were delivered which were published in the "Semi-Centennial of Columbia Seminary," issued in 1884. As this book is accessible to many readers it is not necessary here to summarize its contents.

The period which has been thus rapidly reviewed is one of decided advance, while there still remained some slackness among the weaker churches and the tendency was to take little interest in the work of the central committees of the Assembly. The Synod was divided in its views as to the constitutionality of appointing synodical evangelists, the Presbyteries were hardly strong enough yet to carry on such work alone. The struggle to reendow the Seminary was interrupted by its having been closed, and there was a good deal of feeling stirred up, on account of the forced retirement of Dr. W. S. Plumer. But the work of Foreign Missions was advancing and the Sabbath schools were better organized and controlled.

## CHAPTER IX

### The Evolution Controversy

In May, 1883, the Board of Directors of the Theological Seminary at Columbia adopted the following resolution:

*"Whereas, This Seminary is the only one in our Southern Church that has the chair of Natural Science in connection with Revelation; and,*

*"Whereas, During the Senior year the questions of the Unity of the Human Race and Evolution are fully examined; and,*

*"Whereas, Scepticism in the world is using alleged discoveries in science to impugn the Word of God; therefore,*

*Be it Resolved, That the Board requests Prof. Dr. James Woodrow to give fully his views as taught in this institution upon Evolution as it regards the world, the lower animals and man, in the October number of the *Southern Presbyterian Review*, or as soon thereafter as possible."*

The request was complied with, and Dr. Woodrow submitted a copy of the address on the above subject, and the Board took the following action:

"The Board having carefully considered the address of Dr. Woodrow \* \* \* adopts the following minute:

*"Resolved, First, That the Board does hereby tender to Dr. Woodrow its thanks for the ability and faithfulness with which he has complied with its request.*

*"Second, That in the judgment of this Board, the relations subsisting between the teachings of Scripture and the teachings of Natural Science are plainly, correctly and satisfactorily set forth in said address.*

*"Third, That while the Board is not prepared to concur in the view expressed by Dr. Woodrow as to the probable creation of Adam's body, yet in the judgment of this Board there is nothing in the doctrine of Evolution, as defined and limited by him, which is inconsistent with perfect soundness in the faith."*

*(Fourth, Expresses its sense of the wisdom shown in the*

establishing the Perkins Professorship of Natural Science in connection with Revelation.)

In order to be entirely fair, the substance of Dr. Woodrow's address on Evolution is given in his own words, passing over those parts which were not much discussed. Parts condensed are placed between parentheses.

"I may assume that your chief interest in the topic is not in its scientific aspect, but in relations it may bear to the Word of God \* \* \*. Not that I regard you as indifferent to science for \* \* \* no intelligent child of God can be indifferent to a knowledge of his Father's handiwork. On the present occasion the relations between science or that which claims to be science, and the Bible, and not science itself should receive our attention.

"It may be well to consider the relations subsisting between the teachings of the Scriptures and the teachings of Natural Science generally. Is it antecedently probable that there is room for either agreement or disagreement? We do not speak of the harmony of mathematics and chemistry or the reconciliation of physics and mathematics. Why? Because the subject matter of each of these branches of knowledge is so different from the rest. May it not be that we have here a representation of the probable relations between the Bible and science—that their contents are so entirely different that it is vain and misleading to be searching for harmonies; and that we should confine our efforts to the examination of real or seeming contradictions which may emerge, and rest satisfied when we have discovered that there is no contradiction, if it was only seeming, or have pointed out the error that caused it, if real? \* \* \* (This principle was illustrated by various examples. Finally the subject of Evolution was reached.)

"What do you mean by Evolution? When thinking of the origin of anything we may inquire: Did it come into existence just as it is, or did it pass through a series of changes from a previous state in order to reach its present condition? \* \* \* Thinking of the earth, we can conceive of it as having come into existence with its present complex character; or we may conceive of it as having reached its present condition by pass-

ing through a long series of stages, each derived from its predecessor. To the second of these modes, we apply the term 'Evolution.' It is evidently equivalent to 'derivation'; or in the case of organic beings to 'descent.'

"This definition does not include any reference to the power by which the origination is effected; it refers to the mode, and to the mode alone. \* \* \* The immediate existence might be attributed to God, or to chance; the derived existence to inherent uncreated law, or to an almighty personal creator, acting according to laws of his own framing. \* \* \* It is not unusual to represent Creation and Evolution as mutually exclusive, as contradictory: Creation meaning the immediate calling out of nonexistence by divine power; Evolution, derivation from previous forms or states by inherent, self-originated or eternal laws, independent of all connexion with divine personal power. Hence, if this is correct, those who believe in Creation are theists; those who believe in Evolution are atheists. But there is no propriety in mingling in the definition two things so completely different as the power that produces an effect, and the mode in which the effect is produced. (The question then is not whether the doctrine is theistic or atheistic, whether it is moral or immoral. The only question is: Is it true or false?)

"If this statement is correct, it should put an end to all disputes not only between Evolution and religion, but between Natural Science and religion universally. (Questions involving theism lie at the foundations of religion and morality, but they lie wholly outside of Natural Science.)

"Does the Bible teach anything whatever as to the mode in which the world and its inhabitants were brought into their present state and if so—what is that teaching? (The Scriptures principally teach what man is to believe concerning God and what duty God requires of man. This does not include the principles of Natural Science in any of its branches. God is equally the Creator and Preserver, however, it may have pleased Him through His creating and preserving power, to have brought the universe into its present state.) \* \* \* If the most commonly received interpretation of the Biblical record of creation is correct, then it is certain that the Bible, implicitly yet distinctly, teaches the doctrine of Evolution. According to

this interpretation, the record contains an account of the first and only origination of plants and animals, and all that now exist or that have existed from the beginning are their descendants. If the early forms were the same as the present, then the hypothesis of Evolution or descent with modification is not true; but if they were different, then it is true. (Not the very earliest but great numbers of the earlier forms have been preserved in the earth, and an examination proves that none of the species now existing are the same as the earlier, but that these were wholly unlike those now living. If it be assumed that the so-called remains of animals and plants buried in the earth are not really remains of beings but that God just created them as we find them, it would be inconsistent with a belief in God as a God of truth.)

“As to the origin of man \* \* \* there seems to be a definite statement utterly inconsistent with the belief that man, either in body or soul, is the descendant of other beings. At first sight the statement that ‘man was formed of the dust of the ground’ seems to point out with unmistakable clearness the exact nature of the material of which man’s body was made. But further examination does not strengthen this view. \* \* \* Seeking to ascertain the meaning of ‘dust of the ground’ by examining how the same words are employed elsewhere in the narrative, the sharp definiteness which seemed at first to be so plainly visible somewhat disappears. (Several passages are cited to show that ‘dust’ does not strictly define the nature of the material.) \* \* \* As regards the soul of man which bears God’s image, and which differs so entirely not merely in degree but in kind from anything in the animals, I believe that it was immediately created, that we are here so taught; and I have not found in science any reason to believe otherwise. Just as there is no scientific basis for the belief that the doctrine of derivation or descent can bridge over any chasms which separate the nonexistent from the existent, and the inorganic from the organic, so there is no such basis for the belief that this doctrine can bridge over the chasm which separates the mere animal from the exalted being which is made after the image of God. \* \* \* So in the circumstantial account of the creation of the first woman, there are what seem to me insurmountable obstacles in the way of fully applying the doctrine of descent.”

These points were the principal ones to which objection was made, especially the admission that the body of the first man may have been descended from an animal ancestor. A large part of the address was given to an exposition of the nebular hypothesis and the geological theories of the succession of forms of vegetable and animal life.

The Report of the Board came up by appointment of the Synod on the evening of the second day. Perhaps there had never been so full a meeting of the body, one hundred and forty-eight members were present, as compared with eighty-nine in 1883. The Church was filled to its utmost capacity, reporters were present from the leading newspapers of the State, and many clergymen of other denominations attended the meetings. Dr. James Woodrow, being present, was invited to sit as a corresponding member, and was also given the privilege of the floor. Rev. J. S. Cozby presented a majority report of the Committee on the Theological Seminary, as follows:

"With regard to that part of the Report of the Board of Directors which refers to the Perkins Professorship and to which our attention has been especially directed by the Synod, your committee would recommend the adoption of the following resolution:

*"First,* That inasmuch as the hypothesis of Evolution concerning the earth, the lower animals and the body of man, as advanced by the Professor of Natural Science in connection with Revelation, is a purely scientific and extra-Scriptural hypothesis, the Church, as such, is not called upon to make any deliverance concerning its truth or falsity.

*"Second,* That in view of the deep interest experienced in this matter by all, and the fears expressed by some lest this doctrine of Evolution should become an article of Church faith, the Synod deems it expedient to say that the Church, being set for the defense of the Gospel and the promulgation of Scriptural doctrines, can never, without transcending her proper sphere, incorporate into her Confessions of Faith, any of the hypotheses, theories or systems of human science.

*"Third,* That while the presentation of the hypothesis of Evolution in its relations to Scripture falls necessarily within

the scope of the duties pertaining to the Perkins Professorship, nevertheless, neither this nor any other scientific hypothesis is or can be taught in our Theological Seminaries as an article of *Church* faith.

*“Fourth,* That in view of the above considerations, the Synod sees no sufficient reason to interfere with the present order of our Theological Seminary as determined by the Board of Directors.”

Rev. R. A. Webb, of the same committee, presented a minority report, as follows:

“The undersigned, members of the Synod’s Committee on the Theological Seminary, would respectfully report the following resolutions as a minority report:

*“Resolved, First,* That the question, whether Dr. Woodrow’s views in regard to Evolution involve heresy, is not before the Synod.

*“Second,* That the Synod is called upon to decide, not upon the question whether the said views of Dr. Woodrow contradict the Bible in its highest and absolute sense, but upon the question whether they contradict the interpretations of the Bible by the Presbyterian Church in the United States.

*“Third,* That the declaration of the Board of Directors that ‘the relations subsisting between the teachings of Scripture and the teachings of Natural Science are plainly, correctly and satisfactorily set forth in Dr. Woodrow’s address on ‘Evolution,’ was inexpedient and injudicious.

*“Fourth,* That the action of the Board of Directors, virtually approving the inculcation and defense of the unverified hypothesis of Evolution in the Theological Seminary at Columbia, is, the majority of the Synods of Georgia, Alabama and South Georgia and Florida concurring, hereby reversed; and that the inculcation and defense of the said hypothesis, even as a probable one, in the Theological Seminary, as being contrary to the interpretation of the Scriptures by our Church and to her prevailing and recognized views, is, a majority of the associated Synods concurring, hereby prohibited.

“R. A. WEBB,  
F. L. ANDERSON.”



Mr. Webb moved the adoption of the minority report. Rev. J. L. Martin moved, as a substitute, the adoption of the majority report, which was taken up and discussed at length. The discussion was carried on morning, afternoon and evening of the next day. On Saturday the debate was resumed, and continued until nearly eleven o'clock at night. On Monday, after debate in the forenoon, the business was suspended until four o'clock p. m., and Dr. Woodrow was invited to address the Synod at seven-thirty the same evening. He was heard at length on the question, and the Synod adjourned at half past twelve.

On the afternoon of Tuesday, the sixth day, Dr. Woodrow again addressed the Synod and the vote was taken by ayes and noes. The majority report was rejected by a vote of fifty-two to forty-four.

The minority report was then rejected by a vote of fifty-two to forty-four.

At the evening session, Dr. W. T. Thompson presented the following paper :

*Resolved*, That in the judgment of this Synod the teaching of Evolution in the Theological Seminary at Columbia, except in a purely expository manner, without intention of inculcating its truth, is hereby disapproved."

This was adopted by a vote of fifty to forty-five.

Dr. Junkin presented and Synod unanimously adopted by a rising vote, the following resolution :

*Resolved*, That this Synod of South Carolina hereby expresses its sincere affection for Dr. Woodrow's person, its appreciation of the purity of his Christian character, its admiration of his distinguished talents and scholarly attainments both in Theology and Science, and its high estimate of his past services."

The Committee on the Report of the Seminary then nominated for reappointment Rev. T. H. Law and W. A. Clark, Esq., whose terms had expired. Rev. R. A. Webb nominated Rev. D. E. Frierson, D.D., and Dr. H. E. Shepherd. The vote resulted in the election of Rev. T. H. Law and Rev. D. E. Frierson, D.D.

In 1885, the Synod met at Purity Church, Chester, with an enrollment of 146. The Evolution question was still an absorbing one and came up on the second day, through a communication from Dr. Woodrow, who was also present in person and invited to sit as a corresponding member. The letter was referred to the Committee on the Theological Seminary, with instructions to consider the same and report as soon as practicable. The Report on the Seminary was made on the evening of the second day. The Report of the Board, so far as it relates to the Evolution controversy, is given first:

“At the meeting of the Board on December 10th, 1884, it was made known that all four of the controlling Synods had disapproved of the teaching of Evolution in their Seminary; that three of them had disapproved of the views of Professor Woodrow (as contained in his address), and instructed the Board to prevent such views from being taught, and also to take whatever steps were necessary to do this. In the judgment of a majority of the Board this action of the Synods made Professor Woodrow ‘incompetent to the discharge of his duties’ as a professor in the Seminary belonging to these Synods, since he could no longer (unless he recanted these views) be their proper representative. Especially was this the case, because he had publicly announced that hereafter he would have to say that the doctrine of Evolution was probably true.

“The Board at first requested Professor Woodrow to resign. This he declined to do; for while in his reply, affirming that he had ‘no desire to continue to teach in the name and by the authority of the Synods which control the Seminary, since they had expressed disapprobation of his views’; while not denying that he had publicly announced that he would hereafter teach that Evolution was probably true; and while asserting that three of the four Synods had condemned, with greater or less clearness, his views as unscriptural and contrary to our standards, yet in that reply he called in question the ‘justice and rightfulness’ of the action of these Synods, as being ‘illegal in form and incorrect in fact’, and then called on the Board to determine the question by a judicial investigation or full trial.

“A resolution was then introduced removing him from his professorship. Before considering this question, another reso-

lution was adopted, inviting Professor Woodrow to appear before the Board to show cause why the resolution of removal should not be adopted; and a committee was sent to invite him. To that committee he replied that he 'did not desire to comply with the invitation' of the Board. The following paper was then adopted:

"Inasmuch as the Rev. Dr. James Woodrow, Perkins Professor, has declined to appear before the Board of Directors to show cause why he should not be removed from his professorship; and inasmuch as he has already had a full hearing in person before three of the Synods, and through his friends and advocates, before the fourth Synod; and inasmuch as these Synods have already condemned his views and teachings on the subject of Evolution; and inasmuch as in his reply to the committee appointed to wait on him, Dr. Woodrow declares his unwillingness to tender his resignation; *Therefore,*

"*Resolved*, First, That he be, and is hereby, removed from his professorship, according to the authority given this Board. (See Constitution, Sec. 2, Articles 11 and 13.)

"*Resolved*, Second, That the Secretary be directed to officially notify Dr. Woodrow of this action.'"\*

Dr. Woodrow's communication to the Synod first quotes the resolution adopted by the Synod at Greenville in 1884. He then proceeds:

"The other three Synods associated with you in the control of the Seminary adopted resolutions expressing their unwillingness that Evolution should be taught in the Seminary, and directing the Board of Directors to take whatever steps might be necessary to prevent it."

He then quotes the preamble and resolutions given above, and continues as follows:

"This action declaring me 'disqualified from remaining as a professor in their Seminary and rendered incompetent to discharge duties in which I speak in the name and by the authority of the Synods' was based, according to its terms, on the statement that 'Professor Woodrow has publicly announced

\* This second resolution does not appear in the printed Report of the Board of Directors, but is taken from Dr. Woodrow's letter to the Synod—*The Author*.

that if he continues to be their professor, he will hereafter teach as probably true the hypothesis of Evolution.'

"The Directors must have believed this statement to be true, or they would not have made it; but in point of fact, the statement was erroneous; for I never made the declaration they have attributed to me, either publicly or privately. I had indeed said that, in teaching Evolution as defined and limited by me, I would be obliged to say what I believe, that it is probably true. But I never expressed any intention to disregard or set at naught the wishes of the Synods that I should not teach on this subject. The Board of Directors never asked me or intimated any desire to know whether I would obey the wishes of the Synod or not. I, of course, recognize the right of this Synod, to which the Seminary belongs, to prescribe what subjects shall be there taught and what shall not be taught; and if I had found myself unable to comply with the directions of the Synods when communicated to me, I would have felt it my duty to withdraw from my professorship. Inasmuch then, as the Board of Directors based its request that I resign upon an erroneous statement, I respectfully request that your venerable body may withhold approval from this action."

He then proceeds to quote in full the paper adopted as above given, after his refusal to resign. Upon this action he comments:

"When I became a professor in your Seminary, I did so under a solemn covenant between the controlling Synods on the one part and myself on the other, as set forth in the Constitution of the Seminary. On my part, I solemnly subscribed the 'Confession of Faith, Catechisms, and other standards of government, discipline and worship of the Presbyterian Church in the United States, as a just summary of the doctrines contained in the Bible, and I promised and engaged not to teach, directly or indirectly, any doctrine contrary to this belief.' This promise and engagement I have faithfully kept to this day. I have neither believed nor taught, either in public or in private, anything I engaged not to teach.

"On the part of the Synods, it was covenanted that I should not be removed from my office, except for unfaithfulness to my trust or incompetence to the discharge of my duties; that

I might indeed be suspended by the Board, the Synods' agent; but only until could my case be fully tried (Const., Sec. 2, Art. 11). The action of the Board above recited attempts to remove me from my professorship without the full trial guaranteed to me in the covenant.

"In view of this attempted violation of this covenant which you entered into with me, I respectfully request that your venerable body may withhold its approval from this action also."

Besides the Report of the Board and this letter, Rev. T. H. Law and Judge T. B. Fraser tendered their resignations as Directors.

Rev. S. L. Morris presented the report of the Synod's Committee on the Theological Seminary, for the majority of the Committee as follows:\*

"After careful consideration of the whole case, your committee recommends the following action by Synod:

"1. That Synod disapprove of the action of the Board of Directors in requesting the resignation of Prof. James Woodrow, as not being justified by the action of the controlling Synods; nor by any statement made by Professor Woodrow previous to the action of the Synods.

"2. That Synod disapprove of the removal of Professor Woodrow from his professorship as unconstitutional. \* \* \*

"8. That the resignations of Rev. T. H. Law and Elder T. B. Fraser, as members of the Board of Directors, be not accepted; and that Rev. W. J. McKay and Elder James Hemphill, whose terms of office expire at this time, be reelected for three years."

Rev. D. E. Jordan presented a minority report, dissenting from the first and second recommendations and approving the Board's action.

The vote was taken by ayes and noes, the result being the adoption of the majority report by eight-two ayes to fifty-nine noes on the first, and eighty ayes and sixty-one noes on the second recommendation.

\* Only that part of the report is quoted which bears directly on the case of Dr. Woodrow.

Dr. J. B. Mack and Dr. D. E. Frierson tendered their resignations, which were accepted. Rev. S. L. Morris was elected to fill the vacancy caused by Dr. Frierson's resignation, and Mr. J. Adger Smyth to fill Dr. Mack's place. The other Directors were reelected as recommended by the majority of the committee.

In October, 1886, the Synod met at Cheraw with 130 members present. Dr. Girardeau had resigned as professor in the Seminary and his resignation had been accepted. The Report of the Board of Directors was partly as follows:

"At the first meeting of the Board held after the last meeting of the respective Synods, the Board recognized it as the result of their action that Prof. James Woodrow had not been legally removed from the Perkins chair, and he has, until this meeting of the Board, held September 15, 1886, acted as such and discharged the duties of the chair. At the said meeting he has, in consequence of the peculiar state of things in reference to his relations to his Church and chair, requested to be relieved from teaching in the Seminary until the questions involved shall be determined by the proper authorities. The Board has consented to this, and also to the proposition made by him that in the meantime, he shall not be entitled to any salary."

On the morning of the second day, Dr. Girardeau presented the following paper which was referred to the Committee on the Seminary:

"*Resolved*, That this Synod, being deeply sensible of its responsibility for the administration of the high and solemn trust reposed in its hands in connexion with the Theological Seminary, and deeming it important to the *future* welfare and efficiency of that institution that Dr. Woodrow should withdraw from relation to it, hereby requests him to signify to the Synod, at once, his willingness to tender to the Board of Directors, at an early date, his resignation of the Perkins chair, and that this action be telegraphed, by special committee, at once, to Dr. Woodrow, requesting an immediate answer."

The Committee on the Seminary recommended that this paper be adopted. Rev. J. S. White, in behalf of a minority of the Committee, proposed the following amendment:

"It is understood that this resolution is based simply upon the present deplorable condition of the Seminary, without naming any parties responsible for it; and further upon what seems to be necessary for the future welfare of that institution; and it has no connection, so far as this request is concerned, with any charges or any action heretofore taken by our Church courts, in reference to the Perkins Professor."

This amendment was lost by a vote of twenty-seven to ninety. The report of the majority was adopted by a vote of seventy-one to forty-two.

It was ordered that the action of the Synod be telegraphed at once to Dr. Woodrow, which was done, and the following answer was received: "I have just received your telegram. Under existing circumstances I respectfully decline complying with the Synod's request. James Woodrow."

Dr. Girardeau moved the following resolution, which was adopted by a vote of seventy-eight to forty-two:

*"Whereas*, The Synod adopted the following resolution (here follows the resolution offered by himself, as above); and,

*"Whereas*, Dr. Woodrow has declined to comply with this request of the Synod; *therefore*,

*"Resolved*, That the Synod of South Carolina, the other Synods concurring, does hereby instruct the Board of Directors to meet at as early a day as practicable after the meeting of the Synod of South Georgia and Florida, and renew the request to Dr. Woodrow for his resignation; and if he shall decline to accede to that request, the Board are hereby ordered to declare the Perkins Professorship vacant, and make such provision for the Department as may seem best."

After much discussion, the report which was adopted, contained the following recommendations:

"4. We recommend that the Synod disapprove the action of the Board in continuing Dr. Woodrow in his chair after their request for his resignation had been declined.

"5. We recommend that the Synod approve the action of the Board in suspending the exercises of the Seminary till third Monday in September, 1887.

"7. *Resolved*, That a committee of two from each of the Synods controlling the Seminary, the other Synods concurring;

be appointed to revise the Constitution of the Seminary and report at the meetings of the Synods in 1887 \* \* \* .”

Mr. James Hemphill had already resigned and his resignation had been accepted. Rev. T. H. Law and Rev. W. J. McKay offered their resignations, which were accepted.

Dr. Girardeau presented a resolution, which was adopted, as follows :

“*Resolved*, That with profound deference for the General Assembly, this Synod begs to say to the Supreme Court that it did not deem it expedient to make its recommendation concerning Dr. Woodrow’s connexion with the Theological Seminary a ground of its action touching that matter.”

The report on the Minutes of the General Assembly contained as its second item the following :

“Second—(Attention is called) to the deliverance of the Assembly construing our Standards touching the creation of man; and (we) recommend that the Synod approve this construction.”

The minority report recommended that Synod take no action in the matter. The majority report was adopted by a vote of eighty-one to forty-nine.

The action referred to by Dr. Girardeau in reference to Dr. Woodrow was taken in Augusta in 1886, and is as follows :

“*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 (reference made to his address and his statement). \* \* \* 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, Alabama 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 by a vote of ayes sixty-five, nays twenty-seven.



The deliverance of the same Assembly on Evolution, which was approved by the Synod, was as follows:

"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."

This was adopted by a vote of 137 ayes to 13 noes.

A minority report presented recommended that the Assembly decline making any deliverance on the subject of Evolution:

"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."

This concrete case was a complaint of the Rev. Wm. Adams, D.D., *versus* the Prebytery of Augusta, to the Synod of Georgia, which met in November, 1886. Although this is not part of the history of the Synod of South Carolina, it is necessary to state briefly what was done, in order to give light upon the proceedings of the Presbyteries and the Synod of South Carolina.

Dr. Woodrow was formerly accused before Augusta Presbytery, April 17th, 1886, by Rev. William Adams, D.D., pastor of the First Presbyterian Church, Augusta, as follows:

"In the name of the Presbyterian Church in the United States, I, William Adams, a member and minister of the Augusta Presbytery, do hereby charge and accuse the Rev. James Woodrow, a member and minister of the same Presbytery, with the following offenses:

"1. Teaching and promulgating opinions and doctrines in conflict with the Sacred Scriptures as interpreted in the Confession of Faith and the Larger and Shorter Catechisms of the Westminster Assembly. In that the said James Woodrow, on the seventh day of May, 1884, in an address on Evolution \* \* \* did teach and promulgate that the body of Adam was probably the product of evolution from the body of some lower animal.

"2. That the same James Woodrow, in the publications and speeches referred to, did teach and promulgate opinions which are of a dangerous tendency, and which are calculated to unsettle the mind of the Church respecting the accuracy and authority of the Holy Scriptures as an infallible rule of faith—

In that he did teach and promulgate the opinion that the body of Adam was probably not made or created of the dust of the ground, as is universally understood by the Church to be the declaration of the Word of God, but of organic matter preexisting in the body of a brute."

On the first charge Dr. Woodrow was acquitted by a vote of fourteen to nine; on the second charge, by a vote of seven-teen to six.

Dr. Adams gave notice of "complaint or appeal or both" to the Synod of Georgia. Dr. Woodrow was thus left in the position of a man who had been acquitted by a lower court, but was awaiting the issue of an appeal against this decision of acquittal, to the next higher court, the Synod of Georgia. Dr. Girardeau had been summoned by Dr. Adams as one of the witnesses against Dr. Woodrow in the case before the Presbytery of Augusta, and had attended the trial.

The Synod met at Darlington, November, 1887, with 146 members.

The Committee on the Theological Seminary recommended as follows:

"Resolved, First, The Synod approves of the act of the Board in reopening the Seminary and expresses its gratification therein and its deep interest in the welfare of this beloved institution.

"Fourth, Inasmuch as the Board's action in removing the Rev. James Woodrow, D.D., from the Perkins chair was in

accordance with the order of the four controlling Synods, this Synod approves of and confirms that action."

A minority report was presented, disapproving of the manner in which the Board of Directors had removed Dr. Woodrow, as unconstitutional. The majority report was adopted without recording the votes, the minority report having been rejected by a vote of eighty-five to sixty.

In October, 1888, the Synod met at Greenwood with 159 members present. It was to be supposed that the Woodrow case would be ended by this time. But the matter came up again. In the Report of the Committee on the Report of the Board of Directors, it is stated:

"But in the minutes of the Board, also submitted to us, we find on the part of the Faculty, the formal expression of its will touching the case of Mr. Elwang, to the effect that, 'In view of the late action of a majority of the Synods controlling this Seminary and of what it conceives to be its subsequent duty, Mr. Elwang should abstain from attending the lectures of Professor Woodrow.\*

"We also find it recorded in the minutes, that the Board of Directors at its meeting in May—

"*Resolved*, That this Board hereby approves the Faculty's action in the case of Mr. Elwang.'

"Touching this matter, your committee recommend to Synod the adoption of the following resolutions:

"*Resolved*, First, That this Synod disapproves of the action of the Faculty in ordering Mr. W. W. Elwang to cease attending upon the lectures of the Rev. Professor Woodrow in the South Carolina University; and also of the action of the Board of Directors in sustaining and confirming this interdict.

"Second, This Synod disavows the interpretation placed on its previous orders touching the Perkins Professor upon which the Faculty and the Board claim to base their late action."

Rev. D. E. Jordan dissented from this censure on the ground that "the Faculty were virtually authorized by the Presbytery of New Orleans to act in the case. We must assume that

\* That is, the lectures of Dr. Woodrow at the South Carolina College, where he held the chair of Geology.

they acted conscientiously. Mr. Elwang's rights were not invaded, and no wrong was done to any one."

The first resolution was adopted by a vote of seventy-three to forty-four. The second resolution was also adopted, without recording the vote.

Another matter germane to this report was the action in regard to the report on the Minutes of Charleston Presbytery. The Committee on the Records of Charleston Presbytery recommended their approval, with the following exceptions:

"On page 314, the Records show that the Presbytery adopted the following paper:

"The Committee on Minutes of General Assembly call the attention of the Presbytery to the judicial case decided by the Assembly and recommended the adoption of the following resolution:

"Presbytery hereby informs its ministers, ruling elders and deacons that the General Assembly has judicially affirmed the decision of the Synod of Georgia, declaring that the belief of \* \* \* James Woodrow, D.D., *as to the origin of the body of Adam was contrary to the Word of God as interpreted in the Standards of the Church*; and therefore, that this Presbytery regards the holding of said form of evolution as contrary to the Word of God as interpreted in the Standards of the Church and forbids the public contending against the decision of the Assembly.'

"Your committee recommend for the adoption of Synod the following resolutions:

"I. This Synod condemns this action as unconstitutional, irregular and unwise for the following reasons:

"1. This action is a trespass upon the sacred and inalienable right of private judgment which belongs to every court and all the officers and members of the Church of Christ.

"2. This action imposes a restraint upon the right of freedom in the expression of opinion which is unwarranted by the law.

"3. This action assumes the infallibility of the General Assembly in the deliverance of judicial decisions, which is a doctrine foreign to the Constitution and spirit of Presbyterianism.

"II. This Synod directs the Presbytery of Charleston to

convene as soon as practicable and review and correct these proceedings, which the Synod has now condemned."

This paper was adopted by a vote of ninety-six to fifty-eight on the first recommendation, two excused and three voting "unwise" only.

The "reasons" were then adopted by a vote of one hundred four to forty-three. Nine stated that they voted for the "reasons" while they had voted against the resolution itself, in order to preserve the reasons as revealing the grounds upon which the resolution of censure was adopted.

The second recommendation was adopted by a vote of eighty-five, a part of the report being reconsidered and the paper adopted as given above.

A protest signed by twenty-one members was adopted as follows:

"The undersigned respectfully ask to be permitted to enter our protest against the action of the Synod upon the Records of the Charleston Presbytery, for the following reasons:

"1. The Synod's decision was reached upon the resolution passed by the Presbytery dissociated from its subsequent proceedings explanatory and defining the scope of that resolution—it is, therefore, a judgment upon a partial record and is unjust.

"2. It denies the right of a Church court to enjoin obedience to the deliverances of superior courts upon its members in so far as public contention is concerned within constitutional limits. It thus announces a principle revolutionary in its character, and subversive of ecclesiastical authority.

"3. In ignoring the expository portion of the record, it virtually charges the Presbytery with insincerity in its action, to put it in its mildest form."\*

The Answer of the Synod to this protest was:

"I. In reply to the first statement of the Protestants, Synod answers that its judgment was reached only after having given full and careful consideration to all the various matters relat-

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\* According to the instructions of Synod, thirteen ministers and six elders of Charleston Presbytery, members of the Synod, held a meeting on October 13, 1888, and drew up a paper, returning the following answer to the demand of Synod. This paper is simply a reproduction of the former prohibition to "contend against the decision of the Assembly," with the addition of the words "unless in a constitutional manner."—*The Author*.

ing to said action of Charleston Presbytery. The interdict itself, the protest made against that interdict, the answer of Presbytery to that protest, and the verbal explanations made by some of the authors or advocates of said interdict and answer on the floor of Synod, in regard to the real meaning and intent of the same, were all duly taken into account by the Synod.

"II. The language of the interdict which, as Presbytery's records show—page 314—was fully discussed, and a yea and nay vote taken thereon; and despite all this discussion of opposing members, that language was left unaltered and unqualified. That interdict, in the plainest possible terms, lays a prohibition upon any and every form of public criticism of the General Assembly's deliverance at Baltimore, in the matter of the complaint of Rev. James Woodrow, D.D., against the Synod of Georgia. That interdict contains no hint that its object was to prevent only violent, factious and abusive criticisms of said deliverance. Nor is the sweeping severity of that interdict relieved by the very ambiguous and indefinite allusion to 'a constitutional manner' of criticising the said deliverance contained in said answer, especially when the verbal explanations offered by some of the authors and advocates of said interdict before this Synod plainly revealed the fact that their ideas of what is, and what is not, a constitutional mode of public contending would prohibit even respectful criticisms of said deliverance made in the newspapers. The authors and defenders of said interdict did not see fit to limit or qualify their words so as plainly to confine the prohibition to unconstitutional, factious and abusive contending, and Synod felt obliged to take the language of the interdict in its plain meaning and intent.

"III. The Protestants utterly misconceive Synod's position in saying that it denies the right of our Church courts to enjoin obedience to the injunctions of the superior courts. Synod did not condemn Charleston Presbytery for enjoining obedience to the deliverance of the Assembly, but for having made an injunction of its own, which the Assembly had not made, and which no court has a lawful right to make, under our Constitution. The Assembly did not attempt to limit free speech, but

said Presbytery did do this of its own accord. The Synod is unwilling to be regarded as favoring anything like disobedience to any lawful orders of our Church courts. Obedience to the lawful deliverances of our various ecclesiastical tribunals is one of the plainest duties of every Christian. Had said Presbytery simply forbidden an unconstitutional, factious and unreasonable contending on the part of those under its jurisdiction and there been any present need for such a prohibition in said Presbytery, this Synod would have promptly approved the same.

“IV. Synod disclaims any intention to charge insincerity upon said Presbytery. The only charge implied in Synod’s action was that the Presbytery had exceeded its lawful prerogatives, and had taken action which no court of our Church should tolerate for one moment.”

In order to unite all the matters pertaining to this “interdict” the protest against it, when it was passed by Presbytery, is given :

“We, the undersigned, beg leave to offer the following respectful protest against Presbytery’s action which ‘forbids the public contending against the decision of the Assembly,’ and would assign the following reasons :

“1. Because said action implies the uncharitable suspicion that there are persons under its jurisdiction who would ‘publicly contend against said deliverance’ in an unlawful manner.

“Such suspicions are regarded by your protestants as unkind and harsh and as having a tendency to produce dissension rather than promote the peace and harmony of the Church.

“2. Because Presbytery’s action goes beyond that of the Assembly, and adds an interdict which the Assembly declined to impose, although a paper containing a similar injunction was presented for its approval.

“Hence Presbytery’s prohibition is unwarranted by the Assembly’s action though professedly based upon it.

“3. Because Presbytery’s action is an attempt to practically seal the lips of any one under its jurisdiction against even a respectful and temperate criticism of the Assembly’s action.

“It is, therefore, in our humble judgment, an unlawful in-

vasion of our God-given liberties; unwarranted by the facts, and in violation of our Constitution.

(Signed) "W. A. CLARK,  
 "NEANDER M. WOODS,  
 "J. McL. SEABROOK,  
 "E. C. MURRAY,  
 "TOWNSEND MIKELL."

The answer of Charleston Presbytery to this protest was:

"1. The Presbytery disavows any intention to use offensive language or to impute dishonorable intentions to the Protestants and those whom they may represent, and it is gratified at learning that the protestants repudiate it as an unkind and uncharitable suspicion that they could publicly contend against the judicial deliverance of the General Assembly. The Presbytery is glad to know that the Protestants thus virtually pledge themselves to pursue an opposite course.

"2. The Assembly did not feel itself called upon to forbid resistance to its judgment rendered in a judicial case. The Constitutional law is sufficiently explicit in regard to that matter. But inasmuch as there has been, since the meeting of the Assembly, public contention against its judicial decision, within the bounds of the Presbytery, the Presbytery deemed it justifiable and necessary to forbid such a course by those belonging to it.

"3. Upon the third point, the Protestants answer themselves, when they declare that it would be unkind, uncharitable and harsh to impute to them the intention to unseal their lips in a public contention against the judicial deliverance of our Assembly. They themselves thus seal their own lips in regard to the doing of what alone the Presbytery forbade, namely, publicly contending against the said judicial deliverance of the Assembly.

"The Protestants misstate the terms of the Presbytery's action when they say that it 'seals the lips of any one under its jurisdiction against even a respectful and temperate criticism of the Assembly's action,' if they mean by such criticism that which is made in a constitutional manner.

"The Protestants recognize the judgment of the Supreme Court in a concrete judicial case to be law, touching that case.



But such a law, like any just law, necessarily limits freedom to a certain extent and obedience to this law, like obedience to all just law, is true liberty.

(Signed) "J. B. MACK,  
"JOHN L. GIRARDEAU,  
"B. F. WYMAN."

One more decision must be given—that of the Baltimore Assembly in 1888. It has been shown that Dr. Wm. Adams signified his intention to "complain or appeal or both" against the acquittal of Dr. Woodrow by the Presbytery of Augusta. The Synod of Georgia, in November, 1886, heard the complaint, after having advised the striking out of the words "appeal or both." The result was to sustain Dr. Adams' complaint, forty-nine; not to sustain, fifteen; to sustain in part, two.

Dr. Woodrow gave notice that he would complain to the General Assembly against this decision, but illness prevented him from attending the Assembly in 1887, and it was not until May, 1888, that the complaint was heard before the Assembly at Baltimore.

There was much debate, and many professors and students of the Johns Hopkins University attended the sessions during the trial. The temper of the Assembly was quiet and good, Dr. Woodrow was given full opportunity to speak and his ministerial standing was declared not to be impugned by the proceedings. The vote upon his complaint was: to sustain, thirty-four; not to sustain one hundred and nine; to sustain in part, two; excused from voting, four; absent or not answering, five.

The Assembly's judgment in the case, after a preamble, was:

"Now, therefore, it is the judgment of this General Assembly, that Adam's body was directly fashioned by Almighty God, of the dust of the ground, without any natural animal parentage of any kind. The wisdom of God prompted Him to reveal the fact while the inscrutable *mode* of His action therein He has not revealed.

"Therefore, the Church does not propose to touch, handle or conclude any question of science which belongs to God's Kingdom of Nature. She must by her divine constitution, see

that these questions are not thrust upon her to break the silence of Scripture, and supplement it by any scientific hypothesis concerning the mode of God's being or acts in creating, which are inscrutable to us. It is, therefore, ordered that his complaint in this case be not sustained, and the judgment of the Synod of Georgia be, and the same is hereby, in all things affirmed."

A protest to this was offered which lies outside the province of this History.

It has been the purpose and endeavor of the historian to give all decisions as fully and fairly as possible, showing all the phases of the controversy in this Synod, without comment or criticism upon them. The "Woodrow Controversy" stirred up a great deal of discussion in churches, Presbyteries, Synods and religious journals, not only in the Southern Presbyterian Church, but in the Northern Presbyterian Church and in other denominations. Various prophecies were made as to the effect, the spread of infidelity, the disunion of the Southern Church, the ousting of various "Woodrow men," as they were termed. Most people could not see that Dr. Woodrow's friends were opposing a method of dealing with him which they did not regard as in accord with the Constitution. His opponents laid stress on the apparent endorsement of his hypothesis, should the Church fail in some decided way, to disown and repudiate it. But Dr. Woodrow was never personally sentenced in any way by the Church, he lived to become an honored member of the Synod of South Carolina, to be elected as its moderator and to die in peace, in its bosom. The echoes of the controversy gradually died away, and now, it seems strange that so much excitement should have been caused by the question. No other man was ever accused or convicted of heresy, at least in the Synods controlling the Seminary, the teaching of the Perkins chair was distributed gradually among the duties of the other professors, and nothing corresponding to its peculiar functions in Dr. Woodrow's time seems now to exist.

## CHAPTER X

### The Presbyteries 1884-1890

Having given connected account of the proceedings in the Evolution controversy as far as the action of the Baltimore Assembly in 1888, we resume the internal history of the various Presbyteries from 1884 to 1890, inclusive.

This was a period of great growth and rapid increase in material wealth. The churches throughout a large part of the Synod were either enlarged or remodeled or altogether rebuilt.

Besides the new Presbytery of Enoree which covered the prosperous and energetic counties of Greenville, Spartanburg, Union and Laurens, the Presbytery of Pee Dee was set off from Harmony Presbytery in 1889, and organized December fourth of that year.

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CHARLESTON PRESBYTERY made gratifying progress in 1884, as stated in its *Narratives*. The evangelistic work had resulted in building up some weak churches. The entire field of the Presbytery was occupied and no church was closed. While there had been no special revival, additions had been made and there was an improvement in the spirit of liberality. In some summer resorts complaint was made of the running of Sunday excursion trains. Religious instruction for the colored people was given in only three churches.

In 1885, the *Narrative* in the spring stated that there was gratifying progress and the Sabbath School work was growing. There had been some revivals and general improvement. The increased liberality was a cause of heartfelt thanksgiving. In the fall the two committees of Domestic Missions reported a debt of \$1,600. The churches in Charleston, besides giving liberally to the cause, had expended much more for work in the city. There were two evangelists at work.

The *Narrative* for October, 1885, testified to fidelity and interest in the pastoral work, but no revivals; while there had been growth and improvement. Complaints were made of laxity of observance of the Sabbath in some localities, and of

neglect of family worship and catechetical instruction. The great storm of August 25th had been disastrous to many congregations, destroying the crops and many buildings, yet the trial had brought spiritual blessing in some cases. A paper was adopted in regard to Dr. Woodrow's teaching at the Seminary, and the Presbytery required its candidate, J. G. Wenzenburger, to withdraw from the Columbia Seminary and pursue his studies at some other theological school in connexion with our Church. Dr. G. R. Brackett and Elder J. Adger Smyth protested against this action and the protest was answered.

The Revised Directory for Worship was approved in April, 1886. The *Narrative* reported a "healthful and hopeful condition" in the churches. In October, 1886, the earthquake of August was referred to as calling the people to repentance and renewed consecration.

The Presbytery gave its cordial approbation to the action of the Assembly which had recommended to the Synods controlling Columbia Seminary, the dismissal of Dr. Woodrow. A protest was made against this action and answered by the Presbytery.

The *Narrative* was about as usual, mentioning growth but no special revivals. The *Narratives* for the spring and fall of 1887 were of the same tenor. In October, 1887, a silver-mounted gavel, made of the wood of the old Dorchester Church, organized in 1696, was presented by John H. Hamilton and the thanks of the Presbytery were returned to him.

The *Narrative* for April, 1888, stated, "To a degree without recent parallel the reports from the churches are encouraging and hopeful. Whilst the special outpouring of the Holy Spirit has been witnessed but in one portion of the boundary of the Presbytery, all the churches rejoice in additions, and in what is believed to be a higher standard of Christian living among their communicants."

The grace of giving had greatly increased. The sins of intemperance and worldly amusements seemed far less prevalent than in some former years. But little was done for the colored people who preferred their own organizations and teachers.

A paper presented by Dr. Neander M. Woods was adopted. This refers to Rules of Discipline, Chapter XV, Section 11, which requires a church member who has removed beyond the bounds of the court having jurisdiction over him to be transferred to the jurisdiction of the court into whose bounds he has moved, if he has failed to transfer himself. The Stated Clerk was to communicate with all members of this Presbytery who had, for more than a year, been residing outside of its bounds; and all ministers of other Presbyteries who had been residing for more than a year within its bounds, and inform them that Presbytery feels called upon to carry out the above provision, and they are requested to forward to the moderator before the next meeting of Presbytery their reasons for not transferring their membership.

At an adjourned meeting, held May 8th, five members of the Presbytery asked for a reconsideration of this action. Dr. Woods objected that this could not be done, but the objection was overruled and the reconsideration called for by a vote of seven to four. A committee was appointed to consider the whole matter and report in the fall. Dr. N. M. Woods presented a dissent, signed by himself and three others, on the ground that by Parliamentary Rule No. 82, a reconsideration shall not be carried at the same sessions of the court at which the decision was reached, unless by the consent of a majority of all the members who were present at the decision. The adjourned meeting the dissentients held to be the same meeting as the one preceding it, and hence the sessions now held were but a continuation of those which were held the month previous. There was not even a majority of the voters of the previous meeting present at this meeting, and this reconsideration was carried by seven votes of whom only six had been present at the previous meeting, and which was not a majority of all in the house when said action was taken.

The answer made was, that "Presbytery must express surprise that the dissentients could present such a paper, because—

"The Presbytery, at the adjourned meeting, virtually reconsidered part of its action taken at the regular meeting, in regard to the Edisto Island Church, and this virtual reconsidera-

tion was taken on the motion of one of the dissentients.\* Now all the members present at the adjourned meeting were not a majority of those present when the action concerning the Edisto Island Church was taken, which indicates that the dissentients regarded the adjourned meeting to be a different one from the regular meeting of Presbytery.

"The dissentients say, 'a reconsideration shall not be carried at the same sessions of the court at which the decision was reached unless *by the consent* of a majority of all the members who were present at the decision.'

"Now admitting that the regular and adjourned meetings were the same, it is clear that the reconsideration was taken '*by the consent* of a majority of all the members present at the decision,' for the minutes show there could not have been over twenty-one members present at the decision,\* while at least eleven of these are shown by the minutes to have expressed their consent for reconsideration, six by their votes and five others by written request."

"(Statement of the late hour at which the paper reconsidered was passed.)"

The adoption of the "interdict" has been noticed in the chapter on the Evolution question. At an adjourned meeting held in Greenwood, during the meeting of Synod, "the Stated Clerk presented a letter which he had received last evening, from a number of elders and deacons of the city of Charleston, expressing disapprobation of certain action adopted by our Presbytery at its recent meeting in Aiken. This letter, after being read, was received as information."

This letter was not spread upon the Minutes of Presbytery.

In April, 1889, the *Narrative* states that many members had been added, that the Christian department of the members of the churches was commendable and that the condition of the

\* The Minutes show that Dr. C. H. Vedder, at his own request, was relieved from serving on the commission to visit Edisto Island Church, and Rev. Dr. Brackett was appointed in his stead. Rev. A. A. Morse was appointed alternate at large in this commission. No "reconsideration" was mentioned, no other change made in the plan adopted.

\* The Minutes show present at the opening, eighteen in all; enrolled later, twelve; received into Presbytery by letter, one; making in all thirty-one. Only eight were excused from the session, leaving twenty-three in all. One other minister was added by ordination, but this was *after* the adoption of the report on the Edisto Island Church. All these members were enrolled before action was taken. Two tardy members seem to have been overlooked in this answer.—*The Author*.

membership was spiritually healthful. All funds collected amounted to \$46,520. The *Narrative* for October was also encouraging. In April, 1890, the Presbytery rejected the Revised Directory of Worship. It disapproved of the action of the General Assembly in regard to cooperation with the Northern Presbyterian Church, without having first transmitted the question to the Presbyteries of the Southern Church.

The *Narrative* was encouraging in almost every respect, there had been better attendance, additions and revivals in several churches, and increased liberality.

The Presbytery objected to the request of the Secretaries for Foreign Missions, to form societies in the churches in behalf of Foreign Missions. It also put itself on record as opposed to all societies, except such as are confined to particular congregations, and these to be kept under sessional supervision.

The Presbytery was in debt to both its evangelists, Rev. J. R. Dow and Rev. H. M. Dixon, but reappointed them and advised them to exhort the churches to fulfill their engagements in supporting the evangelistic work. Greater liberality was needed for this work.

At the fall session at Allendale, October, 1890, much time was spent upon the application of Dr. James Woodrow for a transfer from Augusta Presbytery to Charleston Presbytery. The letter from Augusta Presbytery was presented by Dr. J. Wm. Flinn, and a resolution was made that Dr. Woodrow, being present, should be examined. The examination was conducted by Rev. R. A. Webb and in writing, the whole of the case being entered on the minutes. It is necessary to give only an outline. Dr. Webb's first questions related to the evidence of conversion and of growth in grace experienced by Dr. Woodrow. The answers were: "That I have accepted the terms of salvation, that I believe on the Lord Jesus Christ and have repented of sin"; and "That I am conscious of growth in love to Jesus Christ my Saviour."

Dr. Webb then stated that it was reported that Dr. Woodrow's life was almost wholly secularized, giving a list of educational and financial positions held by him. "How do you reconcile this state of things with your ministerial vows and vocation?" The answer was, that the specifications were

mainly correct. "I am making full proof of my ministry by disseminating the Gospel for the edification of the Church through the press; that I am debarred from preaching by the condition of my throat, under the advice of a physician; and from teaching in a Theological Seminary by the action of the Synod of South Carolina, and three other Synods."

Being asked how he could teach in a university while not preaching in a pulpit, Dr. Woodrow replied that his lectures were confined to twenty-five or thirty-five students in a small room, using a conversational tone which would not be adequate in preaching. Dr. Webb then cited various articles which had appeared in the *Southern Presbyterian* criticising severely certain actions of the Charleston Presbytery, and asked whether Dr. Woodrow would disavow these offensive epithets. The answer was, "I do not remember the quotations, in their connection, so that I can neither avow nor disavow them. But so far as anything that I have ever published in that paper is concerned, I am prepared to show before any kind of tribunal where I may be charged with an offense \* \* \* that such publication was right and proper." Other quotations were read, and Dr. Woodrow was asked to retract them, to which he gave the same answer. Still others were cited to which the same answer was given. Dr. Woodrow was then asked whether he would obey the "interdict," as amended by the words added under the direction of Synod. To which Dr. Woodrow replied, "I will never in the future do anything except in a constitutional manner, as I have always endeavored not to do in the past." More quotations followed and more demands for retraction. Dr. Woodrow replied that he would at any time endeavor to defend his views when properly considered in their connection. Asked directly, "Do you still hold the views on Evolution which you have published?" He replied, "I hold firmly to all the views on Evolution which I have published in the last six and a half years," Being asked, "Do you claim the right to advocate these views as you may have occasion?" He replied, "I claim the right \* \* \*. The occasion seldom arises amongst students of Natural History, as the truth of Evolution, with certain limitations, is almost universally taken for granted as established. If the occasion should arise, I shall



exercise it, subject of course to the rightful authority of the ecclesiastical jurisdiction under which I may be."

Dr. Woodrow was cross-examined by Dr. J. Wm. Flinn, and also by the Rev. G. A. Blackburn. The Presbytery by a vote of seventeen ayes to six noes, adopted a paper offered by Rev. R. A. Webb, D.D., as follows:

"Resolved, That Dr. Woodrow's examination be declared unsatisfactory, and that his application for membership in this Presbytery be declined:

"1. Because \* \* \* his life has become so thoroughly secularized that this body, were it to receive him, \* \* \* would feel constrained to remonstrate with him, and this would involve this Presbytery in a controversy which it does not desire.

"2. Because Dr. Woodrow has so seriously reflected upon the honor, the sincerity and veracity of this body \* \* \* that the Presbytery feels bound by considerations of dignity and self-respect to deny him the fellowship which he seeks. \* \* \* Instead of disavowing these offensive epithets, he declares his ability to prove them right and proper. He himself has shut the door of this Presbytery in his own face.

"3. (About the same charge in other words)."

"4. Because Dr. Woodrow has reaffirmed his doctrinal errors on the subject of Evolution which have been condemned several times by the courts of the Church. \* \* \*

"5. Because he claims the right to advocate his views.

"6. Because the reception of Dr. Woodrow, under the circumstances, would put this Presbytery in grievous contradiction with itself, while this body is still convinced of the correctness of its past history touching the matter involved \* \* \*."

Other reasons add little to the force of the above.

Rev. F. R. Beattie, D.D., was excused from voting, and Dr. S. M. Smith also. Rev. J. W. Flinn gave notice of complaint to the Synod of South Carolina against this action; and Drs. Webb and Thompson were appointed to represent the Presbytery in the complaint.

Dr. Woodrow stated that he considered himself at liberty to advocate the views which he had advanced, in spite of the decision of the Baltimore Assembly. "The Baltimore decision affirmed the judgment of the Synod of Georgia, which annulled

the decision of the Presbytery of Augusta, which was that I was not guilty. The effect of this was to remand the whole question to that Presbytery for its action. The Presbytery declared that there was no cause for action against me, when I avowed my continued belief of my previously expressed views; the Synod of Georgia approved the record setting forth this fact; the General Assembly approved the Synod's records. Hence I concluded, both from this action, and from the entire absence of any prohibition in the Baltimore decision, that no attempt to restrain my liberty had been intended."

The *Narrative* was, on the whole, encouraging. "The grace of liberality in some churches has had a noteworthy increase."

During this Period, Charleston Presbytery licensed in 1884, Edwin Muller; in 1885, Wm. A. Caldwell and Ephraim C. Murray; in 1886, E. P. Hutson; in 1887, John G. Wenzenburger; in 1889, T. S. Clyce, R. M. Latimer and S. H. Hay; in 1890, D. J. Brimm and R. N. Abraham.

Ordinations and installations were in 1884, R. A. Lapsley, installed pastor of Ebenezer Church, Charleston; Rev. Wm. H. Taylor (received from Presbytery of East Florida), pastor of Summerville Church; Rev. Luther McKinnon, pastor First Church, Columbia; in 1885, Licentiate Edwin Muller, ordained and installed pastor of the Orangeburg Church; Licentiate W. G. Vardell, ordained and installed pastor of the John's Island Church and Wadmalaw, Wilton and New Wappetaw Churches.

In 1886, Rev. Dr. Girardeau was installed pastor of the new Second Presbyterian Church, Columbia, organized the same year. Rev. Neander M. Woods, D.D. (received from the Presbytery of Mecklenburg), installed pastor of the First Presbyterian Church, Columbia; Licentiate Thomas P. Burgess (received from Harmony Presbytery), ordained and installed pastor of Ebenezer Church, Charleston; in 1887, Rev. J. C. Oehler (received from the Presbytery of Mecklenburg), installed pastor of the Aiken Church; Rev. E. C. Murray (received from Concord Presbytery), installed pastor of the Summerville Church; Rev. G. A. Blackburn (received from Bethel Presbytery); in 1888, Rev. J. McL. Seabrook (received from South Carolina Presbytery), installed pastor of James'

Island Church; Licentiate E. P. Hutson, ordained as evangelist, afterwards called to Walterboro and installed pastor; R. A. Webb, D.D. (received from Concord Presbytery), installed pastor of Westminster Church, Charleston; Licentiate J. R. Millard (transferred from Holston Presbytery), ordained and installed pastor of Richland and Fort Motte Churches; Rev. Prof. Francis R. Beattie, D.D. (from Presbytery of Paris, Canada), received "on probation." Rev. J. Wm. Flinn, D.D., was received from New Orleans Presbytery in 1889; Licentiate H. M. Dixon (received from Mecklenburg Presbytery), was ordained as evangelist; Rev. J. L. McLees (received from Mecklenburg Presbytery), was installed pastor of the Orangeburg Church; Rev. F. R. Beattie, D.D., was enrolled; Rev. J. D. Tadlock, D.D., was received from the Presbytery of Holston, Tenn; Rev. Samuel M. Smith, D.D., was received from the Presbytery of Orange, N. C.

In 1890, Dr. Smith was installed pastor of the First Church, Columbia, and Rev. Thomas P. Hay, pastor of the Edisto Island Church.

Dissolutions and deaths occurring were: In 1884, Rev. S. H. Hay, released from the pastorate of the New Wappetaw Church, he then being appointed evangelist; Rev. A. M. Sale (received from Harmony Presbytery), was dismissed to the Presbytery of Roanoke; Licentiate W. C. Fleming died.

In 1885, the pastorate of Rev. J. L. Stevens and the John's Island and Wadmalaw Churches was dissolved and he was dismissed to Athens Presbytery. The pastoral relations of Rev. J. B. Dunwoody and the Wilton Church; of Rev. Luther McKinnon and the First Church, Columbia, were dissolved, and Mr. McKinnon was dismissed to Concord Presbytery; Licentiate E. C. Murray was dismissed to Concord Presbytery. Rev. Thomas H. Legare died.

In 1886, Rev. Samuel H. Hay died. The pastoral relation of Rev. J. B. Dunwoody and the Walterboro Church was dissolved; Licentiate W. A. Caldwell was transferred to Enoree Presbytery.

In 1887, the pastoral relations between Rev. T. P. Hay and the Aiken Church; between Rev. Wm. H. Taylor and the Summerville Church; between Rev. F. Jacobs, D.D., and the James'

Island Church; between Rev. J. S. Brockington and the Beaufort Church; between Rev. R. A. Mickle and the Edisto Island Church; between Dr. Wm. F. Junkin and the Westminster Church, Charleston, were all dissolved. Dr. F. Jacobs was dismissed to the Presbytery of Nashville; Rev. J. S. Brockington to the Presbytery of Long Island, N. Y.; Rev. R. A. Mickle was dismissed to Mecklenburg Presbytery, and Licentiate E. P. Hutson was transferred to Bethel Presbytery.

In 1888, the pastoral relations between Rev. E. Muller and the Orangeburg Church were dissolved.

In 1889, the pastoral relation between Rev. J. R. Millard and Fort Motte and Richland Churches was dissolved and he was dismissed to the Presbytery of Bethel. The pastorate of Rev. N. M. Woods with the First Church, Columbia, was dissolved, and he was dismissed to the Presbytery of Memphis. Rev. J. B. Mack, D.D., was dismissed to the Presbytery of Fayetteville.

In 1890, Licentiate S. H. Hay was transferred to Bethel Presbytery; Licentiate T. S. Clyce to the Presbytery of North Alabama, and Licentiate R. N. Abraham to the Presbytery of Atlanta.

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HARMONY PRESBYTERY during 1884-1890, inclusive, transacted chiefly routine business. The *Narrative* for April, 1884, showed a normal condition of affairs, there had been 169 admissions on profession of faith and some churches had been revived. The death of the venerable W. M. Reid in his 86th year, was commemorated by a memorial service. The Presbytery was reported entirely free from debt, and the sums due from the weaker churches were cancelled and these churches were urged to be more faithful in paying their assessments in future. All churches in the Presbytery were requested to allow each fifth Sabbath to their pastors for missionary work, until the time of the next meeting of Presbytery. A committee was appointed to report at the next meeting on the marriage of a deceased wife's sister. A committee to supervise the evangelistic work of the Presbytery was appointed, consisting of three ministers and two elders. The

evangelist was not to be sent to supply vacant churches but to preach the Gospel in destitute places. Rev. H. B. Garriss was elected evangelist and an adjourned meeting was ordered to be held at Lynchburg, with a view to dissolving the pastoral relation of Mr. Garriss. The *Narrative* was cheering, additions reported in all the churches and some precious revivals in several. Presbytery decided, at its adjourned meeting, not to dismiss Mr. Garriss from Lynchburg.

In April, 1885, the report on the marriage of a deceased wife's sister was presented by the committee appointed, the report was commended and ordered published. Rev. W. C. Smith was elected evangelist.

The *Narrative* showed nine churches without regular preaching. There had been a considerable increase in membership. There was decided improvement in contributions, while the amounts given had not come up to the obligations of the membership. The question of permitting the marriage of a deceased wife's sister was answered in the affirmative.

In September, 1885, Elon Church was, at its own request, dissolved and its members were transferred to the Williamsburg Church. Rev. W. C. Smith was reported as accepting the work of an evangelist for one-fourth of his time, and this arrangement was made provisionally. He was continued by the Presbytery and Rev. John G. Richards was elected evangelist for his whole time.

The *Narrative* was encouraging in the main, 174 additions to the churches were reported, and yet the growth of the Church and the increase in contributions were not commensurate with the ability of our members.

The Revised Directory of Worship was approved, as a whole, while some suggestions were made as to changes.

An overture in regard to elder-moderators was answered in the negative. The *Narrative* for October, 1886, reported 230 additions to twenty-four churches.

In reporting on the Minutes of the General Assembly, a majority report was adopted which dissented from the action of the Assembly because it made certain statements in relation to the creation of Adam's body, "which are to be found neither in the Word of God nor in our standards." It also dissented

from the extent of power claimed by the Assembly over the Theological Seminary, and all other like corporations, and also over all schemes for religious work, "because said claim transcends the limit of power conferred by the Constitution upon the Assembly, and violates the rights guaranteed to the other courts of the Church." It also dissented from the Assembly's action in condemning without judicial process, one of its members as guilty of holding views repugnant to the Word of God and our Confession of Faith. Also from the Assembly's action "in elevating the opinions current in the Church at any time into the place of the Scriptures as the rule of faith, and into the position of the Standards as to the test of orthodoxy, as shown in the condemnation of a minister for holding views contrary to the current convictions of the Church." A protest was offered on the ground that "such action is not justifiable by the facts of the case and has a tendency to weaken the authority and power of the deliverances of the supreme court of the Church."

At an adjourned meeting held during Synod at Cheraw, a memorial in relation to the death of the Rev. John Leighton Wilson, D.D., was adopted. [He was the first Foreign Missionary sent out from the Synod of South Carolina and he went to the West Coast of Africa in 1833. He remained there for twenty years, and then served the Church as Secretary of Foreign Missions till the disruption in 1861. He was present at the organization of the Presbyterian Church in the United States, and "his practical wisdom had a decided moulding influence in giving shape to all its agencies for the general work of evangelization both in the home and in the foreign field." He was at once made the Secretary of Foreign Missions of the Southern Church and held this office till 1885. In that year on account of his age and increasing bodily infirmities, he resigned, and was made Secretary Emeritus. He died in July, 1886. To him, perhaps more than to any other man, the zeal of the Synod in the cause of Foreign Missions is due.—W. H. M.]

The following overture to the General Assembly was adopted:

"The Presbytery of Harmony would very respectfully over-

ture the General Assembly, met at St. Louis, Mo., May 1887, for definite information upon the following points:

"1. Are we to infer from the action of the last Assembly that it is now the settled doctrine of our Church that the General Assembly possesses original jurisdiction, or supervisory jurisdiction (no case having been brought before it on appeal or complaint), over all Theological Seminaries and like corporations, and also over all schemes for religious work within her pale to this extent, viz.: That the Assembly has authority either to 'direct' or 'earnestly recommend' who shall or shall not be the instructors, trustees, or agents, employed for carrying on such institutions, corporations, or schemes for religious work? (Minutes General Assembly, 1886, page 43.)

"2. Are we to infer from the action of the last General Assembly that it is now the settled doctrine of our Church that the General Assembly possesses original jurisdiction or supervisory jurisdiction (no case having been brought before it on appeal or complaint), over the office-bearers of the Church to this extent, namely, that the Assembly can assume to directly charge any one of them with holding views repugnant to the Word of God and our Confession of Faith and can thereupon either 'direct or earnestly recommend' that said office-bearer be dismissed from any ecclesiastical position or office which he may be holding at the time, and that, too, without showing or even stating wherein his views are in conflict with the Word or our Standards?\*"

The *Narrative* noted that some churches were vacant, others having services once or twice a month. A lack of interest in the welfare of our own Church, lack of aggressiveness in our work, a neglect of family worship and of due observance of the Sabbath are reported and there has been a falling off of contributions. Yet there had been no serious offenses, the

\* This identical paper was also adopted by the Presbytery of South Carolina in April, 1887, with the following additions:

"3. Must it now be regarded as positively settled by our Church that beyond the possibility of a doubt, the Creator did employ, in the creation of Adam, that material and no other, which we commonly understand by the words 'dust of the ground'? And is it also settled by our Church that Adam and Eve were created, body and soul, by *immediate* acts of Almighty power, there being involved no time whatever in those processes? (Minutes, 1886, p. 18.)

"4. Is it to be regarded as positively determined that any view of the creation of our first parents, at variance with the foregoing, is a 'dangerous error', and must 'lead to the denial of doctrines fundamental to the faith?'"—*The Author*.

Sabbath School work was gaining in interest and large accessions had been reported by several churches. It was recommended that plans for holding joint protracted meetings should be made by the pastors.

A special committee was sent to visit our aged brother, Rev. J. L. Bartlett, and convey to him the affectionate interest of the Presbytery.

A report on the Minutes of Synod expressed disapproval of that body's instructing the Board of Directors of the Seminary to remove Dr. Woodrow by declaring his chair vacant in case he should refuse to resign, without proving or even stating any offense of which he had been guilty. "As the case now stands, the said chair has been declared vacant, and Dr. Woodrow has been cast aside as unfit for his former position, and yet there is no official mention either by the Board or by the Synod of any offense committed."

This paper was passed by a vote of twenty-four to nine.

In relation to the appointment by the General Assembly of a committee to visit the Northern Presbyterian Church, the Presbytery resolved:

"Whereas, The appointment of that committee seems to be an entering wedge towards organic union; and, whereas, we believe that organic union means the absorption of the Southern Presbyterian Church and will perpetuate alienation and strife—therefore we disapprove of the said action of the Assembly in the appointment of said committee."

The *Narrative* was about as usual, there had been about one hundred accessions reported, with some revivals in several churches. While some churches had increased their contributions, others were lamentably lacking in the grace of liberality.

The Foreign Mission Committee reported that: "It is a matter of profound sorrow and of wonder, that there are a number of our churches which have given nothing for this cause \* \* \* and we believe that none came up to the full measure of their duty." Pastors were required to preach more frequently on this subject and give prominence to it. The Presbytery having heard with deep interest of the work which the Presbytery of North and South Carolina (colored) is doing



among the colored people "do hereby express our hearty sympathy with these brethren in their arduous labors.

"That this Presbytery does now pledge to these brethren our moral support and such pecuniary support as God shall enable us to give them, in their efforts to extend the Kingdom of Christ among their people."

The following overture was adopted :

"In view of the wide-spread destitution among the colored people within our bounds, and of the fact that they now seem to be more accessible to us—

"The Presbytery of Harmony would respectfully overture the Synod of South Carolina to seriously consider the question whether the time has not come in which it is the duty of Synod to take more active measures for the evangelization of this people."\*

The *Narrative* for April, 1888, shows no change in the general state of the churches under the care of the Presbytery. A long report was presented on the evil of unpaid salaries. The churches were counselled to provide themselves with earnest, active, capable elders and deacons ; to review the records of the Deacon's proceedings once a year, to remind the churches that the salary promised was a binding obligation, and that while caution should be exercised in making such a pledge, it should be faithfully complied with, when accepted. The Presbytery was pledged also to investigate most carefully the conditions of each call given, and inform itself of the circumstances of each case. That if a church should fail for two years to pay its pastor's salary, the church should be cited to show cause, at the next meeting of Presbytery, why it has failed in this duty, and why Presbytery should not order the pastorate to be dissolved.

The Committee on Statistics made a discouraging report on the contributions, or rather lack of contributions of the churches.

The Presbytery voted against the proposed Elder-moderator amendment to the Book of Church Order.

\* This matter was put into the hands of an *ad interim* committee to report to the next meeting of Synod. The matter was postponed until 1891 and will be noticed in the next period.

Upon the proposal to allow a two-thirds vote of the Presbyteries in reference to organic union with other Churches, the Presbytery voted in the negative. One reason given was, "The propriety of a Church providing a method for the extinction of its distinct existence is, at least, somewhat doubtful."

In September, 1888, the Presbytery "Heartily approved of the late action of our General Assembly, in declining to enter into closer relations with the Northern Church. In the judgment of your committee, we are wide apart on some questions of vital interest, and therefore the peace, purity and prosperity of our beloved Church imperatively demand the perpetuation of our independent existence." \*

The *Narrative* was encouraging. Twenty-one churches reported 130 additions, those churches reporting the largest additions attributing them to the blessing of God upon special meetings held for several days. The Sabbath schools had also furnished a good number of communicants.

April, 1889, the *Narrative* noted a normal and healthful condition. A marked advance had been made in the grace of giving, especially in the cause of Foreign Missions. A number of additions had been made. In October, 1889, the Presbytery adopted a resolution that "It is the judgment of Harmony Presbytery that it ought to be divided into two Presbyteries. That the dividing line should be Lynch's River, from the northern boundary of our territory to the point at which that stream enters the Pee Dee River, and the Pee Dee thence to our Southern boundary. That the new Presbytery should be known as Pee Dee Presbytery." An overture to the Synod of South Carolina asking that this division of the Presbytery be made was adopted.

The *Narrative* was encouraging, there was steady growth, the additions being largely from the young people.

During the meeting of Synod in Sumter, November, 1889, the Presbytery met in accordance with the injunction of Synod

\* Rev. W. S. Bean was allowed to place on record his exception to this action: "In voting to adopt the report of the Committee on the Minutes of the General Assembly, I do not accept the statement that we are separated from the Northern Presbyterian Church by any questions of vital interest. The causes of separation I believe to be expedient, and not matters of vital principle, since both Churches stand on the basis of the Westminster Standards."

to arrange some matters in connection with the recent division of the Presbytery, the proposed division having been made by the Synod. The pastorates of Rev. R. Bradley and Pisgah church, of Rev. J. M. Plowden and Lynchburg and Beulah churches were dissolved. A new treasurer was elected and rules were drawn up for his action. The Presbytery of Harmony overtured the Presbytery of Pee Dee, proposing to unite in employing the Rev. J. G. Richards as evangelist for the year 1890. Each Presbytery to pay one-half the salary of \$900.00, and to claim one-half the evangelist's time. Besides some business arrangements as to funds to be divided, Harmony Presbytery adopted these warm, fraternal resolutions.

"That in view of the division of the Presbytery, ordered by Synod, the Presbytery of Harmony in this last meeting with its brethren—soon to be organized into a separate body—desires to express its warm personal attachment to those with whom it has been so long and so intimately associated in the work of the Master, and we hereby invoke God's rich blessing upon them in their new Presbyterial relations."

April, 1890, the first meeting of the diminished Presbytery was held at Salem (Black River) church. Eleven ministers were present and elders representing nineteen churches. Rev. James McDowell was elected moderator. Rev. W. A. Gregg resigned as Stated Clerk and received the thanks of Presbytery for his faithful service. Rev. W. W. Mills was elected to succeed him. The Presbytery favored the formation of Ladies' Missionary Societies, but disapproved the formation of Presbyterial Unions, such as have been proposed.

The report of the Committee on the Tithes was taken from the docket. The Presbytery tendered its thanks for the "able and elaborate report presented," and requested the author to have it published. The Stated Clerk was directed to return to the overture of the Assembly on this subject, the following answer:

"The Presbytery of Harmony is not prepared with the light now before it, to adopt the view that the law of the tithe as a standard and rule of duty in the matter of Christian benevolence, is now binding upon the Church, and in its judgment it

would not be wise at the present stage of the discussion, to commit the Church to that position."

The *Narrative* reported one-third of the churches vacant, and only one-fifth supplied regularly every Sabbath. Reports showed a low state of piety in many churches.

The Revised Directory for Worship was not adopted.

In October 1890, Presbytery met with eight ministers and eighteen elders. The *Narrative* reported an unusually large number of vacant churches. In some of these, the elders did not seem to realize their responsibilities in watching over the flock and the contributions from these churches were not taken up. Some of the churches were very liberal but others had made meager offerings. About 100 additions were reported. Rev. J. G. Richards was elected evangelist for one-half his time.

Licensures during the period were in 1884, J. C. Williams and W. H. McCullough; in 1885, T. P. Burgess, J. M. Plowden,

Ministers received, ordained and installed were in 1884, Licentiate T. C. Whaling (received from Charleston Presbytery) ordained and installed pastor of the Cheraw church; Rev. W. W. Mills (received from Bethel Presbytery) installed pastor of the Camden church; Rev. W. S. Bean, (received from Augusta Presbytery) installed pastor of the Florence church; in 1885, Rev. D. K. LaFar was received from the former "Charleston Union Presbytery;" H. B. Garriss, (after the dissolution of his pastoral relation with Fairhope, Lynchburg and Beulah churches) was installed pastor of Tirzah, Wedgefield, and Summerton churches. In 1886, Licentiates S. E. Bishop and J. M. Plowden, were ordained and the former was installed pastor of Midway and Bethel churches. In 1887, Licentiate W. F. Boggs, was received from the Presbytery of South Carolina, and ordained. Licentiate W. H. Workman was ordained and later installed pastor of Richmond, Brewington and Corinth churches, Mr. Boggs was later installed pastor of Liberty Hill and Beaver Creek churches. In 1888, Rev. W. S. Bean was installed pastor of Mt. Zion church, (after the dissolution of his pastoral relation with Florence church) and Rev. W. C. Smith, was installed pastor of the Mayesville church. In 1899, Rev. J. H. Dixon, (re-

ceived from Athens Presbytery) was installed pastor of the Florence church; Rev. A. M. Sale was received from Knoxville Presbytery.

Dissolutions, dismissals and deaths, besides those noticed were, in 1884, the pastoral relation was dissolved between Rev. C. E. Chichester and the Florence church and he was selected pastor of the Mariners' church, Charleston; Rev. William Moultrie Reid, died.

In 1885, Rev. C. E. Chichester was dismissed to Charleston Presbytery, three licentiates were dismissed, J. F. Lloyd, to Memphis Presbytery, J. C. Williams to Ouachita Presbytery, and W. H. McCullough to Paris Presbytery. In 1886, the pastoral relation of Rev. J. E. Cozby with Mt. Zion church was dissolved, and that between Rev. J. L. McLin and Center Point and Turkey Creek churches, and he was dismissed to Bethel Presbytery. The Rev. John Leighton Wilson, D.D., died.

In 1887, the pastoral relations between Rev. W. C. Smith and the Williamsburg and Union churches were dissolved, also those between Rev. J. G. Richards and the Liberty Hill and Beaver Creek churches. Licentiate B. F. Wilson was transferred to Enoree Presbytery. Rev. J. L. Bartlett died. In 1888, the pastoral relation between Rev. W. A. Gregg and Hephzibah church was dissolved, and henceforth he gave his whole time to the Bishopville church. The pastoral relation between Rev. T. F. Boozer and the New Harmony church was dissolved. In 1889, Rev. H. G. Gilland was dismissed to Concord Presbytery, and Rev. R. D. Perry to Mecklenburg Presbytery. The pastoral relation between Rev. H. G. Gilland and the Indiantown church and that between Rev. D. S. McAllister and Red Bluff church were dissolved. In 1890, the pastoral relation between Rev. W. L. Boggs and Liberty Hill and Beaver Creek churches was dissolved; also that between Rev. S. E. Bishop and Midway and Bethel churches. Rev. W. L. Boggs was dismissed to Enoree Presbytery. One candidate died in 1889, and one, W. A. Wilkinson, in 1890.

The new churches organized in this period were Richmond in 1885 with 40 members, its formation leading to the dissolution of Elon. Little Rock was organized in 1886, Corinth

and Central in 1887. Jefferson church was organized in 1888, Orange Hill, Chesterfield, and Hopewell (West Wateree) in 1889. A new church was organized at DuBose's Cross-roads in 1890.

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SOUTH CAROLINA PRESBYTERY was considerably reduced in numbers after the formation of Enoree Presbytery, in 1878. The Presbytery had in the spring of 1884, 17 ministers, two licentiates and two candidates; 44 churches and 2,412 communicants. Seven churches had a membership of over one hundred, none had two hundred members. Eleven were vacant, fifteen had pastors. Fourteen churches had less than thirty communicants. Hence the work of the Presbytery was very largely the oversight of the home mission field, the strengthening of the weaker churches and the advancement of mission work. In the spring of 1890, there were sixteen ministers, one licentiate, six candidates and fifty-two churches with a membership of 3,109. Anderson church had grown to a membership of 241, and there were eight churches with over 100 members. Sixteen churches were vacant and twelve depended on stated supplies. There were now fifteen churches with less than thirty members but there was an increase of eight in the number of churches. In April, 1884, the *Narrative* was not encouraging, there was little manifestation of spirituality and not enough aggressiveness. The Presbytery decided that "those who ride on railroad cars on the Sabbath day, except in cases of necessity or mercy, are proper subjects for discipline." The vote on striking out the prohibition against marriage with a deceased wife's sister was favorable to the change. The Presbytery also expressed itself in favor of conducting all communication with the Northern Presbyterian Church by letter only. In October, 1884, the Presbytery overtured the General Assembly, protesting against the action of the Publication Committee in issuing a "mutilated edition of the Confession of Faith," that is one which omitted the Larger Catechism. The *Narrative* of October, 1884, was more hopeful, one old church building was being renovated, one new church had been built and another was nearly completed, while a fourth had been materially re-

paired. There had been improvement in grouping the churches and in reaching mission points adjacent. The Presbytery was suffering from a scarcity of ministers, but two hundred members had been received in the previous summer. There were encouraging signs of progress in the interest taken in the work of Foreign Missions. But only one-half of the \$400.00 asked for Education had been raised.

In April, 1885, the centennial anniversary of the Presbytery was celebrated. Rev. D. E. Frierson, D.D., delivered the Historical Centennial Address on the Ruling Elder. The *Narratives* for this year were of the usual tenor, while in the Spring of 1886, complaint was made of the low tone of spiritual life, Church members seemed to be satisfied with hearing the word preached without making any effort to perform the doing thereof.

In October, 1886, the action of the Augusta Assembly in reference to Dr. Woodrow, was disapproved. The Presbytery thought that the Assembly "had asserted a new and dangerous centralizing tendency, in claiming supervisory control over the Church in its persons, institutions and operations alike, and especially over all office bearers, which endangers, as we believe, our whole system of Church government." "The Assembly has direct and original control of nothing whatsoever within the bounds of any Synod."

"2. The Assembly violated our Discipline. Original jurisdiction over a minister belongs only to his Presbytery. But our highest court, usurping a power withheld from it by our Constitution, has condemned a minister by name as a heretic. \* \* \* Our Book nowhere allows the Assembly to censure a minister administratively.

"3. (Has reference to the Constitution of the Seminary.)

"4. We must express our disapproval of the Assembly's undertaking to explain the inscrutable and unrevealed mode of the creation of Adam and Eve, by affirming that it was done by *immediate acts* of Almighty power.

"5. Finally, we must object to the Assembly's declaring that any denial of this, their doctrine of the creation of our first parents—so manifestly an unscriptural one—is dangerous error, leading necessarily to fundamental heresy. It is a fearful

thing for any fallible ecclesiastical body to decree that its unwarranted additions to the Bible shall bind our conscience, and that to vary from them must lead to fatal error." \* \* \*

This paper was adopted by a vote of 31 to 17, with some changes in votes on the various items. Rev. J. Lowrie Wilson entered a protest for himself and others, signed by thirteen, reaffirming their loyalty to the Augusta Assembly and their hearty endorsement of the actions complained of by the Presbytery. No reply was made and the Minutes of the Presbytery were approved in Synod at Darlington, November, 1887, without exception.

The church building at Abbeville was burned in the Fall of 1887, and the Presbytery expressed its sympathy with the congregation in this loss. An Overture on Evolution was adopted which has been given in the account of the proceedings of Harmony Presbytery, at this time. The overture was adopted by a vote of 39 to 18, and a protest was presented on the grounds:

"1. Because it anticipates the action of the Assembly on a case of complaint involving the matter of the overture.

2. Because it confuses the judicial and advisory action of that body.

3. Because it virtually charges upon the Assembly at Augusta the injustice of deciding judicially a minister to be in error, when that Assembly only advised the Synods to remove a *professor* from a position of instructor in a Seminary.

4. Because it represents that Assembly as passing ecclesiastical decrees on doctrine instead of a merely interpretative deliverance on the Confession of Faith."

This action was also "Approved in Synod" without exception.

The Presbytery gave its approval to the overture of the Assembly on the Elder-moderator question. The ladies of the Presbyterian Church were to be requested to organize societies for each church, in the interest of Foreign Missions.

The *Narrative* was more cheering, there had been about 160 additions, and only two churches were vacant. The smaller churches were gaining strength. Contributions to Foreign Missions had been greater than at any time, and this was due to



the formation of the Ladies' Societies and the interest of the Sabbath schools in this cause.

In April, 1888, the *Narrative* was encouraging; out of fifty-one churches only two were not supplied. There had been no special revival but a steady growth and an increase in contributions.

Still another overture was presented and adopted by a vote of 38 to 13 with one excused. After stating its deep interest in the welfare of the Columbia Seminary, the Presbytery overtured the Board of Directors touching the conduct of the Faculty in the following points which seem to us to demand serious consideration, lest this cherished institution lose much of the love and respect of an influential part of its present constituency.

"It has been alleged through the public prints, that the Faculty has in effect, rescinded in whole or in part, the published permit that students of the Seminary should be free to attend the lectures of the Professors in the South Carolina College.

"Touching this point, this Presbytery would ask the Board to decide, whether this be not a violation of a pledge on the part of the Faculty, and an unfair advantage of students that had been attracted to the Seminary?

"2. It is alleged, and believed to be true, that this prohibitory act of the Faculty, although bearing immediately on the students, was designed to reach one and only one of the Professors of South Carolina College—the Rev. James Woodrow, D.D., a minister in good and regular standing in the Presbyterian Church.

"This Presbytery would hereby ask the honorable Board to decide whether this singling out of this Professor from his associates, and forbidding students to attend upon his lectures, be not in effect, condemning him without trial, before God's Church and the world, as a corrupter of good morals, and an unfit teacher of Christian youth; and if this be so, is it not a great abuse of official position on the part of the Faculty, a disregard of the obligations of Christian charity, and a gross violation of the sacred rights guaranteed by our Presbyterian Government to every one professing its creed, and submitting to its authority?

"3. Will not this prohibitory policy of the Faculty, restraining students in the Seminary from hearing lectures on scientific subjects by a professor of acknowledged competency, be justly regarded as estopping their free research after truth, and such an unwarrantable fettering of Christian liberty, that many who would naturally prefer to pursue their studies at Columbia Seminary, will go elsewhere rather than wear such shackles? \* \* \*" Approved in Synod, October, 1888.

The Assembly's overture touching an amendment for effecting organic union with other bodies only after receiving the approval of two-thirds of all our Presbyteries was adopted. A proposal for the adoption of "Children's Day" was rejected.

In the autumn of 1888, a proposal was made to readjust the boundaries of the existing Presbyteries so as to increase their number. This was put into the hands of a special Committee to report at the next Synod. The matter was finally dropped in Synod in 1891, as not yet expedient. The plan in somewhat altered shape, has been finally carried out in 1914.

The *Narrative* reported some revivals and additions, but there had been deaths in the ministry and eldership, and losses by storms and floods. The running of trains on Sunday was a disturbance in some places, and intemperance was yet a sin too much indulged in. In April, 1889, the Presbytery expressed its "hearty approval of the action of the Synod in its condemnation of the action of Charleston Presbytery, in laying an interdict on the ministers, elders and deacons under its care, respecting the deliverance of the Baltimore Assembly on the Woodrow case."

In September, 1889, the Presbytery dissented from the policy of the Assembly in recommending cooperation between the Northern and Southern Presbyterian Churches, without submitting the question to the Presbyteries. The *Narrative* was encouraging.

In April, 1890, a report on the Tithe was adopted which is as follows:

"That it would be inexpedient to revive the Tithe law for the following reasons:

1. It did not descend from the Old to the New dispensation. Every one of the ritual or moral-positives form of the Old that

did descend bears some mark of the transition. The Sabbath from the seventh to the first day of the week. Sprinkling lost its blood, the Lord's Supper its typical lamb, the tithe its arithmetical quality.

2. There is no recognition of its positive quality in the New Testament. When Jesus counsels, 'these ought ye to have done,' the Old Church was in full running order. He fulfilled it to the letter.

The new Church opened at Pentecost. Throughout the New Testament the moral part is recognized, the positive ignored.

3. It contradicts the spirit of the New Testament which everywhere aims to raise up our liberality rather than break down our reluctance. \* \* \*

4. A tithe would not meet the exigencies of the Church. \* \* \*

5. It would salary the ministers but its insidious influence would in no long time, relax the earnestness and devotion of a profession which in its very nature, subsists on laboriousness. \* \* \*

6. The minister is a husbandman to whose thrift and wisdom the Master has committed His success. \* \* \*

As to Missionary Societies, the Presbytery resolved that, "Any organizations coordinate with Presbyteries, Synods, etc., would involve the following difficulties:

A gradation of Societies Presbyterial, Synodical, etc., silently impeaches the efficiency of our courts.

In the case of female organizations, it would involve the necessity of public delegates, with formal reports unbecoming the sex. It would withdraw woman from her appointed sphere.

Parochial female organizations are under the immediate supervision of the primary court of our Church, the Session, there can be no objection to female organizations thus limited."

The Revised Directory for Worship was not adopted.

Rev. G. L. Cook was elected evangelist for the Presbytery and a pastoral letter was sent out to the churches. This was caused by complaints in the narratives from the churches as to the neglect of family worship, the profanation of the Sabbath and the prevalence of intemperance.

In the autumn of 1890, the *Narrative* mentions "visible manifestations of the presence of the Holy Spirit and an encouraging number added to the churches. The Sabbath school had been maintained in most of the churches and great good had been accomplished. A large part of the territory of the Presbytery was without the regular ministrations of the word, and it was a cause of regret that the churches were not coming up to a liberal support of the word."

The churches organized within this period were, in 1884, Pelzer; in 1885, Troy, Tugaloo and Warrenton; in 1886, Mt. Carmel and Easley; in 1887, Slabtown and Morris Chapel; in 1888, none; in 1889, Flat Rock, in 1890, Dean's.

Licenses were in 1885, John L. McLees, (dismissed to Mecklenburg Presbytery); in 1886, W. L. Boggs, S. R. Riley and R. L. Fulton; in 1887, W. K. Boggs, (as an extraordinary case).

Ordinations and installations were, in 1884, Rev. T. C. Ligon, installed pastor of Roberts and Nazareth churches, Rev. J. McL. Seabrook, was received from the Presbytery of Lexington; in 1885, Rev. A. M. Hassell, (received from Augusta Presbytery) installed pastor of Smyrna and Mt. Bethel churches, Rev. W. T. Matthews, (received from Bethel Presbytery) installed pastor of Greenwood and Rock churches, Rev. J. O. Lindsay, installed pastor of Hopewell, Willington and Lebanon churches; Rev. J. R. Riley, D.D., installed pastor of Carmel, Pickens and Mt. Pleasant churches. M. C. Britt was received from Macon Presbytery. In 1886, Rev. J. Lowrie Wilson, D.D., (received from Bethel Presbytery) installed pastor of Abbeville church, Rev. R. M. Kirkpatrick, (received from East Alabama Presbytery) installed pastor of Retreat and Westminster churches, Rev. J. E. Fogartie, (received from Mecklenburg Presbytery) installed pastor of Walhalla church and the Rev. A. P. Nicholson was received from the Presbytery of Mecklenburg. Rev. J. McL. Seabrook was installed pastor of Seneca church.

In 1887, Rev. J. S. Cozby was received from Harmony Presbytery and installed pastor of Aveleigh church; Licentiate S. R. Riley was ordained and installed pastor of the Cokesbury church. In 1888, the Presbytery received Rev. T. B. Craig

from Enoree Presbytery and installed him pastor of the Ninety Six church, and received Rev. J. W. McClure from Eastern Texas Presbytery.

In 1889, Mr. McClure was installed pastor of Smyrna and Mt. Bethel churches, and Rev. H. C. Fennell was installed pastor of Varennes church. In 1890, Rev. George L. Cook was received from the Presbytery of Bethel and elected evangelist, Rev. J. M. Plowden was received from Pee Dee Presbytery and installed pastor of Edgefield church.

Losses by dismissals and deaths were in 1884, Rev. E. F. Hyde and Rev. Wm. McWhorter died; Rev. J. P. Marion dismissed to Bethel Presbytery; Rev. E. P. Davis, to Presbytery of Mecklenburg, after dissolving his pastoral relation with the churches of Hopewell and Willington. The pastoral relation between Rev. J. L. Martin and the Abbeville church was dissolved.

Licentiate L. A. Simpson, was dismissed to the care of Athens Presbytery; Licentiate T. F. Boozer, to the care of Mecklenburg Presbytery. In 1885, Rev. J. L. Martin was dismissed to the Presbytery of Memphis, after dissolving his pastoral relation with the Abbeville church. The Rev. R. A. Fair, was dismissed to Enoree Presbytery after dissolving his pastoral relation with the Aveleigh church. The pastoral relation between Rev. W. G. Neville and the churches of Cokesburg and Ninety Six was dissolved. Rev. Hugh Strong died.

In 1886, Rev. W. G. Neville was dismissed to Bethel Presbytery, Licentiate R. L. Fulton, was dismissed to the Presbytery of New Orleans. In 1887, Licentiate W. L. Boggs, was dismissed to Harmony Presbytery. In 1888, Rev. R. M. Kirkpatrick died. Rev. J. McL. Seabrook was dismissed to Charleston Presbytery, after dissolving his pastoral relation with the Seneca Church; Rev. A. M. Hassell, was dismissed to Enoree Presbytery after dissolving his pastoral relation with Smyrna and Mt. Bethel. Rev. S. R. Riley was dismissed to the Presbytery of Bethel, after dissolving his pastoral relation with the Cokesburg church.

In 1889, Rev. F. P. Mullally was dismissed to the Presbytery of Southern Dakota.

In 1890, the Rev. A. P. Nicholson died. Rev. S. L. Morris, was dismissed to Macon Presbytery, after the dissolution of his pastoral relation with the Edgefield church; Rev. J. E. Fogartie was dismissed to the Presbytery of Orange, after dissolving his pastoral relation with the Walhalla church. The pastoral relation of Rev. J. O. Lindsay and the Willington church was dissolved.

BETHEL PRESBYTERY in 1884 reported twenty-four ministers and forty-one churches, with 3,838 communicants. Bethel church had over 300 members, Bethesda nearly 300. Eighteen others had very nearly 100 or more members. The pastors' salaries paid were nearly \$12,000.00. There were only a few unimportant vacancies. The *Narrative* for the Spring of 1884, was optimistic, two churches reported seasons of special interest. In the autumn of 1884, the Presbytery transferred Shiloh church at its own request, to Mecklenburg Presbytery, N. C., "because the house of worship and the bulk of the congregation are within the bounds of that Presbytery, and because of the hearty acquiescence of said church in the proposed transfer." But a similar request from Tirzah church was not granted. Rev. J. C. McMullen was elected evangelist and his church having earnestly opposed his removal, the matter was decided by Presbytery in favor of dissolving the relation and appointing him evangelist.

Rev. R. A. Webb offered the following Overture to Synod: "It having come to our knowledge that the doctrine of the probable evolution of man's body from the lower animals has been or is to be not only maintained but taught in the Columbia Theological Seminary, and that the Board of Directors at a recent meeting, without recognizing this fact and expressing its nonconcurrence in the doctrine, took no steps looking to the prevention of such instructions;

Bethel Presbytery does hereby respectfully overture the Synod of South Carolina, as one of the Synods associated in the control of the Columbia Seminary, to take such steps as shall prevent the teaching of this hypothesis; not only because it is as yet but a hypothesis, and because many view with great alarm the teaching and prevalence of an idea, which, even under careful definitions and much limitation, is regarded by

them as tending to undermine the foundations of our precious faith, but specially because its teaching in our beloved Seminary is its practical endorsement by the entire Church sustaining that institution, and especially by the Synods controlling it."

This paper was made a special order of the day and when the hour came, a motion was made to lay it on the table. This was lost by a vote of 18 ayes to 25 noes. But no motion was made to adopt the paper.

The *Narrative* stated that all the churches had been supplied in the past summer by the assistance of our seminary students. Several, and some of these important churches, remained vacant. Large accessions had been reported in several churches. There was little complaint of intemperance, Sabbath desecration or worldly amusements. But family worship was too much neglected. After several failures the Presbytery had finally put an evangelist into the field.

In April, 1885, the Presbytery consented to strike out the clause in the Confession of Faith forbidding marriage with a deceased wife's sister. The Presbytery overtured the Assembly to direct the Executive Committee to employ evangelists for special work among the colored people in the South, and especially to consider the propriety of directing the Committee to appoint an evangelist as a general superintendent of this work. At the Fall meeting, it was reported that in answer to this overture, the Assembly had adopted plans for carrying out that work as soon as practicable.

The *Narrative* for September, 1885, was decidedly unfavorable. "We search almost in vain for a single refreshing sign of progress during the past year, and we have to front the prospect of a still lower depression in the future, unless the God of all grace visit us."

Complaint was made of the sad neglect of family religion, the report of anything like special revival from only one of forty-one churches, the absence of members and whole families from religious services, the evil of intemperance was reported as increasing in some churches.

The *Narrative* for the Spring of 1886, was more encouraging. Several formerly vacant churches had secured pastors.

and others were soon to be occupied. The pastors were reported faithful, although the salaries of several had not been paid. The temperance work of the churches was improving, some were free from intemperance, others had disciplined those guilty of it with beneficial results. Worldliness was not so prevalent and sentiment against it was growing. But there had been no special revival and very little growth by additions on profession. The Presbytery directed that a special record of the centennial services held at Waxhaw, April 12, 1885, should be made. The sermon "abundantly adapted to the occasion and full of the Spirit and power of the Gospel" was delivered by Dr. James H. Thornwell, D.D., text Luke 5:7. It was a feast of fat things to the large and intelligent audience there assembled.

The Sacrament of the Lord's Supper was administered by Rev. M. R. Kirkpatrick, W. G. White and W. W. Ratchford. After recess, Rev. J. H. Saye, Presbytery's historian for the occasion being absent, services were conducted by Rev. M. R. Kirkpatrick, Rev. W. G. White and elder J. L. Harris of Chester also taking part.

For systematic beneficence had been contributed, for Sustentation \$439.00, for the Evangelistic Fund \$572.00; for the Invalid Fund \$234.00, for Foreign Missions \$1,938.00; for Education \$307.00; for Publication \$144.00, for Tuscaloosa Institute \$54.00, in all \$3,688.00. The Evangelist had been paid \$1,200.00 a year, fully and promptly.

The *Narrative* for September, 1886, showed that all churches had been supplied with preaching, more or less regularly, and 25 out of 41 had pastors. Salaries had been fully paid, ministers and elders had been earnest and faithful. The spiritual condition of the churches was fairly good, some growth had taken place, and revivals of religion had refreshed several churches.

The report on the Minutes of the General Assembly (held in Augusta) was as follows:

"While there is an acknowledged difference of opinion in this Presbytery, amounting to conscientious convictions, respecting the deliverances of the last General Assembly at Augusta, touching the subject of evolution and the Columbia



Seminary, we recommend that this Presbytery take no action in regard to them, as these matters are under investigation in the proper courts of our Church, where we sincerely hope they will be finally settled."

April, 1887, Rev. J. C. McMullen, who had labored faithfully and successfully as evangelist of the Presbytery resigned, on account of his health. His resignation was accepted with regret and an expression of the high appreciation of his self-denying and valuable work.

The *Narrative* was distinctly encouraging, the churches had been revived and spiritually strengthened by protracted meetings, conducted by the pastors with the aid of the Presbytery's evangelist and the neighboring ministers. "In no case were the services of a professional evangelist deemed necessary." An adjourned meeting was held at Bethesda church, May 6, 1887, when the following preamble and resolutions were adopted by a rising vote:

"Whereas, Rev. James H. Saye, the oldest member of this body has been preaching the gospel fifty years. \* \* \*

And whereas, such a long service as this is a privilege and blessing enjoyed by very few ministers, we deem it appropriate to make a record of the fact, and to express our feelings in the following resolutions:

1. That we congratulate our venerable father, the Rev. J. H. Saye, on reaching his semicentennial in the ministry of our Lord and Saviour Jesus Christ.

2. We give thanks to God for his life and valuable labors, the fruits of which are abundant and precious.

3. We request him, if his strength should be sufficient, to deliver at our next regular meeting, a discourse on his personal reminiscences in connection with the history of this Presbytery.

4. Appreciating, as we do, his presence with us, and his wise counsel in the work of the Church, we pray that he may be spared to us a while longer, and that his declining days may be sweet and peaceful in the assurance of that blessed hope, the glorious appearance of God our Saviour, with a crown of glory for his faithful servant."

Mr. Saye did not deliver the address asked for, but sent the manuscript of his "Reminiscences" to the Fall meeting of Presbytery in 1887, and received the thanks of the Presbytery for it.

The Presbytery placed itself on record as "not seeing the way clear to organic union (with the Northern Presbyterian Church) nor to closer relations of any kind."

The *Narrative* was the most cheering for years. About one-half the churches reported special, gracious revivals with numerous additions to their membership; the members seemed to be growing in grace, the Sabbath was properly observed and there was improvement in the liberality of the people. Sunday schools were increasing and harmony prevailed among the congregations. The succeeding *Narrative* was also of an encouraging tone, except for the usual complaint of the neglect of family worship. The *Narrative* for the Fall of 1888, was also good and reported a great improvement in contributions to Foreign Missions. There were two evangelists in the field, giving half their time to the work, and the entire field was soon to be placed under the care of evangelists, so that no destitution should exist.

At the Spring meeting in 1889, Rev. T. R. English, by appointment of the Presbytery, preached a sermon on "Family Religion," which was warmly commended by the Presbytery and was ordered printed for distribution. The *Narrative* in the Spring of 1889, was good, 134 members had been added on confession of faith, and there were encouraging signs of steady improvement in the grace of giving.

In the Spring of 1890, the Revised Directory for Worship was not adopted. The majority of the Committee on the Tithe reported as follows: "It is the sense of this Presbytery—1st, That the Tithe law, or laws contained in the Old Testament Scriptures are not now, *by right*, a part of the organic law of the Church.

2nd. That the tithe law is of great present value for the instructing of people as to both the duty and the measure of duty in the matter of systematic beneficence."

A minority report was offered as a substitute which, as amended, was adopted, as follows:

"It is the opinion of this Presbytery that the law of the tithe ceased with the Jewish dispensation and that the Church now has no right to demand the giving of any numerical proportion of our income."

As to Voluntary Societies, the Presbytery considered the organization of local societies by the Sessions of the various churches and subject to their control, simply as a matter of expediency, to be decided by each Session for itself. "The organization of Presbyterial, Synodical and general Societies—  
\* \* \* is unwise and ought not to be encouraged."

The Executive Committee closed a long report by stating that "the last year had been a year of success and blessing to our churches. We believe that our people are doing more now than ever before in lengthening the cords and strengthening the stakes of Christ's beloved Zion. The future is full of promise and encouragement."

The *Narrative* for April, 1890, was also optimistic. Some churches had received large accessions, the tone of spiritual life seemed more healthful, the churches seemed to be looking more carefully, in many instances, after the religious instruction of the children.

The progress of Bethel Presbytery during this period was very marked. The Presbytery had a number of efficient and consecrated presbyters, it spent much time on the internal mission work of its territory and exercised a constant and careful episcopal authority over its churches. Long and minute reports were made by its Executive Committee, these reports were carefully considered, and the affairs of each church on the roll needing investigation were brought to the attention of the Presbytery. When it is considered how very small and scattered a Presbytery it was, just at the close of the civil war, and how its strength has increased with the rapid development of its growing field of labor, it is evident that the methods of Bethel are worthy of approval and imitation in many ways.

Licensures for this period were in 1885, S. R. Hope; in 1886, J. A. Wilson; in 1887, J. H. Lumpkin; in 1888, Edward Mack; in 1889, Wm. B. McIlwaine and J. T. Wade; in 1890, W. B. White.

Churches organized were in 1884, Richburg and Beulah; in 1885, Calvary, in York county; in 1886, Fort Lawn and Salem; in 1889, Uriel, Chester county, Woodlawn, York County, and Union, Fairfield County; in 1890, Heath Springs; and Smyrna church was dissolved.

Those received, ordained and installed were in 1884, Licentiate W. B. Jennings received from Harmony Presbytery, ordained and installed pastor of Rock Hill church; Rev. George Summey, received from the Presbytery of Orange, installed pastor of Purity church Chester; Rev. W. G. White, installed pastor of Douglass church, Rev. W. W. Ratchford, installed pastor of Ramah church. In 1885, Rev. J. P. Marion was received from South Carolina Presbytery and installed pastor of Lebanon and Horeb churches; Rev. L. R. McCormick was received from Mecklenburg Presbytery and installed pastor of Zion church.

In 1886, Rev. Roger Martin was received from Fayetteville Presbytery, and installed pastor of Allison Creek and Beth Shiloh churches, Rev. W. G. Neville was received from South Carolina Presbytery and installed pastor of Concord church; Rev. J. L. McLin was received from Harmony Presbytery, and installed pastor of Catholic and Pleasant Grove churches; Licentiate J. A. Wilson was ordained and installed pastor of Aimwell and Longtown churches; Licentiate G. A. Blackburn was received from the Presbytery of North Alabama and ordained and installed pastor of Olivet church; and Candidate J. H. Lumpkin was received from the care of the Presbytery of Cherokee. In 1887, Rev. H. B. Garriss was received from Harmony Presbytery, and installed pastor of Lebanon and Salem churches; Rev. C. R. Birnbach was received from the First Presbytery of the Associate Reformed Synod; Licentiate B. Palmer Reid, was ordained and installed pastor of Bethesda church, Licentiate J. H. Lumpkin, was ordained and installed pastor of Richburg church; Licentiate E. P. Hutson was received from Charleston Presbytery and assigned work with a group of churches in Lancaster county. In 1888, Rev. C. W. Humphreys was received from Palmyra Presbytery, Rev. G. S. Robinson from Mecklenburg Presbytery, and Licentiate W. M. Anderson was received from the Presbytery of Western

District, ordained and installed pastor of Rock Hill church. Rev. M. R. Kirkpatrick was installed pastor of Beersheba church, Rev. James Douglas, pastor of Mt. Olivet church and Rev. G. S. Robinson, pastor of Bethel church. In 1889, Rev. G. L. Cook and Rev. J. M. McLain were received from Mecklenburg Presbytery, Rev. S. R. Riley from the South Carolina Presbytery, and installed pastor of Zion church; Rev. R. P. Smith from Enoree Presbytery, and installed pastor of Bullock's Creek and Mt. Pleasant churches; Rev. J. R. Millard from Charleston Presbytery and Rev. Chalmers Fraser, received from Cherokee Presbytery, and installed pastor of Olivet church. Licentiate W. B. McIlwaine, was ordained as a Foreign Evangelist, Rev. C. W. Humphreys was installed pastor of Douglass and Lancaster churches. In 1890, Rev. W. J. Anderson was received from the Presbytery of North Mississippi, Licentiate S. H. Hay from Charleston Presbytery, ordained and installed pastor of Uriel church, Candidate W. B. White was received from the Presbytery of Nashville, licensed, ordained and installed as pastor of Union church.

Rev. J. M. McLain, was installed pastor of Allison Creek church and Rev. J. R. Millard as pastor of Tirzah church.

Deaths, dismissions and dissolutions were in 1884, Rev. L. R. McCormick, released from the pastoral care of Beersheba and Allison's Creek and dismissed to Mecklenburg Presbytery, R. F. Taylor, released from the pastoral care of Beth Shiloh and dismissed to Cherokee Presbytery; Rev. J. W. Query, released from Douglass church and dismissed to Enoree Presbytery; Rev. W. W. Mills, pastoral relations dissolved with Lebanon and Salem and he was dismissed to Harmony Presbytery. Rev. J. C. McMullen, released from the pastoral care of Concord church and elected evangelist of the Presbytery; Licentiate J. P. Miller was dismissed to the care of Cherokee Presbytery.

In 1885, the pastoral relations of Rev. W. T. Matthews with Zion and Olivet churches were dissolved and he was dismissed to South Carolina Presbytery; Rev. J. R. McAlpine was released from the pastoral care of Aimwell and Longtown churches, and installed pastor of Bullock's Creek and Beer-

sheba. Rev. C. R. Hemphill, D.D., was dismissed to Louisville Presbytery, and Rev. L. H. Robinson, died.

In 1886, Rev. J. Lowrie Wilson was released from the pastoral care of Bethesda church and dismissed to South Carolina Presbytery. Rev. J. P. Marion was released from the care of Lebanon and Horeb churches and installed pastor of Lancaster church, the Rev. H. B. Pratt, who preceded him, having been released from the pastorate of Lancaster. The pastoral relation of Rev. McAlpine with Beersheba was dissolved.

In 1887, Rev. L. R. McCormick died. The pastoral relation was dissolved between Rev. J. H. Lumpkin and Richburg church, between Rev. L. R. McCormick and Zion church, between Rev. R. A. Webb and Bethel church, between Rev. W. B. Jennings and Rock Hill church, and between Rev. Roger Martin and Beth Shiloh church. Rev. George A. Blackburn was released from the pastorate of Olivet church and dismissed to Charleston Presbytery. In 1888, Rev. R. A. Webb was dismissed to the Concord Presbytery, Rev. C. R. Birnbach to the Presbytery of Cedar Rapids; Rev. J. H. Lumpkin to the Presbytery of North Mississippi, Rev. J. C. McMullen to Wilmington Presbytery, Rev. Roger Martin to Mecklenburg Presbytery, Rev. W. B. Jennings to Macon Presbytery, Licentiate E. P. Hutson to the care of Charleston Presbytery. The pastoral relation of Rev. J. R. McAlpine with Bullock's Creek church was dissolved and he was dismissed to Mecklenburg Presbytery.

In 1889, the pastoral relations were dissolved between Rev. W. G. White and Tirzah church, and between Rev. W. W. Ratchford and Harmony church. The name of J. W. Spratt, was stricken from the roll as he had joined the Baptist denomination.

In 1890, Rev. W. G. Neville was released from Concord church, and dismissed to Louisville Presbytery, Rev. G. L. Cook to South Carolina Presbytery, and Rev. J. P. Marion to Concord Presbytery.

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ENOREE PRESBYTERY from 1884 to 1890, inclusive, licensed W. H. White, R. P. Smith and B. Palmer Reid in 1885; Nickels J. Holmes (extraordinary case) in 1888, and ordained

him as an evangelist; in 1889 licensed J. A. Bryan and dismissed him to North Alabama Presbytery; in 1890 licensed, J. F. Jacobs.

It organized Wellford and Center Point churches in 1884; Waterloo and Dorroh churches in 1886; Reedy River church and Harmony (Laurens county) in 1887; Jonesville (Union county) in 1888; Fountain Inn, Clifton and Duncan's in 1889 and O'neal and Rockbridge in 1890.

Ministers received, ordained and installed were in 1884, Rev. J. W. Query from Bethel Presbytery; Rev. A. A. James installed pastor of Glenn Springs; in 1886, Rev. J. M. Rose from Wilmington Presbytery, installed pastor of Washington Street church, Greenville, Rev. Thos. B. Craig, installed pastor of Liberty Springs and Lisbon; Rev. M. C. Britt, installed pastor of Fairview church (received 1885, from Macon Presbytery): Rev. A. A. James, installed pastor of Mount Calvary church. In 1887, Licentiate W. A. Caldwell was received from Charleston Presbytery, ordained and installed pastor of the Union (ville) church; R. P. Smith, was ordained as evangelist, Licentiate B. F. Wilson was received from Harmony Presbytery, ordained and installed pastor of the Spartanburg church; Rev. E. O. Frierson was received from the Presbytery of East Hanover and installed pastor of the Laurens church; Rev. R. W. Milner was received from Atlanta Presbytery and Rev. Luther Link from Savannah Presbytery.

In 1888, S. P. Fulton was ordained as a Foreign Evangelist, and the Presbytery assumed his support as missionary to Japan; Rev. A. M. Hassell was received from South Carolina Presbytery. In 1889, Mr. Hassell, was installed pastor of Liberty Springs, Lisbon and Old Fields churches. Licentiate S. R. Hope was received from Bethel Presbytery, ordained and installed pastor of Union (ville) church; Rev. W. G. F. Wallace was received from Athens Presbytery.

In 1890, Rev. A. G. Wardlaw was received from Atlanta Presbytery and installed pastor of Laurens church; Rev. J. M. Rawlings, D.D., was received from the Presbytery of West Hanover and installed pastor of Spartanburg church; Rev. W. L. Boggs was received from Harmony Presbytery, and installed pastor of Antioch, Mt. Tabor (G) Center Point and

Woodruff churches; Rev. A. M. Hassell, was installed pastor of Bethany church. Rev. R. E. Henderlite was received from Mecklenburg Presbytery.

Deaths, Dismissals and Dissolutions of pastoral relations were in 1884, Rev. C. B. Stewart, released from pastoral care of Fairview church; Licentiate J. H. Dixon, dismissed to Louisville Presbytery; Rev. J. S. Bailey died. In 1885, Rev. Zelotes L. Holmes died.

In 1886, Licentiate B. P. Reid was dismissed to Bethel Presbytery. The pastoral relation of Rev. J. W. Fair with the Laurens church was dissolved and he was dismissed to Mecklenburg Presbytery; the pastoral relation of Rev. R. H. Nall and the Washington Street (Greenville) church was dissolved and he was dismissed to Dallas Presbytery.

In 1887, the pastoral relations of Rev. T. B. Craig with Liberty Springs and Lisbon, and of Rev. T. H. Law, D.D., with the Spartanburg church were dissolved.

In 1888, Rev. R. P. Smith was dismissed to Bethel Presbytery; Rev. William A. Caldwell died. In 1889, Rev. R. W. Milner and Rev. E. O. Frierson died. The pastoral relation of Rev. M. C. Britt and the Fairview church was dissolved and he was dismissed to Augusta Presbytery.

In 1890, Rev. C. B. Stewart died, Rev. B. F. Wilson was released from the pastoral care of the Spartanburg church, and Rev. W. G. F. Wallace was dismissed to Lexington Presbytery.



## CHAPTER XI

### The Synod 1884-1890

Much of the attention of the Synod through this time was given to the Theological Seminary, during the controversy as to Evolution, and its official proceedings have been given in the chapter on that subject.

In 1884, a Report was adopted for a celebration of the centennial of the formation of the Synod of South Carolina, at the meeting in 1885, in Purity Church, Chester.

Synod requested those in charge of the South Carolina exhibit in the World's Exposition at New Orleans to cooperate with the Sunday League of Louisiana in efforts to have the Exposition closed on the Sabbath day. Rev. W. P. Jacobs, D.D., was appointed Historian of the Synod. In 1885, the Synod met in Purity church, Chester, and again spent much time on the Seminary discussion. The Synod was led in prayer by Rev. Dr. Girardeau in behalf of Rev. R. E. McAlpine who expected to sail soon for Japan to assist in opening a mission there for our Church. The moderator expressed the parting salutations of the body to Mr. McAlpine. On Saturday, October 24, the Centennial exercises were held, at 10:30 a. m. The opening prayer was made by the Rev. J. B. Adger, D.D., part of a Commemorative Ode by Rev. Charles S. Vedder, D.D., was sung. Historical addresses were delivered by Rev. W. T. Thompson, D.D., on the Scotch, or First Presbyterian church, Charleston; on Purity Church, Chester, by Rev. G. H. Summey pastor. For lack of time, a historical sketch of Waxhaw church by Rev. J. H. Saye was omitted. Delegates from Orange Presbytery, N. C., the mother Presbytery of the Synod, were received, viz.: Rev. F. H. Johnston, D.D., Major Robert Bingham and the Rev. James C. Alexander. They expressed to the Synod the cordial interest of Orange Presbytery and delivered its fraternal salutations. Dr. John L. Girardeau then delivered the Address of the occasion. The interesting meeting closed with the Doxology

and the benediction. The addresses were published in full. During the exercises, a letter from Rev. George T. Goetchius of Augusta, Ga., was read and a silver-mounted gavel presented to the Synod; the gavel being made from a limb of the historic poplar tree in Washington, Ga., under which the Rev. John Springer had been ordained by the Presbytery of South Carolina, July 2, 1790. Mr. Springer was set apart as an evangelist, he and Rev. John Newton of Lexington, Ga., being the only Presbyterian ministers in Georgia above Savannah, at that time. The letter and gavel were sent through the Rev. W. S. Bean who had himself been ordained as pastor of the Washington and Lexington churches, Ga., in 1873. The Synod returned its thanks to Mr. Goetchius for the Gavel.\*

In 1886, the Synod met at Cheraw. The Synod discussed the Woodrow case very fully. The Synod expressed its profound sympathy with the people of Charleston and the surrounding country in view of the sufferings occasioned by the late dreadful shocks of earthquake.

Rev. Dr. Girardeau and Rev. George Summey were appointed a committee on behalf of the Synod to revise the Constitution of the Theological Seminary. Two venerable ministers of the Synod having died during the past year, Dr. John Leighton Wilson, D.D., and Rev. Samuel H. Hay, suitable memorials were read and also one of Rev. L. H. Robinson who died at the age of thirty.

In 1887, the Synod met at Darlington. Besides the Seminary business, a good deal of time was given to hearing a complaint of Dr. W. T. Russel, an elder of the Spartanburg church against the Presbytery of Enoree. The complaint was not sustained. There had been division in the church and a commission sent by Enoree Presbytery to try to bring about harmony had advised the elders to resign, which they did, though reluctantly. Dr. Russell who had been a very active

\* John Newton was ordained by the South Carolina Presbytery in 1788, at its meeting in Duncan's Creek church, Laurens County, S. C., as pastor of Beth Salem Church in Oglethorpe County, Ga. This was probably the same as the Lexington Church afterward, as Mr. Newton lived in Lexington and was buried there. He gathered the first theological class in his own home, which was continued after his death by the Rev. Thomas Goulding. In December, 1828, the Synod resolved to put the Seminary into immediate operation and elected Rev. Thomas Goulding, with liberty to remain in the pastorship of the church at Lexington, Ga., where he resided, during the year. Dr. Howe's "History of the Presbyterian Church in S. C.," Vol. II, page 420.—*The Author.*

elder, considered himself as forced to resign by the commission, but the Presbytery convinced the Synod that no authority except that of fraternal counsel had been employed. Another complaint of Mr. James Downey against the Enoree Presbytery was remanded to the complainant and the Presbytery. The death of Rev. J. L. Bartlett, one of the oldest members of the Synod, was commemorated.

The following Minute as to the proposed removal of the Seminary from Columbia was adopted;

*Whereas*, it is known to this Synod, through the official report of the Proceedings of Athens Presbytery, that it has overtured the Synod of Georgia to inaugurate measures looking to the removal of the Theological Seminary from Columbia to Atlanta, Ga.; therefore be it resolved.

1st. That this Synod, by way of anticipating this contemplated removal and with a view to forestalling any serious contentions that might arise about this matter between the controlling Synods, does hereby declare that it deprecates the agitation of this matter, as it is opposed to the removal of the Seminary from Columbia as proposed; and it respectfully requests the other Synods not to agitate this question."

Rev. S. P. Fulton, a member of the Synod under appointment as missionary to Japan addressed the Synod, and the Synod expressed its gratitude for the high honor put upon it by the Great Head of the Church in calling still another of its members to this service.

The Synod met at Spartanburg in October, 1889. An overture from Rev. H. C. DuBose in reference to the study of the English Bible in the Seminary was referred to the Committee on that institution, and upon their recommendation, was referred to the Board of Directors.

It was announced that the Seminary had reopened its doors on September 16th, with four professors and twenty-two students. The Faculty consisted of Rev. J. D. Tadlock, D.D., Professor of Church Government and History; J. L. Girardeau, D.D., Professor of Didactic and Polemic Theology; F. R. Beattie, Ph.D., D.D., Perkins Professor of Natural Science in connection with Revelation and Christian Apologetics; W.

M. McPheeters, D.D., Professor of Biblical Literature and Scripture Exegesis.

Dr. J. B. Shearer of the Synod of North Carolina was heard in advocacy of a plan for Christian Education which was referred to a special committee to report in 1890.

The Committee on Minutes of the General Assembly reported that the Assembly had "disapproved the action of the Synod of South Carolina, together with the reasons assigned therefor," in condemning Charleston Presbytery, "forbidding the public contending against the decision of the Assembly," in the Woodrow case.

"But inasmuch as Charleston Presbytery has declared in its records that it has already obeyed Synod's order to 'review and correct its proceeding which Synod has condemned,' we deem it unnecessary to do more than to reaffirm the doctrine that every minister, ruling elder, deacon and private member has the constitutional right to contend publicly, through the press or otherwise, against the decisions of all our courts from the lowest to the highest."

A minority report was presented as follows:

"Resolved, That the Synod expresses its acquiescence in the decision of the General Assembly, and its entire satisfaction with its judgment, inasmuch as its action was not intended to limit either the liberty of private judgment or the constitutional right of proper discussion." These reports were docketed and when they came up, were both laid on the table, as well as a Resolution as follows:

"Resolved, That we see nothing in the Minutes of the General Assembly requiring special action on the part of this Synod."

"Resolved, That the Minutes be received simply as information on the ground that the highest court of the Church having spoken, the lower courts should acquiesce. This course is recommended not only in accordance with law, but as conducive to the peace and harmony of the Church."

The Synod set off Pee Dee Presbytery from a portion of Harmony Presbytery at this meeting, in response to an overture from Harmony Presbytery, asking for this division. The action of the two separated bodies has already been given.

The College at Clinton was commended to all Presbyterians, that as many as feel inclined to do so, may give it their sympathy and support.

In answer to a communication from the American Sabbath Union, the Synod expressed "its profound interest in the object proposed by the Union, and its gratitude to God for its determination to do something to correct the evils of Sabbath desecration.

"That the Synod in adopting this resolution, is not to be understood as committing itself to any action of the American Sabbath Union relating to the civil aspect of the subject under consideration, however much it is to be desired that Christian men as good citizens exert themselves to secure the best legislation, and the efficient enforcement of existing laws, so as to secure a better observance of the working man's rest day."

A permanent committee on the Sabbath of three was appointed, Rev. A. A. James, Rev. G. A. Blackburn and elder I. N. Withers.

The Synod met in October, 1890, at Darlington. Rev. H. C. DuBose, D.D., our missionary to China was elected moderator by a rising vote. Pee Dee Presbytery reported that it had been organized in Darlington church, December 4th, 1889. It consisted of ten ministers and twenty-two churches. The new Presbytery was enrolled.

Dr. J. B. Shearer was present in the interest of the proposed University to be established by the Synods of North Carolina, South Carolina, Georgia and South Georgia and Florida. Quite a long paper was reported by the Synodical Commission providing for the establishment of such a school, common to the four Synods. Each Synod was to appoint three regents so that one should pass out of office each year. The Plan of Union to be in force when ratified by three Synods. The action of the Synod on the Complaint of Dr. J. W. Flinn against Charleston Presbytery, for that body's refusal to receive Dr. James Woodrow has been noticed.

The Synod adopted a report of the permanent committee on the Sabbath which recommended that a memorial should be sent to the National Commissioners of the Columbus Exposition, to be held at Chicago. This was a respectful request

that the Exposition should not be opened on the Sabbath, and that no labor should be performed on that day in the preparation of the buildings or grounds, giving a number of reasons for the request.

A report on Synodical Evangelization was presented, urging that the Synod appoint an Executive Committee on Evangelistic work with a view to developing plans for evangelistic work in the Synod in cooperation with the Presbyteries. A minority report was adopted, taking the ground that the evangelistic work belongs properly to, and can be best prosecuted by, the several Presbyteries; and that as each one of the Presbyteries had one or more evangelists in the field, and this work had been greatly blessed; that the Synod should commend the efforts made by the Presbyteries in this work and urge them to increased diligence; and that churches and people be exhorted to contribute liberally to the evangelistic work in this State.

The Revised Constitution of the Theological Seminary was presented and adopted. The Synod by a rising vote, extended its sympathy to the venerable Dr. John B. Adger in the loss of his wife; and the same message of sympathy was sent to Rev. Wm. A. Gregg who had recently suffered the same loss.

The Synod now consisted of six Presbyteries, with 114 ministers, 8 licentiate and 39 candidates. There were 225 churches, with a membership of 16,112. The increase in wealth, in the value of church property and in contributions had been large.

## CHAPTER XII

### The Presbyteries

1891-1900

#### Charleston Presbytery

During this decade the time of the Presbytery was given chiefly to routine business. The evangelistic work was pressed vigorously, the Sunday schools were developed and members were added yearly from their ranks. The *Narratives* for the year 1891, were encouraging, reporting a healthful spiritual state, with no special revivals.

The same is true of the *Narratives* of 1892, more additions being reported from a number of churches. A decided improvement in liberality is noted in them. The Presbytery also expressed its gratification in the prospect of an enlargement of the Faculty of the Seminary by the election of an additional professor of Biblical Literature, and of one for the chair of Pastoral Theology and Homiletics, with which was combined the study of the English Bible.

The death of Mr. Alfred R. Stillman, an elder of the Second Presbyterian church in Charleston, and for twenty-six years treasurer of the Presbytery, was suitably commemorated.

In April, 1893, a judicial case was brought before the Presbytery which excited much discussion and was carried through the courts of the Church up to the General Assembly. The Record is as follows:

Ainsley H. Monteith and Emma M. Monteith, Complainants,

*versus*

The Session of the Second Presbyterian Church of Columbia, South Carolina.—COMPLAINT.

The Complainants above named, complaining of the Respondent, herein allege:

1. That the said Ainsley H. Monteith and Emma M. Monteith, his wife, are communing members of the Second Presbyterian Church of Columbia, South Carolina, and that at the time hereinafter mentioned Sadie M. Means, a sister of the

said Emma M. Monteith, was also a communing member of said Church.

2. That on or about the 23rd day of March, 1893, the said Sadie M. Means was orally summoned by the Rev. G. A. Blackburn, pastor of said Church, to appear before the Session of said Church at a meeting thereof to be held on said 23rd day of March, 1893.

3. That in response to the said summons the said Sadie M. Means appeared before the Session of the Second Presbyterian Church and in response to certain questions from the pastor, touching her occupation and especially as it required her to work on the Sabbath day, she stated to said Session that she was then employed as an operator in the Telephone Exchange in the city of Columbia, and that as such employe worked in the office on Sundays, from the hour of nine o'clock to the hour of one o'clock.

4. That the said Session, through its Moderator, urged said Sadie M. Means to relinquish said employment as sinful and violative of the Fourth Commandment, but that said Sadie M. Means, who is a poor girl, dependent upon her own labor for her living declined so to do, whereupon said Session suspended her from the communion of said Church.

5. Further your Complainants show that no formal charges of any offence were ever tabled or otherwise preferred against said Sadie M. Means. Nor was process of any kind ever issued against her. That the action of the Session in the premises was informal and based solely upon the admission of said Sadie M. Means, that in the discharge of her duties as an employe of the Telephone Exchange, she was required and did attend at the office of said Telephone Exchange from three to four hours on Sunday, as herein before stated.

6. That said Sadie M. Means lives with these Complainants, and in a large measure looks to them for protection, comfort, counsel and advice.

7. That shortly after said action of Session, to wit, on the 31st day of March, 1893, these Complainants addressed a letter to the Rev. G. A. Blackburn, Moderator of said Session, asking for a copy of the proceedings had against the said Sadie M. Means, and at the same time gave notice to the Session of their



intention to complain to the Presbytery on account of their action, stating in said notice of Complaint the reasons therefor; a copy of which said notice and reasons are hereunto attached, as Ex. "A".

8. That on or about the 5th day of April, 1893, your Complainants received from Mr. C. W. Suber, Clerk of said Session, a copy of said proceedings and upon inspecting same learned that said Session did not record "a full statement of the facts and the judgment rendered," but only their conclusions from the facts stated, thereby presenting a case unjust to the accused and prejudicial to her cause.

9. And your Complainants further show, that many other members of said Second Presbyterian Church of longer standing than said Sadie M. Means are engaged in similar employment of a public nature, whereby they are required to work on the Sabbath day and yet no notice thereof has been taken by said Session, whereby an invidious exception has been made in her case and unwarranted by any precedents in said Church.

10. That your Complainants have served upon said Session additional reasons for their complaint and have hereto attached a copy thereof marked Ex. "B."

11. And your Complainants further show that the action of said Session is contrary to the Constitution and Laws of our Church and finds no warrant or authority in the Word of God as interpreted by our standards.

Wherefore your Complainants ask that the action of said Session suspending the said Sadie M. Means, be annulled and that said Sadie M. Means be restored to full communion and fellowship in said Church.

A. H. MONTEITH,  
E. M. MONTEITH.

(*Ex. A.*)

COLUMBIA, S. C., March 31, 1893.

*Rev. G. A. Blackburn, Moderator of the Session of Second Presbyterian Church:*

Dear Sir:—We will thank you for a copy of the charge preferred or pressed against Sadie M. Means before the Session and a transcript of the proceedings in the case.

You are informed that this is necessary to have, in order that we may make complaint under Chap. 13, Sec. 4, Par. 267 and 268, of the Rules of Discipline, to the Presbytery in the matter.

You will please take notice of our intention to make complaint to the Presbytery as required by the Rules of Discipline, and our reason for so doing—on account of “Mistake or injustice in judgment.”

Respectfully,

A. H. MONTEITH,  
E. M. MONTEITH.

(*Ex. B.*)

*State of South Carolina, Charleston Presbytery:*

Ainsley H. Monteith and Emma M. Monteith, Complainants,  
*versus.*

The Session of the Second Presbyterian Church of Columbia,  
South Carolina, Respondent.

AMENDED NOTICE OF COMPLAINT AND REASONS THEREFOR.

*To the Session of the Second Presbyterian Church of Columbia, S. C.:*

Please take notice that the above named Complainants intend to complain to Charleston Presbytery against the judgment rendered against Miss Sadie M. Means, on the 23rd day of March, 1893, suspending her from the communion of the Church: and assign the following reasons therefor:

1. Because no charge of any offence was ever formally tabled against said Miss Sadie M. Means.

2. Because said Sadie M. Means had never been served with process, duly issued in a cause pending against her involving the trial of any offence as provided by our Book of Discipline.

3. Because said Session in trying the case against said Sadie M. Means, upon her own evidence, did not require “a full statement of the facts to be recorded” in the minutes of the Session.

4. Because said Sadie M. Means, who appeared before the Session at the verbal summons of the Rev. G. A. Blackburn did not state to the said Session “that she habitually violated the Sabbath by working in the Central Office of the Telephone Company in this city,” as appears recorded upon the minutes

of said Session. But on the contrary, in reply to the question from the Rev. G. A. Blackburn, Moderator of Session, "whether she was still violating the Sabbath by working on Sunday at the Telephone Exchange," admitted "that she did work a part of each Sunday at the Telephone Exchange in the discharge of her regular duties."

5. Because the offence with which said Sadie M. Means was charged and upon which judgment of indefinite suspension from the communion of the Church was rendered against her, is common to other members of said Second Presbyterian Church of Columbia, of which the said Session is well aware: and yet no process has been issued against them, whereby an invidious exception has been made in the case of the said Sadie M. Means, unwarranted by the precedents in said Church.

6. Because said judgment is contrary to the Constitution and Laws of our Church and finds no warrant or authority in the Word of God as interpreted by our Standards.

A. H. MONTEITH,

E. M. MONTEITH.

The Judicial Committee reported that the Complaint of A. H. and E. M. Monteith \* \* \* was regular and in order. The report was adopted. The Session was granted permission to file their objections, as follows:

"The respondent \* \* \* excepts to the issuing of the case by this Presbytery for the following reasons:

"1. Par. 268 of the Book of Church Order says, 'Notice of complaint shall be given in the same form and time as notice of appeal.' Par. 258 says, 'Every appellant is bound to give notice of his intention to appeal, and also to lay the reasons thereof in writing before the court appealed from, either before its rising or within ten days thereafter. If this notice or these reasons be not given to the court while in session, they shall be lodged with the Moderator or Clerk.' Notice of complaint was lodged with the Moderator, in this case on the tenth day after the decision complained against, and the reasons thereof are in the following words: 'Our reason for so doing is on account of mistake or injustice in the judgment.'

"Eighteen days after the decision complained against, and one day before the meeting of Presbytery, a new notice of

complaint with new reasons thereof was lodged with the Moderator under the title, 'Amended notice of Complaint and reasons therefor.' It is manifestly the intention of Par. 258, that the notice of complaint with all the reasons thereof should be lodged with the Moderator or Clerk, in proper and final form within ten days after the rising of the court. Nor is there any provision made in the Book of Church Order for changing or in any way amending this notice or these reasons. This amended complaint is therefore, in the judgment of the respondent, irregular and unconstitutional.

"2. Par. 189 specifies what shall constitute the 'Record of a cause' in these words: 'Minutes of the trial shall be kept by the clerk, which shall exhibit the charges, the answer, all the testimony, and all such acts, orders and decisions of the court relating to the cause, as either party may desire, and also the judgment. The Clerk shall, without delay, attach together the charges, the answer, the citations and returns thereto, and the minutes. \* \* \* These papers when so attached shall constitute the record of the cause.' The same Paragraph provides that in the case of a complaint, 'nothing which is not contained in this record 'shall be taken into consideration in the higher court.' In the amended complaint, reasons 3, 4 and 5 consist, of allegations not sustained in the 'record' nor deducible from it. This matter the Presbytery can not consider without violation of the Constitution. This however, is a part of the complaint, and as the Presbytery has no right to strike it out, the whole complaint is thereby made irregular and unconstitutional."

The case came up for consideration and the respondent objected to the amended complaint because the judicial committee, in reporting the complaint as regular and in order had stated to the Presbytery that said report only referred to the original complaint. The moderator ruled that the Record is all that comes to this court from the record of the Lower court. He also ruled that the original form, without the amendment, is all that enters into the record of the complaint. An appeal was taken and the moderator was sustained. Upon hearing the case and calling the roll, the vote stood twenty not to sustain,

six to sustain, and two to sustain in part. Two were excused from voting.

The following protest was then made and recorded :

The undersigned respectfully protests against Presbytery's action refusing to sustain the Complaint of A. H. and E. M. Monteith against the Session of the Second Church, Columbia, in the case of Miss Sadie M. Means, for the following reasons :

1. Miss Means was avowedly disciplined and indefinitely suspended from the communion of the Church by said Session, without due process of law under Par. 234, Rules of Discipline, on the ground that she appeared before Session and confessed that she habitually violated the Sabbath by working in the Central Office of the Telephone Company, in Columbia—whereas the fact was brought out in hearing the complaint, that Miss Means was informed by the pastor that her work in the Telephone Office on Sunday was an offense under our law, for which Session would be compelled to discipline her, either according to due process of law, or without process, on her confession. As the fact of her work in the Telephone Office was not denied, and as she was informed that Session had already decided that it was an offence—she had small choice in deciding whether she should be tried formally, or whether she should admit a patent fact which the Court had already decided made her guilty before the law.

2. The only action ever taken by Session in Miss Means' case was on the 23rd of March, 1893, when she was present before Session by previous agreement between her and the pastor, and on the alleged confession above described, she was indefinitely suspended from the Church communion. The penalty was unduly severe, and should have been preceded by the milder forms of discipline, even if Session's views of the offense were correct.

3. The fact was brought out in hearing the complaint that several members of the Church were, and are allowed, without censure, to engage in various kinds of work on Sunday—such as work in connection with railroads, express office, post office, newspapers, etc. Not only is Session thus partial in its dealings on this matter, but, according to the statements made to Presbytery by the pastor of the Church, the persons referred

to, are, by open agreement, allowed to continue doing what Session regards as a heinous sin and punishes as a grave offence in others.

4. It was brought out in hearing the Complaint that, while Miss Means was in good standing, she requested of the pastor, a letter of dismissal to another Church. So far as the records show there was neither any reason why this letter should not be granted, nor any trace of the presentation of the request to Session. As Miss Means had made a lawful request which was refused, her retention in the Church against her will, and contrary to legal provisions granting her a transfer when desired, the whole proceedings in her case were null and void, as she was in equity, not under the Session's jurisdiction, at the time of her trial.

5. It was not proved in Court that the work done by Miss Means was a disciplinable offence under our law.

6. Your protestant, therefore, believes that the action of Session sustained by Presbytery, was not for the edification of the Church, nor promotive of Truth and Righteousness.

Respectfully submitted,

J. WM. FLINN.

I concur in paragraphs 1, 2 and 3 of the above.

SAMUEL M. SMITH.

Rev. G. A. Blackburn was appointed to bring in an answer to the above protest. His answer was admitted to record as follows:

"The following answer is made to the protest of Rev. Prof. J. Wm. Flinn:

1. Miss Means' coming voluntarily before the Court as shown in the record, no process of law was allowable, except that contained in Par. 234, Rules of Discipline. It was also shown by personal statements that Miss Means knew that she was violating the Law of God without any information from her pastor. It was also shown that she was informed of all her privileges, and chose to voluntarily confess her guilt.

2. Par. 158, Rules of Discipline describes the circumstances under which discipline is to be administered, and the record shows that there was no repentance shown by Miss Means, but

that she persisted in her sin, no other censure, therefore, could have been selected.

3. There was no statement of any other cases of Sabbath breaking in the record of the case, nor did the respondent admit that there were any other cases in the congregation that were parallel with the case of Miss Means, nor was it until after the case had been decided that any explanation of the difference between the case of Miss Means and others in the congregation who worked on the Sabbath, was given and had there been any similar cases, the Session would be open to charge of neglect and failure in duty in them, but this case would not be affected thereby.

4. There is nothing in the record of the case to show that the request for a letter was ever presented to the Session. But subsequent events have proved that Miss Means was not in good and regular standing at the time the pastor informed her that it would be useless for her to apply for a letter. No Church Court can give a Certificate of Dismission to a person to avoid a judicial process.

5. It was shown in Court that Miss Means was habitually violating the Fourth Commandment. That the work in which she was engaged was not a work of necessity, and that there was no necessity compelling her to do it."

Within ten days after Presbytery adjourned, the Complainants lodged with the Moderator of Presbytery a Notice of Complaint to Synod, which met October 31st, at Clinton.

The Presbytery met at Stoney Creek church McPhersonville, in October, 1893. The Minutes of the last stated meeting were read and approved, with the following exceptions that;

1. "A Complaint from A. H. and E. M. Monteith against the Second Presbyterian Church of Columbia was read and referred to the Judicial Committee" be substituted for all the matter from the words, "The following, etc., on page 177, to the words E. M. Monteith," on page 183.

2. That after the words "complaint was heard" on page 200, the following be inserted:

March 23rd, 1893.

"The Session (of the Second Presbyterian Church Columbia), met at the call of the Moderator in the pastor's study.

Present, G. A. Blackburn, and Elders McCreery and Suber. Session opened with prayer by the Moderator.

Miss Sadie M. Means being present, stated that she habitually violated the Sabbath by working in the Central Office of the Telephone Company in this city. She was then exhorted to give up that employment. This she refused to do.

Mr. McCreery, after inquiring what salary she was getting, asked her if she would not rather have a place in the store. This she declined.

The pastor then stated that he had requested her to give up her place and study stenography and typewriting at his expense, but she declined this offer. She was then solemnly warned of the danger she was incurring in making her choice. She still, however, adhered to her choice. Thereupon the Session suspended her from the Church, according to Chap. 10, Sec. 5, Par. 224 of the Book of Church Order.

C. W. SUBER, Clerk.

April 4, 1893. The Session met in the Pastor's study at the call of the Moderator. The complaint of Mr. and Mrs. Monteith was received and read. The complaint is as follows: (See Letter of March 31, 1893, above.) \*

Rev. Messrs. G. A. Blackburn and F. L. Leeper were appointed to represent Presbytery in this case before the Synod at its next meeting in Clinton.

During the meeting of Synod at Clinton, the Presbytery held an adjourned meeting on November, 1893. There was moved a reconsideration of the action of Presbytery at McPhersonville on Oct. 4th, 1893, correcting the minutes of the Spring meeting anent the judicial case then considered. The motion was lost. Prof. J. Wm. Flinn then offered the following protest, which was admitted to record:

The undersigned respectfully protest against Presbytery's refusal to reconsider its action October 4th, '93 (Min's p. 228), whereby it erased certain matter (The Complaint to Presbytery and the Amended Notice of Complaint to Session of A. H. and E. M. Monteith) from the minutes of its Spring meeting.

\* The first notice of complaint was served March 31. The request for a copy of the action of Session was not complied with until April 4th, 1893, hence the delay in complaining formally against the action of March 23, taken twelve days before.



Presbytery at its Fall meeting in October, 1893, at Macphersonville, changed or corrected the minutes of its Spring meeting at Columbia in April:

1st. By striking out about six pages of matter, designated on p. 228.

2nd. By substituting some other matter therefor, designated on p. 228.

3rd. By adding certain matter given on p. 228 to be inserted on p. 200 after the words "the complaint was heard." These words are not found on p. 200 at all.

1. All these changes or corrections are made in minutes "read and approved by Presbytery, Friday, April 14th"—the day after the proceedings recorded in the minutes, at *another term of the court*—(i. e., a meeting held about six months later,) by only six ministers and five elders out of sixteen ministers and seventeen elders who were present six months before and approved those minutes the next morning as a correct record of what they had done, and of what they wished recorded. This record was made and approved while everything in it was fresh in the mind of the court.

2. One third of the members who were in the court six months before, annulled the solemn official record made by the whole body. Eleven men changed at will the record of things which thirty-three men wished preserved—after six months' interval. From the very nature of the case such a record could not be thus changed. It is the "Record of a Cause" which is made utterly unintelligible by these changes. Being the record of a cause the rights and interests of two parties are involved, hence it cannot be changed without mutual consent, whereas these changes were made in the entire absence of one party, the absence of Complainant's representative being formally noted and excused by the court.

3. Again, it is contrary to the law, Par. 189. It is contrary to usage in Presbyterian (as well as all other) Courts. In judicial cases all documents that are presented, and which are in anyway necessary to enable an Appellate Court to understand the proceedings in the case must be recorded. The matter proposed to be stricken out is interwoven with various acts

of Presbytery on which Synod must pass—hence it should be on the minutes, that Synod may act intelligently.

4. Besides all this; a few days after Presbytery adjourned, Complainants in the judicial case involved in this matter, received, after request, from the Stated Clerk of Presbytery a certified copy of the minutes of the Presbytery so far as they related to the case. The Complainants naturally supposed this copy to be what the law entitled them to have in Par. 189, viz.: The "Record of the cause" through Presbytery's Spring meeting. Being authenticated by the Clerk they accepted them as evidence in the full sense of the term according to Rules of Discipline, Par. 213.

5. With this certified copy before them their complaint to Synod was framed. Hence equity demands that the minutes should stand as approved at the Spring meeting. The documents referred to were read in the usual way and sense of that term the day after Presbytery took the action it did concerning them, viz., by referring to them in the proper place by the accepted formula—"See paper A. B. &c.," naming the characters by which they were designated. The minutes of the Spring meetings of Presbyteries are read in the Fall for information, not for correction or amendment.

As to the addition of the Session's Records, complainants of course agree that they belong properly in the Record of Presbytery. But the erasures and substitution made are unlawful and unjust.

Respectfully submitted as part of the record of the cause.

J. WM. FLINN,

Rev. G. A. Blackburn and Rev. J. L. McLees were appointed to prepare an answer to this protest which was adopted and recorded as follows:

First. The Presbytery at McPhersonville in hearing the minutes of the previous meeting, in order that they might be approved as engrossed in the permanent records of the body, discovered that the Stated Clerk had by mistake inserted a paper (Page 228 &c) which had never been considered by the Presbytery, and which had never been approved as a part of the minutes by the Presbytery at its Spring meeting; this the Presbytery ordered corrected by striking it from the minutes.

Second. The Presbytery also required the Stated Clerk to insert in its place the disposition made of the paper above mentioned, as shown by the minutes of the Temporary Clerk, approved by the Presbytery at the time.

Third. The Presbytery also found that the Stated Clerk had failed to record the "Record" of the Session in the Presbytery's minutes, as required by the constitution of our Church. This Presbytery ordered corrected, although the proper place for insertion was not correctly designated. It should have been after the words; "was then read."

1. The allegation of the Protestant that these corrections were made in minutes that had been read and approved at the Spring meeting is totally untrue. The corrections in the engrossed minutes conformed them to the minutes approved at the Spring meeting. The fact that the meeting which corrected the recorded minutes occurred some months after the minutes of the Temporary Clerk had been approved, is of no consequence; for the Presbytery had both minutes before it and could compare them as well twelve months after as one day after.

2. The allegation that the members of the Fall meeting of Presbytery annulled the solemn official record made by the whole body is equally devoid of truth. The Fall meeting, as its custom is, compared the engrossed minutes with the minutes taken daily, and corrected them, so as to make the two records agree. The corrections made by the Presbytery do not affect "the Record of the cause" in so far as the first correction is concerned, because the paper removed from the minutes not having been considered by the Presbytery does not belong to the "Record" while, to the insertion of the Session's record, the complainant has no objection.

3. But how can the Protestant consent "to annul the solemn official record made by the whole body."!! And this seems all the more strange, when the Protestant himself, requested another member of the Presbytery to join him in a call for a meeting of the Presbytery, in order that they might "annul the solemn official record made by the whole body," by inserting in the minutes the "record" of the Session.

11—P.—C.

4. The charge, that the proceedings of the Presbytery in bringing its engrossed minutes into accord with the facts in the case is contrary to the law is a mistake. Nothing is more common, than for courts thus to remove clerical errors from their minutes. And the corrections of the Presbytery instead of violating Par. 189, bring the record into harmony with it. Nor is the removed paper so interwoven with other acts as to make its presence necessary.

5. The Stated Clerk sent the Complainants not only the official "Record of the cause," but also all other papers that were in his possession, that had grown out of the cause, even though they did not belong to the "Record of the cause." The advocate for the Complainants knew as well as the Stated Clerk which of these papers belonged to the "Record of the cause" as prescribed by Par. 189. Furthermore, the Stated Clerk wrote to the Complainants at the fall meeting that only such papers belonged to the official record as were mentioned in Par. 189.

6. This rejected paper, not having been considered by the Presbytery, the complainants knew very well that no complaint could be based upon it, further than to complain against its non-consideration.

The minutes of the Temporary Clerk did not contain the "accepted formula, (See paper A. or B & C.)." But in order that the paper might be labelled the same way throughout, after the statement that a complaint was read and referred to the Judicial Committee, the letter (A) was placed. That it was not the intention of the Clerk or the Presbytery that this required the recording of the paper in the minutes is evident, for the paper was referred to Committee, found unconstitutional, and so never returned legally to the Clerk.

The minutes of this meeting were approved by the following morning, and before the report of the Judicial Committee had been made. If it had not been found out of order, it would have been necessary to record it the next day as required by the constitution, in the trial of the case; this would have necessitated its being on the record twice, which is absurd.

The view of the Protestant that the minutes of a preceding

meeting "are read as information," is so new that it requires no answer.

G. A. BLACKBURN,  
J. L. MCLEES.

Thus the whole matter was brought before the Synod at Clinton in the fall of 1893.

The case was referred to the judicial committee which reported that it was "regular and in order," and recommended that the cause be issued according to the order prescribed in our Book. The respondent, as represented by Rev. Messrs. G. A. Blackburn and F. L. Leeper, excepted to this decision on the ground that the complainants were not now members in full communion with the Presbyterian Church, as they then held letters of dismissal from the Second Presbyterian Church of Columbia. These letters did not designate any other church in our bounds to which they wished to be dismissed, and the letters were held solely for the purposes of litigation. These exceptions were not considered but the cause was heard.

The attention of Synod was called to the fact that an "amended notice of complaint," rejected by Charleston Presbytery, which was one matter of complaint to Synod, was not embraced in the "Record" furnished by the Stated Clerk of the Presbytery. This paper was recognized by the Synod as properly a part of the Record to be read in the cause. The respondents protested against the consideration of the Protests of Rev. J. Wm. Flinn and S. M. Smith with its answer, as a part of the "Record of the Cause." This however did not induce the Synod to throw out these papers. The debate was a sharp one and a good deal of feeling was elicited. The vote was taken by roll call with the result, to sustain the complaint 63; to sustain in part 6, not to sustain 40; excused one.

The committee appointed to prepare the judgment of the Synod in the case just decided, brought in the following as the sense of the Synod.

"That the Synod of South Carolina, having sustained the complaint of A. H. Monteith and Emma M. Monteith in behalf of Sadie M. Means *versus* Charleston Presbytery, Respondent, orders that the action of the said Charleston Presbytery complained against, be, and the same is hereby annulled; and it further orders the Sessions of the Second Presbyterian Church

in Columbia, S. C., to restore Sadie M. Means to all her rights and privileges as a member in full communion of said church." Notice of appeal to the General Assembly was given by Rev. G. A. Blackburn for the respondent. The Rev. J. Wm. Flinn and W. A. Clark, Esq., were appointed to represent the Synod before the Assembly in the appeal.

The Report on the Records of Charleston Presbytery as adopted was, "That the Presbytery be directed to place in its engrossed Records, the amended complaint of A. H. and E. M. Montieth."\*

In the fall of 1894, the Representatives of Charleston Presbytery in the Appeal case reported that they had presented the cause to the best of their ability, pressing principally—

1st. The legal question of the right of Synod to create for itself a "record of the cause."

2nd. The perpetual sanctity of the Sabbath.

"The Assembly refused to sustain your appeal and confirmed the judgment of the Synod."

In order to give in full the Sadie Means Case, the work of the Presbytery has been passed over. The *Narrative* of the Spring meeting 1893 records an unusual number of additions to nearly all the churches, an encouraging increase in the attendance, favorable signs of growth in grace and a steady growth in systematic beneficence.

The death of James Hibben Leland, elder of Mt. Pleasant church, was commemorated.

The Presbytery expressed its interest in the Presbyterian High School which had been established at Rock Hill.

Dr. W. R. Atkinson had offered a resolution in regard to the Sabbath, directed at certain members of a certain church. For this a substitute was adopted, as follows:

"Resolved; That in view of the growing disposition to disregard the Lord's Day, by indulging in secular pleasure or engaging in temporal pursuits, that our churches be and hereby are earnestly and affectionately urged to strict observance of

\* The whole of the "Amended Complaint" had been entered on the minutes of Charleston Presbytery, and was then "stricken out" by drawing a cross-line in pencil across each page. This line was afterwards erased, in accordance with the direction of the Synod.—*The Author.*

the Fourth Commandment, that divinely appointed safeguard of personal piety and of public worship."

At the Fall meeting, a report was made showing that the executive Committee of Home Missions for the Presbytery had not had a full meeting for nearly two years and the Presbytery directed them to meet as soon as possible. The Committee was also reorganized.

The Presbytery voted to adopt the Revised Directory for Worship, but to reject the optional forms.

The *Narrative* for the Fall of 1894 was encouraging in the main, but speaks of the disasters caused by the great storm of that year, which had destroyed much property along the coast and led to many privations. The growth in membership and in liberality was steady. The *Narrative* expressed pleasure in the establishment of a well equipped and most flourishing Presbyterian High School, conducted by one of our churches in the city of Columbia.

An adjourned meeting of the Presbytery was held in Columbia, November 16, 1894, with four ministers and one elder present. Reuben James, colored, applied to be taken under the care of the Presbytery as a candidate for the ministry. Though he had testimonials as to his Christian character he had not brought any formal certificate from the Session of his own church, and the Presbytery postponed action until a later meeting. The applicant's case was again considered at a meeting held Feb. 1, 1895, and referred to the regular Spring meeting of the Presbytery. At that meeting in April, 1895, the case came up again and Dr. S. M. Smith moved that the colored man be taken under the care of the Presbytery as a candidate for the ministry. A substitute was offered by Rev. T. P. Hay and adopted, as follows:

"1. Presbytery refuses to receive Reuben James as a candidate for the ministry for the reason that the Presbytery is dissatisfied with the policy of the Assembly's Committee on Colored Evangelization in delaying the organization of the Independent African Church.

2. The Charleston Presbytery respectfully overtures the General Assembly to order the erection of the Independent

African Presbyterian Church at once, as we believe the time has come for this organization."

Dr. S. M. Smith brought in this protest for himself and others:

"The undersigned respectfully protest against the action of Charleston Presbytery in refusing the application of Reuben James (colored) to be received under the care of the Presbytery as a candidate for the ministry.

1. Because he has appeared before the Presbytery, has been examined as to his christian character and his motives for entering the ministry and this examination has been sustained as satisfactory.

"2. In view of this fact, to reject his application upon the sole ground of his being a negro, is to repudiate the clear, settled, avowed position and polity of our Church on this matter as declared again and again in the action of our General Assembly.

"3. More than this; such action seems to contradict the whole spirit of our work for the colored people; it would render our Institute at Tualoosa a useless excrescence upon our system of Education; and finally, it seems to your protestants, utterly inconsistent with any practical effort for the evangelization of this race within our borders." Signed by S. M. Smith; G. R. Brackett, James Allan.

An answer was brought in by a committee, Rev. G. A. Blackburn, Chairman, giving the following reasons for the action of Presbytery:

"1. The meeting of the Presbytery before which Reuben James appeared was a small adjourned meeting which referred the matter to this Presbytery for adjudication, the Presbytery therefore is not to be bound by anything done relating to the case by that meeting.

"2. That the action of this Presbytery, so far from being in opposition to previous deliverances of the General Assembly, is intended to hasten the culmination of the Assembly's plan in the setting up of a separate Negro Church.

3. The Presbytery is thoroughly convinced that the setting up of a separate Church for colored people would largely in-



crease the contributions to the Tuscaloosa Institute and to evangelistic labor among the Negroes."

The Synod in 1895 took exception to this action, on the ground, "that the Presbytery refused to receive under its care, as a candidate for the ministry, an applicant simply on the ground that he was colored. "The Synod excepts to this and directs the Presbytery to review its action in this matter and correct the error as far as possible."

The answer given to Synod by the Presbytery in April, 1896, was.

"1. The Synod evidently lacked information as to our local conditions, and as to our purposes.

"2. Presbytery does not know what law it has violated, and Synod failed to specify paragraph erred against.

"3. Should Reuben James appear before the Presbytery again, and should the Assembly approve the action of Synod, the Presbytery will give the matter its most earnest consideration, and will correct any errors that may be made to appear."

Elder J. A. Enslow complained to the General Assembly against the action of Synod, and the Assembly at Memphis, sustained the action of the Synod and recorded its judgment as follows: "In refusing to sustain this complaint, the General Assembly without expressing any opinion as to the extent of the general discretionary power of a Presbytery in receiving candidates, confirms the action of the Synod solely on the ground that the reason given by the Presbytery for not receiving the applicant as a candidate, namely that he was colored, is contrary to the law and constitution of the Church."

In the Fall of 1896, upon receiving the report of the committee on the Minutes of the General Assembly, the Presbytery took exception to the action of the Assembly and adopted a long paper, covering twelve written pages, stating the reasons for the action of the Presbytery. Presbytery claimed that the Synod and Assembly had imputed to the Presbytery a reason which the last body had not given, that the action of the Presbytery was based upon administrative reasons entirely, the Presbytery wishing to hasten the organization of an independent colored Presbyterian Church. The Presbytery did not wish to recede from its time-honored opposition to the

amalgamation of whites and negroes in social and ecclesiastical relations. The Assembly manifestly erred in its interpretation of the law and the constitution, because there is nothing in them on the subject. The risk of admitting colored members into the churches, of electing colored elders and deacons and of finally being out-numbered by the colored members was held up as a dreadful prospect. The history of the Church on the subject was reviewed at length.

To this paper, Rev. Drs. S. M. Smith and J. Wm. Flinn dissented, "so far as it relates to the Assembly's conduct of the colored work, as being in its historical statements and inferences therefrom, unsustained by the history and records of the Church."

The Presbytery also excepted to the action of the Assembly in endorsing the contract entered into between the Assembly's Home and School and the city council of Fredericksburg, Va., as opposed to the Scriptural position of our Church touching the relation between Church and State; as establishing a precedent sure to issue in more serious encroachments upon our time-honored position; and as affording encouragement to religious organizations holding different convictions as to the relation of Church and State to press their convictions to their logical results and to reap whatever of benefit may be secured thereby.

At a special meeting held in July, 1896, Mr. D. S. Henderson of Aiken, offered to the Presbytery a lot in Aiken with an unfinished house, as a future home for the Evangelist of the Presbytery, the deed to be made to the trustees appointed by the Presbytery. Rev. J. C. Oehler, the pastor in Aiken, stated also that \$800.00 would finish the house and of this amount \$400.00 had been given. The Presbytery accepted the gift and returned its thanks to Mr. Henderson and to Mr. G. H. Cornelson, Sr., for his gift of the \$400.00.

The *Narratives* for 1896 were on the whole, encouraging, and it was especially stated that there had been some improvement in the privilege of family worship, the neglect of which had been so often a cause of sorrow. The death of Rev. John R. Dow, for many years the faithful evangelist of the Presbytery

and its Stated Clerk took place on December 23rd, 1895, and was suitably commemorated by the Presbytery.

In the autumn of 1896, the Presbytery issued a pastoral letter to its churches, laying stress on the upbuilding of the Sabbath school work, and of careful preparation of the children at home for their lessons in the Sabbath schools. The Presbytery was deprived by illness, growing age and death of many of its oldest and most beloved members during this period. Messages of sympathy were sent to Rev. Dr. Girardeau and Rev. J. B. Dunwoody, and memorial services were held for those who had died. Dr. Girardeau, Rev. W. G. Vardell, Rev. W. S. Wightman, Rev. C. E. Chichester and Rev. J. R. Dow, and Elder H. M. Bruns died during this decade.

The *Narratives* for 1898 were about as usual. Those for 1899 showed a normal growth and spiritual condition, with no special revival seasons but with little to disturb the development of the life and work of the members. In 1899, at the Spring meeting, a long memorial of the lamented Dr. J. L. Girardeau was adopted.

In 1900, the *Narratives* showed about the same condition, there had been little revival and only seventy had been added on examination and eighty-five on certificate. At the close of two out of bounds and only eleven pastors) thirty-three ministers (four infirm, one foreign missionary, two professors two out of bound and only eleven pastors) thirty-three churches, six being vacant; one licentiate and three candidates. The membership was 2,553, Sabbath school teachers 225, scholars 1,401. Contributions were, for Pastor's salaries nearly \$16,000.00; for Foreign Missions \$2,618.00; for Home Missions in all \$2,209.00; for Education \$1,247.00.

At an adjourned meeting held in Columbia, May, 1900, a paper was submitted to the Presbytery by Rev. D. J. Brimm, D.D., as follows:

To the Presbytery of Charleston.

Dear Brethren: I hold and have been teaching ever since my ordination, that miracles are possible and still to be expected, and that they—particularly miracles of healing—do occasionally occur nowadays, according to reliable testimony. This view has been branded as so seriously erroneous, by our As-

sembly's Committee of Foreign Missions, and by certain unauthorized parties in the Synod of South Carolina, that I have felt under the necessity of quitting the Seminary, for its own sake; and now wish to save the consistency of the Southern Presbyterian Church by asking, on this simple statement, to drop me from your roll of ministers.

I do not make this request without long deliberation and prayer, nor without keen sorrow over the necessity. I have no desire to force a heresy trial (this is much to be deprecated) nor to seek a judicial trial, as probably no good would come of it, and long delay might be caused by either method, which delay I am not prepared for. In the present circumstances there is probably no chance for getting work in our Church. The only alternatives are secularization (which I do not believe the Lord approves of) or dismissal from the Church, so that I can go my way in peace and serve the Lord as I conceive that his Word and Providence direct. This is a very serious step, but is the best I know of and, consequently, I ask it.

Yours very sincerely,

D. J. BRIMM.

Columbia, S. C., May 11, 1900.

The following is the statement:

#### STATEMENT OF MY VIEW OF MIRACULOUS HEALING

The following is a statement of the views that have been the occasion of my asking for dismissal from the Presbytery:

1. I believe that miracles belong to this whole dispensation, and not merely to the first century of it; and that they were given to sustain the truth of Christianity, and not merely to guarantee the deity of Christ and the inspiration of the canonical writers; that they are needed for their apologetic value as much now as they were in the apostolic age; that miracles of healing are a special characteristic of this dispensation, and are the special privilege of God's children; that God means and wishes to make a difference between His children and those that are not, salvation being much more a real and present possession than we ordinarily make it.

2. I believe that disease, defects and deformities are, as a whole, the consequence of sin in the world; that in particular cases they may be and often are the result of particular sins,

but are not necessarily so; that Satan sometimes visits them upon us, by God's permission, for trial; that they sometimes come as the result of the ignorant or non-ethical violation of the laws of nature and health; that they are sometimes visited directly by God, for punishment, or for chastisement, or for trial—and in any case God's knowledge and act, efficient or permissive, are involved.

3. I believe that these human ills, being part of the penalty that we suffer for sin, are involved in the atonement made by Christ, so that in a literal sense He bore our infirmities, and with His stripes we are healed; but, just as in the case of justification, we get the benefit in accordance with our faith; and so, when we come to God confessing our sin and believing His promise, that we may expect to be healed; that, just as in the case of the healing of soul-sickness, God repudiates the assistance of human works, so in the healing of the body He will not divide His honor with human medicines and devices.

4. I believe that when Satan causes our sickness, God is ever ready to frustrate Satan if we put ourselves in the right attitude towards Him; that when we are sick, by reason of ignorant violation of the laws of health, God will pity us if we come to Him in faith, and will heal us; that the Lord Jesus Christ is as powerful and compassionate now as He was when He lived on earth, and will reach forth the helping hand if we cry to Him in faith; and that the fact that God overrules sickness for the cultivation of various Christian graces, does not imply that He has efficiently ordained it for this purpose, any more than that He so ordains a crime which He may so overrule.

5. I believe that, if God permits or effects a case of sickness for chastisement, we have no right to try to frustrate His chastisement by the use of medicine, but should repent, and, trusting His mercy, draw near to Him in faith and submission; that, if it be for trial, the way to meet the trial is not by resorting to the most skillful physician and approved medicines, but to God Himself, who is righteously jealous of His honor, and will not divide it with men.

6. I believe that advancement in science and discovery, in the knowledge of *materia medica*, and in therapeutical and

surgical skill, is at once part of God's benevolent providence towards the evil and unthankful and faithless, and also part of the godless, humanly self-sufficient, material civilization; that whereas Christ did not use means for healing, we are not required to use them, and that inasmuch as He could do no miracles where there was no faith, neither can we, and now, as then, the faith makes the standard according to which anything is done.

7. I believe that there is Scripture warrant for these positions (at least, for the fundamental positions, while the others are logically deducible), and that they do not affect our getting sick, our eating and drinking proper nourishment, and using proper precautions to sustain life and preserve health, and our dying in the Lord's good time and own way, because there is no Scripture warrant for the negative of these; and, further, I deny that they subject God to every human caprice.

8. I believe in the reliability of human testimony in the case of present-day miracles as much as in the apostolic age—making allowance, of course for the factor of inspiration in the latter case, and I depreciate the rejection of this testimony—as serving to sustain Hume's position and to destroy the position of the Church as to the witness of the Gospels; and I believe that the counter-position, so widely prevalent in the Church, is lending its aid to the triumph of rationalism and anti-supernaturalistic scepticism.

9. I believe that teaching is the test of the miracle, rather than the miracle of the teaching; that Satan is to work miracles, and is now working them, and on the Church's position as to the function of miracles will deceive all but the very elect, and will cause them much trouble; and that we have a right to employ miracles to counteract these Satanic miracles of "Christian Science," of "Mental Science" and of Anti-Scriptural Spiritualism.

10. I believe that anointing by the elders, with prayer, is unqualified and explicit, and that the promise is equally so; that this is sustained by other Scriptures; that God has vindicated the interpretation beyond room for cavil; that God is more honored thus than by the employment of human skill and knowledge, even in conjunction with appeal to Him; and

that the objections sprung against miraculous healing are altogether unreasonable and due to the "evil heart of unbelief" that remains in the people of God; and that we have already run deeply into Christian pharisaism—making void the Gospel through our traditions—as evidenced by the bitter antagonism to this doctrine.

(Signed)

D. J. BRIMM.

The letter was docketed until the fall meeting of Presbytery, and the statement of views referred to a committee to report on same, consisting of Rev. Sam'l M. Smith, D.D., Rev. S. C. Byrd and Ruling Elder W. A. Clark.

At the Fall meeting in October, 1900, the report was presented and amended and adopted, as follows:

The Committee to which was referred the "Statement" of Rev. D. J. Brimm, D.D., respectfully reports to Charleston Presbytery, recommending:

(1) That the Presbytery put on record its recognition of Professor Brimm's faithful and efficient service as a teacher in the Seminary to which work he was ordained by this body.

(2) That the Presbytery express its appreciation of the course pursued by Professor Brimm in this difficult and delicate matter, bringing it himself before the Presbytery with a candor none too common, and manifesting a disposition to spare the church all discord and damage, regardless of the personal consideration of consequences to himself. Such a course and such a spirit deserve the highest commendation.

A careful examination of the "Statement" leads your Committee to the conclusion:

(1) That the view is not believed, but on the contrary condemned by the church, is made plain by the clause contained in the Book of Church Order, p. 32, which explicitly declares the conviction of the church that miraculous gifts "have long since ceased."

(2) It is inconsistent with Chapt. XIII, of our Directory for Worship—the chapter entitled "Of the Visitation of the Sick." This chapter, dealing formally with the very matter contemplated in the "Statement," not only makes no provision for the views therein contained, but on the contrary opens with a state-

ment which expressly contradicts the chief contention of Professor Brimm's paper.

In view of these facts, your Committee is of the opinion that the "Statement" of Dr. Brimm is at variance with the standards of the Presbyterian Church in the United States, and that the view of Divine Healing as set forth therein is unscriptural.

We, therefore, recommend that Dr. Brimm be informed of this deliberate judgment of Presbytery, that he be admonished against the same, and that he is hereby enjoined against teaching or promulgating it in any way.\*

SAMUEL M. SMITH,  
S. C. BYRD,  
W. A. CLARK.

The churches organized, 1891-1900 were Corinth at Round in 1891; Bamberg in 1893, Blackville in 1894, Boiling Springs in 1896, Estill in 1898. In 1899, Ebenezer changed its name to the Fourth Presbyterian church of Charleston.

Licenses were Thomas B. Trenholm and C. O. Martindale in 1892; Joseph Crockard and Malcolm MacGillivray in 1893; George H. Cornelson, Jr., O. A. White and E. C. Bailey in 1894; Tozi Takada (from Japan) in 1896; Melton Clark in 1898; Kenneth McCaskill in 1900.

Ministers or Licentiatees received, ordained and installed were, Rev. W. R. Atkinson from Mecklenburg Presbytery in 1891, Rev. F. L. Leeper from North Alabama Presbytery in 1892, and Licentiate Daniel J. Brimm was ordained, and Rev. H. G. Gilland was installed pastor of Summerville church the same year; also Rev. W. H. Taylor was installed pastor of Walterboro.

In 1893, Rev. N. Keff Smith was received from Savannah Presbytery and installed pastor of Ebenezer church; Licentiate D. A. Blackburn was received from Harmony Presbytery, ordained and installed pastor of the Westminster church, Charleston; Rev. F. L. Leeper was installed pastor of Mount Pleasant and James Island churches.

In 1894, Rev. W. S. Wightman was received from Bethel

\* Dr. Brimm's request (p. 258) to be dropped from Presbytery's roll of ministers was not complied with. He resigned as Professor of New Testament Literature and Exegesis in Columbia Theological Seminary in 1900. He is now Professor of Bible in The Presbyterian College of South Carolina at Clinton and a member of South Carolina Presbytery.—Ed.



Presbytery, and installed pastor of Ebenezer church, Rev. F. L. Leeper was installed pastor of New Wappetaw; Rev. S. S. Laws, D.D., was received from the Presbytery of New York City, and Licentiate, James MacNab was received from the Cayuga Presbytery.

In 1895, Licentiate H. R. Murchison was received from South Carolina Presbytery; Rev. A. G. Wardlaw was received from Enoree Presbytery and installed pastor of Westminster church, Charleston.

Licentiate A. L. Patterson was received from Knowville Presbytery, ordained and installed pastor of Bethel (Walterboro) church and of Corinth and Wilton churches.

In 1896, Rev. W. G. Vardell was installed pastor of James Island, John's Island and Wadmalaw churches. In 1897, Licentiate H. R. Murchison was ordained and installed pastor of Blackville and Richland churches; and Rev. W. W. Brimm was received from Macon Presbytery.

In 1898, Rev. L. H. Baldwin was received from Mecklenburg Presbytery and installed pastor of Ebenezer church; Rev. H. M. Parker was received from Asheville Presbytery and installed pastor of James Island, John's Island and Wadmalaw churches; and Rev. S. C. Byrd was received from the Presbytery of New Orleans. Rev. F. L. Leeper was installed pastor of Beech Island and Barnwell churches.

In 1899 Licentiate J. M. Harris was ordained and installed pastor of New Wappetaw church; Licentiate H. R. Rusk was received from Cherokee Presbytery and ordained as an evangelist; Rev. G. H. Cornelson, Jr., was received from Ouachita Presbytery and installed pastor of the Aiken church; Licentiate R. P. Walker was received from Enoree Presbytery and ordained as an evangelist. He was dismissed to Ouachita Presbytery but returned and was received from that Presbytery again in 1900.

Dissolutions, Dismissals and Deaths were, in 1891 the pastoral relation of Rev. E. P. Hutson and Walterboro was dissolved and he was dismissed to Pee Dee Presbytery; Rev. H. M. Dixon was dismissed to Mecklenburg Presbytery.

In 1892, Rev. E. C. Murray was released from the pastoral care of Summerville church and dismissed to the Presbytery

of Orange, N. C. Rev. T. P. Burgess was released from Ebenezer Church and dismissed to the Presbytery of Atlanta; Rev. R. A. Webb, D.D., was released from Westminster church and dismissed to the Presbytery of Nashville; Rev. J. McL. Seabrook was released from the James Island church and dismissed to the Presbytery of Orange.

In 1893, Rev. F. R. Beattie, D.D., was dismissed to West Lexington Presbytery. Licentiate C. O'N. Martindale to care of Pee Dee Presbytery. Licentiate T. B. Trenholm to care of Atlanta Presbytery and Licentiate Malcolm MacGillivray to care of Savannah Presbytery.

In 1894, Rev. A. A. Morse died. Rev. N. Keff Smith was released from Ebenezer church and dismissed to New Orleans Presbytery, Rev. W. G. Vardell was released from the pastoral care of New Wappetaw church, Rev. W. H. Taylor from Bethel church (Walterboro), Licentiate Jos. Crockard was transferred to the care of Harmony Presbytery: Licentiate James MacNab to Black Hills Presbytery, South Dakota.

In 1895, Rev. D. A. Blackburn was released from the pastoral care of Westminster church, Charleston, and dismissed to the Presbytery of New York City, Licentiate E. C. Bailey was transferred to Missouri Presbytery but returned his letter and was dismissed in 1896 to Enoree Presbytery, Licentiate C. A. White was transferred to care of Fayetteville Presbytery and the pastoral relations of Rev. F. L. Lepeer with James Island and Mount Pleasant were dissolved.

In 1896, Rev. W. S. Wightman died; Licentiate G. H. Cornelson, Jr., was transferred to the care of Ouachita Presbytery.

In 1897, Licentiate L. G. Henderson was transferred to the care of Macon Presbytery; and Licentiate James A. Dorritee to the care of Mecklenburg Presbytery.

In 1898, Licentiate Melton Clark was dismissed to Pee Dee Presbytery. The pastoral relations were dissolved between Rev. J. C. Oehler and the Aiken church and between Rev. H. R. Murchison and the Richland and Blackville churches. Dr. John L. Girardeau died.

In 1899, Rev. J. C. Oehler was dismissed to Austin Presbytery (Northern Presbyterian Church), Rev. H. G. Gilland

was released from the pastorate of the Summerville church. Rev. C. E. Chichester died.

In 1900, the pastoral relations were dissolved between Rev. A. L. Patterson and the Wilton church, between Rev. L. H. Baldwin and the Fourth Presbyterian Church (Ebenezer) of Charleston, and between the Rev. W. T. Thompson, D.D., and the First Presbyterian church of Charleston. Licentiate Tozi Takada was dismissed to the care of the Naniwa Presbytery, Japan.

The Fort Motte church was dissolved and its members were transferred to the Second Presbyterian church of Columbia.

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HARMONY PRESBYTERY. The Spring *Narrative* for 1891, was cheering. Vacancies had been reduced by a system of grouping, churches were more anxious to secure pastors and the spirit of liberality was growing. The women of the Church were devoting themselves to every good work and there was little complaint of worldliness, intemperance or Sabbath desecration.

But there had been few additions on profession of faith, and no special revivals had been reported. The autumn *Narrative* was encouraging in some statements as to the supply of all churches, the good attendance and the spiritual life of the members. But the growth had been only from the young people of our Church, and there was neglect of family religion in many churches.

It was decided that at the close of the year, evangelistic work should be suspended within the bounds of the Presbytery, as there was little work open for an evangelist.

The Sabbath schools were reported as numbering over 1,000 scholars and 140 teachers. Forty-three scholars had been admitted to the communion, and the schools had contributed to Foreign Missions and other causes, \$328.00. The *Narrative* for the Fall was about as usual.

The Presbytery sent a strong protest to the Managers of the Columbian National Exposition against opening the Exposition on Sunday.

The *Narrative* for the Fall of 1892 was about as usual giving the impression of "a quiet, orderly and fairly consistent membership, lacking, however, in warmth, zeal and aggressiveness."

The Presbytery agreed to take part in the control of the Presbyterian College of South Carolina at Clinton, in April, 1893, and appointed two trustees of that institution. The *Narrative* was of the usual tenor. The *Narrative* for October, 1893, reported revivals at Mt. Zion and Hebron churches, with twenty-one additions to the former and ten to the latter church. Ninety-two were added to all the churches. The spiritual condition of the churches was better than usual. In the spring of 1894, 127 were reported as added on profession and by certificate. Only one church reported any effort made to reach the colored people.

The Presbytery disapproved of its licentiates entering into any preaching engagements that interfered at all with their studies in the Seminary. In the Fall meeting of 1895, "the destitute and often discouraged condition of one-third of the congregations" was mentioned, as a cause for serious consideration and effort at a remedy. The *Narrative* for the Spring 1896, indicates the need of more entire consecration and greater activity in extending the saving influences of divine grace upon those outside the Church. All the churches were now provided with preaching.

In the spring of 1898, the *Narrative* states that less than 100 had been added, that there was no complaint made of worldliness or of profanation of the Sabbath and that the congregations were contributing to the various causes of the Church. The statistics showed an increase of nearly \$400.00 over the contributions of the previous year, the largest sum being given to Foreign Missions, nearly \$1,100.00.

The Presbytery did little but routine work until the close of 1900, organizing some new churches and licensing candidates. The *Narrative* for the Fall meeting of 1900 reported some revivals and an addition of seventy-six souls on profession of faith. At the close of the century there were 14 ministers, 33 churches, one licentiate, and three candidates. The communicants numbered 2,257, the pastors' salaries paid amounted to nearly \$9,000.00, and over \$1,500.00 had been contributed to Foreign Missions.

The licensures for this period were in 1892, D. A. Blackburn; in 1893, H. C. Kegley and R. O. Flinn; in 1896, W. H. Mills; in 1897, J. Ashby Dick and Howard L. Patterson.

Churches organized were, in 1898, New Hope and Georgetown; also at Pinewood, S. C.; and in 1899, Jordan church at Jordan, S. C. Ministers received, ordained and installed were, in 1891, Rev. J. E. Dunlop from Pee Dee Presbytery; in 1892, he was installed pastor of Williamsburg, Union and Indiantown churches, and Rev. W. H. Workman was installed pastor of Midway and Bethel churches. In 1893, Licentiate C. O'N. Martindale was received from Pee Dee Presbytery, ordained and installed pastor of Pinetree church; Licentiate W. F. Hollingsworth was received from Atlanta Presbytery, ordained and installed pastor of Mt. Zion church; in 1894, Rev. J. E. Dunlop was installed pastor of Central church, Licentiate Joseph Crockard (received from Charleston Presbytery) was ordained and installed pastor of Summerton, Wedgefield and Tirzah churches. In 1895, Rev. S. E. Bishop was received from Pee Dee Presbytery, and installed pastor of Midway and Bethel churches; Rev. J. E. Stevenson was installed pastor of the Mayesville church.

In 1896, Licentiate C. M. Richards was ordained and installed pastor of Hebron, Pinetree and Hephzibah Churches, Licentiate V. R. Gaston was received from Enoree Presbytery, ordained and installed pastor of Mt. Zion church; Licentiate J. C. Bailey was received from Enoree Presbytery, ordained and installed pastor of Tirzah, Wedgefield and Summerton churches; Rev. A. E. Chandler was received from Atlanta Presbytery.

In 1897, Rev. C. M. Richards was installed pastor of Turkey Creek church. In 1898, Licentiate W. H. Mills was ordained and installed pastor of Richmond, Brewington and New Harmony churches; Licentiate H. L. Patterson was ordained and installed pastor of Beulah and Lynchburg churches. In 1899, Rev. W. W. Sadler was received from Bethel Presbytery, ordained and installed pastor of Lynchburg and Beulah churches. In 1900, Licentiate F. H. Wardlaw was received from Bethel Presbytery and ordained. Rev. J. C. Bailey was installed pastor of Pinewood church.

The dissolutions of pastoral relations, dismissions and deaths were as follows: In 1891, Rev. A. M. Sale died. Licentiate George G. Mayes was dismissed to South Carolina Presbytery,

the pastoral relation was dissolved between Rev. Robert Bradley and Pinetree church.

In 1892, the pastoral relation was dissolved between Rev. W. H. Workman and the Corinth church; Rev. S. E. Bishop was dismissed to Pee Dee Presbytery.

In 1893, the pastoral relation of Rev. W. S. Bean with Mount Zion church was dissolved and he was dismissed to Enoree Presbytery; the pastoral relation was dissolved between Rev. W. C. Smith and Mayesville church; Rev. J. G. Richards was dismissed to Pee Dee Presbytery and Licentiate to Charleston Presbytery. In 1894, the pastoral relation between Rev. C. O'N. Martindale and Pinetree church was dissolved; Licentiate R. O. Flinn was dismissed to Atlanta Presbytery and Licentiate H. C. Kegley to Orange Presbytery.

In 1895, the pastoral relations were dissolved between Rev. W. H. Workman and the Midway and Bethel churches, and between Rev. W. F. Hollingsworth and Mount Zion church, Rev. W. C. Smith was dismissed to South Carolina Presbytery, and Rev. T. F. Boozer to Mecklenburg Presbytery.

In 1896, the pastoral relations of Rev. Joseph Crockard with Summerton, Wedgefield and Tirzah churches were dissolved, and he was dismissed to Mecklenburg Presbytery. Rev. C. O'N. Martindale was dismissed to South Alabama Presbytery, and Licentiate Charles Montgomery to the Savannah Presbytery.

In 1897, Rev. D. X. La Far died. Rev. W. F. Hollingsworth was dismissed to Cherokee Presbytery.

In 1898, the pastoral relations between Rev. J. E. Dunlop and Indiantown and Central churches were dissolved, and those between Rev. H. L. Patterson and the Lynchburg and Beulah churches.

In 1899, Rev. A. F. Chandler died; and Rev. H. L. Patterson was dismissed to Nashville Presbytery. In 1900, the pastoral relations of Rev. James McDowell and Manning church and of Rev. S. E. Bishop and Midway and Bethel churches were dissolved.

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**SOUTH CAROLINA PRESBYTERY.** In 1891, the Presbytery agreed to take part in the control of the Presbyterian College of South Carolina at Clinton, and appointed two directors. The

*Narrative* was encouraging, several churches having been revived and a number of additions having been made, on profession of faith. A good many churches were vacant and there was no evangelist. The *Narrative* for the autumn of 1892 was also good and mentioned the marked improvement in contributions to Foreign Missions; two churches, Abbeville and Greenwood, having each undertaken the support of a missionary. Rev. W. T. Matthews had been elected as evangelist.

In September, 1894, Dr. James Woodrow was received from the Presbytery of Augusta. Dr. J. B. Adger resigned the pastorate of the Pendleton church and the Presbytery, upon dissolving the relation, passed a resolution of sympathy and appreciation of this venerable and beloved brother and engaged in special prayer for him. A similar resolution of appreciation of Dr. D. E. Frierson upon his resigning the pastorate of the Anderson church, was also passed.

The *Narrative* for the Fall of 1894 reported nothing out of the usual line. There had however, been gracious revivals and larger accessions. The work of the evangelist, Rev. W. T. Matthews, had been greatly blessed.

In April, 1895, the committee which had been appointed to examine into the feasibility of organizing a colored Presbyterian church at Abbeville, in accordance with the request of a number of colored members of the Presbyterian Church, advised that the organization be effected. Rev. E. W. Williams, in charge of the Ferguson-Williams Academy, had withdrawn from the jurisdiction of the Northern Presbyterian Church and had been taking charge of others who had withdrawn with him. The Presbytery decided to appoint a commission to organize. This church was organized with forty-two members, two ruling elders were installed and two deacons were elected and installed. The church was given the name of the Third church, Abbeville. In the Fall of 1895 the Presbytery declined to elect thereafter Trustees or Directors of the Presbyterian College of South Carolina.

The *Narrative* for April, 1896, reported not less than three hundred as having been added to the Church. There was complaint of the lax observance of the Sabbath in some localities. The Ladies Societies in the churches were among

the most efficient allies of Christian Work. After hearing addresses on behalf of the Chicora College at Greenville, the Presbytery expressed its pleasure in hearing of the prosperity of that institution, assured the trustees of their hearty sympathy, and cooperation and appointed visitors at the coming commencement. It also appointed visitors to the commencement of the Presbyterian College of South Carolina.

In September, 1896, the Presbytery being troubled with a large number of applications for stated supplies from vacant churches, called the attention of the Executive Committee on Home Missions to "this alarming departure from the right way" and instructed the Committee to insist that the pastoral relation be established where at all practicable.

The *Narrative* for this year was about as usual, no revivals, but an addition of over one hundred members. Improvement in family worship was noted and the spiritual state of the churches was consistent. In reference to the formation of a Colored Presbytery, it was reported that the way was clear for four colored churches in connection with Athens Presbytery to unite with our colored churches, in such a Presbytery; the Athens Presbytery having authorized their colored churches to withdraw from our jurisdiction whenever the way is clear to organize an Independent Presbytery.

Upon the request of Rev. E. W. Williams, a commission was appointed in December, 1896, "to advise and counsel with certain colored brethren who were desirous of being set apart into an Independent Presbytery." Rev. J. N. H. Summerell, Dr. J. Lowrie Wilson and Elder L. W. Perrin were appointed on the commission. This commission reported that they had met at Abbeville and the Third church of Abbeville had taken action as to uniting with the Independent Colored Presbytery of Abbeville, and the Presbytery thereupon approved the action of the Third Church, extended its cordial and fraternal greeting to the Presbytery of Abbeville and erased the names of the Third Church, Abbeville, and the Rev. E. W. Williams (colored) from the roll.

At the meeting in April, 1897, the following resolution was adopted: "Whereas, the South Carolina Presbytery has been informed that the doctrine of entire sanctification in this life



has been preached in one of our pulpits by an ordained minister of Enoree Presbytery;

Resolved, that a committee of three be appointed to bring in a report touching this matter." At the same session this committee reported as follows:

"Whereas, this Presbytery has been informed that the doctrine of entire, instantaneous sanctification in this life has been preached in one of our pulpits by Rev. S. C. Todd, an ordained minister of Enoree Presbytery; Resolved first, That this Presbytery does hereby protest against such preaching in our pulpits, as contrary to the Scriptures as interpreted in our Standards, and to the ordination vows of our ministers.

Resolved second, That the Presbytery of Enoree be informed of this matter, that it may take such steps as it may think proper to vindicate the truth of God and prevent the propagation of error." (See Section 180, Book of Church Order.)

The Committee on Colored Evangelization reported partly as follows:

"The Presbytery of South Carolina has listened with pleasure to the report of the work done in the Williams-Ferguson School in the city of Abbeville, as well as the encouraging outlook for the first Presbytery of colored people in South Carolina, showing that the whole land is before us and nothing remains for us but to go forward and possess the land for the Master.

"While the prospect is encouraging, when we consider what the colored people are doing for themselves, we must confess with shame that the white people are doing very little to help and encourage this people whom God has placed right at our doors. \* \* \* Who can recall without feelings of the most profound gratitude, the story of the loving care shown by our old slaves when our fathers and brothers were far away, fighting for their God-given rights? History records no more sublime devotion than was shown by our slaves to the mothers, wives and daughters of Southern soldiers. And shall we, can we, steel our hearts and tighten our purse strings when they appeal to us for the Bread of Life? After the most earnest appeals made by our Committee, the Presbytery of South Caro-

lina has given \$177.77, and thirty-five of our churches have given nothing."

Dr. R. P. Pell having taken charge of the Presbyterian College for Women at Columbia, was heard in its behalf and the Presbytery expressed "its appreciation of the work done there, and its gratification that the College was making an effort to furnish to the daughters of our Synod and the State the highest educational advantages."

At the meeting held in April, 1897, the Stated Clerk reported that he had received no official notice of the reception by, or notice taken of, the communication sent to Enoree Presbytery last Spring. In September, 1898, Dr. James Woodrow was appointed Historiographer of the Presbytery.

In April, 1899, it was resolved, that "The independent, self-governing Negro Church (recently formed) receive the encouragement of this Presbytery in larger contributions to this cause."

In October, 1899, the Presbytery decided to cooperate with the Synod's Committee in Home Mission work.

The *Narratives* present very little change, being an almost stereotyped repetition of the same formulas, from session to session.

The Presbytery held a Memorial service for its venerable member Dr. John B. Adger, who died in 1899, and it was in 1900 required to mourn the loss of Rev. Dr. J. O. Lindsay.

The Presbytery in April, 1891, reported 26 ministers, 63 churches, one licentiate and two candidates. There were 3,806 communicants.

The churches organized were, in 1891, Johnston's and Trenton in Edgefield county; in 1894, Roper's in Edgefield county and Fairview in Oconee county; in 1895, Coronaca, Fort Hill, and Abbeville Third (colored); in 1897, New Willington; in 1899, Oakway; in 1900, Hodges, Grove, Saluda, and Central Church, Anderson.

Licenses were, in 1895, A. R. Fowler (license revoked later); in 1896, W. W. Sadler; in 1898, Joseph T. Dendy; in 1899, J. C. Black and W. J. Wyly; in 1900, R. S. Latimer.

Ministers and Licentiates received, ordained and installed were, in 1891, Licentiate G. G. Mays from Harmony Pres-

bytery, ordained and installed pastor at Walhalla; Rev. W. K. Boggs, installed pastor of Willington church, Mt. Carmel and Bethia; Rev. T. C. Ligon, installed pastor of Richland church. In 1892, Rev. J. A. Wilson was received from Bethel Presbytery and installed pastor of Seneca church; Rev. J. T. McBryde, D.D., from Presbytery of East Texas; Licentiate Mark B. Grier from Second Presbytery, Associate Reformed Synod, ordained as evangelist for the foreign field; Licentiate Newton Smith, from Enoree Presbytery; Rev. H. C. Fennell, installed pastor of Providence church.

In 1893, Licentiate W. States Jacobs was received from Enoree Presbytery, ordained and installed pastor of Edgefield, Trenton, and Johnston churches; Licentiate Newton Smith was ordained and installed pastor of Westminster and Retreat churches.

In 1894, Rev. J. E. Fogartie was received from Orange Presbytery and installed pastor of Greenwood church; Rev. S. L. Wilson was received from Greenbrier Presbytery and installed pastor of Upper Long Cane church; Rev. J. A. Wilson was installed pastor of Varennes church and Rev. James Woodrow, D.D., was received from the Presbytery of Augusta.

In 1895, Rev. J. N. H. Summerell was received from the Presbytery of Albemarle and installed pastor of the Anderson church; Rev. R. P. Pell was received from Concord Presbytery and installed pastor of the Aveleigh church; Rev. B. P. Reid was received from Bethel Presbytery and installed pastor of the Pendleton church; Rev. E. W. Williams was received from the McClellan Presbytery and installed pastor of the Third church, Abbeville; Rev. C. L. Stewart was received from Enoree Presbytery, Rev. W. H. Workman from Harmony Presbytery, Rev. Luther Link from South Alabama Presbytery and Rev. W. C. Smith from Harmony Presbytery.

In 1896, Rev. H. C. Fennell was received from Athens Presbytery and installed pastor of Providence church and Warrenton; Rev. C. L. Stewart was installed pastor of Pelzer church, Rev. J. A. Wilson was installed pastor of Mt. Zion church; Rev. W. H. Workman was installed pastor of Liberty, Carmel and Slabtown churches, Rev. J. L. McLin was received from Bethel Presbytery and installed pastor of Willington

church, Rev. W. T. Matthews was received from the Presbytery of Florida and Licentiate W. T. Hudson was ordained pastor of Edgefield, Johnston and Trenton and Roper's churches. Rev. J. L. Williamson from Mecklenburg Presbytery and installed pastor of Aveleigh church, Licentiate J. F. McKinnon was ordained and installed pastor of Long Cane and Little Mountain churches.

In 1897, Rev. R. H. Nall was received from Dallas Presbytery and installed pastor of Greenwood church; Licentiate R. L. Rogers was received from Enoree Presbytery and ordained and installed pastor of Walhalla church.

In 1898, Rev. W. S. Hamiter was received from Cherokee Presbytery and installed pastor of Seneca and Townville churches.

In 1899, Rev. S. L. Wilson was received from Athens Presbytery and installed pastor of Westminster church; Licentiate D. J. Blackwell was ordained and installed pastor of Smyrna church.

In 1900, Rev. T. P. Burgess was received from Augusta Presbytery and installed pastor of Ninety Six and Coronaca churches; Rev. J. C. Shive was received from Montgomery Presbytery and installed pastor of Slabtown and Piedmont churches; Licentiate W. J. Wyly was ordained and installed pastor of Greenville and Hodge's churches.

The dissolutions of pastorates, dismissals and deaths were; in 1891, the pastorate of Rev. Dr. J. R. Riley with Carmel church was dissolved; also that of Rev. T. C. Ligon with Roberts and Providence churches; that of Rev. T. B. Craig with Ninety Six church and he was dismissed to Pee Dee Presbytery; Rev. W. K. Boggs was released from the pastorates of Willington, Mt. Carmel and Bethia churches and he was dismissed to Augusta Presbytery; Rev. G. L. Cook was dismissed to Atlanta Presbytery.

In 1892, the pastoral relations were dissolved between Rev. H. G. Fennell and Varennes church, between Rev. W. F. Pearson and Upper Long Cane churches, and between Rev. W. T. Matthews and Greenwood church upon his being elected evangelist of the Presbytery.

In 1893, Rev. W. F. Pearson died. The pastoral relations between Rev. J. M. Plowden and Johnston, Edgefield and Trenton churches were dissolved and he was dismissed to Augusta Presbytery. The pastoral relations were dissolved between Rev. J. W. McClure and Smyrna and Mt Bethel churches, and he was dismissed to Bethel Presbytery.

In 1894, Rev. Dr. J. S. Cozby died. The pastoral relations were dissolved between Dr. J. B. Adger and Pendleton church; between Rev. Dr. D. E. Frierson and Anderson church and between Rev. W. S. Jacobs and Edgefield, Trenton and Johnston churches, and he was dismissed to Tombeckbee Presbytery.

In 1895, the pastoral relations between Rev. H. C. Fennell and Providence, Little Mountain and Warrenton were dissolved, and he was dismissed to Athens Presbytery. The pastoral relations were dissolved between Rev. T. C. Ligon and Townville and Richland churches and he was dismissed to Bethel Presbytery. Rev. W. T. Matthews was dismissed to the Presbytery of Florida, and Rev. D. McNeill Turner, D.D., to the Presbytery of Washbourn, Ark.

In 1896, the pastoral relations were dissolved between Rev. Newton Smith and the Retreat and Westminster churches and he was dismissed to South Alabama Presbytery; the pastoral relation was dissolved between Rev. J. E. Fogartie and the Greenwood church and he was dismissed to Nashville Presbytery; that between Dr. R. P. Pell and the Aveleigh church was dissolved, also between Rev. S. L. Wilson and Upper Long Cane church.

In 1897, the pastorates were dissolved between Rev. G. G. Mayes and Walhalla church, and between Rev. J. A. Wilson and the Seneca church, Licentiate W. W. Sadler was dismissed to Bethel Presbytery, and Rev. E. W. Williams and the Third Presbyterian church of Abbeville (Colored) were transferred to the new colored Presbytery of Abbeville.

In 1898, Rev. W. C. Smith was dismissed to Enoree Presbytery; Rev. J. A. Wilson to Pee Dee Presbytery, and the Pastorate of Rev. W. H. Workman with Slabtown church was dissolved.

In 1899, Rev. W. T. Matthews was dismissed to Enoree Presbytery, Licentiate J. T. Dendy to Bethel Presbytery, and

Licentiate W. T. Hudson to Enoree Presbytery. The pastoral relations were dissolved between Rev. J. T. McBryde and Greenville church, between Rev. Dr. J. R. Riley and Pickens church, and between Rev. G. G. Mayes and the Edgefield church, and he was dismissed to Enoree Presbytery.

In 1900, Rev. J. O. Lindsay, D.D., died. The pastoral relation between Rev. J. T. McBryde, D.D., and Honea Path was dissolved and he was dismissed to Enoree Presbytery; the pastoral relation between Rev. J. N. H. Summerell and the Anderson church was dissolved and he was dismissed to Albemarle Presbytery; the pastorate of Rev. B. P. Reid and the Pendleton church and that between Rev. W. H. Workman and Liberty and Carmel churches were dissolved.

BETHEL PRESBYTERY. This body met at Rock Hill in April, 1891, when the Presbyterian High School was taken under the care of the Presbytery. The *Narrative* was encouraging, revivals were reported in several churches with a number of accessions on profession of faith. Of forty-one churches, eight had contributed to every cause of beneficence, eleven had paid the apportionments made by Presbytery, nearly all had contributed to Foreign Missions, but not so much to other causes. The Revised Directory for Worship was rejected.

In 1892, three hundred members had been added on profession of faith, and the spiritual condition of the churches was healthful. The year was one of apparent spiritual prosperity, with revivals in several churches, improvement in liberality, and much attention given to the Sabbath school work. The Presbytery was invited to appoint Trustees for the Presbyterian College of South Carolina but refused to do so. In 1893, there were reported 533 additions on profession, and 215 by certificate. The Revised Directory was adopted.

The *Narrative* for the Fall of 1893 was particularly encouraging, referring to the large number of additions and the activity in Sabbath school work, the good observance of the Sabbath and the growth in liberality. At the Fall meeting, the Women's Foreign Missionary Union was endorsed and approved. In 1894, the Rock Hill High School (Presbyterial) was reported as in an embarrassed condition financially, and the

issue of bonds was approved; and the Presbytery appointed trustees as usual. The Spring *Narrative* noted a large number of revivals, the admissions and reconsecrations amounting to 150 in one church, there was apparent growth in grace, more vigorous prosecution of Sabbath school work and commendable liberality. In the Fall, it was noted that only two Presbyteries in the Southern Church had given more to Education than Bethel Presbytery, nearly all its churches having participated in contributing the sum of \$636.00. The Fall *Narrative* was hopeful, gracious revivals had continued with precious spiritual influences, leading to 319 additions on profession. The Spring *Narrative* showed 557 additions but some of these had probably been already included. The Sabbath school work was flourishing, and there were nearly two thousand baptized noncommunicants. Rev. C. W. Humphreys, D.D., was instructing a class of fourteen colored ministers; and Concord church had a large class of colored people in the Sabbath school.

In the Spring of 1895, the Rock Hill High School reported that the number of pupils was not large enough to support the faculty; and it seemed to be necessary to sell the property to Davidson College, or some other institution, as a fitting preparatory school for college. The Presbytery deprecated any farther agitation of the question of Organic Union as injurious to the best interests of our beloved Church. In the Fall of 1895, the Foreign Mission work was reported as flourishing, the Yorkville church having undertaken the support of Miss E. Davidson and pledging the support of a second missionary the next year. Bethel had five missionaries in the foreign field.

At this time, the Williams-Ferguson Institute in Abbeville was endorsed by the Presbytery and its report was approved. The Presbytery resolved to raise \$500.00 of the \$2,000.00 required to purchase the property. The Fall *Narrative* was cheering, that for the Spring of 1896 was not so encouraging, the writer showing an analytic tendency and summing up the report as "showing a very quiet state of religion."

In 1896, the Presbytery did not like the action of the Synod as to the failure of students at the Theological Seminary to

pass their examinations there and requested the Presbyteries to require of the students a satisfactory explanation of such failure. The Presbytery thought its own examinations of the students to be the real test of fitness. A committee was appointed to visit the Catawba Indians in York county and ascertain the facts as to their religious condition and needs. It was decided to employ a teacher for these Indians, both for their secular and religious instruction, and a special committee was appointed later to investigate and arrange with the Indians as to this matter. As to the Rock Hill High School, it was reported that there was a strong probability of its purchase by Davidson College; but in the Fall of 1896, \$2,000.00 were to be raised in Presbytery and \$2,000.00 in Rock Hill, to secure for Davidson College the property for Presbyterian interests. Dr. J. H. Thornwell was appointed to raise this amount.

In the Fall of 1896, the churches were reported as in better condition, nearly all of them being supplied with regular preaching.

In the Spring of 1897, the 250th anniversary of the Westminster Assembly was commemorated, a day being given to addresses by Dr. W. T. Hall, Rev. D. S. MacAllister, Rev. C. W. Humphreys and others.

The Presbytery rejoiced in the Synod's arrangement for synodical evangelization, and in the success already attained, and promised hearty cooperation in the cause.

The Churches were reported as having increased their contribution to Foreign Missions and the Bible cause, but as having fallen behind in every other cause. The report made as to the Catawba Indians, by the special committee, was received as information, the committee was commended and discharged, and the work left in the hands of the Presbytery's executive committee. The Presbyterian High School and the College for Women, both in Columbia, were endorsed and recommended to the Presbyterian constituency.

The Presbytery took strong action against the publication and the purchase of Sunday newspapers, as a violation of the law of God.

In the Fall of 1897, Mrs. R. E. Dunlap was reported as having been laboring with good results among the Catawba Indians,



and a meeting held by the Rev. O. G. Jones had resulted in adding nine Indians to the Presbyterian Church. The *Narrative* was more statistical than sermonizing, and reported conditions better in Chesterfield county, where forty-seven had been added on profession of faith. Dr. W. M. Love of McConnellsville was appointed medical examiner of the Presbytery, in the case of applicants for the Foreign field, and he accepted the position. This was in consequence of a recommendation by the Assembly's Executive Committee of Foreign Missions. The Presbytery adopted stricter rules for the examination of candidates for licensure, requiring certain parts of the examination to be in writing. An adjourned meeting was held at Kershaw, to license Mr. W. B. Allison who was removed by death the following year.

In the Spring of 1898, Rev. E. P. Hutson, formerly one of our ministers, was present as a Methodist minister, and was invited to sit as a visiting brother. The *Narrative* was in every way encouraging although little evangelistic work was done by the churches outside of their own bounds. The work among the Catawba Indians was carried on. Carmel church was to be visited by a Commission which was instructed to summon the elders of the church before it and to ask and receive their resignations, and to take any other steps necessary to improve the condition of the church. The Presbytery, after hearing Dr. Pell concerning Converse College, expressed its interest in that institution.

In the Spring of 1898, the Presbytery expressed its interest in the welfare of the Presbyterian College of South Carolina at Clinton, and appointed as trustees, Dr. W. M. McPheeters and Rev. J. H. Thornwell, D.D.

Dr. W. M. McPheeters offered a complaint against the recent action of the Synod in reference to petitioning the Postmaster General to stop the transmission of mails and close the postoffices on Sunday. This was postponed for consideration at the Fall meeting, when it was laid on the table.

The work among the Catawba Indians was considered and it was stated that Mrs. Dunlap had a house built on land owned by the Indians, the dwelling having been built by private subscriptions, while her salary was paid for six months by the

State, and part of the time by the Presbytery. As some of the Indians were members of Hopewell church, the work among them was placed under the care of that Session.

In the Spring of 1899, the contributions to Education were very much behind. Some counties of the State being infested with Mormon missionaries, the Presbytery adopted resolutions against Mormonism, as a spreading danger, and discouraging any fellowship with its emissaries.

In September, 1899, Bethel Presbytery celebrated the seventy-fifth anniversary of its organization, at Bethesda church. A sermon was delivered by Rev. W. G. Neville; an address on "Christian Charity and its Exercise, by Presbyterians" by Rev. D. E. Jordan; a Historical Address by Dr. J. H. Thornwell, and on "The Scotch-Irish and Presbyterianism" by Rev. D. N. McLaughlin. The Presbytery approved the Constitution and By-Laws of the Woman's Foreign Missionary Union of Bethel Presbytery.

In the Spring of 1900, the Sunday school report showed the number of teachers and officers to be 449, scholars 3,082, admitted to communion 1,275, contributions for expenses \$627.00, for other causes \$631.00. There had been a better ingathering, relatively from the smaller schools. The first meeting of the Woman's Foreign Missionary Union was held at Rock Hill and was a pleasant and edifying occasion.

The Presbytery declined to enter the Student Volunteer Movement, believing that its present plans were sufficient for its own work.

In the Fall of 1900, good attendance was reported, the Sabbath schools in excellent condition; children's training somewhat neglected at home but better in the Sabbath schools, liberality only moderate. Few churches reported any spiritual revival. There was little worldly conformity, and only a few churches were attempting evangelistic work among the mill population, while only one reported any work being done for the colored people. A special sermon was ordered preached on Family Religion. There were in the Presbytery, thirty-one ministers, three licentiates, ten candidates and 5,535 communicants. Contributions to Foreign Missions in 1900 were \$3,196.00, for Home Missions \$1,957.00, for Education \$960.00, for Pastors' Salaries \$16,444.00.

**CHAPTER XIII****The Synod  
1891-1900**

The Synod met in Sumter, October 1891. Rev. W. R. Atkinson, President of the South Carolina College for Women, offered the Synod \$20,000.00 worth of the stock of the joint stock company, capitalized at \$30,000.00, and leased to Dr. Atkinson for ten years at an annual rental of \$15,000.00. The company had real estate and improvements thereupon amounting to not less than \$47,000.00 in value, upon which there was an indebtedness of \$15,000.00, to pay the interest on which, a part of the rental is used. By taking two-thirds of the stock, the Synod would secure the control of the institution, with a view to developing it into a school for the education of the Presbyterian women of South Carolina, and of others. Should the Synod accept and the lease be continued, the present lessee would give to the Synod thirty-five annual scholarships at \$50.00 each amounting to \$1,750.00 to be used or assigned in such manner as directors may deem proper until the expiration of the lease; or the Synod to take charge and conduct the school, with the other stockholders, by its Directors, through salaried officers.

The Committee laid the facts before the Synod and the decision was deferred until next year. At that time the report was simply taken up as information, and the Committee discharged.

The Seminary finances were reported as having a capital of \$235,900.00 invested, yielding an income of about \$13,000.00. The Rev. George Summey had been appointed financial agent to raise the sum deficient for current expenses. All serious troubles had disappeared. It was suggested that the title of the fifth professorship should be changed to Professor of Pastoral Theology and Sacred Rhetoric and Instructor in the English Bible, the other Synods concurring.

The Synod exhorted its ministers to avail themselves of every opportunity to preach to the colored people and to use all means to establish Sabbath schools for them when possible.

A legacy left by Mr. John F. Townsend of Edisto Island, which with the interest amounted to about \$1,900.00, was reported as secured to the Synod. The Thornwell Orphanage at Clinton having been recently incorporated anew by the Legislature, asked that the Synod appoint seven trustees upon its Board of Visitors and the request was granted.

In order to enter upon some plan for Synodical evangelization, the Committee on Minutes of the Assembly reported:

“That the Synod had no right to enjoin assessments on Presbytery for the benevolent work of the Assembly.

“That if any Synod choose to do its (Home Mission) work through the Assembly’s Treasurer of Home Missions it can do so, the Assembly’s Treasurer and the Central Committee keeping the account with the Synod, as it keeps an account with a Presbytery.

“The Scriptures recognize the office of Evangelist and the Constitution of the Presbyterian Church authorizes Synod to use them. \* \* \* The Synod has power \* \* \* to appoint ministers to such work proper to their office as may fall under its own jurisdiction; to concert measures for promoting the prosperity and enlargement of the Church within its bounds. Because the Presbytery alone has power to ordain Evangelists, this does not prevent Synod using such ordained men.

“The Synod has a constitutional right authoritatively to make apportionments for Synodical Evangelists upon the Presbyteries, only with the consent of Presbytery.”

A Report on the Sabbath, which had been postponed from last year, was presented by Dr. F. R. Beattie, chairman, and Dr. S. M. Smith. In order to make as united a deliverance as possible, the Committee cited from our Standards the doctrine of our Church as to the proper keeping holy the Sabbath Day, and recommended certain Resolutions as follows:

“1. That the Synod assuming the sanctity and binding obligation of the Sabbath, hereby raises its testimony against all forms of Sabbath desecration, especially as it exists in connection with the Postoffice system, Railways, Street cars and Express companies, and by work done on the Sabbath in connection with newspapers.

2. That the Synod affectionately exhorts those under its care not to seek employment in any of those occupations which require those entering them to labor on the Sabbath. In cases where persons are thus engaged, the Synod would earnestly exhort them to use all diligence to secure employment where they shall not be required to work on the Sabbath. The Synod would further exhort all those under its care not to patronize on the sacred day, any of those institutions which are operated in violation of the Sabbath law. In all these cases, the Synod would, at the same time, recognize the fact that there may be works of necessity and mercy which are not violations of the law of the Sabbath.

3. That the Synod exhorts its ministers to preach faithfully from time to time upon the evils of Sabbath profanation, and upon the duty and privilege of carefully observing the sacred day of rest and worship. Sessions are also earnestly urged to use all possible endeavors, and adopt every lawful means to check this growing evil."

The Theological Seminary was flourishing with forty-five students. Rev. D. J. Brimm had been made Associate Professor of Biblical Literature. The Synod was asked to raise \$1,000.00 for an evangelist to the colored people. A Memorial by Dr. J. B. Adger, on the requirement of our Book for transferring members and ministers removing, was submitted by Dr. J. S. Cozby, but laid on the table. A dissent was offered. In reference to this treatment of the Memorial the following resolution was adopted:

"Resolved, That Synod expresses its profound confidence and love towards our venerable and honored brother, Rev. J. B. Adger, D. D., the Memorialist, requesting the attention of this Synod to the matter of his Memorial, and in declining to entertain the Memorial, do so with the utmost respect to the Memorialist, and remembrance of his eminent services to the Church. And that Synod now be led in prayer by the moderator for our venerable brother in his present illness."

Dr. J. S. Cozby also presented the following Resolution: "Resolved, That it is the judgment of this Synod that the present policy of our Theological Seminary, in so far as it restrains students from attending the scientific lectures of

James Woodrow, President of South Carolina College, should be repealed." This was also laid on the table by a vote of 48 ayes to 46 noes. Dr. Humphreys presented a resolution, "that in laying on the table the resolution of Dr. Cozby, touching the management of Columbia Seminary, this Synod did not intend to express any opinion on the subject of that resolution."

As funds were needed for sending out Rev. W. H. Hudson to China, the sum of \$654.00 was raised in the Synod, in connection with a fund already raised by Enoree Presbytery, to defray his travelling expenses.

In response to the request for an evangelist to the colored people the Synod expressed its deep interest in the cause of colored evangelization, but the way did not seem clear yet to appoint any one for this work. Dr. Francis R. Beattie, former Professor of the Perkins Chair in the Seminary, had been released to accept another position. Rev. Samuel S. Laws, had been elected in Dr. Beattie's place, and the election was confirmed by the Synod. Rev. T. M. Lowry, was appointed financial agent to solicit funds for covering the expenses of the Seminary.

The Thornwell orphanage announced the completion of a new Home, the Augustine Home, and a new Technical Building, costing over \$5,000.00.

In 1894, the Synod met at Greenville. Fifty-three students were reported at the Seminary but there was still an insufficient income to defray all expenses. The Board of Directors had adopted a fixed standard of scholarship for theological students, those who fell behind were to be reported to their Presbyteries and required to give excuses for their failure. A suitable Manual of Family Devotions was demanded, in view of the decline of family worship. Synodical Evangelization was postponed for more careful preparation.

The Synod approved the action of the General Assembly at Nashville in declining to appoint a Committee of Conference on Organic Union. A long and full report of the Home Mission Work of the various Presbyteries was submitted to throw light on the problem of Synodical Evangelization. Rev. B. G. Clifford was engaged in constructing a large Map of the Synod's Presbyterial boundaries and churches. For the pre-

sent, Synod appointed a Committee of three to look after the work in Chesterfield County and Horry county. Dr. James Woodrow offered a resolution expressing gratification that Education within our bounds is so nearly universally conducted under direct Christian influence, whether conducted by the Church, the State or by private persons or corporations, and we may trust that it will continue to be so and we desire to commend and encourage all who are engaged in this work.

In 1894, the Thornwell Orphanage reported 125 orphans with sixteen matrons, teachers and officers. The cost of support was nearly \$12,000.00

At Rock Hill in 1895, a resolution of the Synod of Georgia sent to the Synod of South Carolina bore on the question of the feasibility of removing the Seminary from Columbia to some more central location and inviting the brethren of the controlling Synods to transfer to the same place the Theological Department of the Southwestern Presbyterian University, Clarksville, Tenn. The Synod without expressing any view as to the removal of the Seminary appointed a committee of conference on this matter. But in 1896, it was reported that no meeting had been effected.

The Synod of 1895, expressed its approval of the effort to establish an Independent Colored Presbyterian Church.

The Rock Hill High School was still being discussed and it was hoped that local effort might continue its usefulness to the Church.

The Synod of 1896 heard from its Committee on removing the seminary that no plan had been agreed on and that no call for a meeting had been made, so the committee was discharged. The Synod did not approve the Records of Enoree Presbytery in failing to examine Licentiate S. C. Todd in Greek, Hebrew and Philosophy. The Home Mission report stated that only Charleston Presbytery had employed an evangelist for the past year. Horry County had one Presbyterian Church, Darlington three, Florence County three and Chesterfield four, Georgetown none and Kershaw three. There was much need of active work in South Carolina Presbytery. Bethel Presbytery had the smallest missionary territory and was in better condition for doing missionary work. \$4,213.00 was asked for

Home Mission work; only \$620.00 had been raised to October 27th.

The Synod took exception to the contract between the mayor and commonalty of Fredericksburg, (Va.), church and the Assembly's Home and School, as inconsistent with our views as to the relation between Church and State. The churches of Chesterfield County except Cheraw and Orange Hill, were transferred from Pee Dee to Bethel Presbytery; Liberty Hill church was transferred from Harmony to Bethel Presbytery.

Dr. W. M. McPheeters and Dr. James H. Thornwell were appointed a committee to visit the associated Synods in reference to the Columbia Theological Seminary and press the needs of the institution. Dr. W. T. Hall had been inducted into the chair of Didactic and Polemic Theology; Dr. Tadlock was re-elected for another year and Dr. S. S. Laws was elected to the Perkins Professorship. A paper on the docket in reference to the Presbyterian College of South Carolina was taken up. The Synod deemed it inadvisable to undertake the control of the college but recognized it as constituted as an institution of learning in which the Synod was "deeply interested" and it was authorized to make an annual report to Synod. The Thornwell Orphanage reported that Mrs. McCormick had given two cottages to the institution and that the academy building, a gift of the Sunday School children, had been completed.

The Home Mission Work report showed that Charleston Presbytery now had three evangelists, its debt had been reduced; Enoree Presbytery had two evangelists, Pee Dee one evangelist, Bethel Presbytery had one evangelist and had given aid in eight fields. South Carolina Presbytery was doing mission work in two counties on a cash basis.

The General Assembly had advised the Synods to expunge the age limit of Professors in the Seminary. The Synod made this change to conform to the Assembly's judgment.



## RULING ELDERS, SYNOD OF SOUTH CAROLINA, 1860

### Presbytery of South Carolina

ANDERSON C. H.—J. N. Whitner, William Harrison, A. B. Towers, A. O. Norris.

ANTIOCH—James Anderson, John Anderson.

AVELEIGH—George W. Glenn, Job Johnstone, John O. Peoples, George D. Smith, David Ewart.

BETHANY—George Byrd, Joshua Saxon, W. C. Stewart, D. C. Templeton.

BETHEL—J. D. Gaillard, A. D. Gaillard, Elam Sharpe, John Todd, S. R. McFall.

BETHESDA—Robert Talbert, W. C. Sproul.

BETHIA—Andrew McLane.

BROADWAY—G. B. Telford, W. O. Alexander, Thomas Erskine, Thomas Cox, J. H. Telford.

CARMEL—D. K. Hamilton, T. G. Boggs, William Mullikin, T. H. McCann, W. W. McKnight, T. H. Russell.

CLINTON—R. S. Phinney, R. M. McClintock, E. T. Copeland.

DUNCAN'S CREEK—Thomas Weir, M.D., James Braddock.

FAIRVIEW—Alexander Thompson, James Dunbar, A. W. Peden, Adam Stenhouse, James E. Savage, John M. Harrison.

FRIENDSHIP—J. P. Boyd, Samuel Austin, James Downey, S. D. Glenn.

GILDER'S CREEK—William Mars, J. A. Mars.

GOOD HOPE—Samuel Baker, David Sadler, J. H. Sadler, Andrew Reid, G. W. McAllister, Harrison P. Price.

GREENVILLE—James Cowan, R. A. Archer, A. Stevenson, W. W. Higgins, Joseph Dickson, Robert Brownlee, Samuel Donald, D. L. Donald.

HOPEWELL—William McCaslan, M. O. McCaslan, M. O. Talman.

HOPEWELL (Pendleton)—E. B. Benson, S. S. Cherry, Carver Randell.

LAURENS C. H.—James Davis, John McClintock, John W. Simpson, M.D., S. R. Todd, John Kyle.

LEBANON—Thomas Griffin, S. F. Gibert, J. S. Reid.

LIBERTY SPRING—Matthew Brison, James Leman, William Phillips, R. C. Austin, J. P. Watts, M.D., R. E. Campbell, M.D.

LITTLE MOUNTAIN—A. Johnson, J. W. Black, W. A. Black.

LITTLE RIVER—J. G. Williams.

LODIMONT—E. Parker, M.D., W. T. Drennan, James McKelvey, F. A. Calhoun.

MIDWAY—William C. Bailey, William B. Bailey, James Todd, James T. Todd, James Erskine.

MOUNT BETHEL—George Turnipseed, George B. Boozier.

MOUNT CALVARY—J. M. Nesbit, M. O. Miller.

MOUNT TABOR—John Smith, Nathaniel Smith, James H. Dickson.

MOUNT ZION—Jacob Belotte, Peter E. Belotte, A. L. McElroy.

NAZARETH—J. A. Gaston, M. P. Wakefield, S. N. Evins, A. Barry, J. P. Miller.

BEAVER DAM—D. M. Brice, M. M. Smith.

NEW HARMONY—David Stoddard, M. P. Evins, Roger Brown, R. R. Dorroh.

NORTH PACOLET—Foster Jackson, William Jackson.

PICKENS C. H.—James George, J. J. Norton.

PROVIDENCE—John Speer, J. H. Baskin, A. Walker, Isaac Carlile.

RETREAT—Wm. Steele, S. Dickson, L. H. Verner, E. P. Verner.

RICHLAND—R. Doyle, M. S. Stribling, M. B. Dendy.

ROBERTS—J. J. McLees, James McLees, E. S. Norris, J. W. Norris, James Gilmer, F. E. Harrison.

ROCK—James Gillam, E. R. Calhoun, M.D., John Logan, M.D., Wm. N. Blake, John McClellan.

ROCKY RIVER—A. Giles, T. T. Cunningham.

ROCKY SPRING—L. J. Duvall, William Blakely, D. J. H. Dillard, J. E. Workman, E. T. Ferguson, C. K. Rowland, D. C. Templeton.

SHADY GROVE—D. H. A. Mason, James A. Tribble.

SPARTANBURG C. H.—James Farrow, David C. Judd, John McFarland.

SMYRNA—George Bogzer, John Senn, James Senn, D. P. Piester, C. C. Teague.

TUGALOO—O. M. Doyle, David Hall, W. D. Dickson.

UPPER LONG CANE—Thomas C. Perrin, L. C. Wilson, Wm. Gordon, M. R. Cochran, Robert H. Wardlaw, J. F. Livingston, M.D., Lemuel Reed, R. A. Fair.

VARENNES—John Herron, Thos. Pennel, J. Thompson.

WARRIOR'S CREEK—Samuel Hunter, Samuel Mills.

WASHINGTON STREET (Greenville)—W. Smith, L. B. Cline, T. C. Gower, Jno. Adams, J. P. Hillhouse.

WILLIAMSTON—A. M. Hamilton, Austin Williams, Thomas F. Anderson, C. A. Blake.

WILLINGTON—Paul Rogers, N. Harris, M.D., A. A. Noble, S. R. Murrah, W. M. Rogers, H. G. Middleton, M.D.—200.

#### RULING ELDERS, PRESBYTERY OF BETHEL, 1859

ALLISON'S CREEK—A. D. Choat, James Simril, J. C. Hicklin, M.D., J. Partlow, M.D., W. B. Allison, Ezekiel Fewell.

BEERSHEBA—Eli Meek, H. McCall, John Brown, Wm. L. Brown, Amos Burns, James Caldwell.

BETHEL—James Adams, Wm. Adams, Jas. Wallace, A. A. McKenzie, J. P. D. Currence, J. J. Wilson, A. P. Campbell, M.D.

BETHESDA—John Starr, Wm. Hanna, J. C. Tipping, F. A. Erwin, J. J. Moore, F. E. Moore, J. McDowell, R. S. Hope, J. M. Moore.

BULLOCK'S CREEK—Wm. White, J. G. Davidson, A. Kirkpatrick, J. P. Hood, G. Gallaher, J. M. Sherer.

CANE CREEK—Abram McJunkin, F. H. Hobson, Stephen Johnston, R. G. Otts.

CATHOLIC—James King, Wm. Wylie, R. B. Caldwell, Wm. Marion, D. R. Stevenson, Wm. Anderson, John Douglass.

CEDAR SHOAL—D. G. Stinson, J. B. Gaston, M.D., Lemuel Davidson.

CONCORD—James Carlisle, Thomas P. Carlisle, Wm. Wilson, John McCullagh, A. Hindman, G. H. Miller.

DOUGLAS—Jos. H. Cunningham, Henry H. Gooch, Wm. J. McIlwain.

EBENEZER—Joel Barnet, Peter Garrison, Arthur Garrison, J. A. McCullough, Madison Neely, John R. Hall, Sam M. Johnston, Wm. P. Thomasson.

FAIRFOREST—T. P. Story, S. Means, M.D., Benj. Kennedy, John Wright, Alexander McDowell, J. C. McJunkin.

FISHING CREEK—James F. Wherry, G. H. Neely, E. R. Mills, R. H. Stringfellow, John Poag.

GRINDAL SHOAL—Elijah Wright.

HOPEWELL—W. J. Dunlop, A. Shillinglaw, William Cowan.

LANCASTERVILLE—L. Z. Williamson, M. P. Crawford, John Adams.

MOUNT OLIVET—A. Beaty, Dan. McCullough, J. E. Caldwell, Jas. Johnston.

PLEASANT GROVE—John Knox, M.D., Hugh White, Jos. Wylie, Wm. Wallace, R. LeRoy Miller, Jno. Torbit, Jno. S. Agnew, H. M. Banks.

PURITY—John Walker, Adam Walker, Jno. W. Walker, Alex Walker, H. C. Brawley, Robert Wylie.

SALEM—R. G. Davidson, J. S. Plexico.

SHILOH—Ezekiel Price, Jas. Hambright, L. A. Hill, M.D., Robt. Caveny.

SIX MILE CREEK—Allen Morrow, W. W. Walkup, J. J. Porter, Jas. Miller.

UNIONVILLE—C. Gage, Wm. Thompson, Wm. Perry.

UNITY—W. E. White, J. J. White, Davis Givens.

WAXHAW—John Foster, Ketchen Belk, John Neely, R. H. Crockett, R. D. M. Dunlap.

YORKVILLE—J. S. Moore, J. M. Ross, E. A. Crenshaw, M.D., F. H. Simril.

ZION—John E. Grier, J. G. Lowry, W. N. Guy—129.

RULING ELDERS, PRESBYTERY OF HARMONY, 1859.

AIMWELL—G. R. Hunter, R. H. Rosborough, A. K. Craig, J. M. Goza.

BEAVER CREEK—J. E. McClure, S. D. George, D. M. Ussery, J. E. Ussery.

BENNETTSVILLE—J. B. Jennings, M.D., W. D. Johnson.

BISHOPVILLE—J. A. Carnes, J. S. Bradley, R. Fraser, A. F. Cousar.

BREWINGTON—J. B. Bagnall, R. P. Haynesworth, E. R. Plowden, T. L. Burgess, M.D.

CAMDEN—J. K. Douglas, C. J. Shannon, John Workman, John Rosser, B. Boykin, A. M. Kennedy, Wm. Anderson.

CAROLINA—D. McLaurin, Neill McKinnon, M. L. Morrison, A. J. McQueen, M. McDonald.

CHERAW—M. Maclean, M.D., J. A. Inglis, J. F. Matheson, A. McQueen.

CLARENDON—G. Plowden, R. A. Chandler, J. S. McFaddin, J. C. Burgess.

CONCORD—H. Spann, R. R. Durant, M.D., J. J. Chandler, W. T. Brogdon, M.D.

DARLINGTON—J. DuBose, W. E. James, W. Law, A. E. Law, W. G. Charles, John T. James, A. Wilson.

ELON—Thomas China, H. Montgomery, S. J. Montgomery.

GREAT PEE DEE—D. Matheson, B. N. Rogers, George Dudley.

HEPHZIBAH—W. McCutchen, G. McCutchen.

HOPEWELL—W. T. Wilson, S. E. Gregg, D. Reese Gregg, Evander A. Gregg, James McCown, H. Cameron.

HOREB—J. Bookman, D. H. Castles, W. R. Gilbert.

INDIANTOWN—D. D. Wilson, George Barr, R. H. Wilson, Jas. McCutchen, W. C. Barr, D. D. Barr.

KINGSTON—S. Pope, J. T. Walsh.

LEBANON—David Milling, Thomas Stitt, A. M. Paul, J. G. Brice.

LIBERTY HILL—J. Summerville, John Brown, J. Barnes, J. S. Thompson, W. Dixon.

LITTLE PEE DEE—M. Carmichael, D. W. Carmichael, A. S. Bui, N. McDuffie.

LYNCHBURG—J. G. McIntosh, J. Commander.

MARION C. H.—D. J. McDonald, D. A. Campbell.

MIDWAY—S. McFaddin, N. R. Cousar, E. Epps, D. E. Evans, S. A. Burgess, W. H. McElveen.

MOUNT ZION—Hugh Wilson, E. M. Gregg, M.D., A. F. Wilson, W. W. Bradley, S. E. Wilson, W. M. Scott.

PINE HILL—Stephen Fon, J. DuPre.

PINE TREE—D. Bethune, B. McCoy, K. McKaskill, C. Perkins.

PISGAH—N. McRae, Edward Clark, A. Graham.

RED BLUFF—

REEDY CREEK—Y. B. Howell, J. L. Alford, N. R. Currie.

SALEM (B. R.)—M. E. Muldrow, W. Harris, M. P. Mayes, S. Cooper, G. W. Cooper, J. A. Mayes, M.D.

SALEM L. R.—Thomas Lauderdale, H. A. Milling, James Aiken.

SION—W. McCreight, J. W. McCreight, J. R. Aiken, S. G. Barkley, O. R. Thompson.

SUMTER—W. M. DeLorme, A. White, J. J. Knox, G. W. Lee, C. Stiles, T. D. Frierson.

TURKEY CREEK—Wiley Keely, J. R. Shaw, A. McLean, M.D.

WHITE OAK—W. J. B. Cooper, J. M. Cooper, J. M. Bradley.

WILLIAMSBURG—H. D. Shaw, John A. Gordon, J. E. Fulton, J. A. Salters, J. J. Bradley—146.

## RULING ELDERS, CHARLESTON PRESBYTERY, 1859

SECOND, CHARLESTON—W. C. Dukes, Hugh R. Banks, Jas. Dillingham, Robert C. Gilchrist.

CENTRAL, CHARLESTON—Wm. Birnie, Jas. S. Bowie, Henry M. Bruns, Wm. H. Gilliland.

GLEBE STREET, CHARLESTON—John Caldwell, James H. Caldwell, Wm. Harral, Alfred Stillman, Jos. A. Enslow, F. M. Robertson, M.D.

ZION, CHARLESTON—Archibald Campbell, Frederick D. Fanning, Robert Adger, Edward C. Jones.

FIRST, COLUMBIA—Andrew Crawford, Henry Muller, Levi Hawley, J. McFaddin Gaston, M.D., F. W. McMaster.

AIKEN—W. Perfonneau Finley, J. B. Legare.

BARNWELL—J. O. Hagood, M.D., Thomas T. Hay, M.D., Winchester Graham.

BEECH ISLAND—Samuel Clarke, John Neal.

JAMES' ISLAND—Edward Freer.

JOHN'S ISLAND and WADMALAW—Hugh Wilson, Sr., John A. Fripp, D. J. Townsend, M.D., Wm. S. Whaley, M.D.

ORANGEBURG—T. A. Elliott, M.D., V. D. V. Jamison.

STONEY CREEK—Richard W. Hutson, T. W. Hutson, M.D.

SUMMERVILLE—Arthur Fogartie.

WALTERBOROUGH—Daniel S. Henderson, Alfred J. Lemacks.

WILTON—James King, Hawkins S. King, Alfred P. Walter—  
45.

Whole number, 520.