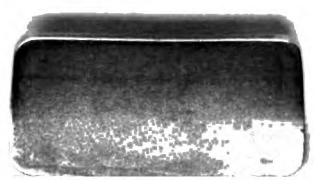
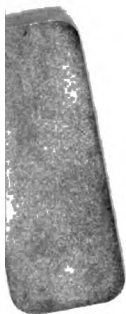


# Presbyterian Panorama

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ONE HUNDRED AND FIFTY YEARS OF NATIONAL MISSIONS HISTORY

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# PRESBYTERIAN PANORAMA

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OF NATIONAL MISSIONS HISTORY

# Presbyterian Panorama

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**CLIFFORD MERRILL DRURY, Ph.D.**

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San Francisco Theological Seminary*

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**BOARD OF CHRISTIAN EDUCATION**  
*Presbyterian Church in the United States of America*  
**PHILADELPHIA**  
**1952**

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**T**O THE GREAT COMPANY of Presby-  
terian national missionaries whose loyalty  
to Christ and faithfulness to the Church will  
forever remain a source of inspiration to those  
who follow them, this book is in appreciation  
dedicated.

## AUTHOR'S PREFACE

**I**N 1947 the Board of National Missions looked forward to its Sesqui-centennial which would come in 1952 and appointed a Special Committee to make preparations for a proper observance of that anniversary. I was invited to be a member of that Committee. In outlining the objectives of the Committee, Dr. Hermann N. Morse, then Administrative Secretary of the Board, indicated a need for a comprehensive history of the Board of National Missions.

Rev. Luther M. Dimmitt, Secretary of the Committee, rendered an invaluable service in collecting historical data, including many histories of synods, presbyteries, and local churches. Even more important was the incentive he gave (with a great deal of gentle prodding by correspondence) to a number of synods and presbyteries, which had no published history, to prepare such. Not all responded, yet a number of significant histories were produced which, added to the ones already written, provided much of the basic material used in this book.

At the November, 1948, meeting of the Committee, I was asked to devote several months to research and writing. Since I was granted sabbatical leave from San Francisco Theological Seminary for the spring and fall terms of 1949, I accepted the commission. My first project was to examine the manuscript records of the Standing Committee and of the original Board of Missions, which are kept in the archives of the Board of National Missions in New York. The minutes of the Board began to be published about 1828.

I then turned my attention to the collection of domestic letters of the Board of Foreign Missions that are now on deposit in the Presbyterian Department of History, Witherspoon Building, Philadelphia. These letters, numbering well over 60,000, include the Board's correspondence from about 400 Presbyterian missionaries to the Indians, beginning in

1829 and continuing to about 1867. No systematic study has ever been made of this unusual collection. I was able to go through the file until about 1843, when I realized that the magnitude of this task was greater than the time at my disposal.

In the spring of 1950 the Committee asked me to write the history of the Board. The pressure of other commitments and my duties as a faculty member of San Francisco Theological Seminary presented limitations of time. The necessity of condensing 150 years of the history of the Board of National Missions and its several predecessors — a history involving scores of thousands of workers and projects and about \$100,000,000 — into a book of about 125,000 words gave limitations of space.

As I bring this work to a close in September, 1951, I am conscious of its many shortcomings. I have tried consistently to consult original sources whenever such were available, to pin-point my facts, to pick out representative examples of certain aspects of national missions work, to enliven the whole with references to the unusual, and to give a comprehensive view of the full range of national missions through a century and a half. If some feel that I have neglected to give due attention to certain important projects or have failed to mention some devoted servant of Christ who has rendered notable service as a missionary of the Board, then I wish to express my regrets at such an oversight. Any such omissions have not been intentional.

To the many who have co-operated in the preparation of this book, I express my deep appreciation. Among those who merit special mention are Dr. Hermann N. Morse, whose great knowledge of the field and kindly counsel have always been a guide and an inspiration to me; Rev. Luther M. Dimmitt, who gathered much basic material; Miss Janette T. Harrington, who has gone over the manuscript; Dr. Charles A. Anderson and Mr. Guy Klett, of the Presbyterian Department of History, who have given my requests for help priority in their busy schedules and have provided copy for the illustrations inserted throughout the text; to the anonymous writers of the annual reports of the Board and its predecessors, whose ideas I have freely used and from whose writings I have taken many quotations; and to that larger number in the second line of the literary forces — librarians, secretaries, stenographers, artists, and typists — to all, my sincere appreciation for your valued co-operation.

CLIFFORD M. DRURY



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## ABBREVIATIONS

In order to reduce the number of footnotes and to make references to sources consulted quickly available, the following abbreviations with page numbers will be used in parentheses in the text. Any reference to the *Minutes of the General Assembly* or to the annual report of a board or agency will be to that body and to that year indicated in the context.

AR — Annual Report

MGA — *Minutes of the General Assembly*

MSC — Minutes of the Standing Committee of Missions

Rec. — *Records of the Presbyterian Church*

**T**HE REAL HISTORY of National Missions has never been written and can never be written. It is the intimate history of the tens of thousands of men and women who have borne its commissions and have yielded themselves in self-effacing service in hard places that America might be evangelized. Theirs has been the labor and theirs should be the praise.

— *Annual Report,*  
*Board of National Missions, 1927, p. 49.*

## INTRODUCTION

**T**HE year 1952 will be celebrated by the Presbyterian Church as the National Missions Sesquicentennial Year. This anniversary is calculated from the action of the General Assembly in May, 1802, which established the Standing Committee of Missions, the first agency created by any denomination to have continuous responsibility within the total national area for a program of missions on behalf of the Church as a whole. This Standing Committee of Missions did not originate the work of home missions, which had been vigorously prosecuted within our own and other Churches for many years. It did, however, establish the missionary cause as a central, continuous, national concern of the Church.

National Missions, as we use the term today, is a family name. The changes in terminology through the years are only one mark of the complicated processes through which our Church sought to discharge its responsibilities in various stages of its development. The Standing Committee of Missions, at the time of its establishment and for years afterward the only general agency of the Church, became the Board of Missions, then the Board of Domestic Missions; in the reunion of the Old and New Schools of the Church it became the Board of Home Missions, and in the comprehensive reorganization of more modern times, the Board of National Missions. That is the direct line of the genealogy, but it tells only part of the story.

The Standing Committee and the Board of Missions recognized no limitations upon their spheres of responsibility save those of necessity. They were the only established agencies of the Church, other than the trustees of the General Assembly, having Church-wide responsibilities. Foreign Missions was first set apart as a separate agency. Then, for nearly a century, the policy of the Church was to set up a new agency for each new task or for a newly developing phase of an old



task. Of these new agencies the original Board, as a later commentator remarked, "was the oldest sister, perhaps the mother." Some of these were to continue as separate agencies in Foreign Missions, Christian Education, or Pensions and Relief. Others, as in Church Election, Missions for Freedmen, Sunday School Missions, Evangelism, and related fields, were finally, when new days brought new problems, grafted back onto the original trunk. The Board of National Missions, therefore, while it has a taproot going straight back through 150 years, has also a fibrous root branching off at many angles.

Looking forward to this Sesquicentennial, the Board of National Missions has felt the need for a more comprehensive statement of this history than had hitherto been made. Here was a story that needed to be told. It is in considerable measure the story of the growth of our Church, as it is also the story of the nation. In it you see reflected every change of note in the life of our country from its earliest beginnings. You see too the fruitage of the labors of thousands of consecrated men and women who have served on every frontier and in every conceivable type of situation.

This present volume is the basic, comprehensive document for the study of this history. To prepare it, the Board commissioned Dr. Clifford M. Drury, Professor of Church History at San Francisco Theological Seminary, San Anselmo, California, a long-time student of missions in the west and the author of books on Marcus Whitman, Henry H. Spalding, Elkanah Walker, and other pioneer missionaries. Handicapped by the fact that much original research was necessary to supplement available materials, and working under severe pressure of time, he has produced a history of unusual intrinsic importance and of great interest, which deserves to be read and studied throughout the Church. This is supplemented by a second and shorter volume prepared by the undersigned, which is in the nature of an interpretative comment on Dr. Drury's narrative. Both books have been published for the Board of National Missions by the Board of Christian Education.

Dr. Drury has placed the Board of National Missions and all of us who are concerned with what this anniversary represents greatly in his debt for this able and painstaking work, undertaken at great personal inconvenience and carried forward to so satisfactory a conclusion.

HERMANN N. MORSE,  
*General Secretary,*  
*Board of National Missions.*

**THE EPOCH OF SETTLEMENT**  
**1562-1802**

CHAPTER

1

PRESBYTERIAN MISSIONARY BEGINNINGS

1562-1802

**T**HE first recorded contact of Protestant Christianity with what is now the United States was Presbyterian. During the years 1562-1565, Admiral Coligny sponsored an effort to establish a colony of French Huguenots in what is now Florida and South Carolina. Although extant records do not indicate that these Presbyterian Frenchmen had an ordained minister with them, they do mention a "Master Robert" who conducted services according to the Reformed rites. The colony came to an ill-fated end in 1565 when it was attacked by the Spanish from St. Augustine.<sup>1</sup>

Presbyterians were numbered among the Puritans who settled at Jamestown after 1611, and many more were among those who migrated to Massachusetts Bay beginning in 1629.<sup>2</sup> The strength of the Presbyterian movement in England may be measured by the fact that they were in the majority in the Westminster Assembly, which began its sittings in 1643. Therefore, it is not a matter of wonder that many of the Puritans who came to the New World were Presbyterians. Cotton Mather states that about 4,000 Presbyterians arrived in New England before 1640.<sup>3</sup>

The Congregationalism of New England was too strong for the Presbyterian minority. About 1640 some of the Presbyterian Puritans began migrating to Long Island and New York. Some worked their way farther south into New Jersey and the other middle colonies. In turn, some of the Presbyterian nonconformists of Virginia left that colony for Maryland and other places to the north. Presbyterian ministers were at work in Delaware, Maryland, New Jersey, and Virginia at least twenty-five years or more before the arrival of Francis Makemie in 1683.<sup>4</sup>

The first presbytery, organized by Makemie in 1706, marks the beginning of organized Presbyterianism in the United States.<sup>5</sup> Step by

step the Presbyterian Church achieved maturity. A synod was formed in 1717, and a General Assembly in 1789. In 1802 the General Assembly appointed a "Standing Committee of Missions," which in 1816 became the Board of Missions.

The lineage of the present Board of National Missions goes back to the Standing Committee of Missions. This Board is the oldest of the official agencies of the Presbyterian Church, U.S.A. It is the mother of the Board of Christian Education and the older sister of The Board of Foreign Missions. The majority of the churches of the denomination owe their origin to the labors of national missionaries, and most of these churches have at some time in their history received financial aid for their support. The geographical expansion of the denomination from the Atlantic to the Pacific and from Canada to Mexico is largely the result of the labors of its missionaries and the fruit of its subsidies.

#### "THE PRACTICE HAS EXISTED AMONG US"

At a meeting of the Standing Committee held March 31, 1803, a circular letter was approved to be sent to the various "missionary associations in Europe and America" to inquire into "the measures and success of others engaged in Missionary undertakings." The letter carried the following paragraph:

"From the time the Presbyterian Church was organized in this country, which was at the commencement of the last century, the practice has existed among us, of sending ministers of the gospel to preach to those who had not its institutions regularly established among them."<sup>6</sup>

The six simple words, "The practice has existed among us," emphasize the continuance of the missionary spirit in the Presbyterian Church from the time of the organization of the first presbytery in 1706. Indeed, Presbyterians were carrying on missionary work in the colonies before that date. In 1649 the Society for the Propagation of the Gospel in New England received its charter from the English Parliament. Shortly after its organization, the Society took over the support of Rev. John Eliot, who had begun his ministry with the Indians of Massachusetts in 1646. This Society had the loyal support of Presbyterians throughout all England.

Although Eliot was a Congregational minister, having been pastor of the church at Roxbury, he is known to have been favorable to Presbyterian polity. By 1689, Eliot had established 6 churches for his converts and 18 groups of catechumens, or "communicants' classes" as



we should call them today. Twenty-four Indians had been ordained. His churches were organized into "congregational presbyteries," a term that represented a compromise between Congregational and Presbyterian forms of government.

One of Eliot's greatest achievements was the translation and publication of the Bible in the Algonquin tongue. The New Testament in Algonquin was published at Cambridge in 1661 and the Old Testament two years later. This was the first Bible to be printed in America. No one can read it today; the knowledge of the tongue has died out.

The organization of a presbytery marked the beginning of an indigenous Presbyterian missionary activity. At the second recorded meeting of the presbytery, held in March, 1707, the following overture was adopted: "That every minister of the Presbytery supply neighbouring desolate places where a minister is wanting, and opportunity of doing good offers." Beginning with 1709, the presbytery directed several appeals to the Presbyterian churches of England, Ireland, and Scotland for financial aid. There was some response. In 1713 a gift of £30 was received from a friend in London. In a letter expressing appreciation, the presbytery stated that the money would be used "for the relief of some weak congregations, unable of themselves to subsist at present in maintaining their own ministers."<sup>7</sup>

By 1716 the presbytery had grown to include churches in the colonies of New York, New Jersey, Pennsylvania, Maryland, Delaware, and Virginia. The fact that within a decade the original presbytery had grown so much that it was deemed advisable to divide it into four parts and establish a synod is evidence of the exercise of a commendable missionary zeal.

A "fund for pious uses" was established at the first meeting of the synod in 1717. This fund was designed not only for the relief of the widows and orphans of deceased ministers but also to pay the overhead expenses of the synod, to support missionaries on the frontier, and to help new Presbyterian churches to get established in strategic places. The minutes of the synod carry repeated references to the necessity of all churches' taking "a yearly collection" for the fund. The churches were thus frequently reminded of that continuing responsibility to supply the gospel to "neighbouring desolate places."

The synod of 1718 appointed a committee — the first committee on home missions — to supervise the expenditure of £3. The first recorded grant-in-aid appears in the minutes of 1719 when the synod voted to give one tenth of a sum donated by the Presbyterians of

Glasgow, Scotland, "to the Presbyterian congregation of New York toward the support of the gospel among them" (Rec., 54). Like many other "First" churches scattered throughout the land, the First Presbyterian Church in New York began with missionary aid.

In 1722, three ministers were appointed to visit Presbyterian congregations in Virginia "and preach four Sabbaths to them, between this and the next Synod" (Rec., 72). This marked the beginning of a custom that continued throughout the remainder of the century by which ministers in established parishes were directed by the synod to spend one, two, or more months itinerating in frontier areas.

The first officially commissioned Presbyterian missionary in colonial days was Azariah Horton. The minutes of the synod for 1742 carry the following item: "Ordained since our last, Mr. Azariah Horton, missionary for the Indians, in the Presbytery of New York." Horton's support came from the Scottish Society for Propagation of Christian Knowledge. Horton, then a recent graduate of Yale, was in his twenty-sixth year when he began his work with the Indians who lived on the east end of Long Island. There he founded two churches among the natives. This mission was the beginning of Presbyterian work for the Indians.

Horton was the forerunner of the famous David Brainerd, one of the best known of the missionaries of the eighteenth century. In 1742, Horton visited Indian settlements in the valley of the Wyoming in Pennsylvania and at the forks of the Delaware to prepare the way for Brainerd. David Brainerd, who was ordained a Presbyterian minister at Newark, New Jersey, on June 12, 1744 (AR, 1829, 24), was also supported by the Scottish Society. His consecrated and effective ministry with the Indians near Easton, Pennsylvania, and near Cranbury, New Jersey, lasted for a brief three years. He became engaged to Jerusha Edwards, a daughter of Jonathan Edwards. Stricken with tuberculosis, Brainerd died at the Edwards home in Northampton, Massachusetts, on October 9, 1747. Subsequently Edwards published Brainerd's journal with notes. This little volume became one of the great missionary books of all time. Among the outstanding missionaries inspired by this volume before they went to their respective fields were William Carey, Robert Morrison, and David Livingstone. Through the pages of this book David Brainerd had a greater ministry after his death than before.

David was followed by his brother John, since, as the minutes read, "the name of Brainerd was dear to these poor tribes." John's ministry continued for seven or eight years until the prospect of a "troublesome



war made the mission dangerous and disagreeable." During this time, the Scottish Society continued its support of the work. About 1754, John Brainerd became pastor of "a very comfortable settlement at Newark." In 1760 the matter of the Indian mission came up again before the synod. A treaty with the Indians had been concluded by New Jersey, and a tract of some 4,000 acres had been purchased by the colony as a reservation. Both the Indians and the public officials "earnestly requested that Mr. Brainerd might be granted to them again as a gospel minister." Brainerd laid the matter before synod. Funds from Scotland were no longer available. The synod voted to undertake the mission, and it was voted that "a general collection to promote this pious and good design . . . be made in every congregation" (Rec., 99). John Brainerd continued his work as missionary among the Indians of New Jersey until his death in 1781.

In 1761 the synod expressed concern for the Oneida Indians but recorded the minute that "no person can be found to undertake said mission, nor can we in present circumstances raise a sufficient supply for its support" (Rec., 311). However, within two years the synod found that funds were available, including some assistance from a British society, and the services of Rev. Samson Occom (Occum, or Occam) were obtained. Occom was a native Mohican Indian who had been ordained August 29, 1759, by Suffolk Presbytery. In 1773 the synod took over Occom's support, promising him £65 per annum.

Occom is remembered in history especially for his part in raising the initial fund that led to the establishment of Dartmouth College. In 1767, Occom and his teacher, Rev. Eleazer Wheelock, of the Congregational Church, visited England to raise money for the education of Indians in the colonies. The two spent over two years in England on their mission. Occom, being the first ordained American Indian to visit England, made a sensation. He was lionized everywhere he went. His biographer reports that he delivered over 400 sermons or addresses and was largely influential in raising about £9,500 for the project. The two interested Lord Dartmouth in the establishment of a school for Indians in the colonies, and, in gratitude for his financial assistance, the college was named after its first main benefactor.<sup>8</sup>

In 1766, Rev. George Duffield and Rev. Charles Beatty were sent on an exploring mission into the Indian country west of the Alleghenies. Beatty, while on duty as an Army chaplain some years previous, had been the first Protestant minister to visit the Pittsburgh area. Both Duffield and Beatty were supported on this itinerating trip by the Pious Fund, which in 1759 had been incorporated. Both men were pastors of



churches, but arrangements were made for them to be absent for two months. They were the first Presbyterian missionaries to itinerate into the valley of the Ohio. In their report to the synod of the following year, they stated that "they found on the frontiers numbers of people earnestly desirous of forming themselves into congregations," and also that "they visited the Indians at the chief town of the Delaware Nation, on the Muskingum, about one hundred and thirty miles beyond Fort Pitt" (Rec., 375).

The synod took note of the spiritual destitution of the frontier and the continued need of missionary activities among the Indians. In calling for an annual collection for missions from all churches, the following explanatory statement was adopted:

"The Synod laying to heart the unhappy lot of many people in various parts of our land, who at present are brought up in ignorance, and that they and their families are perishing for lack of knowledge, who, on account of their poverty or scattered habitations, are unable without some assistance to support the gospel ministry among them; considering also, that it is their duty to send missionaries to the frontier settlements, who may preach to the dispersed families there, and form them into societies for the public worship of God, and being moved with compassion toward the Indians, especially those under our care, who are extremely poor and unable to teach their children to read, or to instruct them in the knowledge of the Holy Scriptures, have resolved to attempt their relief, and to instruct such as may be willing to hear the gospel."

The minutes of the synod for the subsequent years reveal a deepening concern about the Church's missionary responsibilities. Repeated appeals were received from Georgia, the Carolinas, Virginia, the west, and from New York. Even though there was always a lack of trained men able and willing to go as missionaries, and a want of funds, the response to the missionary calls was sufficiently continuous to warrant the boast of 1803: "The practice has existed among us." All through the years, from the organization of the first presbytery in 1706 and the first synod in 1717 down to the organization of the first General Assembly in 1789, the Presbyterian Church was ever conscious of its missionary obligations. Some of the missionary activities of the Church were suspended during the Revolutionary War.

#### THE ASSEMBLY TAKES OVER THE MISSIONARY WORK

The first meeting of the General Assembly of the Presbyterian Church was held in the Second Presbyterian Church of Philadelphia on May 21, 1789. The Assembly then consisted of 4 synods—New

York and New Jersey, Philadelphia, Virginia, and the Carolinas — with their 16 presbyteries. In 1789 the denomination had 177 ministers, 111 probationers, 215 congregations supplied with ministers, and 204 vacant pulpits.

On May 25, 1789, the General Assembly, continuing the historic missionary tradition of the Church, took the following action:

“*Resolved*, That each of the Synods be, and they are hereby requested to recommend to the General Assembly, at their next meeting, two members, well qualified to be employed in missions on our frontiers; for the purpose of organizing churches, administering ordinances, ordaining elders, collecting information concerning the religious state of those parts, and proposing the best means of establishing a gospel ministry among the people” (MGA, 10, 11).

In order to provide the necessary funds for expenses, General Assembly “strictly enjoined” the several presbyteries to take collections during the year and forward the sums received to the treasurer of the Assembly “with all convenient speed.” An honorarium of \$33.33 per month was the usual stipend for missionaries, which had to cover traveling expenses. In 1794 this was increased to \$40, but the Assembly reverted to the original figure a year or so later. Missionaries were directed to collect from the field what they could and to apply such sums toward their expenses.

Young ministers, licentiates, and often settled pastors were sent forth on these “excursions of benevolence.” When settled pastors were appointed, their respective presbyteries assumed the responsibility of supplying their pulpits during their absence. The missionaries usually went for two or three months in the summer. However, some chose other times of the year, and a few extended their mission beyond the three-month period. In 1791 the Assembly granted authority to the Synod of the Carolinas and the Synod of Virginia to conduct their own missions.

The *Minutes of the General Assembly* show that at each of the twelve annual meetings between 1789 and 1802, the Assembly took time to hear the reports of the missionaries appointed the preceding year, made appointments for the succeeding year, and considered the details of raising and appropriating the necessary funds. Since the two southern synods were conducting their own missionary work, this meant that only the missionaries from the Synod of New York and New Jersey and the Synod of Philadelphia came under the auspices of the Assembly.

The first missionaries to be sent out under the direction of the Assembly were Rev. Nathan Kerr and Rev. Joshua Hart, who received their instructions in 1790. They were to go to the frontier settlements of New York and Pennsylvania. Their report, submitted the following year, mentions visits to such places as Clinton, Cooperstown, and Johnstown in New York, and Tioga, Pitts-Town, Wilkes-Barre, and Hanover in Pennsylvania. They also visited the Oneida, the Onondaga, and the Cayuga Indians. "In most of these places," the report reads, "the people are not formed into a church state. In several of them the numbers are very considerable, and in most there appeared a great attention to the preaching of the gospel." Many communities "importunately requested" that missionaries might be sent to them again (MGA, 45).

The westward movement of population over the mountains began in earnest after the Revolutionary War. In the north the New Englanders were pushing their way westward out through the Mohawk Valley. A second stream of migration flowed through the Potomac River Valley in Maryland, and through southern Pennsylvania. A part of this movement spread northward into western New York, where it met the flow that came through the Mohawk Valley. Penn Yan, New York, is reported to have received its name from the union of the folk from Pennsylvania and the Yankees from New England. The third westward trend of population, revealed in the 1790 census, was in the south, where a wider and more diffused movement was taking place over the Appalachian Mountains into western Virginia, Kentucky, and Tennessee. Daniel Boone pioneered the way through the Cumberland Gap as early as 1767, although actually others had gone through the Gap before. The 1790 census revealed the fact that the population of the country was about 4,000,000, of whom about 200,000, or 5 per cent of the total, were then living west of the mountains in Kentucky, Tennessee, and the western parts of Virginia, Pennsylvania, and New York, with a scattering still farther west. That vague, indefinite area called the frontier was on the march — moving, ever moving, westward.

The General Assembly was fully conscious of the developing situation. The missionaries sent out in 1792 were directed to work in the northwest frontiers of Pennsylvania and in the west and southwest areas of New York "as far as the settlements in those quarters extend." At the same time, the Assembly recognized a continuing need to aid the neglected communities in the coastal states. In 1794 the Assembly sent a missionary for about two months to the western shore

of Maryland, and subsequent Assemblies took note of the same district. The number of missionaries sent out varied from year to year, but had increased to about 10 at the time the Standing Committee was established in 1802. In addition were the missionaries appointed by the two southern synods. However, the Assembly of 1794 noted: "Notwithstanding the pains used to bring up young men for the work of the ministry, so rapid is population [increasing] among us, that our vacancies increase much faster than our ministers" (MGA, 87).

The Assembly of 1794 authorized the publication of a circular addressed "to the inhabitants visited by the missionaries," containing what is perhaps the first of many deliverances on the subject of comity in the conduct of home missions. The circular reads in part:

*"Dear Friends and Brethren*—The General Assembly of the Presbyterian Church in the United States of America, have, for some years, viewed with concern, the state of our frontier and other settlements in the Union, which are destitute of the regular administration of the worship and ordinances of God; and, desirous to do all in our power to extend the blessings of the gospel amongst you, we have given orders to our several Presbyteries to raise collections annually from their respective congregations, for the support of missionaries to be sent amongst you. . . .

"As our aim has not been to proselyte from other communities to our denomination, we have charged our missionaries to avoid all doubtful disputations, to abstain from unfriendly censures or reflections on other religious persuasions, and, adhering strictly to the great doctrines of our holy religion which influence the heart and life in the ways of godliness, to follow after the things that make for peace and general edification" (MGA, 91).

The annual reports rendered to the Assembly uniformly speak of the cordial reception given to the missionaries by the frontier communities. The committee appointed to digest the journals of five missionaries sent out in 1798 reported to the 1799 Assembly that there were:

". . . many thousands of people settled in that extensive tract of country who are anxious to have the Gospel and its ordinances dispensed amongst them; some congregations are already formed by the assistance of the missionaries who have at different times visited that portion of the United States through which they travelled, and are growing into a condition to have ministers regularly settled amongst them, and a great many more may, in time, be formed if due attention be given to them" (MGA, 176).

Herein is revealed a picture of the techniques used to plant new churches. The occasional visits of itinerant preachers were often all the

encouragement that was needed to induce a small band of believers to be organized into a church.

The Legislature of the Commonwealth of Pennsylvania approved an Act of Incorporation for the General Assembly on March 28, 1799. This was another important step forward toward a larger missionary program. The Assembly of 1799 prepared a pastoral letter to be sent to all churches, giving a report regarding the favorable reception extended to the missionaries on the frontier and making a plea for larger sacrifices of life and money for the missionary cause. "Let us not despise," the letter read, "the day of comparatively small things" (MGA, 178).

The Assembly of 1800 took aggressive steps to implement its missionary program by appointing five ministers, including Dr. Ashbel Green, to solicit donations "in behalf of the Trustees of the General Assembly." Four of the five reported to the following Assembly that they had raised \$12,359.93, of which \$1,515.04 remained unpaid. The total expenses involved in obtaining the cash and pledges amounted to \$550. The fund raised was a handsome sum when it is remembered that the whole denomination then had but 152 churches with pastors and that a month's salary for a missionary was \$33.33.

Anticipating a larger financial income, the Assembly of 1800 appointed 8 missionaries, one of whom, Rev. Jedidiah Chapman, was made the first "stated missionary of the Assembly to the frontier" for a period of four years. He was directed to spend at least six months of each year in the northwestern part of New York State, then considered to be the most promising field of missionary endeavor. Until his death in 1813, Chapman received subsequent appointments from the Church, and was later given some supervisory powers over other missionaries. Here in germ was the present-day office of the synodical executive.

To the list of missionaries commissioned by the Assembly should be added those sent out by the two southern synods. The Synod of the Carolinas sent 2 of its ministers into Mississippi Territory in October, 1800, and the Synod of Virginia sent 6 — 2 to Detroit, 2 to Cornplanter, chief of the Senecas, and 2 to the settlements on the Muskingum. Thus altogether 16 Presbyterian missionaries are known to have been at work on the frontier in 1800-1801. The Assembly records for 1801 indicate that the denomination then had 190 ministers and 24 licentiates. If all the missionaries were ordained men, then about 8 per cent of the total ministry of the Church were missionaries for at least a part of the year.

The first reports of what is now called the Second Great Awaken-



ing were given to the Assembly of 1801. The beginnings of a great spiritual awakening, which was destined to have far-reaching effects upon the life of the Church, had already taken place in the frontier areas of Kentucky and Tennessee. This revival, often marked by emotional extremes, swept eastward over the mountains into the older settlements. A parallel spiritual quickening, under the leadership of such men as Timothy Dwight at Yale, was also taking place about the same time in the eastern colleges.

The *Minutes of the General Assembly* for 1801 carried the following:

“From many of their churches, the Assembly have heard the most pleasing accounts of the state of vital piety. Revivals, of a more or less general nature, have taken place in many parts, and multitudes have been added to the church. In the northern and eastern Presbyteries, there appears in several congregations a serious attention to the great things of religion, and its interests appear evidently to be advancing. In several of their churches, ‘times of refreshing from the presence of the Lord,’ have been experienced. . . .

“From the west, the Assembly have received intelligence of the most interesting nature. On the borders of Kentucky and Tennessee, the influences of the Spirit of God seem to have been manifested in a very extraordinary manner. Many circumstances attending this work are unusual; and though it is probable that some irregularities may have taken place, yet from the information which the Assembly have received, they cannot but exceedingly rejoice in the abundant evidence that God has visited that people, and poured out his Spirit remarkably upon them” (MGA, 222, 223).

The Assembly of 1801 entered into an agreement, called the “Plan of Union,” with the General Association of Connecticut, designed to promote co-operation between Presbyterian and Congregational ministers and churches on the frontier. This Plan was approved later by other Congregational associations in New England. According to this arrangement, there was to be a free interchange of Presbyterian and Congregational ministers with churches of either denomination on the frontier. The Plan was rooted in a sincere missionary desire on the part of leaders of both denominations to do something to meet the emergency of the frontier. By this agreement weak congregations could appeal to the constituency of both denominations and call either a Presbyterian or a Congregational minister. The Plan was designed to be entirely fair to both parties. However, in its operation it became a bone of contention within Presbyterian circles and was one of the main

causes leading up to the disruption of the Old and New Schools in 1837.

The Assembly of 1801 appointed 9 missionaries in addition to its stated missionary, Rev. Jedidiah Chapman. One of the men was sent to the peninsula between Chesapeake Bay and Delaware Bay. Three were sent into the lower part of Virginia and to Georgia. Another forward step was taken in the appointment of a Negro, John Chavis (1763-1838), who had been educated at Princeton under Dr. Wither- spoon and licensed by the Presbytery of Lexington as a missionary "among people of his own colour." This marks the beginning of organized missionary work on the part of the Presbyterian Church for the colored people. Although Chavis was a full-blooded Negro, he was a freeman. He has the distinction of being the first Negro to be ordained in the Presbyterian Church.<sup>9</sup>

The Assembly of 1801, sensitive to its missionary responsibilities for the Indians, directed the several presbyteries to investigate and report as to the inclination of the tribes for civilization and religious instruction and "what means may have been used with them and the success of those means." Reporting to the Assembly of 1802, the Synod of the Carolinas submitted the following:

"Agreeably to the order of the Assembly . . . they have sent out nine missionaries for different periods of time; that of these, three were sent to the Indians, viz. Shawanese, and other Indians about Detroit and Sandusky; that they have also sent among the Indians a young man of pious character, to instruct them in agriculture, and make some instruments of husbandry for them; that Blue Jacket, an Indian boy, instructed under their direction, has given evidence of a work of grace in his heart, been received to church communion, and will go out this summer as an interpreter; and that on the whole, the prospects of success in that quarter are flattering, as well among the Indians as the frontier whites" (MGA, 238).

Thus the practical aspect of national missions received attention.

#### THE ASSEMBLY OF 1802

One of the most significant actions ever taken by any Assembly of the Presbyterian Church was that of 1802 establishing a Standing Committee of Missions. Only 48 commissioners — 33 ministers and 15 elders — were present at this, the fourteenth annual meeting of the Assembly. These commissioners came from 16 presbyteries, located in whole or in part in the states of New York, New Jersey, Pennsylvania, Maryland,

Delaware, Virginia, Ohio, North and South Carolina. Twelve presbyteries sent no commissioners to this Assembly, undoubtedly because of the difficulty of traveling in those days. Only 2 presbyteries of the 8 in the Synod of the Carolinas sent commissioners, and not more than 6 commissioners were from the frontier west of the Allegheny Mountains. The majority in attendance were from the central eastern states. Many of the presbyteries of today have a larger attendance than had the General Assembly of 1802.

The Assembly met for thirteen days, from May 20 to June 1 inclusive. Much of the time of the commissioners was consumed with detailed business relating to the missionary cause. Financial accounts were reviewed. Eight missionaries, who gave a total of about three and one half years of combined time to their missionary activities, reported a total expense of \$1,356.63. They reported receiving about \$240 from the field. The journals of the missionaries were turned over to a committee to read and to condense. However, an exception was made in the case of Chavis. His journal was read to the Assembly. Great interest was centered in this experiment of sending a Negro as a missionary to his own people. According to the *Minutes*, "he appears to have executed his mission with great diligence, fidelity, and prudence" (MGA, 254).

Eight missionaries were appointed for the new year. The committee appointed to present missionary business to the Assembly reported that it had investigated the possibility of sending a qualified missionary to work with the Indians "but have not been able to recommend any persons who are willing to undertake that arduous and important service."

In reviewing the financial outlook for missionary work, the Assembly learned that \$2,966.41 was raised during the year. From 1801 to 1802, the denomination had reported an increase of 34 ministers and 10 licentiates. The Church was growing numerically and geographically. The expanding frontier called for the realignment of presbyterial and synodical boundaries. So the Assembly of 1802 authorized the establishment of 3 new presbyteries, bringing the total to 31, and also of 3 synods: Albany, Pittsburgh, and Kentucky.

In view of the expanding Church and the ever-increasing amount of time the Assembly was giving to the details of conducting its missionary business, the appointment of a Standing Committee of Missions was the inevitable next step. The action, taken on May 31, regarding the establishment of this Committee reads, in part:



“ . . . That it shall be the duty of this committee to collect, during the recess of the Assembly, all the information in their power relative to the concerns of missions, and missionaries; to digest this information, and report thereon at each meeting of the Assembly; to designate the places where, and to specify the periods during which, the missionaries should be employed; to correspond with them, if necessary, and with all other persons on missionary business; to nominate missionaries to the Assembly, and report the number which the funds will permit to be employed; to hear the reports of the missionaries and make a statement thereon to the Assembly, relative to the diligence, fidelity, and success of the missionaries, the sums due to each, and such parts of their reports as it may be proper for the Assembly to hear in detail ” (MGA, 258).

The Assembly also provided that the membership of the Committee was to be chosen annually. Thus was born the first of the official boards of the Presbyterian Church, U.S.A. *This represented the first official action on the part of any of the Protestant Churches of America to promote national missions.*

**THE EPOCH OF ORGANIZATION**  
**1802-1837**

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CHAPTER

2

THE BEGINNINGS OF THE BOARD  
OF NATIONAL MISSIONS

1802-1816

**T**HE ancestry of the Board of National Missions goes back to the establishment of the Standing Committee of Missions by the General Assembly of 1802. From this Standing Committee came the Board of Missions in 1816, which was reorganized in 1828 and officially labeled the Board of Domestic Missions in 1857. In 1870 as a result of the reunion of the Old and New Schools the Board of Home Missions was established. This Board in 1923 became a part of the newly organized Board of National Missions.

In addition to this main taproot that goes back 150 years, other branch roots fed into the development of the present Board. Until the latter part of the nineteenth century, work with the American Indians and with certain non-English-speaking groups in the United States was considered to be foreign missions. Hence a consideration of these phases of the work of the Presbyterian Board of Foreign Missions, and also of various interdenominational boards in which Presbyterians cooperated, is properly a part of this history. Also to be considered is the work of the Cumberland Presbyterian Church. The present Board of National Missions is an amalgamation of a number of societies and boards, each of which has made its own distinctive contribution to the missionary expansion of the Presbyterian Church in the United States of America.

THE STANDING COMMITTEE OF MISSIONS

The Standing Committee of Missions originally consisted of 7 members—4 ministers and 3 elders. In 1805 the General Assembly enlarged the Committee to 17, specifying that 10 should come from Philadelphia or its vicinity and 1 from each of the 7 synods.

Seven able men of known devotion to the missionary cause were

selected by the Assembly to serve on the Committee. They were Revs. Ashbel Green, John B. Linn, Jacob J. Janeway, and Philip Milledoler; and elders Dr. Elias Boudinot, Robert Smith, and Ebenezer Hazard. Dr. Green was made chairman. He was then forty years old and widely known for his zeal in the missionary work of the Church. Later, 1812-1820, Dr. Green served as president of Princeton College, and in 1824 was elected Moderator of the General Assembly. In the prime of his ministry, Dr. Green was a member at one time or another of each of the boards and corporations of the Church. His selection as chairman of the Standing Committee was not only a testimony to his recognized ability; it was also a guarantee that the Committee would energetically pursue the objects for which it had been established.

Dr. Janeway, the colleague of Dr. Green in the Second Presbyterian Church of Philadelphia, was made Secretary of the Committee. In 1818, Janeway became Moderator of the General Assembly. A third member of this Committee who became Moderator was Dr. Milledoler, elected to this office in 1808.

Two of the lay members of the Committee were active in public life. Dr. Boudinot was at various times President of the Continental Congress, Director of the Mint, a trustee of Princeton, a founder and the first president of the American Bible Society. Ebenezer Hazard was Postmaster General of the United States from 1782 to 1789.

The General Assembly of 1802 turned to this Committee of seven and said in effect: "The missionary program of our Church has now become too extensive to be handled efficiently by an Assembly whose personnel changes from year to year. You are to take care of the details of this important work and report each year to the Assembly." It was clearly stated that the Assembly had the right to appropriate funds and to review actions of the Committee. The Standing Committee was primarily an ad interim body established to direct "the missionary business" in between meetings of the Assembly and to relieve the Assembly of the detail connected with the work. The Assembly of 1803 "observed, with great pleasure, that the desire for spreading the gospel among the destitute inhabitants on our frontiers, among the blacks, and among the savage tribes on our borders, has been rapidly increasing" (MGA, 275). The observation pointed to the three main areas of missionary activity.



## WORK WITH NEGROES

Presbyterian missionary work among the Negroes began in 1801 with the appointment of Rev. John Chavis, mentioned previously, whose commission continued for several months each year until 1808. His annual reports indicate that he often preached to whites. In May, 1803, he reported that he had visited the western parts of Virginia and that he had an audience of four hundred at Lexington, of whom one hundred were "blacks." In 1807, Chavis reported that in "the whole number of his hearers the blacks were to the whites as 1,000 is to 2,330."

After 1808, Chavis continued his ministry among his people as opportunity afforded until 1822. As a result of the Nat Turner rebellion in Virginia, a law was passed forbidding a Negro to preach. Nat Turner was a Negro preacher. Chavis, being forbidden by law to continue his work as a minister, opened an academy. This he conducted for a number of years with success, numbering many white children among his pupils. He died in 1838 in his seventy-fifth year.

The second Negro missionary to be appointed by the Presbyterian Church was John Gloucester, who was sent by the Standing Committee on a three-month mission among his people in Philadelphia and vicinity in 1809. Gloucester had been a slave of Rev. Gideon Blackburn, a Presbyterian missionary to the Cherokees. Blackburn liberated Gloucester and trained him for the ministry. Gloucester was ordained by the Presbytery of Union in Tennessee in 1810, and through the intercession of Dr. Archibald Alexander was called to be minister to the Negroes in Philadelphia. Dr. Alexander, the pastor of the Third Presbyterian Church of Philadelphia, took a special interest in the evangelization of the colored people. He was instrumental in organizing the early "Evangelical Society of Philadelphia," which in turn sponsored the organization of a Negro church. In 1811, Gloucester reported to the Committee that a church had been organized, a lot purchased, and steps taken to erect a building measuring 40 x 60 feet. In 1812 the Committee reported that the African Presbyterian Church had been taken under care of the Presbytery of Philadelphia. The church prospered under Gloucester's ministry. This church, now located at Seventeenth and Fitzwater Streets in Philadelphia, is still active.

White ministers were also commissioned by the Standing Committee to carry the gospel to the Negroes. In 1806, Rev. John H. Rice was sent for two months to work "amongst the Blacks in Charlotte Co., and its vicinity in Virginia." In 1807 the General Assembly requested



the Standing Committee to prepare a letter on the subject of slavery. The Committee turned to Rice. However, it was not until May, 1809, that Rice reported he had written an address to slaveholders. This was a rather innocuous pronouncement recommending that manumission be made easier and that slaveowners treat their slaves with kindly consideration. It was not until 1818 that the General Assembly came out with a strong statement condemning slavery as an institution.

“AMONG THE SAVAGE TRIBES”

In May, 1803, the Standing Committee appointed Rev. Gideon Blackburn as its first missionary to the Indians. This appointment was the occasion for the Standing Committee to decide on a form of commission to be given to all its missionaries. Blackburn's commission, dated May 31, 1803, was the first to be granted and reads as follows:

“The Standing Committee on Missions acting under the authority, & by order of, the General Assembly of the Presbyterian Church in the United States of America, confiding very much in your piety, prudence, & diligence, & zeal, have appointed, and by these presents do appoint you the Revd. Gideon Blackburn their missionary to the Cherokee nation of Indians, for the purpose of carrying the gospel, & the arts of civilized life to them; in which service you are to spend two months at the season you may find most convenient & to be governed by such instructions as shall be given you by this Committee from time to time” (MSC, 81).

The Committee ordered fifty copies of the commission to be printed with appropriate blanks to be used for other appointees.

Gideon Blackburn has been called the Daniel Boone of the pulpit. He was born in 1772, and in his youth came under the influence of Rev. Samuel Doak, pioneer Presbyterian minister in Tennessee. When only twenty, Blackburn began his ministry in the wilds of his native state. He carried the gospel to a frontier people who were inured to hardship and constantly exposed to danger.

The Standing Committee authorized Blackburn to investigate the possibilities of opening work among the Cherokee Indians and, if conditions were favorable, to open a school and pay a schoolmaster \$200 a year. The tribe then numbered about 15,000. Blackburn met with some 2,000 of them in October of that year, and found them desirous of a school. A site was selected near Hiwassee, Tennessee, about forty-five miles within the territory claimed by the tribe. The school was opened in February, 1804, with 11 pupils and within three years the enrollment had increased to about 50. However, the financial burden

of conducting such a project was more than the Committee felt it could carry. In 1805 the appropriation was increased from \$200 to \$500. Even though Blackburn was able to get some financial help from the Government, by 1808 he was responsible for a deficit of \$1,390.94. The Committee gave Blackburn permission to make a tour of eastern churches to solicit funds. He was successful in raising over \$5,300 (MSC, 287, 290).

The first reference in the records of the Standing Committee to the medical aspects of national missions is found in the following minute for May, 1804: "The publications on the vaccine disease, & Dr. Jenner's instructions on the practice of vaccine inoculation were distributed agreeable to the order of the Assembly." Dr. Edward Jenner, a British physician, had announced his discovery of smallpox vaccination in 1798. Certain citizens of Philadelphia, who styled themselves "friends of humanity," sent 250 copies of a publication describing Jenner's method to the members of the General Assembly of 1803, with the request that 50 copies be sent "by the missionaries from this Assembly to the frontiers of the country, and distributed for the caution and direction of those who have less opportunity of obtaining medical aid and advice, on the subject of Vaccine Inoculation" (MGA, 277). These 50 copies were turned over to the Standing Committee with the result noted above.

In January, 1806, Blackburn wrote to the Committee asking for some of the vaccine to be used among the Cherokees. In October of that year, the Committee took the following action: "Mr. Connelly was appointed to procure a Medicine Chest for the benefit of the Indian School and to apply to Dr. Rush for Directions about the medicine proper to be put in it" (MSC, 237). The reference to Dr. Rush is to Dr. Benjamin Rush, the Surgeon General of the Continental Army during the Revolutionary War and one of the signers of the Declaration of Independence.

Blackburn continued with the Cherokee mission until 1810, when he resigned. In its 1812 report to the General Assembly, the Committee stated that it felt "a solicitude to revive the Mission to the Cherokee Nation of Indians, but as yet have not been able to find a Person of suitable qualifications to undertake the conducting of that important business." The Presbyterian Church allowed its promising work among the Cherokees to die of neglect. In 1816 the American Board of Commissioners for Foreign Missions began its mission among the Cherokees, of which subsequent mention will be made.



In 1813 the Standing Committee appointed Rev. James Hughes to open a mission for the Wyandot Indians in and about Lewiston, Ohio. The arts of agriculture and other branches of practical knowledge were to be taught. The mission was given up after several years on account of the movement of the Indians westward beyond the Mississippi.

“AMONG THE DESTITUTE INHABITANTS ON OUR FRONTIERS”

The circuit-riding technique, used so effectively by the Methodist preachers under the direction of Bishop Francis Asbury, was also used by the Presbyterian missionaries on the frontier even before the Standing Committee of Missions was appointed. The Committee continued the policies already established. The number of missionaries appointed each year varied according to the availability of men willing and able to serve and to the amount of money on hand. Seventeen missionaries were appointed in 1803. By 1814 the number had increased to 51. During the years the Standing Committee functioned, 1802-1816, a total of 311 appointments was made, an average of 22 appointments a year (MGA, 1888, 147). Most of the appointments were for a period of two months at the convenience of the appointee. In a few instances, as in the case of the stated missionary, Rev. Jedidiah Chapman, the term of service was sometimes extended to six months.

The minutes of the Standing Committee show that often the areas assigned to the itinerating missionaries were so extensive that the men were unable to visit points on their respective circuits more than once during their mission. The following reports of individual missionaries are typical of many similar entries to be found:

“Mr. Williams’ route was in the Counties of Ontario, Steuben, and Tioga in the State of New York; and in it he met with many serious people. He preached 79 times, frequently to attentive audiences” (MSC, 1806, 208).

“Mr. James H. Dickey acted as Missionary three months, between the Scioto & Wabash Rivers, and one month in Boone County, Kentucky. During his mission he travelled about 1200 miles, preached 101 times, and collected for the Missionary fund \$50.00” (MSC, 1811, 153).

“The Rev. Joseph Stevenson was sent as Missionary to the Head Waters of the Muskingum, Scioto, and Miami Rivers. . . . During the fifty-four days he travelled five hundred and sixty seven miles, and preached forty-two Sermons. . . . The Regions through which he passed are newly settled, and professed Christians few in number and scattered abroad like Sheep without a Shepherd” (MSC, 1812, 9).

Thirty years after Williams visited the counties of Ontario and Steuben in western New York, 3 Presbyterian missionaries from those counties were appointed by the American Board of Commissioners for Foreign Missions as members of the first party to be sent by that Board to Oregon. They were Dr. and Mrs. Marcus Whitman and Rev. Henry Harmon Spalding. These missionaries came out of frontier churches founded by home missionaries.

A survey of the fields to which Presbyterian missionaries were sent each year indicates the extent of the expanding frontier. For instance, in 1803 the Committee directed one of its appointees "to begin his labors at the town of Northumberland & to proceed through Wilksbarre to Tioga Points." Another was "to spend two months between the Delaware and Chesapeake Bay." A third was to labor for two months in Cayuga, Onondaga, Oneida, and Steuben counties in New York. A fourth was to proceed from Painted Post on the Tioga to Unadilla on the Susquehanna "& the neighbourhood thereof." And a fifth was directed "to proceed from Pittsburgh along the Allegany to Presque Isle and vicinity thereof." In the same year the Presbytery of Ohio was directed "to endeavor to send a missionary for two months to Marietta." Also in 1803 came requests that the Committee send missionaries "to the city of Washington & its vicinity, & to the town of Norfolk in Virginia." This the Committee was then unable to do because of "the want of funds and of suitable missionaries for the work."

After the meeting of the Assembly of 1803, the Presbytery of Baltimore urged that missionaries be sent to Norfolk. Rev. Stephen Balch of Georgetown, Maryland, spent a month at Norfolk on a mission in 1804. He reported the existence there of a most unusual situation:

"A church capable of containing 1200 people had been erected, & completely furnished;— and the congregation consisted of persons of various denominations, who were desirous to hear the word; & attended worship punctually where there was an opportunity; in such numbers as generally to fill the house when the weather was good; they wished to enjoy a stated ministry, but were altogether unorganized as a church" (MSC, 1804, 129).

In 1809 the Presbytery of Baltimore sent Rev. John Brackenridge "to labour as a Missionary to Bladensburgh and in the City of Washington."<sup>1</sup> In its 1810 report, the Standing Committee commented:

"The General Assembly will no doubt be highly gratified when they shall have learnt, what beneficial effects have resulted from its mission,

especially when they consider how important it may hereafter be to have a Presbyterian Church of their Connexion established in the City of Washington" (MSC, 99).

The Synod of Carolina in 1812 petitioned to take over the work then being carried on within its bounds. In 1813 "Mr. Samuel Paisley was appointed a Missionary for three months in the Western parts of Georgia and of the Mississippi Territory" (MSC, 53). At the time of the acquisition of Florida, in 1819, a part of what had been western Georgia was set aside as Alabama.

In the north and west, Presbyterian missionaries continued to work their way along the Ohio River and its tributaries. By 1805 they had entered Indiana. In 1807 the Standing Committee reported:

"Twenty-six ministers are now settled on the west, and north west, of the Ohio and Allegheny rivers, who supply fifty congregations. Many more congregations are regularly formed and desirous to enjoy the gospel stately. Throughout this extensive country not one minister was settled; nor one congregation formed, when our first missionaries were sent out [i.e., 1797]" (MSC, 257).

In September, 1812, John Schermerhorn, a student at Andover Theological Seminary, requested an appointment from the Committee for the purpose of "collecting information relative to the Business of Missions generally" in the area between Ohio and New Orleans. The Committee felt that it could not then give such an appointment. Schermerhorn obtained the patronage of the Massachusetts and Connecticut Home Missionary Societies and some local Bible societies. He and Rev. Samuel J. Mills<sup>2</sup> journeyed down the Mississippi to New Orleans during the winter of 1812-1813. In 1814, Mills and Rev. Daniel Smith, a Presbyterian, made a more thorough exploration of conditions in the Mississippi Valley.

In 1803 the Committee had lamented: "A prodigiously extensive field lies open for cultivation, and from every part of it the cry is heard, 'Come hither & help us'" (MSC, 75). The area to be covered was so vast, the available men so few, and the funds so scanty that the Committee again and again bemoaned its inability to do more. The customary method of travel on the frontier was on horseback; boats were used on the waterways. In either case much time was consumed in going from one community to another. In its report to the Assembly in 1816, the Committee stressed:

"There is a wide extent of Country, destitute of the ordinary means of grace, it is too well known to be mentioned in this place; the present demand for Missionary labours, very far exceeds the ability of supply; and the population of the Country is increasing with such rapidity, that, were every place now vacant supplied completely with the regular ministrations of the gospel, after the lapse of a year, there would probably be in the Nation, Four Hundred Thousand Souls requiring the labours of a competent number of religious instructors" (MSC, 252).

The Standing Committee of Missions, like its several successors, could proceed no faster in the evangelization of the country than the Church as a whole was able to go. There was a constant cry by those who realized the need for more men and for more money.

#### CIRCUIT RIDERS OR SETTLED PASTORS

The policy of sending Presbyterian missionaries to frontier communities as circuit riders seems to have been under some criticism during this early period. Many of the Presbyterian missionaries had been sent to frontier communities as circuit riders from the time of the organization of the General Assembly and even earlier. This policy seems to have been under some criticism during the years under review. Many of the missionaries maintained that more could be accomplished if they were given a smaller area. In 1810, Rev. James Dickey, reporting on his four months' mission "in the Indian Territory," claimed that he "found the Region assigned to him so extensive that he could not pass through it." He traveled 1,500 miles and was unable to visit any point more than once (MSC, 90).

Among the observations made by Schermerhorn after his survey, with Mills, of the Mississippi Valley was one concerning the inadequacy of the itinerant missionary policy. He claimed that often Presbyterian missionaries spent half their time "in going and returning from the field of labor." After arriving on the field, the missionaries usually found the district to be covered so extensive that they could stay but a day or so in a place and that it might be years before such places would be visited again by a Presbyterian minister. "Little or no good therefore can arise from such missionaries," Schermerhorn wrote, "in places as dissolute as we generally find in our new settlements."<sup>3</sup>

Many of the Congregational leaders, with whom the Presbyterians were working by virtue of the Plan of Union of 1801, favored a limited circuit and a settled pastorate. This later became the policy of the United Foreign Missionary Society, organized in 1816, and of its suc-

cessor in the national field, the American Home Missionary Society. Many Presbyterians transferred their support to these interdenominational agencies because they objected to the policy of the Standing Committee favoring the circuit rider rather than the settled pastor.

The Committee, sensitive to increasing criticism, reported to the Assembly of 1811, in part:

“ But while the Harvest is great, and the labourers are few, either a part of the Harvest must perish or the Labourers must be left without instruction, or your Missionaries must continue to travel over wide tracts of country. On the whole, it appears best to occupy as large a Region, as may be practicable, until the increase of Missionaries, or the Settlement of Ministers in new Congregations, make it proper to alter the present plan. In the meantime, the few occasional sermons preached at each place will serve to keep alive a sense of Religion among the Inhabitants, and preserve them from falling into a State of Heathenism ” (MSC, 177).

In its annual report to the Assembly of 1815, the Committee again made note of the “ frequent complaints ” made by its missionaries regarding the extensive fields assigned to be covered in a short time. The Committee argued that such a plan was followed

“ . . . in order to keep from perishing, the seeds of religious knowledge & practice, found in those regions, & the Committee were induced to continue to act on the plan in the hope, that as our funds and our Missionaries increased, they would be able gradually to circumscribe the Missionary routes ” (MSC, 204).

The Committee added that it had observed that other denominations had profited by the work of “ Presbyterian itinerants ” and had already taken steps “ to shorten the missionary routes and also to designate certain circuits of churches which should have regular services at stated intervals.” The Committee further reported that it had appointed a subcommittee to study the problem, and that this subcommittee had recommended that a portion of the annual budget should be used to send missionaries to particular circuits “ which ought to be constantly supplied with preaching at stated times ” (MSC, 246). Thus, reluctantly, the Committee was gradually giving way to the demand for settled pastors instead of circuit riders.

#### SCHISMS AND RELIGIOUS EXCESSES

The work of the Presbyterian missionaries on the western frontier was adversely affected by several schisms, religious bickerings, and

physical excesses that accompanied the great revival which began in Logan County, Kentucky, in the summer of 1800.

The revival, which was an aspect of the Second Great Awakening, spread rapidly through Kentucky, Tennessee, Ohio, and eastward into Pennsylvania, the Carolinas, and Virginia. One of the outstanding Presbyterian ministers associated with the revival in north central Kentucky was Rev. Barton W. Stone. He and four other Presbyterian ministers, all members of the Synod of Kentucky, departed from strict Presbyterian doctrine and became leaders in what was known as the New Light schism. Being under suspicion for heresy, the five withdrew in 1803 and organized the independent Springfield Presbytery. This presbytery was voluntarily dissolved by its members on June 28, 1804.

Much of the theological unrest that existed in the Ohio Valley during the years 1802-1816 is reflected in the reports of the Presbyterian missionaries sent there. The first account of the New Light schism reached the Committee through the report of Thomas Williamson. On May 23, 1804, the Committee noted in its minutes that Williamson had found so much confusion among the adherents of religion in the Miami country that "he could not remain comfortably there."

Rev. John Lyle was commissioned in 1806 for a two-month tour among the "destitute parts of Madison, Bourbon, Harrison and Scott counties in Kentucky." He reported that Socinians (i.e., Unitarians) and Shakers had made "proselytes on some parts of his Route," but that his visitations "had considerable effect in confirming the wavering in those congregations which had been torn and distracted by the new Sectaries" (MSC, 225). Many similar quotations from the minutes of the Standing Committee could be given that tell the same story of defections from the faith in many of the frontier churches. Left without a resident and trained spiritual leadership, many were blown hither and thither by the different winds of doctrine, becoming victims of cults or joining in the acrimonious bickerings so characteristic of the frontier at that time.

In Tennessee, several spokesmen believed that it was necessary to ordain zealous and consecrated men to the gospel ministry even though they did not have the prescribed college and theological education. Being on the frontier and being constantly faced with the cry for more ministers, they felt that the Presbyterian Church should adapt itself to the pressing demands of the day even as did the Methodists and the Baptists. This division of opinion resulted in the rise of a new branch



of the Presbyterian Church in 1810, which took its name after the mother presbytery — Cumberland (see pages 70 f.).

Another characteristic of the great revival that began on the frontier in 1800 was the attendant physical manifestations such as the “jerks,” trances, shouting, and leaping. The minutes of the Standing Committee and the pages of the *Assembly's Magazine* carry frequent references to the reports of Presbyterian missionaries on these phenomena. A good description of one of these camp meetings was published in the January, 1807, issue of the *Assembly's Magazine*. The account was written by Rev. John Lyle, who was sent by the Synod of Kentucky on a mission to Cumberland Presbytery in the fall of 1805. On November 2 he wrote:

“I am well aware, that it is impossible to describe an assembly thus agitated, so as to give those who have never seen the like, a just and adequate idea of it. I would just observe, that although I had been accustomed to seeing strong and indescribable bodily agitations in the upper counties of Kentucky, and had frequently seen the jerks, yet all this observation and experience did not prepare my mind to behold, without trepidation and horror, the awful scenes now exhibited before me. The jerks were by far the most violent and shocking I had ever seen.

“The heads of the jerking patients flew, with wondrous quickness from side to side, in various directions and their necks doubled like a flail in the hands of a thresher. Their faces were distorted and black, as if they were strangling, and their eyes seemed to flash horror and distortion. Numbers of them roared out in sounds the most wild and terrific. . . .

“The people camped in waggons and tents around the stand. I returned to the Rev. William McGee's. The people who lodged there appeared engaged in singing, conversing, leaping and shouting. They appeared much like a drinking party when heard from the other room; but when I drew nigh, found their language and rejoicings were of a religious kind ” (p. 46).

These phenomena were not restricted to the western frontier. The *Assembly's Magazine* for January, 1805, carried an account by Rev. James Robinson of observations he had made in Albemarle County, Virginia, from which the following is taken:

“Bodily exercises in a great variety of forms are common among them. . . . These strange appearances have crossed the Alleghany and seem to be progressing pretty fast eastward. Religious characters appear most subject to them, however they are no respectors of persons. Those who are affected this way; if they are not humbled are deeply mortified ” (p. 358).

It appears that the majority opinion of the Presbyterian Church was opposed to such emotional excesses. In 1805 the Standing Committee noted:

“There appears also reason to believe, that, in certain places, some instances of these bodily affections have been of such a nature and proceeded to such lengths, as greatly impede the progress, and to tarnish the glory of what, in its first stages, was so highly promising.”<sup>4</sup>

It may be that this attitude was reflected by the Presbyterian missionaries and that this accounted for the cool reception given them in certain localities. Rev. John Boyd, commenting on his six weeks' mission within the bounds of the Presbytery of Washington, wrote that the state of religion there was very low. “Presbyterians are despised,” he claimed, “being regarded as fatalists, and their Preachers as cold as the Alpine snows” (MSC, 124).

By 1815 the schisms in the west and the emotional excesses attendant upon revival meetings were becoming less noticeable. The Standing Committee in its annual report that year to the General Assembly noted that one of its missionaries to the Presbytery of Tennessee had found “Presbyterian Societies” to be “in a hopeful condition.”

Even though the great western revival began largely under Presbyterian auspices, the movement quickly spread beyond denominational lines. The Methodists and the Baptists on the frontier profited more by the spiritual awakening than did the Presbyterians. The schisms within the Presbyterian body, which were felt especially in Ohio, Kentucky, and Tennessee, and the unwillingness of the General Assembly to lower the educational requirements for its ministerial candidates seriously impeded the growth of the Church in frontier districts. At the close of the colonial period, the Presbyterian Church ranked next to the Congregational as being the strongest religious group in the United States. By 1820 the Presbyterians had fallen numerically to third place, behind the Methodists and Baptists. The Congregational body had fallen to fourth place.

#### PROMOTIONAL TECHNIQUES

Every missionary agency is faced with two major responsibilities. First, it must raise the necessary funds to carry on its intended work. And, secondly, it must find, commission, and direct its missionaries. The latter aspect is always conditioned and restricted by the first.

The Standing Committee of Missions launched its work in 1802



with high expectations. The Church was growing. The Assembly of that year had authorized the erection of three new presbyteries and three more synods. The calls from the frontier were many. As a result more missionaries were appointed than the receipts of the year that followed justified. In its report to the Assembly of 1803, the Committee explained:

“Zeal in the missionary cause led to appropriations last year which have so much incumbered the funds of this, as not to leave the half of what ought to be subject to present arrangements. Receipts including interest on funds previously raised (about \$1,100), and collection received on occasion of Kollock’s sermon — \$1701.50. Debts, \$866.58, leaving balance of \$834.92. Stated Clerk’s salary \$325 — balance — \$509.92” (MSC, 64).

The 1802 General Assembly had directed that a missionary sermon was to be delivered on an evening during the meeting of the 1803 Assembly and that a collection should then be taken for missions. The Committee selected Rev. Henry Kollock to preach the sermon. The offering amounted to \$448.29. This was the beginning of a custom that continued for many years. The above quotation from the minutes of the Standing Committee also indicates that the Stated Clerk’s salary of \$325 was deducted from the collections taken by the churches for the work of the denomination. The per capita apportionment by the General Assembly or any of the lesser judicatories was then unknown.

At the end of May, 1803, the Standing Committee of Missions examined its resources and found that it had only \$509.92 for its year’s work. Out of necessity the Committee had to devise ways and means of raising more money. One of the promotional techniques adopted was that of publishing and selling copies of the annual missionary sermon. Two thousand copies of Dr. Kollock’s sermon were printed and offered for sale at 25 cents each. This was the first publication authorized by the Standing Committee. It was the humble beginning of what grew to be a great stream of promotional pamphlets, leaflets, and books, which flowed from the presses into countless Presbyterian churches and homes.

Dr. Samuel S. Smith, president of the College of New Jersey, was invited to deliver the missionary sermon of 1804. In preparation for that occasion, the Committee inserted notices in the daily press regarding the collection. It was clearly stated that this offering was for “the important purpose of sending missionaries to preach the gospel to the frontier inhabitants, to the blacks, & to the Indian tribes” (MSC, 119).

However, the 1804 offering amounted to only \$240.02. The Assembly ordered the sermon to be printed that it might be circulated and sold "and the profits applied to Missionary purposes." The experience of several years demonstrated to the Committee that the sale of missionary sermons was a poor way to raise money for the missionary cause.

The Assembly of 1804 recommended to the Standing Committee the publication of a missionary magazine "in order to communicate to the people, such religious information as may be interesting and useful." The Assembly, believing that the publication of a periodical would be a profitable venture, directed the Committee to take early measures for obtaining subscriptions and "to pay the profits into the funds of the Assembly."

The members of the Committee were dismayed when they learned of the request. Each one was busy with his own tasks. Service on the Committee was without compensation and was already demanding considerable time. And now the Assembly was expecting them to edit a magazine! The following notation from the minutes of the Committee reflected the reactions of its members: "Had the Committee been previously consulted, their knowledge of the difficulties which unavoidably attend such an undertaking and their inability to devote to it a sufficient portion of time would have led them to decline it without the least hesitation" (MSC, 173).

However, "considering the Assembly as having committed themselves and feeling anxious for their reputation," the Committee voted to proceed with the publication of a monthly magazine and engaged a bookseller in Philadelphia, William P. Farrand, as editor for a three-year period. The first number appeared in January, 1805, with the title *The General Assembly's Missionary Magazine or Evangelical Intelligencer*. The main article in the February issue, entitled "The General Assembly, Considered as a Missionary Body," emphasized the idea that the Presbyterian Church was by virtue of its very being a missionary body. This conviction was strongly held in certain sections of the Church, especially in the Pittsburgh area, but the majority of the Presbyterians were still lukewarm on the subject.

The magazine was about the size of the present-day *Reader's Digest*, averaging fifty pages an issue, and the subscription price was \$2.50 a year. It carried disappointingly little information about the contemporary work of Presbyterian missionaries. This was not the fault of the editor, who repeatedly pleaded for fresh material. He wanted extracts from journals and original contributions — "something more

than a Tale that has been told." The Committee doubted the propriety of publishing any or all of the journals of the missionaries before such had been submitted to the Assembly. Often after such a delay the journals had lost their pertinent interest.

In their minutes for May, 1806, the Committee commented: "The very paucity of original essays rec'd for publication has been such as very much to discourage both the Committee and the Editor." And, "Does not the Presbyterian Church through the U. States possess talents sufficient to support and to support it well—a monthly magazine of 50 pages?" In 1807 the Committee reported to the Assembly on "the disreputable state of the Magazine." The number of subscribers had dropped from 910 in 1806 to 725. If, lamented the report, all subscriptions had been paid, there would have been a profit of \$995.

In 1808 the Assembly relieved the Standing Committee of the responsibility for the magazine and entered into a new contract with Farrand. The title was changed to the *Evangelical Intelligencer*. The magazine continued until the end of 1809. Thus ended the Assembly's first experiment in religious journalism. As a medium of missionary propaganda and as a way of raising money, the project was a disappointing failure.

The Assembly of 1810 authorized the Committee to prepare a pamphlet under the title *Missionary Intelligence*, which could be distributed throughout the denomination by the commissioners to the 1811 Assembly. Both the Assembly and the Committee felt the need for more printed publicity to awaken a greater interest in the missionary cause. The Assembly, however, was still laboring under the delusion that such publicity could be sold at a profit for the benefit of missions. In 1812 the Committee reported that only a few copies of the pamphlet had been sold and recommended "the gratuitous distribution of the remaining copies among the Presbyteries" (MSC, 469). This was done but it was not until November, 1813, that the supply was finally distributed.

The effective and enthusiastic service that the women of the Church could render on behalf of missions was not then appreciated. One of the first references to the work of women for missions is found in the narrative on the state of religion in the *Minutes of the General Assembly* for 1811. There we read:

"Benevolence is always attractive, but when dressed in a female form possesses peculiar charms. Hard, indeed, must that heart be which can resist the example, or the solicitation of a mother, a wife, a sister, or a friend,

when that example and solicitation are for the promotion of the public good. We hope the spirit which has animated the worthy women of whom we speak, will spread and animate other bosoms" (p. 483).

In spite of the widespread lethargy in regard to the mission cause, the lack of experience in raising money for such projects, and the complete absence of any organized group with secretaries on a full-time basis commissioned to keep the missionary cause before the churches, the record of these years under review reveals a steadily rising interest on the part of the denomination in national missions. Foreign missions were still in the future.

The financial report to the Assembly of 1803 claimed a total income of \$1,701.50. The following report of receipts for the years indicated tell their own story of a gradually growing sentiment in favor of home missions:

1807 — \$4,641      1810 — \$5,439      1816 — \$6,747

The Treasurer of the Trustees of the General Assembly, who handled the funds used by the Standing Committee, reported to the Assembly of 1810 that he experienced considerable embarrassment and financial loss because some contributions were paid in bank notes not negotiable in the banks of Philadelphia and also partly because of the counterfeit bills sent in (MGA, 445).

In 1813 the Committee raised the monthly salary of its missionaries from \$33.33 to \$40.

#### "GIVE US MINISTERS"

The increasing demand for more missionaries was one factor that directed the attention of the Church to the primary necessity of training more men for the ministry. There is a direct connection between the work of the Standing Committee of Missions and the founding of Princeton Theological Seminary.

In 1805, Dr. Ashbel Green as chairman of the Standing Committee submitted an overture to the General Assembly stressing the imperative need for more ministers. Green wrote:

"It is a melancholy fact, which requires no confirmation with those who are acquainted with the state of our church, that not only her welfare in particular, but the general and substantial interests of vital godliness, and of the Redeemer's kingdom, are suffering for the want of a greater number of able and faithful ministers of the gospel of our denomination. 'Give us

ministers,' is the cry of the missionary regions; 'Give us ministers,' is the importune entreaty of our numerous and increasing vacancies; 'Give us ministers,' is the demand of many large and important congregations in our most populous cities and towns" (MGA, 341).

The denomination then had no committee on vacancy and supply or on ministerial relations. Any request for the services of a Presbyterian minister that could not be handled locally was sent to the Standing Committee; thus Green was in a better position than any other person in the Church to appreciate the imperative need for more trained men. The repeated cry for more ministers both from the older communities and from the frontier inspired Green to lay the whole matter before the Assembly.

The rapidly increasing population of the country following the Revolutionary War had aggravated the problem of supplying churches with a trained leadership. Most of the Presbyterian immigrants from Ulster and Scotland came without their pastors. The Presbyterian Church was faced with a double problem: it had to supply the pulpits in the older areas and at the same time furnish a spiritual leadership to the Presbyterian immigrants and to the frontier. Most of the Presbyterian immigrants went to the frontier where land was cheap. The rate of population increase for the thirty-year period following the first census report of 1790 is revealed in the following statistics:

1790 — 3,929,214	1810 — 7,239,881
1800 — 5,308,483	1820 — 9,638,453

This shows that the country increased its population almost two and a half times during that period.

Although Green did not refer to statistics in his overture, the current census reports must have been known to him. He was also aware of the low state of the religious life of the nation. Infidelity and deism were rampant during the years following the Revolutionary War. According to unverified but frequently used statistics, in 1800 the total strength of all Christian denominations in the entire nation was reduced to about 5 per cent of the population. A reliable American Church historian wrote, "The closing years of the eighteenth century show the lowest low-water mark of the lowest ebb-tide of spiritual life in the history of the American church."<sup>5</sup>

In the support of his overture, Green made two constructive suggestions. First, he argued, efforts should be made "to remove those discouragements of a temporal kind." In other words, the churches must

increase the ministers' salaries. And secondly, he suggested that each presbytery "look out among themselves for pious youth of promising talents, and endeavour to educate and bring them forward into the ministry." This overture precipitated discussion of the whole question of theological education, which received increasing attention in the years immediately following.

The Presbytery of Philadelphia, of which Green and several other members of the Standing Committee were members, submitted an overture to the Assembly of 1809 calling for the establishment of a "theological school." In 1810 the Assembly appointed a committee "to digest and prepare the plan of a Theological Seminary." Green's name came first, which suggests that he was chairman. When the seminary was finally established in 1812 and located at Princeton, Green was made the first president of the Board of Directors. There is a vital link, therefore, between the Standing Committee of Missions and the founding of Princeton Theological Seminary. The pressure of mission needs focused the attention of the Church on the necessity of such an institution.

We do not know how many communicant members the Presbyterian Church claimed in 1805 when Green overtured the General Assembly for more ministers. The total number of Presbyterian members is listed for the first time in the *Minutes of the General Assembly* for 1807, when 17,871 were reported. By way of comparison, we find that Illinois in 1940 reported a population of 7,897,241, or more than what the whole nation had in 1810. In 1940, the Synod of Illinois reported 89,312 communicants, or about five times the number the whole nation had in 1807. It should also be noted that there were only a few denominations in 1807, whereas in 1940 they numbered over 200.

In 1810 the Presbyterians numbered 28,901 in a population of 7,239,881, or about .4 per cent of the total. (By comparison it may be noted that in 1950 the membership of the Presbyterian Church, U.S.A., was 2,391,967 in a population of 150,697,361, or about 1.58 per cent of the total.) By 1816, the number had reached 37,208.

Throughout the period 1802-1816, the Presbyterian Church showed a steady and a rapid growth, as the following statistics taken from the *Minutes of the General Assembly*<sup>6</sup> will indicate.

Statistics show that the membership of the Presbyterian Church increased several times more rapidly during the years 1802-1816 than did the population of the nation. This was a hopeful sign and bears wit-



*Beginnings of the Board*

41

	1802	1816	Increase
Presbyteries	28	43	15
Synods	4	10	6
Ministers	224	511	287
Licentiates	34	60	26
Churches	283	881	598

ness to the effectiveness of the missionary program of the Church and to the results of the Second Great Awakening.

**NEW MISSION BOARD IS FORMED**

By 1816 the responsibility of directing the missionary activities of the denomination was greater than could be handled efficiently by a Standing Committee and the Assembly. The Committee was composed of busy pastors and laymen who had other duties and who were still serving without compensation. Moreover, the Assembly was giving more time to the details of directing the missionary work than was expedient. In 1816 the Standing Committee, by its own recommendation, was succeeded by a Board styled by act of the Assembly, "The Board of Missions acting under the authority of the General Assembly of the Presbyterian Church in the United States."

The annual report of the Board submitted in 1829 contained a summary of the achievements of the Standing Committee, from which the following is taken:

The number of missionaries who fulfilled their appointments	769
The time spent by them in missionary service	167 yrs. 5 m. 1 w. 3 d.
The number of miles they have travelled	241,314
The money paid to them by S. Committee and Board	\$77,941.75

The report pointed out the fact that the statistics were incomplete. On the basis of the figures given, the average cost of a year's service was about \$466. When it is remembered that most of the missionaries were pastors who gave one, two, or three months a year to itineration and that the members of the Standing Committee served on a voluntary basis, the results are truly commendable. But the demands created by a growing Church and a rapidly increasing population called for more efficient methods—hence the Board of Missions.

CHAPTER

3

THE BEGINNINGS OF THE BOARD  
OF FOREIGN MISSIONS

1802-1837

**N**O HISTORY of the Board of National Missions would be complete without due consideration of those activities which were once considered to be foreign missions but which later came under the direction of the National Board. This was true for the major part of the missionary work for the American Indians and other non-English-speaking groups within the country throughout most of the nineteenth century.

THE WESTERN MISSIONARY SOCIETY, 1802-1831

The Synod of Pittsburgh held its initial meeting on September 29, 1802, and on that day gave expression to its missionary convictions by establishing the Western Missionary Society.<sup>1</sup> The new missionary society was formed even though the Standing Committee of Missions, authorized by the General Assembly of 1802, was less than four months old.

The Synod of Pittsburgh was described by Dr. Ashbel Green as being "always the most forward and active Synod of the Presbyterian Church in missionary enterprise and effort."<sup>2</sup> It gave expression to a fundamental principle of missionary promotion when, in the first article of the "plan for the transaction of the missionary business," it was affirmed that "the Synod of Pittsburgh shall be stiled the Western Missionary Society." The General Assembly was still acting upon the assumption that participation in the missionary cause by churches or individuals was a voluntary matter. The Synod of Pittsburgh, however, accepted the premise that a Christian by virtue of his membership in the Church was under obligation to spread the gospel. Therefore, it considered itself as being, *ipso facto*, a missionary society. Dr. Robert E. Speer once stated that the organization of the Western Missionary



Society "began a new era in the missionary life of the church."<sup>3</sup>

The members of the newly organized Synod of Pittsburgh believed that a local organization could direct missionary activities on the frontier more effectively than could the Assembly's Committee, with its headquarters in Philadelphia. When we recall the slowness of travel and of the mails in those days, we can appreciate the force of this argument. The Western Missionary Society, incorporated in 1810, remained under the jurisdiction of the synod as a distinctly local Presbyterian agency.

The original records of the Western Society show that it followed the same general policies as did the Standing Committee and later the Assembly's Board of Missions. Pastors of churches were appointed to serve one or two months, and in a few instances for longer periods, as itinerant missionaries to the Indians or to the frontier. Each missionary was expected to keep a journal, which would be submitted to the Society for review. In 1812 the Society paid the missionaries \$20 a month, including expenses of travel. This had been increased to \$40 by 1820 but was then reduced to \$33.33. The number commissioned varied from year to year. In 1818 and 1819, 8 missionaries were sent out each year.

As early as 1806 the Society turned its attention to the Indians. On February 25 of that year Rev. Joseph Badger was commissioned "to undertake the Mission to Sandusky" and was allowed "\$450 for one year, with any extra expenses which shall appear reasonable in his report: the year to commence on the first of April." Badger was, therefore, the first to be employed by this Society on a full-time, all-year basis. He also has the distinction of being one of the first Presbyterian ministers to preach in Detroit. Badger's work with the Wyandot Indians at Sandusky prospered. The mission continued until the buildings were burned during the War of 1812.

Some work was carried on with the Senecas. In October, 1814, the Society appointed Rev. Thomas Hunt "for one month to visit Corn Planter Indians." A school was established among these natives, but was discontinued in 1818 because another denomination was at work in the same field.

In January, 1822, the Society approved the establishment of a mission among the Ottawa Indians on the Maumee River near Fort Meigs in Wood County, Ohio. This mission was transferred to the United Foreign Missionary Society in 1825.

The Society initiated work with colored people in and near Pitts-

burgh in 1824, when the services of John Gloucester, a licentiate, were secured. Gloucester had previously served under the Assembly's Board of Missions in Philadelphia. (See page 24.)

Thus we see that the pattern of work of the Western Missionary Society followed very much that of the Assembly's Board. In each case activities were carried on for communities of the frontier, the Indians, and the Negroes. Even as the Assembly's Committee prospered because of the leadership of such men as Ashbel Green, Jacob J. Janeway, and Elias Boudinot, so likewise the Society was fortunate in having as its chief promoter Rev. Elisha P. Swift. So great was his influence in behalf of a denominational agency for foreign missions that he has often been called the "Father of The Presbyterian Board of Foreign Missions."

Elisha Pope Swift was born in 1792 at Williamstown, Massachusetts. He was a lad fourteen years old when the famous haystack prayer meeting was held at Williams College, of which mention will be made later. Swift attended the college and came under the influence of the missionary spirit planted there by Samuel J. Mills, one of the "Haystack Band." After being ordained in the Congregational Church in 1817, Swift accepted a call two years later to the Second Presbyterian Church of Pittsburgh. Within a year after his arrival in the city, he was made a member of the Board of Trust of the Western Society, and was thereafter one of its most devoted servants.

During the latter part of the 1820's, a line of cleavage began to develop in the Presbyterian Church between two parties designated as the Old School and the New School. This was to divide the Church into two sides, each claiming to be *the* Presbyterian Church. The division centered around three main issues — slavery, polity, and theology. The Old School party, whose strength was largely in the middle and southern states, minimized the antislavery agitation, while the New School men, strong in the northern states, were becoming increasingly vociferous in their demands for abolition. The Old School was critical of the Plan of Union with the Congregationalists and with all interdenominational agencies that handled Presbyterian benevolences. The New School favored such policies. The Old School was suspicious of the liberal theology, then called the New England Theology, embraced by many New School men. Several of the New School men were tried for heresy, but in no case was the charge of doctrinal error sustained. The combination of these three factors was to lead in 1837 to a schism.

Pittsburgh was a strong Old School center. This sentiment gave strength to the Western Missionary Society.

#### THE WESTERN FOREIGN MISSIONARY SOCIETY, 1831-1837

In 1831 an overture was presented to the General Assembly suggesting a closer tie with the American Board of Commissioners for Foreign Missions. Since the Presbyterian Church then had no foreign mission board, the Synod of Pittsburgh felt that the time was opportune for it to enlarge the scope of its Missionary Society by adding the word "Foreign" to its title. So on October 24, 1831, the synod broadened the scope of the Society to include operations in lands across the seas by making it the Western Foreign Missionary Society.

Although the Western Society was primarily an agency for the Synod of Pittsburgh, yet an invitation was sent out to the ministers and churches of other synods to join. The following extract from a reply sent to the Society by Rev. John Witherspoon (presumably a descendant of the former president of Princeton of the same name), of Hillsboro, North Carolina, dated January 19, 1832, is indicative of the reaction of many:

"The plan of your Society meets my cordial approbation & shall receive (as far as in my power) my most hearty co-operation. . . . It must soon be decided whether as a church we are to manage the concerns of Zion, or by amalgamation with others, become 'a singed, streaked & speckled flock.'" 4

The opposite reaction is to be found in the following action taken by the Presbytery of New York on April 18, 1832:

"Resolved that . . . while the Presbytery entertain the kindest feelings toward their brethren who are engaged in this enterprise, in the judgment of this Presbytery it is inexpedient to make any attempt to divert the attention of the churches within their bounds from the American Board of Commissioners for Foreign Missions."

Among the new friends of the Society was the Hon. Walter Lowrie, who had been elected to the United States Senate in 1818 and served as Secretary of the Senate from 1824 to 1836. He resigned to become corresponding secretary of the Western Society as the successor to Dr. Elisha Swift. Walter Lowrie was the first vice-president of the Society and the first to give \$1,000 to its work. Three of his sons entered the service of the Board, one of whom met a martyr's death in China. Subsequently, his eldest son, John C. Lowrie, after a three-year term in

India, became a Secretary of the Presbyterian Board of Foreign Missions, after it was formed in 1837, and father and son served together as Secretaries of the same Board for over twenty-five years.

In April, 1833, the Western Society began the publication of the *Foreign Missionary Chronicle*, which carried lengthy extracts from the journals and letters of its missionaries, including those at work in the homeland. This magazine was continued by the Foreign Board.

The newly organized Western Foreign Missionary Society first turned its attention to three fields: India, Africa, and the American Indians. In the first annual report of the Board of Directors of the Society, given before the annual meeting in Pittsburgh in May, 1833, mention was made of the fact that Rev. William D. Smith was then about to start on a tour of exploration through the Indian territories west of the Mississippi.

By act of Congress of May 28, 1830, "the President was authorized to set apart a district of country west of the Mississippi, and without the limits of any state or territory, for the reception of such tribes or nations of Indians, as may choose to exchange their lands and remove there." Prior to this date some tribes, as the Delawares, the Kickapoos, and a portion of the Cherokees, had migrated west of the Mississippi. In some instances, as in the south, considerable difficulty arose in getting the Indians to migrate. The stubborn resistance of some tribes led to tragic results. The story of the forcible removal of some of these southern Indians by the United States Government makes sorrowful reading. In the south were the five civilized tribes — Cherokees, Creeks, Chickasaws, Choctaws, and Seminoles. By 1840 all these tribes, numbering altogether about sixty thousand, were moved to the region west of Arkansas.<sup>5</sup>

The removal of the northern Indians, on the other hand, was accomplished more easily. Many of the northern tribes were small and had already been gradually working their way westward under the constant pressure of the white man. The Chippewas migrated into northern Wisconsin and Minnesota. The Sacs, Foxes, Winnebagoes, and Potawatomes settled in Iowa. The Iowas, Kickapoos, Delawares, Shawnees, Ottawas, and other tribes were assigned tracts of land along the western border of Missouri.

This westward movement of the various tribes was well under way in 1833 when the Western Society decided to initiate work for the western Indians. Therefore, Smith was sent to investigate. He spent most of the summer of 1833 visiting the Shawnees, Delawares, Kick-

poos, Kansas, Ottawas, Weas, Iowas (often then spelled Ihoways), and Omahas (or Omawhaws).

#### THE WEA INDIAN MISSION

Upon his return in the fall, Smith recommended that work be first started among the Weas, a small tribe of about 200, then located about forty miles west of Independence, Missouri. About 300 of the same tribe were in Indiana. Just why Smith recommended work with the smaller portion of a relatively small tribe is not clear. There were other tribes much larger in numbers at that time without Christian missionaries. Although the details governing the making of the final decision are hidden from us, this we know: the Wea Indians were to be the first to receive missionaries from the Western Society.

The Presbyterian work with the Weas was discontinued in the spring of 1838. A more detailed account of the history of the mission is here given than the size of the tribe or the results obtained would in themselves merit, chiefly because this was the first of a series of missions to western Indians and some basic principles of missionary work were here wrought out in what were sometimes costly and bitter experiences.

The first "mission family" to be sent to the Weas consisted of Rev. and Mrs. Wells Bushnell and their two children; Rev. and Mrs. Joseph Kerr; and two women schoolteachers, Miss Nancy Henderson and Miss Martha Boal. The party left Pittsburgh by river steamer on November 6, 1833, for St. Louis. From that point they went by wagon to Independence, where they arrived on December 21.

The instructions given the missionaries just before their departure from Pittsburgh reveal a keen appreciation on the part of the Society of the problems the missionaries would face and of the techniques they should use. This is rather surprising when we remember that the Society was embarking upon a relatively new enterprise with little previous experience for guidance. The principles enunciated are as true now as then. Evangelization must go hand in hand with education and physical well-being. The following quotations are taken from the instructions:

"Your object is to bring this people to the saving knowledge of the Bible and the glorious gospel of Jesus Christ, as the only effectual means of their introduction to the arts of civilized life, and their consequent preservation as an intelligent, and prosperous, and happy people. . . .

"No people, however, can become intelligent Christians without the

benefits of such a degree of education, as may enable them to read the Bible and other useful books, and by this means profitably to instruct their children; and no people can be expected to become pious, and educated, and exemplary Christians, who follow the wandering, predatory habits, to which the aborigines of our Country have been accustomed. . . .

“The only method to prevent, the utter extinction of many at least of these tribes, and insure to them a comfortable subsistence, is to induce them to exchange the habits of the chase for pastoral and agriculture pursuits.”<sup>6</sup>

This common-sense philosophy of missions called for a school to be established along with the church. The Indians were to be taught the arts of agriculture and animal husbandry. While nothing was said about medical missionaries, and no doctor was included in the mission family sent to the Weas, we know that the Western Society did include this in its over-all program. Doctors were appointed as often as they were available and funds were at hand.

Several months were spent by the missionaries in making adequate material provision for mere existence. Houses had to be erected. A combination log schoolhouse and meetinghouse, a stable, and other buildings were constructed. Also, a cornfield of about two and a half acres was enclosed, and part of it plowed and planted. The mission was supposed to be as far as possible self-supporting.

By August the missionaries had a better understanding of some of the problems confronting them. First, there was the language barrier. It was most difficult to find interpreters. Regarding some of the other problems, the missionaries wrote:

“Our prospects of usefulness are sometimes encouraging, but at others the reverse. . . . These people are in a very depraved and miserable condition. Nearly all, women as well as men, drink to excess, and some of them are scarcely ever sober.”<sup>7</sup>

“Consequently, they are generally poor, and at times suffer much from hunger. They trouble us considerably in asking for victuals, especially milk. Upon this subject we find need for the exercise of all the prudence we possess. They are much given to lying.”<sup>8</sup>

The rapid turnover of missionaries in the early years of these agencies reflects both carelessness in the selection of the workers, as compared with modern standards, and also the great difficulties under which the missionaries were forced to live on the field. Some simply could not take it. Frequent changes in personnel made a terrific drain upon the Board's slender financial resources. There is no evidence that



any of the missionaries appointed by the Society during these years was ever asked to take a medical examination before being commissioned.

However, there was a brighter side. The Indians when sober were "very civil, and some of them uncommonly clever and friendly." They were not addicted to theft. The chiefs were co-operative and encouraged the children to attend the school and all to attend the meetings. The Government furnished seed, tools, and even oxen in an attempt to settle the Indians.

The annual report of the Western Foreign Missionary Society for 1836 reported the organization of a church of five members at the Wea station and that "fifteen or twenty more were supposed to be the subjects of religious impressions." This was the first Presbyterian church to be established in what is now Kansas.

One of the first decisions made by the Presbyterian Board of Foreign Missions after taking over the Western Society was to close the Wea station. A number of factors led to this decision. The tribe was small, and the Methodists had opened a station with another tribe about ten miles distant. Some of the Wea Indians had joined the Methodist church, thus bringing an unwholesome rivalry into the tribe. So in January, 1838, the Board sent word to the remaining workers there that the mission was to be closed.

On May 13, 1838, one of the Wea chiefs asked an interpreter to write a letter for him to the Presbyterian Board. The interpreter took down as literally as he could the words of the chief, of which extracts are given below. The reference to Mr. Fleming is to one of the last missionaries to go.

"Yes, my Brothers:

"The first time the Missionary come here, I hear God's word. Some your sisters and brothers, I like very well. They stay with us close. And not long ago, I don't know what reason, he [Mr. Fleming] just like a fish in the water, I could not see him. My brothers and sisters [Indian Christians] feel sorry my brothers, missionary, run home. . . .

"One thing, I don't know what it means. Mr. Kerr come here, he tell me God's word, says he stay with me forever. In two years, he gone. Missionary forever, two years! Indian for life. I don't know what it means." 9

#### THE IOWA AND SAC MISSION

The second and last mission established by the Western Society for the American Indians was founded in 1835 for the Iowas. These In-

dians were located about ninety or one hundred miles north of the Wea station in what is now northeastern Kansas and northwestern Missouri. According to the 1835 report of the Society, the Iowas then numbered about 1,100. Four missionaries were sent to the Iowas in 1835 and 4 more in 1837.

The missionaries associated with this station endured pioneer conditions similar to those reported by their colleagues who labored among the Weas. The Iowas were much addicted to the use of intoxicating liquors, and the missionaries frequently found that the improvident Indian spent money for drink that should have been used to buy food. One of the missionaries, writing to Swift on July 10, 1835, outlined the problem:

“We told the Indians expressly, that we were not come to feed and clothe them; but to teach them to read and know what the Great Spirit required them to do. But when we are thronged from morning till evening by those who we know are half-starved, and have frequent applications in behalf of those who are sick, we remember the words of the Apostle: ‘Whoso hath this world’s goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him,’ and are constrained to feed some of them occasionally.”<sup>10</sup>

The Board was faced with the problem of the missionaries’ children when in 1835 one couple who had been working for a year with the Iowas resigned because their young son did not have proper school facilities and because his associations with the Indian children exposed him to all manner of vice. Over and over again the Board and the missionaries have had to face this problem.

During these years, missionary work among the Iowas was discouraging and seemingly unproductive. The Indians were still inclined to pursue the buffalo rather than to settle down and raise corn. The children were so irregular in school attendance that the missionaries despaired of ever teaching them English. Since the Government was uncertain as to the ultimate destination of the tribe, the Board was reluctant to spend much money for permanent buildings until this question was settled. So for two years the missionaries tried to carry on their work in tepees.

The founders of the Western Foreign Missionary Society had from its beginning hoped to persuade the General Assembly to organize a Presbyterian board of foreign missions. However, it was not until 1837 that the Old School was able to muster enough votes in the Assembly



to accomplish this purpose. On June 7 of that year, after the New School was ousted, the Assembly authorized the establishment of the Presbyterian Board of Foreign Missions (see page 90). All the assets and the missionaries of the Western Society were to be taken over by the new agency. Eighty members of the new Board were elected. These met in the First Presbyterian Church of Baltimore, Maryland, on October 31, 1837, and formally brought the new Board into being. The headquarters were established in New York.

## CHAPTER

# 4

## THE WORK OF THE CORRELATED SOCIETIES

1810-1837

**A**MONG the many roots of the present Board of National Missions are several correlated societies, parts of whose missionary activities in the United States were in time absorbed into the work of the present Board. Four of these were interdenominational agencies, with the Presbyterian Church as one of the participants. These were the United Foreign Missionary Society, the American Board of Commissioners for Foreign Missions, the United Domestic Missionary Society, and the American Home Missionary Society. In addition to the above, the missionary activities of the Cumberland Presbyterian Church also played a part in the development of national missions in America.

### THE UNITED FOREIGN MISSIONARY SOCIETY

In 1817, only one year after the General Assembly had reconstituted the Standing Committee of Missions as a Board of Missions, the General Assembly voted to join with the Dutch Reformed and the Associate Reformed Churches in forming the United Foreign Missionary Society. According to an article in the constitution of the proposed society, its object was "to spread the Gospel among the Indians of North America, the inhabitants of Mexico and South America, and in other portions of the heathen and anti-Christian world."<sup>1</sup>

The records of the Board of Managers of the new United Society contain the following grandiose statement, reflecting the high idealism and the rosy expectations of the founders of the new interdenominational missionary agency:

"The period of harmony, and of evangelical exertion has at length arrived. It will give pleasure to the friends of Zion to hear that the three great Denominations in America who are allied to each other by the forms of their ecclesiastical government, as well as by a common faith, have entered unitedly, and in earnest, on the business of Foreign Missions. The

Presbyterians, the Reformed Dutch, and members of the Associate Reformed Church, with perfect harmony, and under the sanction of their highest judicatories, have formed an institution which they have denominated The United Foreign Missionary Society. This memorable event took place in the city of New York on 28 of July, 1817, a day second to none, which this city has ever seen, except that which gave birth to the American Bible Society."

Dr. Philip Milledoler, one of the original members of the Standing Committee of Missions, was corresponding secretary of the new Society. The fact that he was an active member of both groups is evidence of the intimate connection that existed between the Presbyterian Church and the United Society. A hopeful development came in 1818 when negotiations were begun with the New York Missionary Society, an independent local group, which led to its merger with the United Society about three years later. However, the support of the Associate Reformed Church was not strong and did not long continue. In 1820 the United Society launched a periodical, the *American Missionary Register*, which had a precarious existence for less than five years.

The high hopes of a full-hearted co-operation from the individual churches of the denominations concerned did not materialize. The record for 1824 gives the following note of despair:

"In commencing our labors, we did not anticipate an exemption from trials and discouragements. We expected that our faith and patience would often be put to the test. . . . But we did not imagine, it is frankly confessed, that on your seventh anniversary, your funds would be involved to the amount of nearly eight thousand dollars. We did not imagine, that the fact would exist to reprove and reproach us, that the three denominations combined, in their two thousand churches embracing in their limits more than three fourths of the Union, would still, through the medium of an Institution, formed by their direction and under their plighted patronage, contribute less to extend the kingdom of Christ among the Heathen than is annually contributed for this and other benevolent purposes in the single city of Boston."

The property of the Board at the different stations was then valued at \$42,650. The growing debt, the difficulty of procuring efficient men "without pecuniary compensation," and the "indifference of a part of the community to their important object of missions to the Heathen fill your Committee with the apprehension, that the time is not far distant, when this benevolent enterprise may possibly be defeated."

The recording secretary then touched on what may have been the real reason for the failure of the United Society: "These apprehensions are strengthened from the consideration that in all our progress, we are contending with partialities in favour of a sister Denomination." When designating their benevolence gifts, the members of the Presbyterian Church had to choose between the United Society and the American Board of Commissioners for Foreign Missions. Both societies had received the recommendation of the General Assembly and both were sending missionaries to the American Indians. The American Board had a distinct advantage over the United Society in that it was a few years older and was much better established.

The idea of a merger with the American Board came up for discussion at a meeting of the United Society on May 10, 1824. The Society voted to open negotiations. Both agencies realized that each was appealing within the Presbyterian denomination to the same churches for funds and that each society "was evidently embarrassed and cramped, through the fear of collision and difficulty." It was also felt that a union would effect economies in overhead expenses. The leaders of the American Board were eager for a closer tie with the Presbyterian Church.

By 1826 the receipts of the United Society amounted to \$14,199, but the debt had risen to \$9,220. The Presbyterian General Assembly approved the proposed merger on May 27 of that year and the union was consummated on July 3. The friends of the United Society agreed to make a special effort to wipe out the debt, and the American Board expressed its willingness to assume all liabilities that might remain.

The last annual report of the United Society summarized the extent of the work then being carried on as follows:

"At the time, when the union now consummated was proposed, there were ten missionary stations under the care of the Society. A single missionary was employed in Hayti: and there were four stations among the Osages, two among the Senecas near Buffalo, one at the Tuscarora village near Lewiston, one at Mackinaw for the Indians there congregated from different tribes, and one among the Maumees (or Miamies) in the north-western part of Ohio. At six of the stations there are schools, that is, one school at each; and, in the whole, there are 230 pupils. The number has since increased. The number of ordained missionaries employed was seven; the number of male assistants, twenty; and of female assistants, thirty."

The 9 Indian missions were the following:

For the Osages: (1) Union Mission, located on the west bank of Grand River about twenty-five miles north of its entrance into the Arkansas. The work was begun in 1821 and a church was organized in 1822. (2) Hopefield Mission, located about four miles from Union. This work was started in 1823. (3) Harmony Mission, opened in 1821, was located in Missouri on the north branch of the Marias de Cein River, six miles above its entrance into the Osage River. (4) Neosho Mission, also in Missouri.

For the Senecas: (1) Seneca Mission, started in 1811 by the New York Missionary Society and transferred to the United Society in 1821. This mission was located on Lake Erie about five miles from Buffalo. A boarding school for Indian youth was being conducted at this station. (2) Cattaraugus Mission, established in 1822, about thirty miles from Buffalo.

The other 3 missions were to individual tribes: (1) Tuscarora Mission, located four miles west of Lewiston, New York. This work was commenced in 1801 by the New York Missionary Society and transferred to the United Society in 1821. It boasted having a native church. (2) Mackinaw Mission, established in 1823 on the island of Michilimakinac in Lake Michigan. This was the most flourishing of the 9 missions at the time of the merger with the American Board. This station also had a native church. (3) Maumee or Miami Mission, located on the Miami River near Fort Meigs, Wood County, Ohio. This work came under the direction of the United Society in 1825 by transfer from the Western Missionary Society.

Presbyterian participation in the United Society, during the nine difficult years of its history, represented another experiment in interdenominational missionary work. The experiment was not satisfactory. The failure of the United Society to fulfill the high expectations of its sponsors was but another argument for the establishment of a denominational board of foreign missions.

#### THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

The American Board of Commissioners for Foreign Missions, organized in 1810, was the first board of foreign missions to be established in the United States. It traces its origin back to a prayer meeting held on a Saturday afternoon in August, 1806, by five students of Williams College in Massachusetts. According to the commonly ac-

cepted story of the incident, these five, of whom one was the dynamic Samuel J. Mills, retreated to a grove near the college for their religious devotions. A thunderstorm forced them to take refuge on the lee side of a haystack, where they continued their prayer meeting. They discussed India. According to one present: "Mills proposed to send the gospel to that dark and heathen land, and said we could do it if we would."<sup>2</sup> From that meeting in the haystack came the germinal idea that resulted in the establishment of the American Board. The site of the haystack on the campus of Williams College is today marked by a pedestaled monument bearing a globe and the inscription: "The Field is the World. Birthplace of American Foreign Missions 1806."

The infectious enthusiasm for foreign missions of this band of students spread to other institutions such as Yale College and Andover Theological Seminary. In June, 1810, four of the Andover students, of whom only Mills was a member of the "haystack group," presented themselves and their cause to the Congregational General Association of Massachusetts. This act resulted in the formation of the American Board of Commissioners for Foreign Missions.

The first nine commissioners of the American Board, elected in 1810, were from Massachusetts or Connecticut and all were clergy or members of the Congregational Church. In 1812 the Board decided to include the Presbyterian Church and so asked eight prominent Presbyterians, including Dr. Ashbel Green, Dr. Samuel Miller of Princeton, and Dr. Elias Boudinot, who were all active in support of Presbyterian missions, also to serve as commissioners. The Board addressed a communication to the General Assembly of 1812 suggesting "the expediency of forming an institution similar to theirs, between which and them may be such a co-operation as shall promote the great object of missions among unevangelized nations" (MGA, 515). In its reply the Assembly expressed joy in the organization of the Board, but stated that "the numerous and extensive engagements of the Assembly in regard to domestic missions, renders it extremely inconvenient to take a part in foreign missions." However, the Assembly recommended the new Board to individual Presbyterians and churches to aid "as opportunity favors."

In 1805, *The Panoplist* was launched as a private undertaking to combat Unitarianism. About three years later this combined with the *Massachusetts Missionary Magazine*, and in 1820 became the *Missionary Herald*, which was sponsored by the American Board. This periodical was the most widely accepted missionary periodical of its day

and performed a great service to both Congregational and Presbyterian Churches in stimulating interest in missions. The *Herald* is still being published.

The organization of the United Society in 1817 may have caused some loss of Presbyterian gifts to the American Board, but the annual financial reports of the latter do not so indicate. In 1817 the American Board reported nearly \$30,000 in receipts, and the reports for the succeeding years show a gradual increase until 1822, when more than \$60,000 was received. Following the merger with the United Society, they rose to \$88,341. From then on, with the exception of the year 1830, the receipts steadily increased until they reached \$252,076 in 1837.<sup>8</sup> The expenditures closely paralleled receipts. The merger of the two in 1826 brought the Presbyterian Church into a close relationship with the American Board, but the General Assembly refused to go farther than to recommend it "to the favourable notice and Christian support of the church and people under our care" (MGA, 175).

### *Work in Hawaii*

Two aspects of the work of the American Board during this period would now be classified as national missions. The first was the evangelization of the Sandwich Islands (now called the Hawaiian Islands) and the second was the extensive work done for the American Indians.

On October 23, 1819, a mission party consisting of seven men, their wives and children, and four Hawaiian lads sailed from Boston on the brig *Thaddeus* for the Hawaiian Islands. A few days before their departure, a church had been organized in Boston, consisting of the seventeen members of the mission party. The *Thaddeus* arrived at Hawaii on March 30, 1820. Shortly before its arrival, a spiritual revolution had taken place in the islands. The pagan forces were overthrown, temples destroyed, and *kapu* (or taboo) abolished. A spiritual vacuum was created. The Christian missionaries could not have arrived at a more opportune time.

The efforts of the missionaries met with immediate success. Thousands of the natives were soon brought into church. At first the names of the converts were enrolled on the books of the original mission church, but beginning with 1829 native churches were organized. The annual report for 1837 states that about 5,000 converts had been received during the previous year into the 17 churches then existing. A total of 153 missionaries was sent by the Board to the islands. The Bible was translated and placed in the hands of the people before



1840. By that year an estimated 18 per cent of the native population were members of the Church. This rose to 30 per cent in 1853, when the American Board turned the work over to the Hawaiian Evangelical Association and withdrew.<sup>4</sup>

During the years reviewed in this chapter, the Presbyterian Church shared in providing both missionaries and funds for the Hawaiian mission. After 1837 the New School continued to co-operate. Sentiment was divided among the missionaries as to whether the Presbyterian or the Congregational polity should prevail. Presbyteries are reported to have been formed on the islands of Kauai, Maui, and Hawaii prior to 1841. How long these continued is not known. A presbytery was formed for the islands of Maui and Molokai in July, 1860.<sup>5</sup> This also passed out of existence. The dominant polity of the Hawaiian Evangelical Association became and remains Congregational. Here the spirit of the Plan of Union continues, for the Presbyterians have not sought to start churches of their polity on the islands. Many of the ministers now at work on the islands have been reared and educated in the Presbyterian Church. Other Protestant denominations, as the Protestant Episcopal, Methodist, and Baptist, have become established there, but the dominant denomination remains Congregational.

#### *Missions to the Indians*

The work of the American Board among the Indians constitutes one of the glorious chapters of the history of this institution. Down to 1862 the American Board had sent a total of 428 missionaries to the American Indians, including those sent out by other societies whose work was merged with that of the Board.<sup>6</sup>

The first Indian mission established was that with the Cherokees in 1816, within six years after the Board was founded. Rev. Gideon Blackburn, the first Presbyterian missionary commissioned by the Board, had worked with these people from 1803 to 1810. The mission, discontinued by the Presbyterians, was reactivated by the American Board. The first station established was located in eastern Tennessee and was named after Rev. David Brainerd. A church was organized in 1817, which is indicative of the success of the work.

Rev. and Mrs. Samuel A. Worcester arrived at the Brainerd station in 1825 and remained there for three years. Worcester subsequently moved to Georgia, where he continued his ministry with this interesting tribe. His courageous fight for the Cherokees against the encroachments of the whites is one of the most thrilling stories to come

out of the annals of the American Board, which is unusually rich in such accounts. In 1838, Worcester accompanied that portion of the Cherokees removed by military force to Indian Territory west of the Mississippi. This forced removal caused great suffering. The road followed by the Indians has been described as "The Trail of Tears." Worcester labored among the Cherokees until his death in 1858, a period of thirty-four years. His tombstone bears the reminder that he gave the Cherokees the Bible and a hymnbook in their language.<sup>7</sup>

The Cherokees, along with the Creeks, Choctaws, Seminoles, and Chickasaws, were called "civilized" at or about the time of the beginning of the removal to Indian Territory in 1832. In 1818 the American Board extended its work to the Choctaw tribe. A church was organized among these natives in 1819. The Board sponsored educational, medical, and industrial aspects of missionary work as well as the evangelical. By 1825 a total of 16 farmers and mechanics was working with the Cherokees and Choctaws. Joseph Tracy, in his history of the Board, commented upon these endeavors: "The expectations connected with this class of agents not having been realized, it was gradually withdrawn. The civilizing agencies, as they may be called, have been found the most expensive, the most troublesome, and the least productive."<sup>8</sup>

The merger with the United Society brought 9 Indian missions into the Board, all of which, except the work with the Senecas and Tuscaroras in New York, were closed before 1837. The Miami work was discontinued in 1835, having had a total of 6 missionaries during its existence. The Mackinaw station, with a total of 17 workers during its history, was closed in 1836. The Osage work was discontinued in 1837 after 26 missionaries had labored with that tribe.<sup>9</sup>

In the latter part of 1827 the Synod of South Carolina and Georgia transferred to the American Board its mission for the Chickasaw Indians, which had been established in 1821. At the time of the transfer, it was understood that the synod would recommend the Board "to the patronage of the churches under the care of the Synod."<sup>10</sup> Here was another tie binding the Presbyterians to the American Board. After a total of 10 workers had been sent to this tribe, the mission was discontinued in 1835.

The Board began work with the following 7 additional tribes during the years 1828-1837: Stockbridges, 1828; Ojibwas, 1830; Creeks, 1832 (closed in 1837); Sioux or Dakotas, 1834; Pawnees, 1834; Oregons (several tribes), 1835; and Abenakis, 1835.<sup>11</sup>

The Stockbridge Indians have had an interesting history. They gave their name to Stockbridge, Massachusetts, when the village was founded in 1736. During the years 1785 to 1787, the tribe migrated to New Stockbridge, Oneida County, New York. In 1818 they moved again to White River, Indiana, and again in 1822 to Fox River, near the head of Green Bay, Wisconsin. Rev. Jesse Miner, a Presbyterian, was sent to this tribe in 1827 and remained until his death in 1829.<sup>12</sup>

The mission to the Sioux or Dakota Indians was started by the Pond brothers, Samuel W. and Gideon H., on their own initiative in 1834. Their work was reinforced in 1835 when the Board sent Rev. T. S. Williamson, M.D., and J. D. Stevens to assist in this mission.<sup>13</sup>

The beginning of the missions to the Pawnees and to the Oregon Indians arose out of the Macedonian appeal carried to St. Louis by a delegation of four Nez Percés in the fall of 1831.<sup>14</sup> Usually the various mission agencies had sent missionaries to the non-Christians without being invited. Here was the dramatic story of Indians from faraway Oregon seeking Christian missionaries and their Bible.

The first publicity of this appeal appeared in religious periodicals in the spring of 1833 and stimulated both the Methodist Board and the American Board to respond. In 1834 the Methodists sent overland to Oregon a party of 4 men without their wives, led by Rev. Jason Lee. This party passed by the Nez Percés and settled in the Willamette Valley of Oregon.

Early in January, 1834, Rev. Samuel Parker, a New School Presbyterian who was sometimes a Congregationalist, induced the First Presbyterian Church of Ithaca, New York, to sponsor a mission to Oregon under the auspices of the American Board. He left that spring for St. Louis with Rev. John Dunbar and Mr. Samuel Allis, both Presbyterians. They reached the frontier too late to join the fur company's caravan that went out each year with supplies for the traders and trappers in the mountains. Since it was not safe to cross the plains without such protection, Dunbar and Allis decided to open work with the Pawnees in what is now Nebraska. Parker returned east for reinforcements.

During the winter of 1834-1835, Parker succeeded in enlisting Dr. Marcus Whitman in the cause of Oregon. Whitman was practicing medicine at Wheeler, Steuben County, New York, and was active as an elder in the local Presbyterian church when Parker first met him. The two went out to the Rockies in the spring and summer of 1835. They joined the caravan at Bellevue on the frontier and continued with

it over the Rockies to a meeting place of Indians and trappers, called the Rendezvous, on the Green River west of the Continental Divide. Whitman, having become convinced that it was possible to take wagons over the Rockies, reasoned that it was also feasible to take women. If the women got weary riding the sidesaddle, let them ride in the wagon. Parker and Whitman met many Nez Percés and found them very eager for missionaries. Parker decided to continue his explorations while Whitman went back for additional workers. Whitman at this time was engaged to Miss Narcissa Prentiss. He intended to claim his bride and, if he could find another married couple to go with them, to cross the continent to Oregon.

Parker accompanied a party of Nez Percés to their native haunts in the Clearwater Valley of what is now northern Idaho. He then went on to Fort Vancouver, to Hawaii, and back to his home around South America. After his return he published his *Journal of an Exploring Tour Beyond the Rocky Mountains*. This was one of the first books to describe the trip overland to Oregon. It also gave a good account of the whole Pacific northwest, then designated as Oregon. The book went through five editions, evidencing its popularity.

Meanwhile Whitman, after some difficulty, in February, 1836, succeeded in finding a couple willing to venture the unheard-of trip (for women) to Oregon. He persuaded Rev. and Mrs. Henry H. Spalding, then on their way to a mission appointment under the American Board to the Osage Indians, to change their destination and go with him and his bride to Oregon. This change had the approval of the Board. On February 18, 1836, Whitman was married to Miss Prentiss and the two left at once for the far west. Later a young man, William H. Gray, joined the party. All five were Presbyterians. The missionaries carried passports from the War Department permitting them to go through Indian country. Oregon was then so far removed from the eastern states that it took two years for a letter to reach there and for a reply to be received.

The party of five crossed the plains and the Rockies under the protection of the fur company's caravan. They passed over the Continental Divide through South Pass on July 4, 1836. Mrs. Whitman and Mrs. Spalding were the first white American women ever to make such a trip. This achievement took place seven years before the first wagon train crawled through the same pass. The missionaries' wagon, reduced to a two-wheeled cart at Fort Hall, near the present Pocatello, Idaho, was the first vehicle to break the way through the sagebrush of

what is now southern Idaho, as far west as Fort Boise.

After a journey estimated at 2,300 miles from the western boundary of Missouri, the missionaries arrived at Fort Walla Walla on the Columbia River the first part of September. The Whitmans settled at Waiilatpu, "the place of the rye grass," near the present Walla Walla, Washington, while the Spaldings chose Lapwai, "butterfly valley," near what is now Lewiston, Idaho. Since the Methodist missionaries who preceded the Presbyterians to the Oregon country were without their wives, the Whitman and the Spalding homes were the first white American homes to be established in the Pacific northwest.<sup>15</sup> At that time there was only one other white American home on the whole Pacific coast—that of the American consul, Thomas O. Larkin, at Monterey, California.

After 1837 the New School branch of the Presbyterian Church continued to keep contact with this Oregon mission, through the support of the American Board (see pages 112 f.).

#### *Dissension Regarding the American Board*

The opposition to the continued channeling of Presbyterian benevolences through the American Board increased in strength during the early 1830's. The criticism was so acute that the General Assembly of 1831 voted to send a committee of three to meet with the American Board to see what measures could be taken "for enlisting the energies of the Presbyterian Church more extensively in the cause of missions to the Heathen" (MGA, 328). The committee was instructed to report to the next Assembly. New School men, friendly to the American Board, were delegated.

The American Board, in turn, appointed a committee to confer with the delegates from the Assembly. The records of the annual meeting of the Board, held in October, 1831, carry the following:

"This joint committee made a report of considerable length showing that of the 62 corporate members of the Board, 31 were Presbyterian, 24 Congregationalists, 6 of the Reformed Dutch Church, and 1 of the Associate Reformed; that of its 70 ordained missionaries, 39 were Presbyterians, 29 Congregationalists, and 2 Reformed Dutch; that of the churches formed by them, 27 were Presbyterian, and 7 Congregational."<sup>16</sup>

The committee also reported that "nearly two thirds of its [the American Board's] funds were furnished by Congregational churches." The friends of the American Board laid great stress on the claim that

it was a "national institution," belonging as truly to one section of the country as to another and fairly representing all the co-operating denominations.

The Presbyterian committee reported to the 1832 Assembly. In spite of the favorable aspect of the statistics, as far as the Presbyterians were concerned, the Old School party was not satisfied. There was a long and heated debate over some fundamental policies of missionary work, summed up in a laconic note in the *Minutes*:

"After some discussion the following resolution was adopted:

"That while the Assembly would express no opinion in relation to the principles contained in the report, they cordially recommend the American Board of Commissioners for Foreign Missions to the affection and patronage of their churches" (MGA, 370).

The resolution was a compromise. The Old School won its point in blocking any official expression of approval of the fundamental policies involved; the New School obtained another recommendation of the Board for the benevolences of the churches.

By this time the lines were becoming sharply drawn between the Old and New School parties. The whole philosophy of missions was involved. Could the Presbyterian Church work more effectively for the whole cause of missions, both foreign and domestic, through agencies completely under denominational jurisdiction than through some outside interdenominational board over which the Church had no official control? Closely related with that disputed question was one of church polity. Were the Presbyterian churches formed under the Plan of Union really Presbyterian? Also involved were matters of doctrine and attitudes toward the slavery problem.

The numerical strength of the two parties in the early 1830's was almost the same. In the Assembly of 1835 the Old School party mustered enough votes to authorize the appointment of a committee "to confer with the Synod of Pittsburgh, on the subject of a transfer of the supervision of the Western Foreign Missionary Society to the General Assembly" (MGA, 491). If the synod approved, the committee was authorized "to ratify and confirm the same with the said synod and report to the next General Assembly." This meant that the Assembly was moving toward the establishment of a Presbyterian board of foreign missions.

The New School party, thoroughly alarmed and recognizing that the whole question of co-operation with the Congregationalists in the



American Board, the American Home Missionary Society, and the Plan of Union was under attack, rallied enough votes in the 1836 Assembly to rescind the action of the previous Assembly, but the vote was close—110 to 106. The time of a decisive split between the two groups was imminent.

#### THE UNITED DOMESTIC MISSIONARY SOCIETY

Closely paralleling the history of the United Foreign Missionary Society and the American Board was the story of the United Domestic Missionary Society and the American Home Missionary Society. What the two former societies were for the work of foreign missions, the two latter were for domestic missions. However, there was this important difference—the United Foreign Missionary Society existed alongside the American Board and found it necessary to merge with the latter because it was unable to meet the competition. On the other hand, the United Domestic Missionary Society, organized on May 10, 1822,<sup>17</sup> after four effective years demonstrating some new principles and techniques of domestic missions, evolved into the American Home Missionary Society because of its success.

The circuit-riding technique for the evangelization of the frontier, so popular during the first two decades of the nineteenth century, was being increasingly criticized after 1815. Many Presbyterians, becoming impatient with the slowness of the General Assembly to change its missionary policies, began to transfer their financial support to several local societies majoring on developing a settled pastorate in the older communities. Among these societies were the Young Men's Missionary Society of New York, organized in 1815, and the New York Evangelical Missionary Society, founded in 1816. In 1821 the former reported having 9 missionaries and the latter 10, most of whom were working in New York State.

In 1822 delegates from 8 local societies, all in New York State and including the 2 just mentioned, met in New York City and organized the United Domestic Missionary Society. Most of those present were Presbyterians although some belonged to the Dutch Reformed and to the Associated Reformed bodies. Prominent Presbyterians were on the board of directors, including Dr. Gardiner Spring, of New York. Dr. Archibald Alexander, of Princeton Theological Seminary, was one of the first vice-presidents. In 1825, Dr. Samuel Miller, also of Princeton, and Dr. James Richards, of Auburn, were likewise elected vice-presidents.



The first annual report<sup>18</sup> of the United Domestic Missionary Society summarized the criticism of the older methods:

“The committee . . . would express their earnest hope that the practice of employing missionaries to travel from place to place preaching here and there a sermon, consuming a great portion of their time in journeying, and remaining at no one point long enough to accomplish any thing likely to be permanent, will be universally abandoned. In these occasional and transient labours the ablest missionary sent forth has no advantage over the uneducated and vociferous exhorters, who in turn address the same hearers. Such competitors indeed by their numbers, and the methods they adopt, do actually succeed in obtaining each his partisans and followers, and creating divisions which no missionary, however gifted, can heal or counteract, except by a course of faithful, uninterrupted, and persevering labour.”

The newly organized Society concentrated its strength on supplementing the salaries of pastors in the older communities. Its report for 1824 explained:

“Strictly speaking, this Society sends out no missionaries — it encourages ministers to follow the tokens of divine providence where a door is opened; but it is not so much they, as the people who are aided. We usually require the application to come from the people themselves — we learn that they are in earnest, because they are willing to contribute two or three times as much as they ask from us” (p. 20).

The new strategy of conducting national missions, as outlined in these quotations, marks the beginning of a new era in the history of Presbyterian national missions. The report of 1824 stressed the importance of developing the home field:

“And there is every reason why we should bind down our labours to these United States. . . . Your Committee are far from pleading the cause of domestic missions in opposition to that of foreign missions — we believe that the causes are indissolubly united — we expect little help from those who do not feel this. . . . But we ask how are foreign missions to be supplied with preachers, without such revivals of Religion as we hope for from the labours of our home-preachers. How are they to be sustained unless we keep up life at the heart . . . ?”

The growing popularity of foreign missions was taking a disproportionate share of the Church's benevolences. During the first five years of the third decade, the receipts of the American Board of Commissioners for Foreign Missions were totaling about \$50,000 annually. In-

terest in the Assembly's Board of Missions was lagging. According to the Assembly's *Minutes* of 1824, only 46 presbyteries reported collections for the missionary fund and 31 had not (MGA, 113). The Assembly of 1825, taking note of the fine work of the United Domestic Missionary Society, gave its "cordial approbation and recommendation" (MGA, 129).

The first annual report of the latter, in 1823, listed 59 missionaries who were employed for periods varying from one month to a full year, and receipts of \$3,962.57. The report stressed the fact that there were 500 communities where churches had been organized and where the people were willing to provide for their support—"but where the best endeavours to procure them [ministers] have been unavailing." In 1825 the receipts had increased to over \$11,200. And by 1826 the Society was assisting 127 missionaries, 100 of whom were in New York State and the balance scattered from Vermont and Florida to Missouri.

In the meantime sentiment had been growing in favor of a national home missionary society. Some of the theological students at Andover Theological Seminary had discussed the possibility as early as January, 1825. Six of the senior class of that year volunteered to go to the west as home missionaries, 4 of whom intended to go out under the Domestic Missionary Society. At the time of the ordination of 3 of these 4 in Old South Church of Boston in September, 1825, the clergy there discussed further the possibility of a national society. This meeting was followed by another gathering in Boston in January, 1826, when 12 prominent New England religious leaders decided to proceed with the organization of a home missionary society on a national and interdenominational basis. Learning of this decision, the Executive Committee of the United Domestic Missionary Society invited these leaders and other interested parties to meet with them in the Brick Presbyterian Church of New York on May 10 "for the purpose of forming an American Home Missionary Society."<sup>19</sup> The meeting was held with 126 delegates present from the Presbyterian, Congregational, Dutch Reformed, and Associate Reformed Churches. About one half of those present were Presbyterians. The convention approved the plans of the proposed society and adopted a constitution. A recommendation was passed which called upon the Domestic Society to adopt the new constitution "and become the American Home Missionary Society."<sup>20</sup> Two days later at its annual meeting this was done. The new organization took over the work and followed the policies of its predecessor. A

majority of the executive committee of the newly organized society were Presbyterians.

#### THE AMERICAN HOME MISSIONARY SOCIETY

The American Home Missionary Society, although interdenominational in character, was recognized for about ten years by the Presbyterian General Assembly as a semiofficial agency of the Church, and commended to the benevolent giving of its members. During the first eleven years of its history, 1826-1837, the Society experienced a rapid growth. At the end of its first year's operations, it reported receipts of \$18,130.76 and a force of 169 missionaries and agents, of whom 126 worked with single congregations. In its eleventh annual report the Society stated that it had received during the previous year \$85,701.59, and that it had aided 810 missionaries, of whom 46 were in Canada and France. Of those working in continental United States, 595 were settled pastors in single congregations.

In May, 1828, the Society launched the *Home Missionary and the American Pastor's Journal* as a monthly periodical. By 1830 the monthly issue had risen to 5,000 copies.

This publication was an excellent medium of promotion. It contained extracts from letters from missionaries, the list of contributors, and items of general religious interest. The September, 1837, issue carried the following summary of the accomplishments of this Society during the eleven-year period 1826-1837:

"In 11 years it has had in its employ 1,800 different Missionaries who have performed 3,827 years of missionary service. It has expended \$622,460 which show that its Missions are conducted at an expense of only \$162 for each year of missionary labor. It has aided 2500 different churches, which are nearly as many as are now in connection with the Presbyterian Church — that Church having, in 1836, less than three thousand churches. The Missionaries of the Home Society have preached the gospel to a million of our destitute population" (p. 191).

The success of the Home Missionary Society, phenomenal as compared with the contemporary activities of the Presbyterian Board of Missions, was due to its policies and techniques. Following its predecessor's plan of helping weak congregations come to self-support, it would have little or nothing to do with itinerant missionaries. Only a few of its workers served more than one church. Its missionaries were not supposed to be engaged in other pursuits such as farming or mer-

chandising to supplement their incomes, although the rising prices on the frontier sometimes forced a few to do so. In 1826 it was estimated that a minister could live and support a family in a western rural community on \$400 a year. Ministers in towns needed from \$450 to \$500 a year.

The Society employed a few older and experienced men to serve as agents. There were 12 of these agents working in 1834. They acted as superintendents of given districts. They surveyed the field, organized new churches as opportunity offered, raised money, and guided the missionaries in their respective areas. Auxiliary societies were organized on regional and local levels, and considerable freedom was given to these societies in the matter of selecting missionaries to work in particular fields. All funds raised by the auxiliary societies were to be considered as belonging to the parent body and all workers were listed as missionaries of the Society. Monthly "concerts of prayer" were encouraged in all co-operating societies and churches—these "concerts" being the accepted term for what are now known as "prayer meetings."

Special attention was paid to the growing areas west of the Allegheny Mountains. The Erie Canal was opened in 1825 and through this artery of travel flowed a great tide of people into western New York and on out into the western states. In an address before the seventh anniversary meeting of the Society, a speaker bewailed the fact that "few, comparatively, who have made their homes in the West, have remembered the God of their fathers. Multitudes have gone there without religion." Added to this indifference was the fact that many who desired to continue their church life "despaired" of ever re-establishing such relationships in the frontier areas where churches and ministers were so few.<sup>21</sup>

The April, 1837, issue of the *Home Missionary* carried statistics indicating the rapid population growth that was taking place:

State	1810	1820	1830	Estimate 1837
Indiana	24,520	147,148	343,031	700,000
Illinois	12,282	55,211	157,455	320,000

Beginning with 1800, the population of the nation grew an average of  $33\frac{1}{3}$  per cent every ten years until 1850. If that rate of increase had been maintained for the following century, continental United States

would have had a population of about 500,000,000 in 1950.

In its annual report for 1837 the Home Missionary Society reported having 764 missionaries in continental United States, who were scattered through 28 states and territories. New York had the largest number, with 186, many of whom were in the western part of the state. Ohio had 72, Illinois and Indiana each had 31, and Michigan had 29. Thus these 4 then-western states had 163, or about 21 per cent of the total. Many of the Presbyterian churches in these states were planted and nourished by the Society. Statistics of the growth of the Presbyterian Synod of Western Reserve show that within ten years, 1826-1836, the Church more than doubled its strength. In 1826 the synod had 4 presbyteries, 91 churches, 35 ministers, and 3,015 members. In 1836 it reported 5 presbyteries, 139 churches, 107 ministers, and 7,620 members.

A unique aspect of the expansion work of the Society was the enlistment and sending out of "bands" of young men fresh from a seminary. In 1829 an "Illinois band" of 7 went out from Yale Divinity School. Two of this group, Theron Baldwin and Julian M. Sturtevant, settled in Jacksonville, Illinois, in the fall of 1829 and on January 4 of the following year opened the doors of Illinois College. This institution is now one of the Church-related colleges of the Presbyterian denomination and is but one of several started by home missionaries. Likewise in 1829, 7 graduates of Auburn Theological Seminary, known as the "Auburn seven," went to Missouri under the auspices of the Society.

It is impossible to state exactly the total receipts of the Society from Presbyterian sources or to indicate precisely the number of Presbyterian churches aided and to what extent. At the time of the division of 1837, Western Reserve, Utica, Geneva, and Genesee synods were declared by the General Assembly to be no longer a part of the Presbyterian Church. Many, if not the majority, of the churches in these New School synods had been born under the Plan of Union of 1801. Many were more Congregational than Presbyterian in the early years of their history. The Presbyterian polity seems to have been more acceptable on the frontier than was the Congregational. By the very genius of its organization, a lonely frontier minister found more fellowship and strength in the presbytery than was possible in the more loosely knit organization of the Congregational Church. This we know: several hundred of the Congregational churches moved over into the presbyteries.

Because of these ties with Congregationalism, extending over sev-

eral decades, and because of the financial aid and other assistance received from the American Home Missionary Society, it was natural that these churches should have given their allegiance to the New School party. After the division of 1837, these severed churches continued to carry on their home missionary work for a number of years through the American Home Missionary Society.

#### NATIONAL MISSIONS IN THE CUMBERLAND PRESBYTERIAN CHURCH

One of the most amazing chapters of Presbyterian history in the United States is the story of the Cumberland Presbyterian Church. This body arose out of a schism in the Synod of Kentucky in 1810. From the original Cumberland Presbytery of 3 charter members, organized in 1810, the denomination grew to 17 synods and 114 presbyteries by 1906, when a union was consummated with the parent body. This means that during the ninety-six years of its history, the Cumberland Church added more than a presbytery a year to its membership.

This phenomenal growth was achieved without the many aids deemed so indispensable today. During the first fifty years of its history, when the percentage of increase was the greatest, the Cumberland Presbyterians knew nothing of budgets, missionary quotas and objectives, duplex envelopes, and the many other techniques now used to promote and maintain benevolence giving. The Church grew because the spiritual destitution of the frontier was answered by zealous Cumberland laymen and clergy who had had soul-saving experiences with Christ and yearned to share their convictions with others.

The itinerant preachers who rode the circuits through the frontier districts were usually poorly educated. They were concerned not so much about the standards of the Church as they were about the salvation of souls. Their sermons were born out of personal experiences rather than study. Their grammatical errors did not offend because they made the same mistakes as did their hearers. The frontier preachers spoke the language of the common people. And their homely eloquence appealed.

Protracted camp meetings were popular. The isolation of the scattered homes on the frontier, the dearth of reading matter, and the infrequency of social intercourse gave a popularity to the camp meetings that would be impossible to duplicate today. The people of the frontier were sensitive to religion. This receptiveness afforded a high degree of spiritual co-operation, which the Cumberland preachers were quick to



detect and to encourage. The combination of missionary zeal and a recognized spiritual need insured the growth of the Cumberland Church.

### *Historical Background*

The Presbytery of Transylvania was formed on October 17, 1786, to include "the district of Kentucky and the settlements on the Cumberland River." In 1799 the presbytery was divided into 3, one of which is still called Transylvania. The Synod of Kentucky was constituted in 1802, at which time the lower portion of the Presbytery of Transylvania was set apart as the Presbytery of Cumberland. It so happened that this pioneer presbytery, consisting of 10 ministers, was equally divided into the Revival and the Anti-Revival parties. Among the former were such noted evangelists as James McGready and William McGee. They had taken an active part in the great revival that started about 1800. The first American camp meeting is reported to have been held in the woods of Logan County, Kentucky, in July, 1800. There were heated debates over the excessive emotionalism and physical manifestations of protracted revival meetings. Some Presbyterian ministers approved; others did not.

The Revival Party of the Cumberland Presbytery, in order to meet the crying needs of frontier communities for more ministers, insisted on ordaining men who did not meet the educational standards of the Presbyterian Church. As a result the Synod of Kentucky dissolved the presbytery in 1806. The Revival Party organized a council to carry on the work of evangelizing the frontier communities pending final action on their appeal to the General Assembly. This council carried on for five years, even sending missionaries into Alabama in 1807 and later. When the General Assembly finally voted to uphold the action of the Synod of Kentucky, the Revivalists, now reduced to 3, formed an independent presbytery on February 4, 1810. They picked up the name of the presbytery that had been dissolved and called their new body the Cumberland Presbytery. For several years members of this presbytery fervently hoped that a reconciliation could be effected with the mother Church. Finally, abandoning hope of reconciliation and recognizing the success of their methods in evangelizing the frontier, the members of Cumberland Presbytery constituted themselves into a synod on October 5, 1813. This date really marks the beginning of the Cumberland Presbyterian Church as a denomination.



*Missionary Activities*

The missionary imperative was dominant from the very beginning of the Cumberland Church. The original presbytery was divided into 3 — Elk, Logan, and Nashville. The synod retained the title of Cumberland. Each of the 3 presbyteries accepted a missionary responsibility for the territory adjacent to its district. Elk Presbytery included Alabama and Arkansas. Logan Presbytery reached out to include Illinois, Indiana, and Ohio. And Tennessee was brought within the jurisdiction of Nashville Presbytery. Missouri soon became the joint responsibility of both Elk and Logan presbyteries.

The main expansion movement of the Cumberland Church was to the west, the southwest, and the south. Work was established to the north in Illinois, Indiana, and Ohio. The Cumberland Assembly of 1831 sent 5 missionaries into Pennsylvania, where a presbytery was organized the following year. But for the most part the Cumberland Church majored on the western and southern frontiers.

The missionary objectives of the new Church were twofold: the white communities on the frontier and the Indians. The technique evolved by the Cumberland Presbyterians for the evangelization of the frontier was marked by three stages. First, each presbytery divided its missionary field into districts into which unordained itinerants were sent to establish preaching circuits. Each itinerant was expected to hold a service in a different community each night of the week if possible. It was his aim to gather together groups of interested people who would be willing to unite in a church. When this was achieved, the second stage of the process began, with the sending of an ordained man to administer the sacraments and to complete the church organization. Cumberland ministers, in addition to their regular duties with their own churches, were often called to a dozen of these "sacramental meetings" during the course of a year. Frequently this meant long trips on horseback. The third stage was reached when an ordained minister was installed as pastor over one or more of these newly organized churches.

Many of the early Cumberland missionaries were both self-appointed and self-supporting. The Cumberland Church in the early years of its history was affected by the anti-mission-board sentiment common on the western frontier. The Baptists who accepted this attitude were called the Hard-Shell Baptists. They would have nothing to do with organized missionary activity. Some of this prejudice penetrated into

the ranks of the Cumberland churches and retarded for a time the development of an organized missionary program and for a longer time handicapped their foreign missionary endeavor.

The Cumberland Church had no chartered board of missions until 1845. Prior to that time its organized missionary activities were conducted by women and by local boards. A Ladies' Missionary Society was organized in Logan Presbytery in the fall of 1817. The ministers of Logan Presbytery were made the board of directors, and later all the ministers of the synod were likewise included. In the spring of 1818 a similar society was organized by the women of Elk Presbytery, and they also chose the ministers of their presbytery to serve as directors. This Society was the first to act, for in the fall of 1818 it sent Rev. Samuel King and Rev. William Moore as missionaries to the Chickasaw Indians on the Tombigbee River in Mississippi. These men returned and reported to their presbytery in the spring of 1819. That fall the Elk Presbytery Society sent King and Rev. Robert Bell to travel as evangelists among the Chickasaw and Choctaw Indians. Bell started a school for the Indians in May, 1820, near what is now Aberdeen, Mississippi. This school continued until about 1832.

Following the Louisiana Purchase of 1803, the tide of emigration began flowing into the vast new territory west of the Mississippi. Since this territory had been under the ecclesiastical jurisdiction of the Roman Catholic Church, no Protestant work had been permitted. Full religious freedom came with the raising of the American flag. The Cumberland Presbyterians were among the first of the Protestant denominations to establish churches across the river. In 1811 a small colony of Cumberland Presbyterians settled on the Arkansas River. The Cumberland Presbytery, before it evolved into a synod, sent one of its unordained preachers, John Carnahan, to this colony in October, 1812. After his ordination in 1816, Carnahan is reported to have officiated at "the first sacramental meeting ever held by Protestants on Arkansas soil."<sup>22</sup>

In 1817, a Cumberland preacher, Green P. Rice, conducted services in what was then the little French village of St. Louis.<sup>23</sup> Sometime prior to 1819, Daniel Buie, another Cumberland preacher, had settled in Howard County, Missouri, the first of his denomination to take up permanent residence within that state. In April, 1819, the Ladies' Missionary Society of Russellville, Kentucky, requested Logan Presbytery to send Rev. R. D. Morrow on a preaching tour of Missouri Territory. The record shows that the presbytery agreed to the plan and provided

a salary of \$20 a month. In the fall of 1820, Morrow rode back to Kentucky to attend the fall meeting of his presbytery and to make his report. The following is an extract:

"I traveled as a missionary in Missouri nine months. I passed through all the counties in the Territory except two. I rode horseback upwards of three thousand miles; have enjoyed good health. I was kindly received by the people. My congregations were large and attentive. The desire for preaching from our body surpasses any thing I have ever before witnessed. Everywhere the people were pressing me to return and preach for them again. Often I left them with tears streaming down their cheeks, while they said, 'You are going away, and we shall have no more preaching. Our children are growing up in a strange land, without having any one to show them the way of life.' Mothers would follow me to the gate, begging me to pray for them and their children in that wild wilderness. Young people would mount their horses and ride with me five or six days for the sake of instruction in spiritual things. Among these were many poor sinners seeking salvation, many of whom were grown men and women who had never heard a sermon in their lives till I came among them. During my tour I preached one hundred and sixty sermons. The Lord was with me, and applied His own truth to the hearts of my hearers. Sixty-five professed to find Christ precious to their souls. I received forty-nine dollars for your missionary board."<sup>24</sup>

Morrow's eloquent plea for more ministers for Missouri brought results, for others of his Church followed him back. The stories told by these pioneer preachers of the hardships endured and the difficulties they faced while riding the circuits of Missouri remain as a constant inspiration for all who are interested in national missions. Out of such self-sacrifice and unparalleled personal devotion was the Cumberland Presbyterian Church planted in Missouri.

The Cumberland Church led other Protestant denominations in the planting of Protestant Christianity in Texas. The first Anglo-American settlement in Texas was made by Stephen F. Austin in 1821. This marked the beginning of an extensive American emigration during the period of the Mexican rule, 1821-1836. The non-Indian population grew from 4,000 in 1821 to 10,000 in 1827 and to nearly 20,000 by 1830. Some of the new settlers took Negro slaves with them. The independent Republic of Texas was established in 1836. Texas joined the Union in 1845. Before Texas was a part of the United States, many of the missionaries sent to this state were classified as foreign missionaries. Strictly speaking, Texas was a foreign country.

The first Presbyterian known to have entered Texas for the purpose

of preaching the gospel was John Calvert, a layman, who was thrown into prison by the Mexican authorities and expelled in 1794. It was illegal to preach Protestant doctrines.

The next person known to have entered Texas as a Protestant missionary was Sumner Bacon, a Cumberland Presbyterian layman. The story of Bacon's activities has a number of unusual features. When he first presented himself clad in buckskins before the Arkansas Presbytery in 1826 and asked to be taken under their care as a candidate for the ministry and then to be appointed a missionary to Texas, he was so unprepossessing in appearance and so rough in manners and dress that the presbytery refused to accept him. Since the Cumberland Church then paid so little attention to dress and education, it must be concluded that Bacon appeared quite unpromising as a candidate for the ministry. Rebuffed but not discouraged, Bacon presented himself before the presbytery at a subsequent meeting and was again rejected.

In 1828, Bacon entered Texas as a self-appointed missionary and wholly on a self-supporting basis. He was convinced that even though the brethren of Arkansas Presbytery had rejected him, God had called him to preach the gospel to the Texans. He ventured forth with a supply of Bibles and tracts, knowing that he would have opposition from the Roman Catholic Church and from the civilian authorities. His first meetings were held out-of-doors under trees, since people were fearful about opening their homes to him for Protestant services.

Bacon found his greatest danger, not from the Catholic Church or the authorities, but rather from ungodly ruffians, who were unrestrained in their continued efforts to break up his meetings. Once in western Texas desperadoes attacked him with the intention of taking his life. Before the assassins began their bloody work, Bacon asked for the opportunity to pray. Permission was granted. Bacon knelt and prayed so eloquently for his would-be murderers that their hearts were melted. Declaring they could not kill so good a man, they went their way. Again, on another occasion when desperadoes were about to break up a camp meeting, a friend rose with gun in hand and stood in front of the preacher. No violence was attempted that day.

Early in 1835, Bacon was informed that the Cumberland Church was to organize Louisiana Presbytery at Alexandria, Louisiana. The new presbytery was organized on March 13. During the same day, Bacon was received as a candidate for the ministry, licensed, and ordained. At the same time another young Cumberland minister was ordained. He

was William Anderson Scott, who had spent the previous two years in home missionary work in Louisiana.<sup>25</sup> Scott later changed his affiliation to the Presbyterian Church, U.S.A., and in 1854, after a distinguished ministry in New Orleans, went to California, where he took a leading part in the development of Old School Presbyterianism in that state. He founded Calvary and St. John's Presbyterian Churches of San Francisco and was the chief figure in the founding of San Francisco Theological Seminary.

The General Assembly of the Cumberland Church was organized in 1829, by which time the growing denomination had increased to 18 presbyteries. The records of the Assembly show that the proposal of organizing a board of home missions on a denominational basis was being frequently debated. In 1831 the Assembly passed a resolution calling upon each presbytery to form a home missionary society and for these societies to form auxiliaries in each congregation for the raising of funds. There was strong sentiment in 1836 when a board of foreign missions was established to make it include home missions as well, but this proposal was defeated. Again in 1837 a hesitant Assembly refused to accept a committee report calling for the organization of a board of home missions. In 1837 the denomination had 41 presbyteries, which indicates the extent the Church had grown through the twenty-seven years of its history.

The Cumberland Church began under the dispensation of missionary evangelists, but by 1837 the traditional system of having a settled pastor in a parish was well established. By 1837 the missionary work of the Church, once the concern of all, had passed almost exclusively into the hands of presbyterial and synodical boards of missions. The pioneer Ladies' Society at Russellville, Kentucky, had ceased to exist. Sentiment was gradually being crystallized in favor of a united denominational approach to national missions.

CHAPTER

5

THE BOARD OF MISSIONS

1816-1837

**E**VEN as the first presbytery was known simply as "The Presbytery," so the first missionary board of the Presbyterian Church was called "The Board of Missions." There was no distinction between national and foreign missions in the thinking of the fathers and brethren who voted the Board into existence. Later, after The Board of Foreign Missions was formed, the old Board of Missions was often designated "Domestic Missions" to distinguish it from "Foreign Missions." In 1857 the word "Domestic" was inserted in the corporate title of the Board by act of the Legislature of Pennsylvania.

The Board of Missions, authorized by the General Assembly of 1816, was given full power to transact all business connected with the missionary cause, including the appointment of missionaries and the payment of necessary funds. It was to report to the Assembly annually. The General Assembly also directed it to take the necessary measures "for establishing throughout our Churches, Auxiliary Missionary Societies."

The matter of foreign missions was also under discussion at the 1816 Assembly and some suggested that it might be well for the new Board to undertake this phase of the Church's program. However, after some reflection, the majority decided that "the union of foreign and domestic missions would produce too great complexity in the affairs of the Board," although the Assembly in 1828 declared that the Board had this power. The Assembly of 1816 expressed the hope that "a new Society for conducting foreign missions might be formed, composed of not only members belonging to our Churches, but also members belonging to the Reformed Dutch Church, to the Associate Reformed Church, and other churches that have adopted the same creed." As a result of this action the United Foreign Missionary Society was organized in 1817



with the three denominations mentioned co-operating. The organization of this Society marked the beginning of a clear distinction in the Presbyterian Church between home and foreign missions.

During the six years, 1816-1821, six new states were added to the Union, one for each year in succession — Indiana, Mississippi, Illinois, Alabama, Maine, and Missouri. This was a period of expansion for the Presbyterian Church as well, for its membership increased from 37,208 in 1816 to 72,096 in 1820, and by 1828, when the Board was reorganized, its membership was reported to be 135,285. Some of this growth was due to the spiritual quickening that came from the Second Great Awakening. A part came from the immigration of Presbyterians from abroad. More significant, however, was the inflow of New Englanders who, as they moved west over the mountains, often united with the Presbyterian Church. Important accessions from other denominations, such as the Associate Reformed Church, were also received. About five sixths of the new presbyteries formed during the years 1816-1825 were in the north and west, where the practical operation of the Plan of Union was bringing many from Congregational churches into the Presbyterian fold.<sup>1</sup>

#### DECLINE OF THE BOARD, 1816-1828

The Board of Missions, authorized by the Assembly of 1816, consisted of 31 members, including both ministers and laymen. Dr. Jacob J. Janeway, who was on the original Standing Committee of Missions and who was made chairman of the Committee upon the resignation of Dr. Green in 1812, was elected president of the Board. He served as such until 1828, when Dr. Green was elected president of the reorganized Board.

The new Board was faced with many handicaps that militated against the inauguration and promotion of an aggressive home missionary program. The cause of foreign missions had captured the imagination of many in the Presbyterian Church, and two such agencies, both commended to the benevolent giving of Presbyterians, were asking for support. These were the American Board of Commissioners for Foreign Missions and the United Foreign Missionary Society. The Assembly's Board faced the keen competition in the field of home missions offered by the United Domestic Missionary Society and its virile successor, the American Home Missionary Society. The General Assembly had also approved the organization of synodical missionary societies, like the Western Missionary Society, which automatically



spared large sections of the Church the obligation of supporting the Assembly's Board.

At a meeting of the Board held on December 12, 1816, a suggested constitution or plan for auxiliary missionary associations was adopted, and 1,000 copies were ordered to be printed and distributed. This plan was commended to the presbyteries by the General Assembly of 1817 in the hope "that the great business of domestic missions be as much as possible recommended to the whole communion of the Presbyterian church" (MGA, 643). The Assembly of 1819 returned to this subject and "recommended to the Presbyteries which have not adopted the plan of the Board of Missions, to form missionary societies auxiliary to the Board" (MGA, 705). The response was discouraging. In 1826, out of 85 presbyteries, 47 reported collections for the missionary fund and 38 did not.

During the fiscal year ending in May, 1828, the Board received only \$2,400. The total service rendered by the 31 missionaries employed that year amounted to only 94 months, representing a cost of about \$300 a year (AR, 1829, 22). The Board was further handicapped in not having any paid agents to promote its cause. Neither were any members of the Board receiving compensation for time given to its work. Nor was there any official periodical to publicize its work. The inevitable result of this combination of adverse factors was that the work of the Board languished for want of funds.

However, during these years, 1816-1828, some interesting and significant developments were taking place in the field of missionary endeavor. The work of organized women within the Church was just beginning. In its report for 1818, the Board mentioned the receipt of \$25 from "the Female Missionary Society of Fairview and Cumberland, auxiliary to the Missionary Society in Philadelphia." In 1824 "the Female Benevolent Society of Lebanon, S.C." sent \$37. Also in that year "the Female Domestic Missionary Society" of Luzerne County, Pennsylvania, contributed one half of the compensation received by a Presbyterian missionary who worked for two months that year in the county. This apparently is the first instance of a local women's missionary society paying a definite part of a Presbyterian missionary's salary. Other women's societies took such names as "the Female Mite Society," and "the Female Cent Society." Out of such humble beginnings sprang the great work of the organized churchwomen of today.

The first contribution of money for the evangelization of the Jews is noted in the *Minutes of the General Assembly* for 1820 when a gift

of \$121.60 was acknowledged (MGA, 733).

According to statistics published in the 1828 *Minutes of the General Assembly*, the total benevolent gifts of Presbyterian churches for that year totaled \$23,993.59 (MGA, 250). This included all gifts for missions, foreign and domestic, to the voluntary societies as well as to the Assembly's Board. Only the total was given, thus making it impossible to learn from these figures how the gifts were divided. Since the Board of Missions reported receiving only \$2,400 for the support of its work during the fiscal year ended in May, 1828, it is evident that the larger part of Presbyterian benevolences was being channeled through the voluntary societies (AR, 1829, 22). In its report to the General Assembly of 1827, the Board stated that "in the course of twenty years, the General Assembly have applied to missionary purposes, exclusive of what was expended by the United Foreign Missionary Society, nearly 100,000 dollars" (MGA, 56). This is an average of less than \$5,000 a year. This lack of financial support explains why the Board, during the years 1816-1828, was able to send out but 427 missionaries, or an average of less than 36 a year. And these served but a few months of each year.

The combined efforts of Presbyterian missionaries working under the various boards and societies contributed immeasurably to the rapid growth the denomination was experiencing during these years. By 1828 the Presbyterian Church had become established in most states east of the Mississippi except perhaps in certain New England states. West of the Mississippi, missionaries had planted the Church in Missouri, Oklahoma, Arkansas, and Louisiana. Today the oldest Presbyterian church west of the Mississippi is the First Presbyterian Church of St. Louis, established by Rev. Salmon Giddings on November 23, 1817. Seven synods were organized during the years 1816-1828, inclusive: Tennessee, 1817; Genesee, 1821; New York, 1823; New Jersey, 1823; Western Reserve, 1825; Indiana, 1826; and West Tennessee, 1826.

The Board of Missions, sensitive to the widespread criticism of its policies, explained its position to the General Assembly of 1827:

"The Board defends its policy of itinerant missionaries, partly on the ground that it is a necessary preliminary to the organizing of churches and of settling pastors and partly on the ground that their missionaries have been men who were inadequately supported in their pastorates so that their employment for a number of months indirectly assisted in the maintainance of their pastoral relation" (MGA, 156, 157).

The time was past due for a reorganization of the Board of Missions. The Assembly of 1828 received an overture calling for this reorganization. Dr. Green wrote:

“After an ardent and protracted debate occasioned by opposition to the Overture by the friends of the American Home Missionary Society, the Assembly resolved, ‘That the Board of Missions already have the power to establish Missions, not only among the destitute of our own country, or any other country, but also among the heathen in any part of the world; to select, appoint, and commission missionaries; to determine their salaries, and to settle and pay their accounts; that they have full authority to correspond with any other body on the subject of missions; to appoint an Executive Committee, and an efficient agent or agents, to manage their missionary concerns; to take measures to form auxiliary societies, on such terms as they may deem proper; to procure funds, and in general to manage the missionary operations of the General Assembly.’”<sup>2</sup>

All doubts regarding the nature and extent of the Board’s powers were cleared away. In the history of the Board of National Missions, the action of the General Assembly of 1828 marks an important milestone.

#### THE REORGANIZED BOARD, 1828–1837

The Assembly of 1828 elected 26 ministers and 15 laymen to the Board of Missions. The Assembly of 1829 increased the number to 54 ministers and 43 laymen. Each of the 19 synods then existing had at least 1 minister and 1 layman on the Board. At the first meeting of the new Board, an executive committee of 6 was chosen to expedite the business. Dr. Ashbel Green was elected president. Dr. Ezra S. Ely was selected to serve as the first full-time corresponding secretary and general agent of the Board. After six months he was succeeded by Rev. Joshua T. Russell, who was given a salary of \$1,500 per annum. The Assembly of 1832 voted to divide the membership of the Board into four classes. After some experimenting, the Assembly in 1834 approved the plan of electing 10 ministers and 6 laymen each year to a four-year term. This gave the Board a membership of 64.

New life is evident in the first year’s report of the reorganized Board.<sup>3</sup> A total of 101 missionaries and agents had been commissioned, of whom 33 were pastors in settled congregations and 58 “have been employed in itinerant labours in destitute districts, more or less extensive” (AR, 17). Ten were employed as agents. These 101 were scattered through 21 states and territories, Pennsylvania having 27 and Ohio 15. The Board stated: “The most insurmountable obstacle they

have had to encounter has been, the *scarcity of well qualified men, willing to enter and occupy the various fields which have been spread out before them*" (AR, 18. Italics in the original).

The Board was successful in organizing 133 auxiliaries in as many congregations. By 1833 there were 600 sessional and 64 presbyterial<sup>4</sup> societies. The plan was for each member of an auxiliary to pay at least 50 cents a year to the Board. The denomination at this time had about 2,000 churches, with 150,000 members. The Board pleaded with the Church to give it \$75,000 annually. "Only let every communicant in the Presbyterian church," explained the report, "cast into the treasury of the Board *a single cent a week*, and the whole amount of money will be secured" (AR, 20).

Mention was made of "a permanent fund" amounting to nearly \$6,000, "the interest of which is to be devoted exclusively to the religious education of Indian youth." This endowment, the first the Board had received, came from a bequest received by the Assembly several years previously from Col. John Postly, of Snow Hill, Maryland. Rev. Alvan Coe was selected by the Board to be supported by the income from this fund as a missionary to the Chippewa Indians in the Northwest Territory. There he remained under the auspices of the Board for about two years. The old Northwest Territory included such states as Wisconsin and Minnesota, and should not be confused with the Pacific northwest.

The diversity of objectives of the Board is found also in the appointment of Rev. John Gloucester "for two months at Reading, and one month at Princeton, to labour among the people of colour, at \$16.50 per month" (AR, 10). Since the Assembly of 1828 had specified the fact that the Board was authorized to send missionaries to "the heathen in any part of the world," the possibility of launching out in this broad field was seriously considered. A missionary was appointed for Greece, but these plans did not materialize. A subsidy of \$200 for one year was granted toward the salary of Rev. William Torrey, a Presbyterian missionary at Buenos Aires, Argentina. For a few years a missionary was sent to Ontario, Canada. With these exceptions, the Board of Missions concentrated on continental United States, finding that the insistent calls from the homeland were far more than they could answer.

In its 1829 report the Board stated that it had spent \$1,600 assisting in the erection of churches. This marked the beginning of what was later the Board of Church Erection. Among the churches helped were the Evangelical Church in New Orleans, \$767.35; a church at Huntingdon

(no state given), \$383.78; another at Lick Run, \$135; at St. Augustine, \$135; at St. Louis, Missouri, \$50; and at Oxford, North Carolina, \$164. It is not clear that similar subsidies were given in subsequent years, but the annual reports do mention the number of new edifices erected on mission fields. In 1830, 20 churches were reported as having been built. The number increased each year thereafter. Between 60 and 70 were built in 1833-1834.

The following statistics gathered from the annual reports for the years indicated reveal a steadily expanding work. Funds given to all missionary causes include both foreign and domestic, denominational and interdenominational.

Year	Given to All Mission Causes	Given to Assembly's Board of Missions	Missionaries Then in Service	Aggregate Years Served
1829	\$ 39,181	over \$ 8,000	101	60
1830	44,915	12,632	198	182
1831	47,502	19,158	233	
1832	69,232	20,030	256	154
1833	76,420	21,810	269	180
1834	114,687	23,451	243	163
1835	no report	28,541	224	144
1836	117,149	30,085	242	147
1837	163,563	30,961	272	174

Gradually the plan of itineration was abandoned in favor of the settled pastorate. In 1829 the average cost of a year's service was about \$300. By 1832 the Board had adopted the policy of holding most of the appropriations to \$100 a year. In a few cases the appropriations were \$200, but never more than that.

Regional offices were opened at Cincinnati and Louisville in 1830-1831. The agents of the Board made frequent reports of riding thousands of miles in the course of a year and visiting hundreds of auxiliary societies. Here is a sample:

"I have, as the Agent of the Board, during the nine months I have been able to labour, visited seventy-seven churches, in most of which I have organized Missionary Associations on the plan recommended by the Board. . . . I have travelled more than three thousand miles, and most of it on horseback; and during this time have been with my family, altogether, not more than two months" (AR, 1836, 26).

The missionaries were active not only in winning souls to Christ and in organizing churches, but also in organizing Sunday schools and temperance societies, and in the distribution of Bibles and religious literature. Every missionary was a colporteur.

The first number of *The Missionary Reporter* appeared in September, 1829, with a subscription price of 50 cents a year. The magazine was issued monthly in the same general format and of the same size as the *Home Missionary* of the American Home Missionary Society. The publication began with 2,000 copies each issue and increased to 6,000 the second year. After three years, the Board decided to suspend publication with the August, 1832, number. After that news of the Board's work was given through the weekly *Presbyterian*.

The success of the reorganized Board of Missions contributed to the growing tension between the Old and New School parties. Competition in certain areas of the west between the Assembly's Board and the Home Society was so keen that the Presbytery of Cincinnati overtook the General Assembly in 1830 asking for the appointment of one agency to handle the missionary concerns of both Boards in the western country. The Assembly appointed a committee to meet with a similar committee from the Home Society. This joint group recommended a co-operative agency, but the Assembly voted "to dismiss the whole subject." Opponents of the Assembly's Board made another effort in 1831 to undermine the work of the Board by electing to it persons opposed to its fundamental policies. The effort was defeated by a vote of 109 to 87. The protracted debate revealed the depth of feeling that existed over the whole question of the conduct of home missions.

The continued bickering in the Church over the three great issues that were deepening the chasm between the two parties—the slavery issue, doctrinal questions, and matters of polity—began to have its effect upon church membership. The denomination reported having 247,964 members in 1834. No report was made for 1835. Only 219,043 were reported in 1836, showing a net loss of about 12 per cent in the two-year period. In 1837 the total stood at 220,557, an increase of only 1,431 over the previous year. Thousands of members, sick of the quarrel, were changing their affiliations to other denominations.

Again and again the Board pleaded for the loyalty of all Presbyterians. In its annual report for 1834, the Secretary wrote: "All that is needed is union and co-operation. If the whole Presbyterian church were united in this great effort with the Divine blessing, what could



we not effect?" The next year the report returned to the subject and emphasized the fact that the Board was a Church agency. "This Board must depend for its resources entirely on Presbyterian Churches," wrote the Secretary; "other institutions are not thus limited, and experience proves to us, that we are to expect aid only from Churches in which Presbyterianism is valued." In 1837 the Board renewed its pledge "that no good, sound, evangelical Presbyterian minister of the Gospel, qualified to be useful, shall be kept from the field for want of support." The demand for ministers and for financial assistance from feeble congregations was increasing—the Board asked for greater resources to meet the need.

In spite of the unhappy condition existing within the Church, the denomination was expanding its organization. Eight new synods were formed during the years 1829–1835, inclusive. They were the synods of Cincinnati, Utica, Mississippi, South Alabama, Illinois, Missouri, Michigan, and Arkansas. The Presbyterian Church had pushed its frontier across the Mississippi River.

#### THE SCHISM OF 1837

In his *History of American Christianity*, L. W. Bacon claimed: "At the time when the Presbyterian Church suffered its great schism, in 1837, it was the most influential religious body in the United States."<sup>5</sup> And the tragedy was that at the time of its greatest influence, the Church divided.

The division of opinion regarding polity centered around two points. First, the Plan of Union was under attack by the Old School. They declared that it was unconstitutional. In the second place the Old School objected to the channeling of Presbyterian benevolent funds through voluntary agencies over which the Presbyterian Church had no control. Dr. Samuel Miller, of Princeton, who was once favorably disposed to the voluntary societies, in his *Letters to Presbyterians on the Present Crisis in the Presbyterian Church*, published in 1833, stated the Old School position regarding the American Home Missionary Society:

"Yet we all know that they have no public standards to which they engage to be conformed. They have no confession of faith; no ecclesiastical responsibility. They may deviate greatly and grievously from the purity of the Gospel; and if this should ever occur, there will be no [other] power than the vague and ever varying power of public sentiment to call them to account or to arrest their wayward career" (p. 79).



The whole philosophy of missions was involved. The period from the organization of the American Board of Commissioners for Foreign Missions in 1810 to the division of 1837 was a time of experimentation. With little experience in co-operative enterprises and in benevolent giving as a guide, the Church stumbled through difficult years as the adherents of contending philosophies of missions competed for the financial support of its members.

At first, when organized missionary effort on a national basis was still comparatively weak and when the leaders of the Church did not fully understand the principles involved, a spirit of tolerance prevailed toward all endeavors, whether within or without the denomination. But there were deeper issues involved. The fundamental question to be decided was — who should constitute a missionary society? Is it a group of individuals who, irrespective of their denominational affiliations, band themselves together into an organization for the purpose of missionary effort? Or is the whole Church to be a missionary society by virtue of the fact that the Great Commission, to evangelize the world, is incumbent upon every person who joins the Church? At the time the American Board for Foreign Missions was formed, the idea of foreign missions was so new that the latter concept of missions could not have been accepted in a society aspiring to be national and inter-denominational. A voluntary association was then the first necessary step.

The Synod of Pittsburgh, in a limited area, pioneered among the Presbyterians as early as 1802, when it acted upon the assumption that the Great Commission was binding upon every church member and affirmed that the synod *was* a missionary society. The manifest advantages of this method of conducting missions were soon appreciated. Not only was the Church more effective in raising funds through the emphasis of this principle; it was also able to exercise control over the selection of its missionaries and the expenditure of the funds raised.

As the issues became more clearly defined in the thinking of the Church, the inherent weaknesses of the voluntary associations became evident. "Why," asked the Old School adherents, "should we give our money to an agency that sends out missionaries opposed to our form of government? What recourse have we if one of the appointees of the American Home Missionary Society teaches doctrines not in conformity with our Confession of Faith?"

In his *Letters to Presbyterians*, Dr. Miller replied to the arguments of the New School party:

“To call a man ‘bigoted’ or a ‘high-churchman’ because he decisively *prefers* to all others the Church to which he has solemnly pledged his membership and his affection; and to insist that he is *equally* bound to *approve*, and *equally* bound to *sustain*, all other denominations;— is as perfect an affront to common sense, as it is to every sober ecclesiastical principle” (p. 26).

“In fact, every church that would be faithful to the great purpose for which she was founded, ought to consider herself in her ecclesiastical capacity — as a MISSIONARY AND EDUCATION SOCIETY, whose *main business* it is to maintain in perfect purity, all the known doctrines and institutions of Jesus Christ; and to take measures for raising up well qualified and faithful men for performing this work” (p. 22).

The Assembly of 1835, in which the Old School had a slender majority, cautiously adopted the following resolution:

“That while this General Assembly fully appreciate and deeply deplore the many painful evils which result from the present division in our church, in respect to the method of conducting domestic missions, and the education of beneficiary candidates for the ministry; they are persuaded that it is not expedient to attempt to prohibit, within our bounds, the operation of the ‘Home Missionary Society,’ or of the ‘Presbyterian Education Society,’ or any other voluntary association not subject to our control. Such an attempt would tend, it is believed, to increase rather than to diminish the existing evils.

“The Assembly, however, is persuaded, that it is the first and binding duty of the Presbyterian Church to sustain her own Boards; and that voluntary associations, operating within the bosom of the Presbyterian Church, and addressing themselves to her members and congregations, are bound upon every principle both of moral and ecclesiastical obligation, neither to educate nor to send forth as Presbyterians any individuals known to hold sentiments contrary to the word of God, and to the standards of the Presbyterian Church” (p. 486).

The Assembly also voted to take steps to annul the Plan of Union of 1801 and to take over the Western Foreign Missionary Society and make it the official Board of Foreign Missions for the Church. In the 1836 Assembly the New School party had a slight majority. This Assembly, by a margin of 4 votes, rescinded the action of its predecessor regarding the establishment of a denominational board of foreign missions and reaffirmed its faith in the American Board of Foreign Missions.

A conference of the Old School was held during the Assembly of 1836. During the interval between Assemblies, these leaders of the Old

School took steps to draw their numbers together for decisive action. A call was issued for the Old School party to meet a week before the Assembly of 1837 opened. The delegates, 120 strong, decided upon a program of reform including the complete abrogation of the Plan of Union and the discontinuance of the operations of the Home Society within the ecclesiastical limits of the Presbyterian Church. The Old School party was thus fortified with a cohesiveness and a determination that the New School lacked. The first test of strength in the 1837 Assembly came in the election of a Moderator. Dr. David Elliott, an Old School man, was chosen by a vote of 137 to 106. The pendulum had swung back again—the Old School was in the majority. “To the pious mind,” commented Bacon in his *History of American Christianity*, “the neglect of such an opportunity would have been to tempt Providence.”<sup>6</sup>

The Assembly began its sessions on Thursday, May 18. Overture No. 1, submitted by the “Convention” of Old School men, dealt with the alleged errors of doctrine and irregularities of polity existing within the Church. The first subject taken up was the Plan of Union of 1801. The debate began Monday morning and continued until Tuesday afternoon, when by a vote of 129 to 123 the Plan of Union was abrogated. This was the crucial question. Having scored a victory, the Old School men pressed their next point home. Another resolution was introduced stating that the Plan of Union “was originally an unconstitutional act” on the part of the Assembly of 1801. Again the yeas carried the day by a vote of 143 to 110. The third step followed logically. Granting that the Plan of Union was unconstitutional, then the presbyteries organized under its peculiar provisions were also unconstitutional. A resolution was then introduced “to cite to the bar of the next Assembly such inferior judicatories as may be charged by common fame with the toleration of gross errors in doctrine, and disorders in practice.” The vote on this question took place on Friday, eight days after the Assembly had opened. Again the Old School won, 128 to 122.

By this time both the Old and New Schools had realized that the objective of the Old School to split the Church would be realized. The New School party made a desperate effort to work out some agreeable solution for an amicable division of the Church, including the properties. It was suggested that one side could keep the name “Presbyterian Church in the United States of America” and that the other be known as the “American Presbyterian Church.” The proposed peaceful solution failed to pass the Assembly.

On Thursday, June 1, after two weeks of sessions, the decisive question was put: "Resolved, That, by the abrogation of the Plan of Union of 1801, the Synod of the Western Reserve is, and is hereby declared to be no longer a part of the Presbyterian Church in the United States of America." The yeas were 132, the nays, 105. The process of peeling off the New School synods had begun. The commissioners present on the floor of the Assembly from the excscinded synod were immediately denied the right of voting in the further deliberations of the Assembly.

On June 2 a resolution respecting the operations of the American Home Missionary Society and the American Education Society within the bounds of the Presbyterian Church came up for vote. The resolution read:

"That while we desire that no body of Christian men of other denominations should be prevented from choosing their own plans of doing good — and while we claim no right to complain should they exceed us in energy and zeal — we believe, that facts too familiar to need repetition here, warrant us in affirming, that the organization and operations of the so called American Home Missionary Society, and American Education Society, and its branches, of whatever name, are exceedingly injurious to the peace and purity of the Presbyterian Church. We recommend, accordingly, that they should cease to operate within any of our churches" (MGA, 442).

The vote on this stood 124 yeas and 86 nays.

On Saturday, June 3, the peeling process continued when the 3 synods of Geneva, Genesee, and Utica were accused of being guilty "of important delinquency and grossly unconstitutional proceedings." The debate continued over into Monday when by a vote of 115 to 88 the 3 synods were also declared "to be out of the ecclesiastical connexion of the Presbyterian Church in the United States of America." The Assembly then passed a resolution inviting all ministers, churches, and presbyteries in any of these 4 excscinded synods, "which are strictly Presbyterian in doctrine and order," to apply for admission "into those Presbyteries belonging to our connexion which are most convenient to their respective locations." Without formal notice of trial, or charges of specifications, or opportunity for defense, 4 synods including 533 churches and more than 100,000 members, were excommunicated. This composed about four ninths of the total strength of the Church.

The action of the Assembly was deeply painful. The commissioners from some of the excscinded presbyteries entered a protest asking the

General Assembly why the regularly organized Presbyterian churches should also have been excluded with the "accommodation churches." Why after thirty-six years' operation should the General Assembly suddenly rule that an Act of the Assembly of 1801 was unconstitutional? A number of other protests were also presented.

With the opposition's voting strength considerably reduced, the Assembly turned its attention to the matter of foreign missions. By a vote of 108 to 29, the Assembly decided to establish its own Board of Foreign Missions, taking over the missionaries and the assets of the Western Foreign Missionary Society. The 5 synods of Albany, New Jersey, Michigan, Cincinnati, and Illinois were enjoined to correct any irregularities of doctrine or polity that might exist within their bounds. This history-making Assembly adjourned on June 8, having been in session for three weeks. For many of the Old School the pre-Assembly convention added another week, making a month in all.

Out of the pain and suffering of a divided Church one great principle emerged crystal-clear in the Old School branch—the business of missions, both foreign and domestic, is properly *the business of the Church*.

An authority on American Church history, L. W. Bacon, commenting on significance of the schism, wrote:

"For thirty years the American church was to present to Christendom the strange spectacle of two great ecclesiastical bodies claiming identically the same name, holding the same doctrinal standards, observing the same ritual and governed by the same discipline, and occupying the same great territory, and yet completely dis severed from each other and at times in relations of sharp mutual antagonism." 7

**THE EPOCH OF DIVISION**  
**1837-1869**

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## CHAPTER

# 6

## THE EXPANDING NATION AND A DIVIDED CHURCH

**I**N THE year 1837 the United States stood at the threshold of an era of unparalleled expansion. By war, treaty, and purchase its borders were to be stretched out to include practically all of what is now continental United States and Alaska. Great stretches of rich land, some of it free to settlers, lured thousands from Europe and other thousands from the eastern states over the mountains into the great middle west and on to the Pacific coast. The population of the country more than doubled from 1840, when 17,069,453 were counted, to 1870, when 38,558,371 were reported. Eleven new states were added to the union: Texas and Florida, 1845; Iowa, 1846; Wisconsin, 1848; California, 1850; Minnesota, 1858; Oregon, 1859; Kansas, 1861; West Virginia, 1863; Nevada, 1864; and Nebraska, 1867. By 1870, 9 territories were waiting to be admitted to the Union: New Mexico, Utah, Washington, Colorado, Dakota (then listed as one), Arizona, Idaho, Montana, and Wyoming. Railroads spun their networks across the nation; new inventions and discoveries revolutionized farming and industry; rich new mining areas were opened; and the United States was on its way to becoming the greatest nation in the world.

Before the General Assembly of 1837 met, the Presbyterian Church, perhaps to a greater degree than any other denomination, could claim to be a national Church. The Presbyterians then had organized work in each of the 26 states, with the possible exceptions of Rhode Island and Maine. In addition, Presbyterian missionaries were at work in Oregon, which then included the whole Pacific northwest. Yet, at this time of great opportunity, the Church was torn asunder by controversy. It was a broken, disheartened, divided Presbyterian Church that faced the expanding nation after the Assembly of 1837.

## THE EXPANDING DOMAIN OPENS NEW DOORS

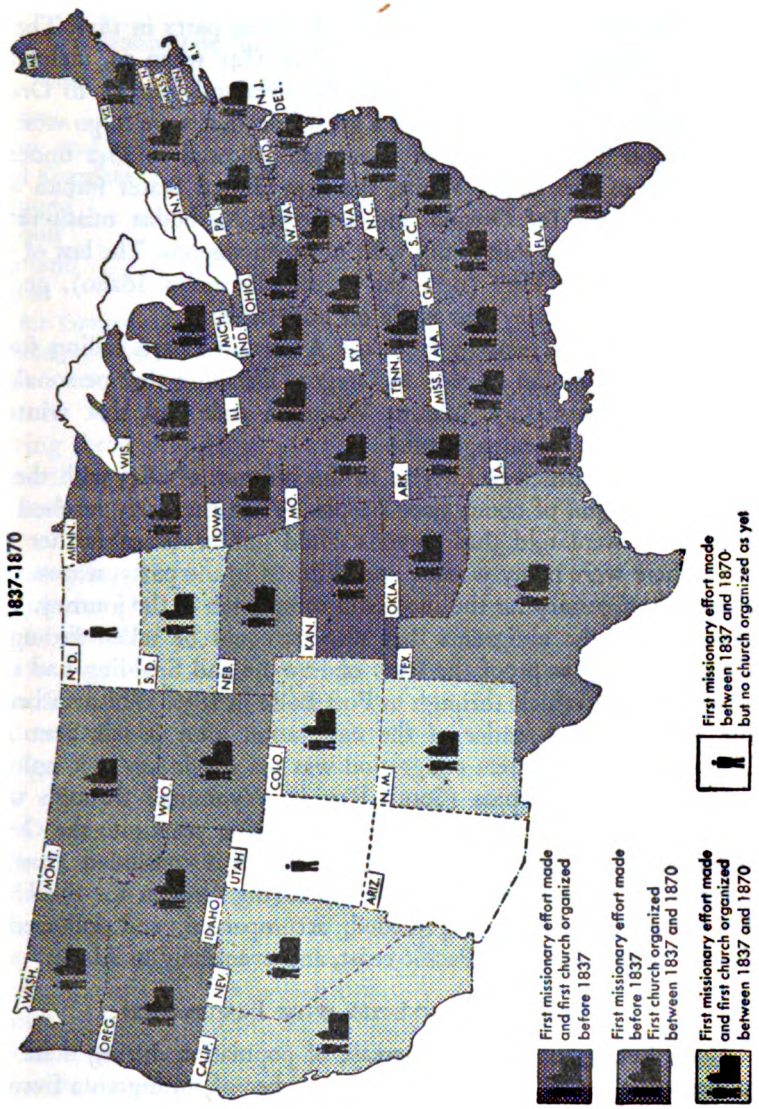
Before one can evaluate the home missions work of both the New and the Old Schools during the thirty-two years following 1837, it is necessary to sketch out some of the main developments of the national background for the same period. These were years of great geographical expansion for the United States, the most important following the Louisiana Purchase of 1803. Texas gained its independence from Mexican rule in 1836 and, after continuing for nearly ten years as an independent republic, entered the Union on December 29, 1845. The War of 1846 with Mexico resulted in the extension of the jurisdiction of the United States over the vast southwest, which included the present states of New Mexico, Arizona, Utah, Nevada, and California.

The American flag was raised over the customhouse at Monterey, California, on July 7, 1846, and two days later Captain John Montgomery of the U.S.S. *Portsmouth*, then at anchor in San Francisco Bay, flew the national emblem over the plaza in the sleepy Mexican village of Yerba Buena, later to be known as San Francisco. Captain Montgomery had no chaplain on board his ship. He is reputed to have been a Presbyterian elder. An examination of the ship's log shows that he was faithful in conducting divine service for the men of his vessel each Sunday. On July 12, the Sunday following the raising of the flag, Captain Montgomery conducted divine services ashore, thus being the first to hold Protestant services not only in what is now San Francisco but also in all of California following American occupancy.<sup>1</sup> The extension of American jurisdiction over the whole southwest meant that all former restrictions against Protestant missionaries' entering this area were canceled. A vast new mission field was opened to the churches of the United States.

The whole Pacific northwest, including all the area north of the forty-second parallel (which marks the border between the present states of Oregon and California), west of the Continental Divide, and south of the forty-ninth parallel (the present boundary between Canada and the United States), was once known as Oregon. This area includes the present states of Idaho, Washington, and Oregon, and those parts of Montana and Wyoming west of the Continental Divide. By a treaty of 1818, the United States and Great Britain had joint occupancy of this territory until 1846 when the two nations agreed on the present boundary.

American settlements in Oregon began with the arrival of the Meth-

# EXPANSION OF THE PRESBYTERIAN CHURCH • III



odist missionaries in 1834 and the Presbyterian party in 1836. The first trickle of emigrants arrived in the fall of 1841 when 24, including 2 families with small children, made the overland journey to Oregon. They were the advance guard of a great host that were to go west over the Oregon Trail. A party of about 120 followed in 1842 under the leadership of Dr. Elijah White, the first United States Indian agent to be appointed for Oregon and a former Methodist missionary to Oregon. This party started out with nineteen wagons. The last of these were left at Fort Hall (near the present Pocatello, Idaho), and the balance of the journey was made on horseback.

White carried a message from the American Board calling for the reorganization of the mission in Oregon. Deciding that personal consultation was necessary, Marcus Whitman rode east that winter to settle the matter. (See page 116.)

Whitman returned to Oregon in the summer of 1843 with the first great emigration of about 1,000 people. When the party reached Fort Hall, they were told that wagons could not be taken farther west. Since there were many women and children in the party, wagons were absolutely necessary for the successful completion of the journey. Whitman assured the emigrants that wagons could be taken through to Oregon, giving as proof the story of how he and Spalding had taken a two-wheeled vehicle through to Fort Boise in 1836. Whitman became the acknowledged leader of the emigration after it left Fort Hall. The success of this great emigration was the magic key that unlocked the great mountain pass (South Pass in Wyoming) through which thousands upon thousands poured in following years into the Oregon country and down into California. It was this continued American migration that was the final factor in saving Oregon for the Union. Presbyterian missionaries preceded, accompanied, and followed the flow of humanity to the Pacific coast, and eventually to Alaska.

#### PROBLEMS CONNECTED WITH IMMIGRATION

Contributing to the great increase of population during these years under review was the ever-growing number of immigrants from Europe. The following statistics tell a significant story.

Never before in recorded history had so many people moved so far in so short a time. All the Irish from southern Ireland and about one third of the Germans were Roman Catholics. Their coming contributed to the anti-Catholic feeling so prevalent during the 1830's and 1840's. The fear of the growing Catholic power became an ever-



Immigration Into the United States by Country of Origin <sup>2</sup>

Country	1831-40	1841-50	1851-60	1861-70
Germany	152,456	434,626	951,667	787,468
Norway and Sweden	1,201	13,903	20,931	109,298
United Kingdom				
England	7,611	32,092	247,125	222,277
Ireland	207,381	780,719	914,119	435,778
Scotland	2,667	3,712	38,331	38,768
Wales	185	1,261	6,319	4,313
Total for Europe (including others)	405,668	1,597,522	2,453,821	2,274,874
China	8	35	41,397	64,301

recurring theme for editorials and news stories in missionary publications of this period. Protestant missionary societies used this as another argument for more generous contributions to the home missionary cause.

The coming of the Germans in such vast numbers introduced new problems for the Presbyterian home missionary societies. Although many of the Protestants were Lutherans and had their own pastors, there was an ever-growing number of German Reformed, many of whom did not have pastors. Here was a linguistic problem, for often the Germans settled in communities large enough to maintain their language. The American Home Missionary Society in its 1857 annual report claimed that there were then 1,200,000 German-born in the United States and that they constituted 8 per cent of the population of Missouri and 12 per cent of Wisconsin's (p. 122). The Presbytery of Newark (New School) pioneered in missionary work among the Germans. After sixteen years' experiment, according to a report made to the General Assembly in 1866, 6 churches had been organized on a Presbyterian basis "with settled pastors, good congregations, and a vigorous growth" (MGA, 267). The Assembly was told that this aspect of home missions was "one of vast moment and should be prosecuted with vigor" (MGA, 508).

The discovery of gold in California in 1848 stimulated the immigration of the Chinese. Within twenty years, about 100,000 Chinese came to this country. At first some worked in the gold mines. Many were hired to assist in building the transcontinental railroad. A large colony settled in San Francisco, where the Old School began its missionary work with them in 1852. (See page 151.) The October, 1869, issue of

the *Presbyterian Monthly* called attention to the fact that although the Church sent missionaries, and rightly so, to China, yet "we have access to more Chinese in California than we can reach in China" (p. 221). The coming of the Chinese, and later of the Japanese, introduced still another factor in the home missionary situation for, unlike the people from Europe, here were people of a different race who could not be assimilated by intermarriage.

#### THE RAILROADS ADD FURTHER COMPLICATIONS

Another important factor contributing to the rapid development of the nation was the increase of railroad mileage. The annual report of the New School Committee of Home Missions of 1869 stated: "The annual progress of railway extension, from the year 1838 to 1868, was on the average 1,156 miles. But during the last four years the annual extension has been but a trifle short of 2,000 miles, while during the last year, 1868, it was estimated at 2,500 miles" (p. 2). The transcontinental line was completed in 1869. The long trip from the east coast to the west coast by sea around the Horn or overland by covered wagon, which often took as much as six months, was reduced to a few days.

The expanding railroad system brought a new insistence to the home mission agencies for immediate action. The New School Committee of Home Missions commented on this in its 1869 report as follows:

"Railroads are being rapidly pushed across Minnesota, Iowa, Missouri, Kansas, Michigan, and Wisconsin, in various directions. Every one of these roads opens a new section of country for settlement, where the young and inexperienced from the older communities of the East will rapidly gather. Without their accustomed and early religious privileges, oftentimes surrounded by those who have fled from established and orderly society, to escape from the irksomeness of wholesome restraint; without the minister of the Gospel, the church and the sabbath school, demoralization and irreligion are inevitable. No lover of his country or his race can be insensible to the impending danger. The institutions of religion are the only safeguard. Churches must be organized at an early day — the earlier the better; and the ministrations of the Gospel, which is the power of God and the wisdom of God, must be established and maintained" (p. 2).

As the multitudes poured into the great expanses of the west, this meant the reapportionment of seats for Congress. After each of the decade census returns, eastern states would lose seats, western states would gain them. Again and again missionary periodicals pointed out



the implications of this situation. The following from an editorial in the April, 1842, number of the *Home Missionary* is typical. After the editor had pointed out the fact that the east was to lose thirty seats, which were to be given to other parts of the country, he wrote:

“This then indeed will be a matter of trifling importance, if these men, and the constituency by whom they are elected, are intelligent and virtuous; for in that case, the East and the country at large will have no reason to dread their influence. But if that predominance of political power is to be wielded by men over whose hearts no divine principles have sway, who are chosen for their subserviency to transient and party interests, whose affinities are with the boisterous blasphemer, the duellists and the assassin, then may the East, now resting so securely, tremble for its cherished institutions. The wave of ruin will roll over all that is fair in the land of the Puritan, quenching the fire on their altars, and sweeping away the monuments reared by their fathers’ piety and toil” (p. 278).

The combination of such factors as the increase of the public domain, the growing number of immigrants from both Europe and Asia, the increase of railroad mileage, and the shift of population from the settled communities of the east to the great midwest and to the Pacific coast, brought still another problem to the secretaries of the various home missionary agencies. This was pointed out in the 1866 annual report of the New School Committee of Home Missions:

“The operation of this wide-spread system of railways tends to increase Home Missionary labors in another direction, and one very little thought of. The West is not only made accessible, congregations are rapidly multiplied there, but the *Eastern* congregations are depleted and weakened to a corresponding extent.

“Many a church that was once self-sustaining, has been so reduced by the emigration of its best members that it is now compelled to ask missionary aid. An increasing number of churches in New England and the middle states are in this condition. Hence the state of New York has nearly twice as many missionaries as any other. The facility with which men can reach the frontier, the promising openings for business, and the greater wealth of soil attract the active, enterprising, and often the best young men of the East; and when their fathers die, none are left to take their places” (p. 4).

The December, 1869, issue of the *Presbyterian Monthly* carried a letter from a member of the Presbyterian Church at Wheeler, Steuben County, New York, to the Secretary of the New School Committee of Home Missions. A new pastor, Rev. C. W. Winner, had just been

sent by the Committee to that church, out of which had gone its leading elder, Dr. Marcus Whitman, as a missionary to Oregon in 1835. The elder wrote:

“Dr. Whitman was an elder in our church and a very good and useful member, practiced medicine all over town [i.e., the township], everybody liked him and he had great influence over the inhabitants. At that time our church was in a flourishing condition. I told the doctor he ought not to go, as it would be such an injury to our church.

“The doctor had such a great desire to do something for the poor Indians he thought it was his duty to go. February 2nd, 1835, I was Clerk of Session and wrote his certificate of dismissal. Our church began to dwindle away, by members migrating West and some being removed by death.”<sup>3</sup>

The former clerk argued that the Home Missionary Society “was in duty bound to find the Wheeler Presbyterian Church a minister for the sacrifice it made in furnishing our elder, Dr. Whitman, as a missionary to Oregon.” The appeal met with a response. The letter closed with the following: “In behalf of our little church and congregation we render you our unfeigned and hearty thanks for your kindness in sending Mr. Winner to preach for us.”

The Wheeler church had a special appeal to the Committee. Many other weakened churches in the east perished for lack of leadership. Once strong and perhaps wealthy, they gradually declined as their sons and daughters left for the west or for the large cities. “It has been found in many instances,” commented the annual report of the New School Committee in 1870 (pp. 2, 3), “that as our Church has declined, churches of other denominations have come in and flourished and grown strong. . . . If we could keep these feeble churches supplied with pastors, a very large proportion would flourish with a moderate growth at least, would hold the ground and accomplish much good.”

The tragedy was that the Presbyterians had to face these difficult problems and challenging opportunities with divided forces. And the further pity was that both the Old School and the New School were about to suffer another division over slavery or the issues arising out of the Civil War. For the three years, 1861-1864, there were 4 Presbyterian churches where there should have been 1—Old School (North), Old School (South), New School (North), and New School (South).

THE SLAVERY ISSUE AND FURTHER DIVISIONS

Although the slavery issue did not appear in the 1837 Assembly debates that led to the division, there is evidence to prove that it was an important factor separating the two Schools.<sup>4</sup> The New School, being strong in New York State and Western Reserve where the abolitionist movement was particularly aggressive, was more exposed to such ideas than was the Old School. Many of the New School, both clergy and laity, were convinced antislavery men. On the other hand, the Old School was strong throughout the South, where the whole slavery question was intimately bound up with the economic fabric of the people. By 1860 the South was producing three times as much cotton as all the rest of the world. In that year cotton exports constituted two thirds of the gross exports of the nation. Since cotton was such an important crop and since slavery was considered to be an absolute essential for its production, the South refused to tolerate any sentiment about freeing the slaves.

In their stinging attacks upon the whole system of slavery, the abolitionists quoted copiously from the Bible. As a part of their rebuttal, Southern apologists for slavery, including many clergymen of various denominations, also turned to the Bible to show that the system had divine sanction. This attitude on the part of the Southern Churches has been called "the Southern apostasy." A good example of this reasoning is found in a pamphlet by Rev. James Smylie entitled *A Review of a Letter from the Presbytery of Chillicothe to the Presbytery of Mississippi on the Subject of Slavery*.

Smylie believed that "the abolition maxim of the sinfulness of slavery, is wholly, and utterly unsupported by the word of God" (p. 4). He declared:

"I have arrived at the conviction, that slavery, *itself is not sinful*" (p. 16).

"Presbyteries, Synods, and General Assemblies, are ecclesiastical bodies in the Presbyterian Church. As slavery is a civil relation, I lay it down as a position, That an interference or intermeddling with that relation, by any of those bodies, is *a sin against Presbyterianism*" (p. 68).

"We do not believe that the holding of slaves is necessarily sinful. If it had been so considered by the Great Head of the Church, he would undoubtedly have warned his hearers of this sin, in some of the discourses which he delivered. . . . But there is no such warning" (p. 85).

*Developments in the New School*

The controversial slavery issue retarded the growth of the New School. Assembly after Assembly was marked by heated and extended debates on antislavery memorials, overtures, and resolutions. For years the presence of a strong Southern minority group prevented the Assembly from taking a decided antislavery stand.

In 1857 the Presbytery of Lexington, South, informed the Assembly that "a number of ministers and ruling elders, as well as many church members, in their connection, hold slaves 'from principle' and 'of choice,' 'believing it to be according to Bible right'" (MGA, 404). This statement forced the Assembly to declare itself. "We deem it our duty," the Assembly replied, ". . . to disapprove and earnestly condemn the position, which has been assumed by the Presbytery of Lexington, South, as one which is opposed to the established convictions of the Presbyterian Church. . . . Such doctrines and practice cannot be permanently tolerated in the Presbyterian Church." The question had come to a focus. The vote to condemn stood 169 to 29. The minority issued a protest.

On April 1, 1858, commissioners from the former New School synods of Missouri, Virginia, Kentucky, Tennessee, West Tennessee, and Mississippi, representing 21 presbyteries and over 15,000 members, severed their connection with the New School Assembly and organized the United Synod of the Presbyterian Church.<sup>5</sup> The division in the New School was complete.

*Developments in the Old School*

The Old School Assembly, on several occasions, refused to pass judgment on the slavery issue during the years 1838-1844 inclusive. The Assembly of 1845, by a vote of 168 to 13, adopted a pronouncement on slavery that itself became a subject of some dispute. The extremists on both sides of the slavery question claimed that the action of the Assembly of 1845 modified the antislavery statement of the Assembly of 1818. Slaveholders were not to be excluded from membership in the Church. The institution of slavery, it was repeated, was a great evil that ought to be abolished but slaveholding itself might not always be a sin (MGA, 16-18).

From 1849 to 1861 the Old School Assembly avoided any further pronouncement on the slavery issue except some incidental statements, in its narratives on the state of religion, to the good work being done

to improve the moral and religious status of slaves. The crisis in the Old School came in the Assembly of 1861, which met in Philadelphia beginning May 16. It is impossible to understand the 1861 Assembly without recognition of the national background. Ten Southern states had already voted to secede from the Union, and the eleventh, North Carolina, followed the others on May 20. On April 12 the Confederates had opened fire on Fort Sumter. Five weeks later the General Assembly of the Old School branch of the Presbyterian Church met for its annual meeting—the first national meeting of any of the Protestant Churches following the outbreak of hostilities.

Three Protestant denominations had already divided on the slavery issue: the Methodist in 1844, the Baptist in 1845, and the New School Presbyterian in 1858. The great question facing the Old School was—would it also divide?

The Southern party was weakened by the absence of some of its greatest leaders, as Dr. J. H. Thornwell and Dr. Benjamin M. Palmer, the latter of whom became the first Moderator of the Confederate Presbyterian Church. Dr. Palmer's views on slavery may be found in his Thanksgiving sermon of November 29, 1860, when he declared that the South was "to conserve and to perpetuate the institution of domestic slavery as now existing." This was a duty he emphasized "that we owe to ourselves, our slaves, to the world and to Almighty God." He encouraged the South to separate from the Union to form a new confederacy.<sup>6</sup>

The first note in behalf of the Union in the 1861 Assembly was sounded by the venerable Dr. Gardiner Spring, who was asked to offer prayer before the annual sermon of the retiring Moderator. Dr. Spring poured out his heart in petition for the preservation of the Union.<sup>7</sup> On Wednesday, May 22, Dr. Spring offered a set of resolutions calling for the setting aside of July 1 as a day of prayer and stated:

"[We, as members of] 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."<sup>8</sup>

The resolutions were made the first order of the day for the following Friday. Dr. Charles Hodge, of Princeton, conscientiously believing

that slaveholding in itself was not a sin, and hoping above all things to preserve the unity of the Church, offered a substitute proposal. Then the debate started. The opponents of the Spring resolutions expressed their horror at the sacrilege of taking the Church into the realm of politics. The debate continued through most of Friday and Saturday and was carried over to Monday.

The killing of the popular Colonel Elmer E. Ellsworth at Alexandria, Virginia, on Friday, May 24, added to the tenseness of the situation. Blood had been shed for the Union! The Northern members of the Assembly were subjected to tremendous propaganda pressure over the week end. A shower of telegrams descended upon them from Northern sympathizers, who demanded that a positive stand be taken. The secular press of Philadelphia burst forth in a barrage of editorials.<sup>9</sup> Even President Lincoln and his cabinet eagerly awaited news of what the Presbyterian Church would say.

An effort was made on Monday to lay the whole matter on the table, but this was defeated by a vote of 87 to 153. The pro-Union men were clearly in the majority and were demanding positive action. Finally the resolutions, with two substitutes, were referred on Tuesday to a committee of nine, of which Dr. Hodge was chairman. Also on the committee was Dr. William C. Anderson, pastor of the First Presbyterian Church of San Francisco (and great-grandfather of Dr. Harrison Ray Anderson, Moderator of the 1951 General Assembly). The committee reported on Friday afternoon. The majority report of eight, led by Dr. Hodge, favored an innocuous substitute. Dr. Anderson alone submitted a minority report consisting of the original Spring resolutions with some verbal amendments. Finally on Wednesday afternoon, May 29, the majority report was rejected by a vote of 84 to 128 and the minority report adopted, 156 to 66. Dr. Hodge and others entered a protest. The Assembly adjourned on June 1.

The commissioners from the South, realizing that the nation was already divided, were making plans to lead their presbyteries into a secession from the mother Church. The Old School was to be divided into two sections — Old School (North) and Old School (South).

#### THE PRESBYTERIAN CHURCH IN THE UNITED STATES

Commissioners from 47 presbyteries, formerly in connection with the Old School Assembly, met at Augusta, Georgia, on December 4, 1861, and organized the General Assembly of the Presbyterian Church in the Confederate States of America. They represented 12 synods of the



Old School Church, 1,275 churches, and about 96,500 members. In 1864 the United Synod and the Confederate Presbyterian Church joined under the name of the latter. In 1865 the name was changed to "The Presbyterian Church in the United States." Later this body was further enlarged by the accession of large portions of the Synod of Kentucky, which joined in 1869, and that of Missouri, which united in 1874. These two synods had broken away from the Presbyterian Church in the United States of America in 1866 as a protest over an action of the Assembly of that year. A remnant in each case remained with the mother Church.

The Presbyterian Church, U.S., published in 1866, for the first time following the union with the United Synod, its summary of statistics. This shows that the Church then had 10 synods, 48 presbyteries, 850 ministers and licentiates, 1,309 churches, and 80,532 communicants. The fact that some of the churches in the border areas that joined in the secession movement returned to the Northern bodies accounts for part of the loss in membership.

## NATIONAL MISSIONS IN THE NEW SCHOOL

**F**IVE times during the years 1831-1837, inclusive, the New School had held the majority vote in the General Assembly, yielding to their rivals only twice, in 1835 and 1837. This evidence of strength had given the New School men a sense of assurance and self-confidence. Hence, the unprecedented act of the Assembly of 1837, which excommunicated 4 synods without advance warning and without a formal trial, struck the New School with amazement and grief. They were entirely unprepared for such an exigency and were left completely demoralized.

For several years after the division, the New School displayed little of that vitality and strength so characteristic of the party before 1837. However, it should be remembered that the bonds of organic union had been cut; the New School was separated from the older and better endowed institutions of the denomination, and it lacked resources. Most of the wealthy churches went Old School; likewise the seminaries. The New School got Auburn, Lane, and Union in New York — three that were weak, unendowed, and struggling for their existence.

A convention of the New School men met at Auburn on August 17, 1837, to see what could be done. About 170 attended. They then resolved to ask for recognition from the Old School at the next General Assembly. If refused, they would then and there organize their own Assembly, which they felt would be the "constitutional" Assembly, since they considered the excising act unlawful. The 1838 Assembly met in the Seventh Presbyterian Church of Philadelphia on May 17. Commissioners from the excised presbyteries were present and demanded to be enrolled. They were told, "We do not know you." Amid some confusion, the New School men organized an Assembly and elected a Moderator. They then withdrew to the First Presbyterian Church of the city, of which Dr. Albert Barnes, one of their own number, was pastor.

The very page numbering of the New School *Minutes of the General Assembly* indicates the belief of the leaders of this party that they constituted the bona fide Assembly. The number of the last page of the records of the 1837 Assembly was 635. The New School began their numbering at 636. Both Schools claimed to be the Presbyterian Church in the United States of America and each party so labeled the minutes of its respective Assembly throughout the years to 1870. The quickest way to distinguish between the minutes today is to note where each was published. The New School established its headquarters in New York, and most of its official records were published there; the Old School remained in Philadelphia, where its records were printed.

The question of property rights was taken to the courts. The New School won the first round in the courts, but the Old School won the second. There the matter rested, each side being content with the control of the property actually held. The bitterness was so deep that the Old School Assembly of 1846 refused to accept the suggestion of the corresponding New School Assembly for a joint Communion service. There was no interchange of fraternal delegates at their General Assemblies until 1863. A generation had to pass before the wound was healed.

Beginning with 1840 the New School tried the plan of a triennial Assembly. Meetings were held in 1843, 1846, and 1849 with an interim meeting in 1847. However, the disadvantages of this plan were soon manifest, so after 1849 the Assembly returned to the schedule of annual meetings. The membership of the New School increased slowly, coming to a peak in 1858 just before the Southern section of the Church withdrew. The statistics for 1860 show the extent of the Church's loss. In the following years the membership of the Church grew a little more rapidly, but in 1869, the year when reunion was voted, the total membership was only about 72 per cent above the membership thirty years previously. The statistics are as follows:

Year	Presbyteries	Ministers	Churches	Members
1839	85	1,181	1,286	100,850
1858	120	1,612	1,687	143,510
1860	104	1,523	1,482	134,933
1869	113	1,848	1,631	172,560

It may be noted that the New School was never able to bring up the number of presbyteries and churches to the peak of 1858.

## INDIAN WORK PROGRESSES AS "FOREIGN MISSIONS," 1838-1869

The New School continued to carry on its foreign missionary work through the American Board of Commissioners for Foreign Missions until the reunion with the Old School in 1870. Throughout these years the American Board carried on work with several tribes of North American Indians in which the New School co-operated in providing both men and money.

At the beginning of 1838<sup>1</sup> the American Board had work with 9 tribes or groups. The following chart shows the year it closed the work with each tribe and indicates the total number of missionaries who served for varying periods of time up to 1862, when the *Memorial Volume* was published:

Tribe	Year Work Was Closed	Total Number of Missionaries
Abenaqui	1858	1
Cherokee	1859	110
Choctaw	1859	143
New York Indian		34
Ojibwa		25
Oregon Indian	1847	11
Pawnee	1844	8
Sioux or Dakota		27
Stockbridge Indian	1848	8

With the possible exception of the small work with the Abenaquis, Presbyterian missionaries were included in the number sent to each of the other stations.

During these years, 1837-1869, the American Board was gradually reducing its activities with the American Indians. Its largest work, that with the Choctaws and Cherokees, was discontinued in 1859 because of the slavery issue. In 1850 the Choctaws, Chickasaws, and Cherokees owned about 1,500 slaves. These tribes had been slaveholders for about a century. For a number of years missionaries of the American Board had employed slaves to work as domestics. This matter had given the Prudential Committee of the American Board some concern ever since 1825. The whole question came to a climax through an action of the Choctaw Indian Council sometime prior to the Board's meeting in 1854, when the Council voted that "no slave or child of a slave is to be taught to read or write, in or at any school, by any one connected

in any capacity therewith, on pain of dismissal and expulsion from the Nation." <sup>2</sup> Some of the Southern states, as South Carolina, had laws forbidding the education of slaves, so the action of the Indians was in conformity with existing practice.

The American Board felt that it could not continue to carry on mission work with this tribe under such a ruling. Consequently, in 1854 it resolved to discontinue its boarding school in the Choctaw Nation and instructed its missionaries not to hire slaves as domestics and not to admit slaveholders to Communion. It sent a committee to the Indians to talk over the matter, and for a time certain compromises were made by the Board, but finally, in 1859, it decided to give up its missions with both the Choctaws and the Cherokees. A total of 253 missionaries had been sent to the Choctaws and Cherokees, making these missions the largest of all conducted under the auspices of this agency for the American Indians. The Presbyterian Board of Foreign Missions took over the work of the Choctaw Mission in 1860. One of the 6 churches among the Cherokees was transferred to the Moravians.

The mission among the Pawnees in what is now Nebraska continued for about ten years. In 1836, Dr. and Mrs. Benedict Satterlee had accompanied Dr. and Mrs. Marcus Whitman from Ithaca, New York, to the frontier. An evidence of the failure of the American Board to give its candidates a thorough physical examination before sending them to a mission field is found in the experience of Mrs. Satterlee. She was in poor health at the time of their departure from Ithaca and was sick during the entire journey. She died April 30, 1836, shortly after their arrival at Liberty, Missouri.

On June 11, 1836, Rev. John Dunbar organized a mission church among the Pawnee Indians, the first Presbyterian church to be established in what is now Nebraska. Dr. Satterlee was killed on May 10, 1837, while accompanying the Pawnees on one of their hunting expeditions. The American Board discontinued its mission in 1844. Two years later The Presbyterian Board of Foreign Missions entered the field.

### *The Dakota Mission*

Among the names of the great Presbyterian missionaries to the American Indians are those of Rev. T. S. Williamson, M.D., and his son, Rev. John P. Williamson, whose combined service to the Sioux, or Dakota, Indians extended from 1835 to 1898, a period of sixty-three years. Dr. and Mrs. T. S. Williamson and Miss Sarah Poage, the sister

of Mrs. Williamson, afterward Mrs. Gideon H. Pond, arrived at Fort Snelling on May 16, 1835. With the arrival of an ordained minister, the time was opportune for the organization of a church. So on Thursday, June 11, 1835, "The Presbyterian Church at St. Peters" was organized with 12 charter members, the first Presbyterian church to be established in Minnesota.

Two stations were established among the Sioux — one at Fort Snelling, where the two Pond brothers and J. D. Stevens remained, and the other at Lac qui Parle ("The Lake That Speaks" or "The Lake of Echoes"), where Dr. Williamson settled. There the first Christian church, and the first Presbyterian, established among the Dakotas was organized September 15, 1836.<sup>3</sup> In June, 1837, Rev. and Mrs. Stephen R. Riggs arrived at Fort Snelling to assist in the work. They were sent to the Lac qui Parle station.

Gideon Pond, Williamson, and Riggs undertook to translate the Bible into the Dakota tongue. When Riggs arrived at Lac qui Parle he found Williamson and Pond at work on the project. They were aided by Joseph Renville, the son of a Frenchman and his Indian wife, who could speak both French and the Dakota tongue but who read French imperfectly. Renville owned a French Bible, from which one of the missionaries would read a passage in French. Renville would translate it into the Dakota language, which would then be phonetically transcribed by the missionaries. There were expressions in the French Bible that had no counterpart in the Dakota language. New words had to be created or combinations formed. The missionaries began with the Gospel of Mark. Dr. Williamson took the manuscript of this back to Ohio, where it was published in the fall of 1839. This was the first portion of the Bible to be given to the Dakotas.

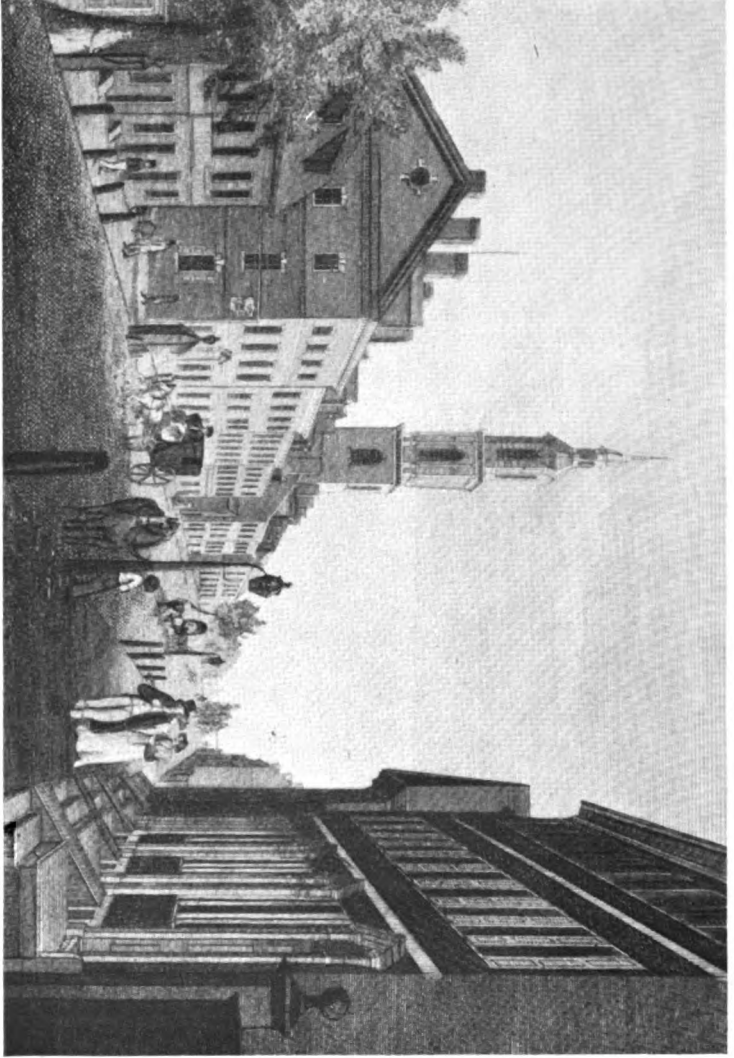
The work of translating continued for about forty years, with the translators becoming more and more familiar with the native tongue. The French Bible was laid aside and the missionaries turned to the Hebrew and the Greek. After Gideon Pond left the mission about 1851, Dr. Williamson worked with the Old Testament and Stephen Riggs centered on the New. Each corrected the work of the other. By 1879 the entire Bible had been put into the Dakota language. It has been repeatedly observed by Secretaries of the American Bible Society that Christianity has usually taken root whenever and wherever the Bible has been put into the native tongue. This was true with the Cherokees, who were given the Bible in their tongue by Samuel Worcester, and so, likewise, with the Dakotas, who received the Scrip-





Ashbel Green, D.D., first chairman of the Standing Committee of Missions.  
He helped to guide the destiny of the Board of Missions for fifty-five years.

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**The Second Presbyterian Church in Philadelphia, meeting place of the first General Assembly, was also the church where the first Standing Committee of Missions was formed in 1802.**

tures through the labors of Gideon Pond, T. S. Williamson, and Stephen Riggs.

Dakota Presbytery was erected in 1844, with Dr. Williamson, Stephen Riggs, and Samuel W. Pond as the charter members. The latter brought a certificate from the Congregational Association of Connecticut. Gideon Pond was ordained in 1848 by the Presbytery of Dakota. Joseph Renville, the half-breed interpreter, became an elder; his wife became the first full-blooded Dakota to be received into the Christian Church; and two of the Renville sons became Presbyterian ministers. These were the first fruits of the work with the Dakotas.

Rev. John P. Williamson, a second generation missionary to the Sioux, joined the mission in the fall of 1861 after completing his course at Lane Theological Seminary. "Having learned their language when a child," commented the *Missionary Herald*, "and having retained their confidence and regard, he has peculiar advantages for doing them good."<sup>4</sup> A few years later Rev. Alfred L. Riggs, a son of Rev. Stephen R. Riggs, also joined the mission.

In 1862 the Sioux Indians, angered by the encroachments of the white men and the blunders of the Government, arose and massacred from 300 to 400 white settlers. Troops had to be sent in to quell the uprising. About 400 of the most guilty were captured, shackled, and imprisoned during the winter of 1862-1863 at Mankato. Thirty-eight of this number were hanged. Others were gathered in a camp at Fort Snelling. The imprisonment of hundreds of the Sioux gave the missionaries an opportunity to preach the gospel to them. Riggs, in his *Gospel Among the Dakotas*, tells the story:

"Dr. Williamson continued to preach to them through the winter, usually walking up from Saint Peter, about fourteen miles, on the Friday or Saturday before, and staying until Monday or Tuesday. These men have since frequently spoken of that self-sacrificing work of Dr. Williamson. They had always believed the missionaries had some selfish motives in preaching to them. But that laborious winter's work, performed under the peculiar circumstances, satisfied them of their benevolent designs" (p. 352).

In February, 1863, Gideon Pond joined Dr. Williamson in his prison work. The two conducted special meetings for a week. "Day after day," wrote Riggs, "the number desiring to make a profession of this new faith increased."<sup>5</sup> Then came the harvest for Christ and the Church when more than 200 were baptized. The religious awakening spread to the camp at Fort Snelling, where 100 more were baptized.

In the spring of 1863 the prisoners at Mankato were transferred to a military camp near Davenport, Iowa, while the majority of those in the camp at Fort Snelling were taken to Crow Creek on the Missouri, about 240 miles above Sioux City. In both places the educational and religious work was continued, with beneficial results. The Indians, with plenty of time on their hands, made rapid progress in reading. Fortunately, a considerable portion of the Bible and some schoolbooks had been published in the Dakota tongue and were placed in their hands. The prisoners at Davenport were kept there for two years, during which Dr. Williamson carried on his work. Out of this prison experience came not only the nucleus of several Dakota churches but also some of their future elders and ministers.

In 1869 the Presbytery of Dakota had, in addition to 3 missionaries — T. S. Williamson, Stephen R. Riggs, and John P. Williamson — 4 native pastors and 5 native licentiates. The 6 Dakota churches in the presbytery reported 588 members. At the time of the union of the Old and New Schools, Dr. Williamson and his son John continued with the Presbyterian Church, but Stephen Riggs transferred to the Congregational fold, from which he had originally come. Some of the work with the Sioux was transferred by the American Board to the Presbyterian Board of Foreign Missions. In 1870 the Presbytery of Dakota reported 7 churches with 628 members. At that time the Sioux numbered about 30,000, of whom only about one fifth had been reached by any branch of the Christian Church.<sup>6</sup>

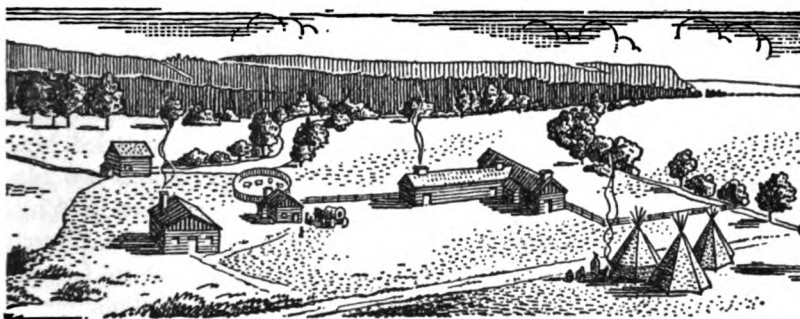
### *The Whitman-Spalding Mission*

One of the most dramatic chapters in American Church history is that which tells the story of the Whitman-Spalding mission in Oregon. The Whitman station at Waiilatpu and the Spalding home at Lapwai were separated by about one hundred and twenty-five miles. The Whitmans worked with several small tribes, the most important of whom were the Cayuses, who numbered from 200 to 300. The exact number of Nez Percés then in the tribe is unknown. The missionaries made several references to as many as 2,000 being present on a single occasion. The Nez Percés were much more eager for instruction and were more receptive to the Christian message than were the Indians in the vicinity of the Whitman station.

The Indians were nomadic, depending upon hunting, fishing, and digging roots for their existence. This meant that they were usually on the move as the characteristics of the season demanded. Here was

one of the chief obstacles confronting the missionaries. How could they evangelize a people who, as Spalding described it, were always "on the wing"? Under such conditions it was impossible to conduct schools, for the Indians had no settled abode. Both Spalding and Whitman agreed that it was imperative for them to introduce the arts of civilization among the Indians with whom they were working as rapidly as possible.

Beginning with their own limited herds, flocks, and fields, the mis-



The Whitman mission near Waiilatpu, Washington. It included (left to right) a mill, a mansion house, a blacksmith shop, and a mission house. Located twenty-five miles from Fort Walla Walla, it was vulnerable to hostile Indians.

sionaries began to introduce to the natives the arts of animal husbandry and agriculture. They had driven a small herd of seventeen cattle across the plains and mountains from Liberty, Missouri. Only eight head survived the long trip. Sometime during the summer of 1838, the missionaries imported eight head of sheep from the Hawaiian Islands. Swine and chickens were purchased from the Hudson's Bay Company.

Both Whitman and Spalding were active farmers. They planted wheat, and at each station built a grist mill. Spalding introduced the potato into what is now Idaho, and had phenomenal success. In 1838, Spalding harvested 2,000 bushels of potatoes. A visitor claimed that the yield was 500 bushels per acre.<sup>7</sup> Garden vegetables were introduced; fruit trees were planted; blacksmith shops were built; and sawmills erected.

The first American press on the Pacific coast was that shipped by the Oregon mission of the American Board from Hawaii in the spring of 1839. The press was housed at Spalding's station at Lapwai. Alto-

gether eight items were published on this press, Spalding being the translator or author of seven. The first to appear was a schoolbook in May, 1839. The other books included a small volume giving the laws of the Nez Percés as introduced by Elijah White, the Indian agent, published in 1842, and a hymnbook, in 1843. The most important product of the press was Spalding's translation of the Gospel of Matthew into Nez Percé. Between 400 and 500 copies were printed in 1845. The press was sent to the Willamette Valley in 1846, thus escaping the destruction of property that accompanied the Whitman massacre of the following year. The press is now a cherished exhibit in the rooms of the Oregon Historical Society in Portland, Oregon.

On August 18, 1838, the first Protestant church to be established west of the Rockies was organized at the Whitman station, with Spalding as pastor and Dr. Whitman as elder. The membership included Mrs. Spalding, Mrs. Whitman, and Mr. and Mrs. Joseph Maki, two Hawaiians from the mission church in Honolulu who were then in Whitman's employ. The church was called "The First Presbyterian Church in the Oregon Territory." The next day, Sunday, August 19, Charles Compo, a French-Canadian who had been reared in a Catholic home, joined the church "as the first-fruits of our missionary labors in this country." The very composition of that first Protestant and first Presbyterian church on the Pacific coast was international, interracial, and linked together the fruits of both foreign and national missions.

In the meantime, William H. Gray, who had gone out with the Whitmans and the Spaldings in 1836, returned east in 1837, and in 1838 led out a party of 8 reinforcements, including his bride, a young man by the name of Cornelius Rogers, and three newly wedded couples — Rev. and Mrs. A. B. Smith, Rev. and Mrs. Cushing Eells, and Rev. and Mrs. Elkanah Walker. With the exception of Mrs. Gray, all were members of the Congregational Church. This brought the total strength of the Oregon mission to 13. It was never larger.

The party arrived at Waiilatpu on August 29. While the men met in their business session to plan the work of the mission, the 6 women organized themselves into the Columbia River Maternal Association, the first women's club of the Pacific coast. The Eellses and the Walkers were sent to establish a station near Spokane Falls. They selected a site called Tshimakain, "the place of springs," about twenty-five miles northwest of the present city of Spokane. For a time the Smiths lived at Kamiah, southeast of Lapwai.

Spalding was successful in his efforts to induce the Indians to ex-



change the nomadic life for the settled existence of a farmer. About 100 families were cultivating in the vicinity of the mission station at Lapwai during the spring and summer of 1839. Since plows were not available, cultivation had to be done by the hoe. A great demand suddenly sprang up for hoes. During the winter of 1838-1839, Spalding turned into hoes such old iron as he could get from the Indians, as old guns, and traded four hoes for a horse. A horse was then worth about six dollars. However, the demand for hoes was so great that soon Spalding was trading a hoe for a horse. Spalding sold the horses thus accumulated and turned the proceeds into the work of the mission.

During the summer of 1839, Spalding introduced irrigation in order to save his garden. Here is another first in the long list of beginnings initiated at the Lapwai station — the first irrigation in what is now Idaho.

As Spalding progressed in his mastery of the Nez Percé language, he became increasingly effective as an evangelist. Protracted meetings were held for the natives beginning with the winter of 1838-1839. Hundreds of the Indians met in the open (for there was no building large enough to accommodate them) to hear the gospel proclaimed in their own tongue. Scores were moved to weep for their sins. An old-fashioned revival swept through the camp. Among those most affected was an influential chief to whom Spalding gave the baptismal name of Timothy. Another chief, whom Spalding christened Joseph, and Timothy were received into the Church on November 17, 1839, the first of a great company of Nez Percés to enter the visible Church.

The missionaries were slow to admit the converted natives into church membership. Long periods of probation were required. Before the Oregon mission of the American Board was brought to its tragic end, 21 Nez Percés and 1 Cayuse had been admitted. A log meeting-house was erected at Lapwai in 1843, the first church edifice in what is now Idaho.

The bright prospects of the Oregon mission were clouded by dissension within the small band of workers. There were differences of opinion regarding mission policies and clashes of personalities. Spalding especially was under attack. It then took many months for a letter to cross the continent and for a reply to be received. Letters of complaint piled up on the desk of the Secretary of the Board in Boston, but before he could send out a corrective order, the situation on the field had changed entirely.

Acting on the best information at hand, the Secretary in the spring of

1842 called for the return of the Spaldings, the closing of the Waiilatpu station, and the removal of the Whitmans to Tshimakain. This fateful order was delivered by Dr. Elijah White, who led the 1842 emigration. By the time the order reached Waiilatpu, the Smiths, the Grays, and Cornelius Rogers were out of the mission. Spalding and Whitman had composed their differences, and the strategic location of Waiilatpu as an outpost of the Oregon Trail was beginning to be seen. The mission agreed that the Board did not properly understand the situation. Therefore, in one of the most remarkable journeys recorded in American history, and in one of the severest winters on record, Whitman mounted his horse and rode east to request the Board to rescind the order.

The motive for Whitman's famous ride east has been the subject of extended historical debate. En route to Boston, where the American Board of Commissioners for Foreign Missions had its headquarters, Whitman visited Washington, D.C. There he interviewed high Government officials on the possibilities of Oregon. He argued for Government protection of emigrants as they crossed the plains, and advocated the pony express seventeen years before this was established. Beginning with published statements in 1864, the claim was made by some that Whitman rode "to save Oregon." The earliest contemporary printed account known, which comments on the motive for the journey, is found in a statement in the *Missionary Herald* for July, 1848, where it is stated: "He made a visit to the Atlantic States in the spring of 1843, being called hither by the business of the mission." Whitman's trip to Washington and his advocacy of certain political matters was secondary to the real purpose of his ride, which was to keep Spalding in the mission and to save the two southern stations. In this Whitman was successful.<sup>8</sup>

Beginning with the great emigration of 1843, more and more people poured over the mountains into the Oregon country each year. Mission work became increasingly difficult as friction between the natives and the whites began to develop. The migration of 1847 carried measles to Oregon. This disease, so simple in most cases for the whites, spread death among the natives with devastating swiftness. Undoubtedly there were other circumstances contributing to the unrest, but the measles outbreak seems to have been the final and decisive factor that created distrust toward the missionaries. A small band of non-Christian Cayuses attacked the mission station on November 29, 1847. Dr. and Mrs. Whitman were massacred—the first Protestant martyrs of the Pacific coast—and 12 others lost their lives. With this tragedy the

Oregon mission of the American Board, after an existence of only eleven years, came to an end.<sup>9</sup>

The other three families of the mission escaped. In 1871, Spalding returned to his beloved Nez Percés to lead them in a great revival, but that story belongs to a later chapter.

#### THE NEW SCHOOL AND THE AMERICAN SOCIETY, 1837-1861

Following the division of 1837, the New School channeled all or part of its benevolences for home missions through the American Home Missionary Society until 1861, when the New School Committee of Home Missions was established. Even after the Committee began functioning, some of the New School churches continued to support the Home Missionary Society.

The Society enjoyed a steady growth during the years 1837-1854. In 1854-1856 it experienced a decrease both in receipts and in the number of missionaries under appointment. This decrease was due in part to the growing tension with the New School. The receipts of the Society climbed from \$85,702 in the fiscal year ended June, 1837, to a peak of \$191,209 in 1854. The Society had 810 appointed missionaries in 1837 and 1,047 in 1854. After the slump of 1854-1856, the Society did not regain its previous strength until 1861. In 1837 the average annual expenditure for a missionary was \$132. This was steadily increased until in 1855 it reached \$189. Such sums usually were given to supplement the salaries the feeble churches were able to pay.

The distribution of the missionaries through these years reveals an ever-increasing emphasis upon the western states and territories. In the year 1836-1837, the Society had 331 in the New England states, 227 in the "middle states," 11 in the south, 195 in the far west, and 22 in Canada. The work in Canada was discontinued in 1845, and the positive stand of the Society on the slavery issue caused the withdrawal of its missionaries from all southern states in 1858. The annual report for 1843 shows that, for the first time, the far west had more workers than had New England. In 1861 the distribution was: New England, 308; "middle states," 181; western states and territories, 573.<sup>10</sup>

Again and again the Society through its publications was reminding its constituency of the constant challenge of the frontier. The following quotations are typical:

"On our north western, western, and south western borders, we have a line of some 1800 miles, over which the wave of population is constantly breaking" (*Home Missionary*, June, 1846, p. 43).

“Scattered farm-houses cluster into villages; the village of one year becomes a town the next. No geography or gazeteer is able to keep pace with their increase; even the official lists of the Post Office, with all the advantages of a department of the government, are continually behind the advance of the country” (*ibid.*, June, 1849, p. 45).

“Our frontier has retreated from the banks of the Ohio to the shores of the Pacific” (*ibid.*, June, 1851, p. 47).

When the New School Assembly met in 1839, commissioners were enrolled from 15 synods, including 5 in New York State, 3 in Ohio, and 1 in each of the states of New Jersey, Pennsylvania, Indiana, Michigan, Illinois, Virginia, and Tennessee. The following 13 synods were added in the years indicated: Missouri, Peoria, Kentucky, and West Tennessee, 1843; West Pennsylvania and Mississippi, 1845; Wabash, 1850; Susquehanna and Iowa, 1853; Onondaga, 1855; Wisconsin and Alta California, 1857; and Minnesota, 1858. The total number of synods was reduced to 22 after the withdrawal of the southern synods in 1858. Only 2 were added after that date—Tennessee in 1864 and Kansas in 1868.

The missionary activities of the New School men in certain states deserve special mention. In 1845 Rev. Artemas Bullard, of St. Louis, Missouri, who had been prominently associated with the development of Presbyterianism in the middle west for many years, went east to raise \$10,000 for church extension in Missouri. He obtained a considerable fund and returned with 10 new missionaries. One of “the Missouri Ten” was Rev. Timothy Hill, who later became one of the great pioneers of Presbyterian work west of the Mississippi. Forced out of Missouri by the events of the Civil War, he returned later to organize the Second Presbyterian Church of Kansas City. After exploring the Cherokee country for the New School Committee of Home Missions, Hill served as District Secretary of the Committee for the southwest.

New School Presbyterianism failed to take root in Oregon. Henry H. Spalding was the only New School minister to settle in that part of the country. After the Whitman massacre, Spalding moved to Brownsville, Oregon, where for several years he served as a missionary of the American Home Missionary Society. He joined the Old School Presbyterianism of Oregon in 1868. The American Home Missionary Society had other missionaries in Oregon, all of whom were Congregationalists.

In the meantime events with far-reaching influences were taking place in California. Gold was discovered at Coloma on January 24, 1848, about the time California came under the sovereignty of the

United States. News of the exciting event was published in the east in August, and then the gold rush was on! Both branches of the Presbyterian Church were quick to act. In one great leap national missions moved from the frontier in the middle west to the Pacific coast, leaving a vast hinterland in between. This was to be occupied later.

The following quotation from the annual report of the American Home Missionary Society for 1849 indirectly refers to the ever-increasing strain upon the resources of the Church caused by the rapidly extending frontier:

“ This year we have also found the Far West; which had been here, and there, and everywhere, and yet we had not been able to reach it. Before we could get to it, it was gone. Fifty years ago, it seemed to be in Central New York; forty years ago, in New Connecticut; twenty years ago, in Indiana and Illinois; and fifteen years ago, to be meditating the passage of the Upper Mississippi. But, this year, it has made its permanent settlement on the shores of the Pacific, and men are calling unto us from thence for the bread of life—the Pacific unto the Atlantic—deep, calling unto deep ” (AR, 61).

The first Presbyterian minister to take up residence in California and carry on full-time Christian work was Rev. Timothy Dwight Hunt, a New School Presbyterian. Hunt, who had been pastor of a community church in Honolulu, arrived in San Francisco on October 29, 1848. He was entirely independent of any mission board. A small group of Protestants, delighted with the arrival of a minister, called him to be chaplain of the city of San Francisco at a salary of \$2,500 per annum.

Hunt began holding services on Sunday, November 5, in a schoolhouse that stood on a corner of Portsmouth Square, in what is now the heart of Chinatown, San Francisco. There in that schoolhouse on January 7, 1849, Hunt conducted the first recorded Protestant Communion service in California. Of this he wrote in his diary: “ Eleven beside myself (12 in all) remained to eat and drink in remembrance of our Redeemer. To this coincidence with the number of disciples at the first supper, I alluded in a few remarks . . . expressing the hope . . . that there might be no traitor among us.” Four denominations were represented—Presbyterian, Baptist, Episcopalian, and Methodist.<sup>11</sup>

The Presbyterian Church has reason to be proud of its missionary record in California. Five out of the first 6 fully ordained Protestant



ministers to arrive in California as missionaries following the discovery of gold were Presbyterians. Three — T. Dwight Hunt, Samuel H. Willey, and John W. Douglas — belonged to the New School, while 2 — Albert Williams and Sylvester Woodbridge, Jr. — were Old School. The sixth was Rev. Osgood C. Wheeler, a Baptist.

When the United States took over California, Rev. Walter Colton, a Navy chaplain and a Congregational minister, was given the responsibility of serving as alcalde or governor over all the northern part of what later became the state of California. Colton opened his office at Monterey on July 30, 1846, and was the first Protestant minister to take up residence in California. There he remained for three years.

Monterey gave promise of becoming the capital of the prospective state of California, so it was a strategic place to occupy. There Rev. Samuel H. Willey arrived on February 23, 1849, an appointee of the Home Society and the first commissioned missionary of any Protestant denomination in California. However, after trying for a year to gather enough Protestants together to form a church, Willey moved to San Francisco, where he organized Howard Street Presbyterian Church on September 15, 1850. Dr. Willey was a great educator. He was a founder, vice-president, and acting president of the College of California until 1869, when it was merged into the University of California.

Rev. John W. Douglas, also under the Home Society, arrived in San Francisco on February 28, 1849. He moved to San Jose, where he began holding services in March. The Independent Presbyterian Church of San Jose (now the First Presbyterian Church) was organized on October 7, 1849.

Hunt's congregation soon began to disintegrate as the denominational churches of San Francisco became established. On July 29, 1849, Hunt organized the First Congregational Church of San Francisco, which he served for a number of years as pastor even though at the same time he was a member of San Francisco Presbytery.

The three New School ministers organized the Presbytery of San Francisco at Monterey on September 21, 1849, with Hunt as convener and Willey the first moderator. The Presbytery was attached to the Synod of New York and New Jersey. This was the first presbytery to be formed on the Pacific coast, and the first Protestant state organization to be perfected.

In 1856–1857 the Home Society had 15 missionaries working in California and Nevada. The New School Synod of Alta California was formed in 1857, and the following year the Society reported only 10



workers. The assumption may be drawn that several of the missionaries severed their relationship with the Society upon the organization of a synod.

### *The Matter of Finances and Benevolent Giving*

Prices on the frontier and especially in California during the gold rush days were fantastic. The salary of \$2,500, assured to T. Dwight Hunt in San Francisco when he became city chaplain, was a princely sum as compared to a missionary's salary in the east. Hunt's expense account carries such items as these: "Postage on 4 Am letters, [\$]6.00; washing 6 pieces, 2.00; tooth brush, 1.00; pair of thick boots, 16.00; 2 sweet potatoes, 2.00(!); 1 beet (2½ lbs) 2.50 (!!)." Fortunately Hunt's income was supplemented, although there was a day when he noted in his diary, "I have not today enough to pay my wash bill."

The basic salary of the appointees of the Society about 1837 was \$400 a year, which proved to be entirely inadequate for the support of a family even in a country town. Many of the missionaries were forced to turn to farming or schoolteaching. One method used by the mission boards or agencies to supplement the salaries paid was to send out missionary boxes filled with clothing, books, and other articles. The Church Extension Committee of the New School reported in 1860: "About twelve boxes of clothing and other necessaries, in some cases with money accompanying, have been sent to different missionaries. . . . Their whole value may be stated at \$1,200." The *Presbyterian Monthly* for September, 1869, stated that "137 boxes, barrels and packages valued at \$24,123.85 were distributed among the missionaries during the year; and 19 boxes, barrels and packages of which no value was reported" (p. 210). \*

Oftentimes, though, the recipients were greatly disappointed with the contents of these boxes. One missionary wrote from Michigan in 1841:

"Ye Books we expected . . . were rec'd — But on opening ye box & looking over its contents we sat down & literally wept — Instead of *Library Bks*: behold, 196 vols: of ye *Union Question Bks*; & 15 or 20 vols of a similar character!!! not worth as much to a school in the interior of Mich; as so much brown paper." <sup>12</sup>

The *Home Missionary* for May, 1841, carried a letter from the wife of a missionary in the west who pleaded for funds to buy books for her husband. She wrote:

"Often have we tried to do without the comforts of life in order to lay up funds for the purchase of a small library; and as often have we been defeated. . . . [My husband] sits down before his empty shelves to handle over his pamphlets and few periodicals to store his mind with some new thoughts for the Sabbath" (pp. 12, 13).

Countless examples could be cited of the self-sacrifice and devotion of the home missionaries. With commendable perseverance they carried on their work in difficult places and shared with their constituency all the hardships of pioneer life. Out of such love and loyalty to Christ was the Presbyterian Church able to expand from coast to coast and border to border.

The mission boards and agencies were faced with the constant problem of raising money to keep the work going. Added to the usual arguments for benevolent giving, the Society emphasized the strategic importance of evangelizing the west. In 1835, Dr. Lyman Beecher, president of Lane Theological Seminary at Cincinnati, published his *A Plea for the West*. This booklet contained the substance of lectures he had delivered in several eastern states while promoting Lane Seminary. Beecher said:

"It is equally plain that the religious and political destiny of our nation is to be decided in the West. There is the territory, and there soon will be the population, the wealth and the political power" (p. 11).

"But whatever we do, it must be done quickly: for there is a tide in the human things which waits not, — moments on which the destiny of a nation balances, when the light dust may turn the right way or the wrong. And such is the condition of our nation now" (p. 47).

The Society rang the changes on this theme in the succeeding years. Here was a new and an important reason why Christians should support home missions.

The 1847 report on Home Missions before the New School Assembly referred to the middle west as a "country of vast extent . . . already containing a population three times as great as the thirteen colonies at the American Revolution, and increasing with a rapidity unparalleled in the annals of the world." The challenge of the presentation came in the statement: "What an influence for good will this valley exert on the destinies of the world, if it can only be consecrated to the Lamb of God" (MGA, 150). A writer in the June, 1848, issue of the *Home Missionary* stated: "There is so much in our national history that looks as if God intended to use the American people for the salvation of the

world" (p. 43). Looking back upon the missionary endeavors of a century ago, we of this generation realize how true were their prognostications. So successful was the work of the Protestant denominations in the great middle west that this section of the country stands today as a great bulwark of Protestantism.

There was a deepening concern in Protestant circles during the years under review over the rapid increase of the Roman Catholic population. Beecher wrote, "Catholic Europe is throwing swarm on swarm upon our shores."<sup>13</sup> The Catholic population is estimated to have doubled from 1834 to 1844, growing from a half million to a million.<sup>14</sup> Here was another appeal for support—America must be kept Protestant!

The 1830's and 1840's have been called "the restless thirties and forties," when a number of cults sprang up to fill the religious void found in so many communities of those days. Western New York became a spawning ground for such movements as Spiritualism, the Oneida Community, and Mormonism, while Shakerism spread westward along the Ohio River. A letter from a missionary from Carthage, Illinois, was published in the June, 1839, issue of the *Home Missionary*, mentioning, perhaps for the first time in that periodical, the Mormon problem. He wrote:

"But during the few last weeks, the minds of the people have been excited about Mormonism. The departure of the Mormons from Missouri, has resulted in flooding this region with the deluded followers of that impostor, Joe Smith; and their apostles and elders are trying to enlighten the good people in regard of their religious system" (p. 124).

Another writer stated in the November, 1841, issue of the same periodical:

"The power of Smith over his followers is incredible. He has unlimited influence, and his declarations are as the authority and influence of the word of God itself. He is a complete despot, and does as he pleases with his people" (p. 149).

The combination of all these arguments, repeated in various forms many times, served to stimulate the supporters of the American Home Missionary Society to a more vigorous prosecution of its work.

No figures are available to indicate the exact number of missionaries and amount of money contributed by the New School Presbyterians to the American Home Missionary Society during the years 1838-1861.

According to one estimate nearly two fifths of the appointments made by the Society for the years 1851-1855 inclusive were Presbyterians.<sup>15</sup> If this estimate is correct and if the proportion consistently follows throughout, then of the 22,005 appointments made by the Society from 1838 to 1861, about 8,800 were Presbyterians. The annual report of the Presbyterian Board of Missions for 1888 claimed that in 1861 the Home Society "had on its roll the names of 1,062 missionaries, of whom 367 or almost one-third are found on the rolls of the General Assembly for the same date" (AR, 145).

### *Abrogation of the Plan of Union*

A growing sense of denominationalism on the part of both the New School Presbyterians and the Congregationalists during the late 1840's and the early 1850's resulted in the abrogation of the Plan of Union in 1852 by the Congregationalists, the establishment of committees by the New School Assembly to promote home missions, and increasing friction between the New School and the American Home Missionary Society.

By an interesting coincidence the New School reaffirmed its endorsement of the Plan of Union just a few months before the Congregationalists rejected it. In May, 1852, the New School Assembly adopted the following:

"Resolved, That in the view of this Assembly, the Plan of Union of 1801 has been, and still is, in full force in the Presbyterian Church; that its pretended abrogation by the Assembly of 1837 was part and parcel of the Ex-scinding Acts; that as the said acts were unconstitutional, the Plan of Union was not in the least affected by them" (MGA, 165).

However, a contrary sentiment was developing within the Congregational fold. Many of the Congregational leaders had become convinced that the Plan was working to the distinct advantage of the Presbyterians. A much debated question, even to the present time, is the number of Congregational churches that became Presbyterian. An old estimate, often repeated, of 2,000 is much too high.<sup>16</sup> This figure is impossible because the New School had only about 1,600 churches in 1852, when the Plan of Union was abrogated by the Congregationalists. The Congregational churches under Presbyterian jurisdiction were often called "Presbygational." According to Prof. Robert Hastings Nichols, of the 525 Presbyterian churches that had been organized in New York, only 145 were originally "Presbygational."<sup>17</sup> Dr. Frederick

Kuhns, in a more recent study of the subject, comes to the conclusion that "not more than six hundred Congregational churches had ever placed themselves under the care of the General Assembly either before or after the schism of 1837 in the Presbyterian Church."<sup>18</sup>

The Presbyterians benefited more than did the Congregationalists in the practical working out of the Plan of Union, partly because the Presbyterians held to their polity more tenaciously than did the Congregationalists, and partly because the Presbyterian form of government gave more cohesiveness and strength to pioneer churches than did the Congregational. The organization of the First Presbyterian Church of Chicago provides a good illustration of this. The first minister, Jeremiah Porter, was a Congregationalist, having come from New England. He had been educated in a Congregational college and ordained by a Congregational association. Twenty-six of the original 27 charter members were Congregationalists, and yet the church was organized Presbyterian.<sup>19</sup>

With the denominational spirit becoming increasingly evident, it was natural that the leaders of the Congregational Church should have eventually rejected the Plan of Union. A convention of the Congregationalists was called to meet in Albany, New York, on October 5, 1852, at the request of some western members who wished to be relieved of the provisions of the Plan. The convention, the first of its kind in Congregational history, abrogated the Plan of Union. The official actions of the two participating denominations, taken within five months of each other, stand out in sharp contrast to each other. This Plan of Union, born in 1801, died at the age of fifty-one, having served the frontier well, especially during the first decades of its existence.

#### *New School Committees on Church Erection and on Church Extension*

A growing suspicion of the existence of favoritism in the American Home Missionary Society, and a realization that there were certain areas of possible home missionary activity not being occupied, led the New School Assembly to set up special committees to promote such work. The Assembly of 1852 discussed at some length the whole matter of co-operation with the Congregationalists. While there was some criticism of the Plan of Union and the policies of the Society, both were endorsed. In order "to promote more extensively the work of Domestic Missions," the Assembly directed each presbytery and each synod to elect a "Standing Committee on Church Extension" to supervise home missionary activities within their respective bounds. The

Assembly also appointed its Committee on Church Extension.

The 1852 Assembly revealed a sensitivity regarding any question of the right of the presbyteries to appoint and direct their missionaries. The Home Society was requested "to arrange its system of appropriations so that applications made by any Presbytery or its churches shall not require the *official sanction* of any agent of that Society." Also, each presbytery was instructed to appoint "an itinerant missionary" to explore new opportunities for missionary work wherever circumstances were favorable. The Assembly called upon each synod "to require a yearly collection from its churches, to assist, by loan or gift, feeble churches to erect houses of worship in destitute places" (MGA, 171, 172). Step by step the New School Assembly was approaching the position of controlling its own missionary work.

The Home Society had done little or nothing to help feeble congregations to erect buildings. In response to insistent demands that something be done to aid such congregations, the Assembly of 1853 voted to raise a permanent fund of \$100,000, the income from which was to be used for this purpose. A Church Erection Committee of ten members was appointed. The Assembly of 1854 adopted a plan for the control and management of the fund and authorized the Committee to incorporate. The charter was obtained during the following year from the state of New York, making it the first of the New School agencies to be incorporated. This was the beginning of the legal ties binding the present Board of National Missions to New York State. The full amount of \$100,000 was not accumulated until the Assembly of 1856 met.

During the years 1857-1861 inclusive the Church Erection Committee completed loans or grants that obtained \$426,000 worth of property for the Presbyterian Church. The average donation was about \$185, while the average loan was about \$420. Judging from the sizes of the churches aided, listed in the 1859 report, most of the buildings were simple one-room structures. In the year's list the smallest church aided was that at Atalissa, Iowa, with a building measuring 22 by 30 feet and costing \$600. The largest building was located in Washington, D.C. This measured 42 by 80 feet and, with the lot, cost \$14,800. The 1861 report stated that "the size and cost of the houses of worship show very clearly that, in most cases at least, the churches that have been assisted from the Fund are 'feeble congregations'" (MGA, 502). The aid was pro-rated on the basis of membership through the synods. The whole number aided to May, 1861, was 166. A total of \$59,534 had been paid out



in donations and loans to that date, much of which had already been repaid by the churches helped.

The Assembly of 1855 was reminded by the Committee on Church Extension of the responsibility of the stronger parts of the denomination to aid the weaker. The Committee stated:

“Of course it [i.e., the Assembly] may operate through a voluntary association like the American Home Missionary Society; but your Committee do not conceive that its use of that Society for specific purposes either gives that Society a right to control the whole subject of Church Extension for our denomination, or releases the General Assembly from its own obligation to do so. . . . It is urged upon us from the more new and destitute portions of our Church, that our interests are grievously suffering, because neither the American Home Missionary Society nor any other agency meets their wants in certain respects, . . . and their appeal in this behalf is made just where the Constitution of our Church directs that it should be made — to the General Assembly itself” (MGA, 21).

This was plain speaking. The Assembly was stirred to action and lifted the status of its Committee on Church Extension to that of a Standing Committee with power to act between Assemblies. This had been the recommendation of the 1852 Assembly. The membership of the Committee was fixed at 15, with a rotating period of service for the three classes making up the membership. The Assembly made it plain that this Committee was established to supplement the work of the American Home Missionary Society.

The work grew rapidly. In its 1861 report to the General Assembly, the Standing Committee on Church Extension presented the following summary of receipts during the fiscal years indicated (MGA, 509):

1856 — \$3,429	1859 — \$ 9,359
1857 — 2,908	1860 — 13,989
1858 — 6,235	1861 — 21,188

The second annual report of the Committee submitted in 1857 mentioned the work of Rev. Edward D. Neill, who organized a second Presbyterian church in St. Paul, which was called “The House of Hope.” The Assembly was told of an interesting experiment tried at Cairo, Illinois, under the direction of the Presbytery of Alton. The brethren of this presbytery felt that some special effort should be made to plant a church at Cairo, a rapidly growing city at the confluence of the Ohio and Mississippi Rivers. They raised \$2,500 and built a church there, although there was at that time no congregation. However,

enough people were found in the city who were "interested in religion and good order" to guarantee half of a minister's salary. The Committee on Church Extension guaranteed the other half. Here was a technique that has been recently revived with beneficial results.

The report of 1857 listed 13 missionaries aided by the Committee. Several of these were called "exploring missionaries." By 1861 the list had grown to include 89 names, among whom were several whose service deserves special recognition. These include Timothy Hill, the exploring missionary for Missouri; Lewis Hamilton, who had opened work in the "new Territory of Colorado"; Augustus T. Norton, a District Secretary, later historian of the Synod of Illinois; and W. Wallace Brier, who was serving as exploring missionary under the Synod of Alta California for the Pacific coast.

The activities of the exploring missionaries paid rich dividends in the form of new churches and new presbyteries organized. A presbytery in Texas was reported to the Assembly of 1856. In its report of 1859, the Committee states: "An exploring agent . . . entered Kansas, about six months since, and during the sessions of this Assembly we have received the Presbytery of Kansas into our connection" (MGA, 41). The Committee once claimed: "*Never has been so small an amount of funds invested so as to produce a greater amount of good*" (MGA, 1857, 444).

#### *Friction Develops Between New School and the Society*

When the New School Assembly authorized its Standing Committee on Church Extension, it carefully explained that such activities were to supplement and not to supplant the work of the Home Missionary Society. A committee was appointed to consult with the Society and resolve some differences of opinion that existed. The Society, on the other hand, in 1853 stated that it had no intention of interfering "with the ecclesiastical relations of the churches" or "to make any discrimination in the appropriations in favor of one denomination and against another" (MGA, 1853, 340). The Assembly of 1853 was informed, however, that "the recent revival of denominational zeal, which has occurred, will render the continued cooperation of different sister denominations in the missionary work more delicate and difficult than heretofore" (MGA, 341). The clashing of fundamentally opposed principles of missionary operation soon melted away all protestations of brotherliness and tolerance.

One of the fixed principles of the Home Society was:

"All Auxiliaries were to perform their mission work *through the Parent Society and on its principles*. Their funds were to be reported to it, and to be acknowledged as its funds; their missionaries were to be its missionaries, acting under its commissions and in accordance with its rules."<sup>20</sup>

The American Home Missionary Society considered all presbyteries to be auxiliary to it, and therefore demanded that all funds raised within the presbyteries for home missions be channeled through its office and that all the missionaries of the presbyteries be commissioned by the Society. Here was a definite clash of policy, which came to a focus in the Presbytery of Alton in Illinois. The question resolved itself into this: Did the New School Presbyterians belong to a Society or to a Church? Where was their first allegiance?

In 1855 an appointee of the Home Society working within the bounds of the Presbytery of Alton was asked by the Committee of Missions of the New School Assembly to assist in raising funds for a new church building in the field of another minister. The Society took note of this fact and informed the missionary that such duties were outside the bounds of his commission. The Presbytery of Alton in April, 1856, declared that the ruling was "a *death blow* at our *Presbyterial Missions*." The presbytery then voted to employ two missionaries "under the *sole* and only direction of this presbytery, with no commission from any other source save the Lord Jesus Christ." In the next two and a half years the presbytery expended in its work more than \$2,500 and contributed only \$93.50 to the Home Society. At the same time about 20 churches within the presbytery were being sustained by the Society at an expense of about \$7,500.

In January and February, 1859, the executive committee of the Home Society began to withhold appropriations from churches connected with presbyteries that employed exploring agents not commissioned by that Society. The Presbytery of Alton complained, and was informed that the terms of co-operation included (1) that all missionaries laboring within the bounds of the presbytery be commissioned by the Society and governed by its principles; (2) that the funds raised on the field be used to cancel salary obligations called for in the commissions; and (3) that the churches in the presbytery co-operate cordially with the Society and "contribute yearly to its Treasury, according to the full measure of their ability."<sup>21</sup>

The Presbytery of Alton laid its case before the General Assembly of 1859. Other presbyteries, with similar problems, likewise appealed to the Assembly. The Assembly was reminded that the Society "was

formed in the bounds, and by the members, of our Church; and its origin, and the capital of various kinds which it has accumulated, make it impossible, as a matter of feeling, of interest, and of justice, that we should abandon it to those whom we have received as partners in it" (MGA, 40, 41). The Assembly indicated no intention of retreating from its position. It denied the right of the Society to dictate how Presbyterian work was to be conducted. However, before completely severing the partnership that had existed so long, the Assembly appointed a committee to study the problem and report to the following Assembly. The question was asked: "Who is to govern: the employer or the employe? the master or his servant?"

In 1860 the committee appointed to study the problem of working with the Society reported that: "All endeavors to effect a satisfactory adjustment of the matters of difference between us and the society . . . have proved fruitless" (MGA, 263). Final action was postponed for one more year. In 1861 the Assembly realized that a dissolution of partnership was inevitable and so set up the Committee of Home Missions with fifteen members. Here was a complete reversal of the convictions held in 1837, and an agreement in essence with the principle then advocated by the Old School of denominationally controlled benevolent agencies.

In the years immediately following the dissolution, the Presbyterians made some effort to obtain a share of the funds that the Society had received and was receiving from legacies of Presbyterians, but without success. One legacy, that of Anson G. Phelps, a Presbyterian, amounted to \$100,000. Time had to elapse before all the Presbyterian churches shifted their loyalty to the new agency set up by the Assembly to handle home mission funds. Presbyterians had to be told repeatedly that: "No part of the funds or revenues, that flow down the declivity into their exchequer, will ever reverse its course and return to us." And, "The hopper will gladly receive the grain, but the mill-stone will be sure to return no bread" (MGA, 258).

Following the withdrawal of Presbyterian support, the American Home Missionary Society virtually became a Congregational agency. However, the name "Congregational Home Missionary Society" was not adopted until 1893.

#### THE COMMITTEE OF HOME MISSIONS, 1861-1869

The Committee of Home Missions, established by the General Assembly of 1861, was a continuation of the Standing Committee on

Church Extension authorized in 1855. The headquarters were located at 150 Nassau Street, New York City. Rev. Henry Kendall, a great missionary statesman, was chosen as the first General Secretary and served until the reunion of 1870 when he was made Secretary of the new Board of Home Missions. He continued in this position until 1893.

The Committee on Home Missions showed a steady growth during the years 1861-1870, even though the first four years of its history coincided with the Civil War. The following statistics indicate the number of missionaries under appointment and the receipts for the fiscal years closing May 1:

Year	Number of Missionaries	Receipts	Year	Number of Missionaries	Receipts
1862	175	\$27,244	1867	427	\$129,077
1863	252	46,444	1868	450	134,847
1864	297	69,782	1869	465	159,245
1865	321	85,604	1870	535	172,872
1866	387	91,330			

The membership of the Church in 1869 was 172,560. The receipts for Home Missions from living sources, churches, and individuals, exclusive of yield from permanent funds and legacies, was \$131,019, or an average of about 76 cents per member per year. In 1869 the New School had 1,631 churches. If we assume that each missionary served one church, this meant that about one third of the churches of the denomination were receiving aid.

The Committee began its work with two District Secretaries, Augustus T. Norton "at the west" and Alfred M. Stowe in the east. By 1869 the number of Secretaries had been increased to eleven. They were scattered through the northern states from New York to Iowa and Missouri, and one was in California. The annual reports of the Committee were constantly emphasizing the challenge to the Church of the expanding frontier. New communities were springing up as if by magic along the sprawling tentacles of the railroads. The 1865 report mentioned the fact that the discovery of gold and silver in the Rocky Mountain area had stimulated fresh tides of population to flow westward.

The necessity of doing something for the Cherokee Indians was stressed in the 1862 report. Rev. Timothy Hill visited this nation in the spring of 1867, and in his nine-page report, which was included in the Committee's report of that year, stated that there were then

about 16,000 souls; that the Civil War was "a most terrible disaster to the Cherokees"; that "one-third of the entire Nation perished in that fearful struggle"; and that churches and mission property were almost without exception in ruins (AR, 6-14). "This is a transition period," wrote Hill, "and they need the gospel to keep them from destruction." The Indians wanted missionaries. The Committee of Missions was sympathetic but reported in 1868, "We have not been able to obtain the man, though we have made diligent inquiry, qualified for this mission."

Along with the expanding frontier was the "immense growth of great cities in this country," as the Committee pointed out in its 1869 report. A beginning had then been made in city evangelization, with encouraging results. Special mention was made of the Westminster Church in Rochester, New York, where the Committee assumed the entire support of a pastor for a year. At the end of one year the church had attained self-support. The Committee stated:

"City evangelization, therefore, seems to be one of the great subjects demanding immediate attention at the hands of our church. Its magnitude and importance we cannot over-estimate. The population of our cities, without church privileges, and accessible to Christian efforts, and the great overflow of city population into neighboring towns and suburban districts, is one of the topics which we have neglected to consider sufficiently hitherto, but which now demands attention" (AR, 14).

The Civil War seriously affected the expansion work of the Church. Missionary activities in the South had to be discontinued. Northern churches reported the crippling effects of large numbers of men going into the Army. Proportionately more of the New School ministers entered the Army as chaplains than of the Old School, according to statistics given in the 1862 *Minutes of the New School Assembly*, which listed 94 New School chaplains and only 24 Old School (pp. 77, 78). Following the cessation of hostilities, the Committee found that "Northern ministers are disliked very much by those who sympathized with the rebellion, and even the local Christian people are very slow to give them their confidence" (AR, 1867, 16).

There was a constant cry for more men. The October, 1868, issue of *The Presbyterian Monthly* stated: "In the single State of Ohio, fifty-nine of our one-hundred and eighty-seven churches were reported to the last Assembly as vacant." Since the number of churches exceeded the number of ministers, it meant that "for every church established



in the States and Territories west of the Mississippi, a church languishes and dies in Ohio or contiguous States.”

The Committee turned to theological students and found that their services were most acceptable in languishing churches during the summer months. The Committee drew the attention of the whole Church to the fact that the success of future expansion depended upon getting more young men to enter the ministry. Theological education was the basic essential for the future growth of the Church.

The Committee on Church Erection continued its work during the years on an ever-enlarging basis. In 1866, at the end of its first decade of service, the Church Erection Fund had grown to \$127,000. The Committee that year pointed out the common conviction that “to provide a church edifice is almost as important as to provide a missionary” (MGA, 251). The Assembly of that year adopted a liberalized plan of operation for the Committee. In 1868 the Committee reported 34 churches aided to the extent of \$23,350. The report of 1868 pointed out that a good building was more essential to the success of church work than had previously been the case.

“Years ago New-England emigrants moved slowly westward in wagon trains, and located in spare settlements mostly as farmers. They expected to be satisfied with a back-woods life for a long time at least. . . . Then the little school-house sufficed as a place of worship.

“But now all this is changed. Now the railroad precedes the tide of emigration. . . . The new settler reaches his destination in a day. . . . The character of the settlers, too, is changed. A much larger proportion than formerly are from the cities and larger towns of the East, and have seen culture.”

New conditions demanded new techniques. “A little homeless and wandering church membership of a dozen, with no visible altar, will not present much of a front, or wield great power, amid all that stirring enterprise,” continued the report. The Committee stressed the fact that “those who are the first to build a church edifice in any town, secure the sympathy of all Christians of every name . . . while the church which follows somewhat later is looked upon as a purely denominational affair — built in rivalry or a sectarian spirit” (MGA, 90, 91).

The 1869 report of the Committee on Church Erection stated that a great building campaign was spreading throughout the denomination. It estimated that “the whole amount invested in new church edifices during the year will greatly exceed a million of dollars.” Most of these

churches involved were self-sustaining, but the Committee did extend aid to about 70.

The Assembly of 1866 appointed a "Permanent Committee on Sabbath-Schools" and directed it to supervise, in co-operation with the Permanent Committee on Publications, the literature used in such schools. The first annual report of this Committee shows that it was pioneering in the whole field of religious education. Attention was drawn to the type of hymns then being used by the Sabbath schools, some of which "are pointless and vapid; others, actually false in sentiment; numbers more, absolutely ludicrous; and some almost if not quite blasphemous." The Committee emphasized the importance of having training classes for teachers in the local churches and of presbyteries sponsoring "Sabbath-School Teachers' Institutes" (MGA, 546, 547).

In its second annual report, the Committee asked the Assembly for authority to have a corresponding secretary on a full-time salary basis, but the Assembly, while approving the general idea, made no provision to supply the necessary funds. Consequently the Committee stated in 1869 that it had been placed in "a very awkward and trying position," because, faced with a great work to do, it was "denied the necessary facilities for doing it" (MGA, 331). The Committee therefore requested that it be disbanded. In this the Assembly concurred. Thus a promising aspect of Presbyterian endeavor in the field of religious education was stifled by the failure of the Assembly to provide funds to hire a secretary.

In 1850, Rev. A. T. Norton began the *Alton Presbytery Reporter*, the first of a growing number of Presbyterian synodical or regional periodicals. The Assembly of 1864 felt the need of a publication through which the work of all the benevolent agencies of the denomination could be presented to its constituency. The *Presbyterian Monthly* was started in January, 1866, with about the same format and style as the *Home Missionary* of the American Home Missionary Society. The magazine was published for four years, closing with the December, 1869, number. The two branches of the Presbyterian Church merged their official publications at the time of their reunion.

### *Work for Freedmen*

Four million slaves gained their freedom as a result of the Civil War. Both the northern branches of the Presbyterian Church felt an obligation to conduct educational and evangelistic missions among the freed-

men. Beginning with the Assembly of 1864, the New School became increasingly concerned about this work. In 1865 the Committee on Home Missions reported having a missionary working with "the Freedmen and Refugees" at St. Louis. About this time, two ordained colored men were sent by the Committee to work with their people, one to eastern Tennessee and the other to Charleston, South Carolina. Rev. George W. LeVere organized the Shiloh Church at Knoxville in 1865. Later he began work at New Market and Maryville, thus laying the foundations for what is now the Synod of Blue Ridge. Rev. E. J. Adams had unusual success at Charleston, for in 1866 he reported having a church of nearly 300 members.

The Committee, in its report of 1866, stated:

"But owing to the limited number of clergymen of color in our connection, we have not been able to accomplish all we desired. But a still greater difficulty has been in the unwillingness of the people at the South to welcome northern Christian laborers among them. It has not seemed clear to the Committee that we could permanently establish colored churches at the South, while we have no churches there among the whites, from whom they might expect sympathy, counsel, or material aid" (AR, 7).

Again the Presbyterian Church was venturing forth in a new field of endeavor in which it had no precedent for guidance. Was the work for the Negroes to be established within the same area as that occupied by the Southern Presbyterian Church, irrespective of the attitude of the Southern Church? The answer came in the Assembly of 1868, which gave directions to the Committee on Home Missions to prosecute the work with vigor. The Committee established a "Freedmen's Department of the Presbyterian Committee on Home Missions." In its first annual report, submitted to the Assembly of 1869 through the Committee on Home Missions, the Freedmen's Department stated that in addition to the fine work being conducted by the two missionaries at Knoxville and Charleston, 61 schools had been opened in 8 Southern states and the District of Columbia. Seventy-nine teachers, of whom 34 were Negroes, were employed, and about 4,000 scholars were enrolled. The Department received nearly \$16,000 from all sources, but closed its year with a debt of about \$3,000. "What is done," said the Committee, "has been only a beginning—experimental, nothing more. . . . The field is vast. The need is great" (MGA, 320).

*Reunion Close*

Since the official action leading to the schism of 1837 originated with the Old School party, the New School was obliged to wait patiently until the Old School was ready for a reunion. The first interchange of fraternal delegates at the two Assemblies came in 1863. Friendliness and cordiality had replaced suspicion and hostility. A conviction was growing in both Schools that there was no longer any reason why the two branches should remain separated. The three main reasons for the division of 1837 were no longer effective. The Civil War was settling the slavery issue. The New School break with the American Home Missionary Society was in complete harmony with the Old School's position regarding a denomination-controlled agency for the handling of mission funds. The continued co-operation of the New School with the American Board of Commissioners for Foreign Missions was more a matter of convenience than of conviction. As for theology, the Old School men were more and more accepting without a question the position taken earlier by the New School party. Moreover, and most important of all, a new generation had arisen that had little sympathy for the controversies of thirty years before. The time was ripe for a reunion. As will be seen, this was effected in 1869.

After some joint deliberations, an overture on the proposed plan of union was sent down to the New School presbyteries in 1869. The special meeting of the Assembly in November, 1869, heard the result — the 113 presbyteries were unanimous in favor of union. The Old School also approved the plan that year.

## NATIONAL MISSIONS IN THE OLD SCHOOL

THE division of 1837, which shocked the New School party with amazement and grief, was also a blow to the Old School, for the defection was greater than had been anticipated. In addition to the four synods excinded, the Old School lost the synods of Michigan and West Tennessee. Several years had to elapse before the two Schools were able to tabulate their respective constituencies. For a time, ministers, congregations, presbyteries, and even synods were uncertain which way they would go. In many cases minorities seceded from majorities. Ecclesiastical records were usually retained by those who happened to have them at hand. When the lines were finally drawn, about 1840, the Old School had approximately five ninths of the membership while the New School had the other four ninths.

The Old School was much more prepared for the division than was the New, and hence rallied its forces more quickly and effectively. It retained the ecclesiastical records of the denomination and obtained the older and better-established institutions of the Church. Also it retained more of the older and wealthier congregations. The membership of the Old School increased from about 128,000 in 1839 to more than 300,000 in 1861. The following synods were formed in the years indicated: Wheeling, 1841; Buffalo, and Northern Indiana, 1843; Memphis, 1847; Wisconsin, authorized in 1851, erected 1852; Iowa, Arkansas, and Pacific, 1852; Allegheny, and Baltimore, 1854; Chicago, 1856; Southern Iowa, and Upper Missouri, 1857; St. Paul, and Sandusky, 1860; Kansas, 1864; and Atlantic, 1868.

The report of the Board of Missions for 1855 emphasized the fact that the Old School was growing much faster than was the population of the country. According to statistics published in this report, the United States increased from 18,768,822 in 1843 to 25,953,000 in 1854, a 38 per cent growth in eleven years. During the same period the number of ministers and members in the Old School increased more than

50 per cent (AR, 27, 28). The 1854 report also stated: "This Christian land has 3,410,000 Communicants in Evangelical Churches out of its 18,582,000 inhabitants over ten years of age" (AR, 28). This means that the evangelical Churches claimed a membership equal to about 18 per cent of the population. This shows a marked improvement over the 5 per cent who were estimated to be church members in 1800. *The World Almanac* for 1951 gives a total of 82,559,348 members of all religious bodies in the United States. These statistics show that, after deducting the membership of non-Christian bodies, more than 50 per cent of the population of the United States were members of a Christian Church that year.

The Old School, free from the controversial issue of co-operating with the Congregationalists, grew more than twice as fast as the New School during the twenty-year period 1839-1859 (even with the 6 seceding southern synods included in the New School figure). For the Old School, such a contrast might logically be attributed to the different methods of conducting their home missions activities.

However, the Old School suffered a greater numerical loss to the South as a result of differences of opinion regarding slavery and other issues arising out of the Civil War than did the New School. Neither the Old School nor the New School had fully recovered from those unfortunate divisions by the time the two branches reunited in 1870. The following table from the Old School *Minutes* shows the gains and losses in the Church during the thirty years 1839-1869:

Year	Presbyteries	Ministers	Churches	Members
1839	96	1,243	1,823	128,043
1861	176	2,767	3,684	300,814
1862	145	2,205	2,546	227,575
1869	143	2,381	2,740	258,903

After the division of 1861, the Old School added only the Synod of Kansas in 1864 and the Synod of Atlantic in 1868. The latter was the first of four colored synods to be enrolled in General Assembly.

#### NATIONAL WORK THROUGH THE BOARD OF FOREIGN MISSIONS

As has been noted, the Presbyterian Board of Foreign Missions carried on missionary work with several tribes of American Indians and with foreign-speaking groups in the United States such as the Chinese and the Japanese. The Assembly of 1885 ordered the Indian work transferred to the Board of Home Missions. The transfer took time, so it



was 1893 before the readjustment was completed. The work with Orientals was transferred to the Home Board by action of the General Assembly in 1922.

When The Board of Foreign Missions took over the work of the Western Foreign Missionary Society in 1837, there were 2 missions to Indians then being conducted — one for the Weas and the other for the Iowas. The Wea mission was closed in 1838. Gradually the Board undertook new missions for other tribes. Nine separate missions were being conducted during the years 1856–1860. In addition, an unsuccessful effort was made in 1857 to open a mission among the Blackfeet in Montana. Rev. and Mrs. Elkanah D. Mackey arrived at Fort Benton in August of that year, but were obliged to leave after six weeks because of Mrs. Mackey's failing health. The number of appointments made by the Foreign Board to these tribes, exclusive of the mission to the Blackfeet, totaled 274 during the years 1838–1869 inclusive. The greatest activity was during the decade preceding the Civil War. The Indians who received this Presbyterian ministry may be divided geographically into three groups — northern, western, and southwestern.<sup>1</sup>

#### *Northern Indians*

In 1838 the Board sent 3 missionaries to the Chippewas and Ottawas on Grand Traverse Bay, on the western shore near the northern end of the Michigan Peninsula. These two tribes spoke the same language and numbered then about 6,500. This mission reached its greatest strength in 1858, when the staff included Rev. Peter Dougherty, 13 assistant missionaries, and 2 native helpers. The most outstanding of the missionaries to the Chippewas and Ottawas was Peter Dougherty, who served from 1838 to 1870. In 1840 he brought to this station his bride, who was to share with him the labors of the mission station until both retired.

The conduct of the work with the Chippewas and Ottawas was according to a pattern of Indian missionary activities fairly well established by all the larger Protestant denominations of this period. From the very beginning the missionaries emphasized the importance of introducing the arts of civilization. The Indians were encouraged to erect log cabins and to cultivate the soil. The response was such that within six years the Indians had built a village of twenty log houses in what had been a dense thicket and had some 200 acres under cultivation. Day schools were established, but attendance was irregular. In his report for 1841, Dougherty stated that the school had an enroll-

ment of 50 but an average attendance of 25. This was typical of the experience of other missionaries with other tribes. Even under the most favorable circumstances, the educational process was tantalizingly slow and difficult.

The Protestant missionaries found from experience that instruction was more effective when the native children could be kept in a boarding school, under the complete supervision of the missionaries, for a continuous period. The boarding schools were often called manual labor schools because instruction sometimes included the teaching of the arts and crafts of civilization. In a practical way the boys were taught how to farm while the girls were shown how to sew and cook. Through such a work program, the young people also contributed to their support. However, such schools were expensive to establish and to maintain, since they required a larger physical equipment than did the day schools and also more missionary assistants. The Presbyterian Board was repeatedly crying out during these years for more lay assistants for their boarding schools. In 1850 the Board stated, "It is a painful fact that from the beginning of our missionary work, till the present time, not a single mission to the Indian tribes has had a full supply of lay assistants" (AR, 14).

Often the Government co-operated with the mission boards by subsidizing boarding schools. Sometimes tribal funds were voted by the natives for such a purpose. The general rule was that three fourths of the funds came from the Government or Indian sources and one fourth from the mission board. A boarding school was established among the Chippewas and the Ottawas about 1847, which continued in operation until 1866, when the withdrawal of Government funds forced the closing of the school.

The Presbyterian Board and its missionaries never lost sight of the supreme purpose of their work — that of bringing individuals into a living relationship with Jesus Christ through the organized Church. No one can read the letters of these pioneer missionaries or the annual reports of the Board without noting the joy and the satisfaction that came with the establishment of a church. Sometimes a church organization was perfected with only the missionaries themselves as the nucleus. Again the organization of a mission church was delayed until there were a few converts to gather with the missionaries. The first native members of the mission church for the Chippewas and Ottawas were reported in 1844, when Dougherty said that the church "consists

of twenty-three members, fifteen of whom are native Indians" (AR, 11).

However, there were many discouragements. The missionaries themselves had to live under the most primitive conditions. These factors must have contributed to the rapid turnover of the assistant missionaries, who often stayed for only a year or two. Sometimes there was an overlapping with the work of other denominations. Comity agreements were then decided more by competition than by negotiation. The workers for these northern Indians were handicapped in not having enough books in the Chippewa language, although the Upper Canada Bible Society presented copies of Genesis and of the Gospel of John to the mission in 1843. Although these northern Indians were not so contaminated by the evil influences of the white men as were the Indians of the Plains, yet the consumption of intoxicating liquors by the natives presented a constant problem to the missionaries. The Indians were poor; they were unaccustomed to working with their hands, and knew little of the benefits that rewarded the habits of industry and frugality. Age-old superstitions retarded progress. Often the missionary stood alone in the midst of heathenism. He who remained at his post under such discouragements through the passing of the years gave visible evidence of a great faith in the redeeming power of God to work miracles in the hearts and minds of primitive people.

As his ministry among the Indians drew to a close, Dougherty in a letter dated August 29, 1870, summarized some of the visible results:

"I will briefly state some facts that show the work of the Board among these ignorant and degraded people has not been without many good fruits. Instead of heathen bands — ignorant, indolent, intemperate, clothed with a filthy blanket and living in smoky wigwams — we now see civilized families in comfortable houses, with farms and teams, industrious and exercising all the rights and duties of citizens, reading the Testament, family prayer, social meetings for prayer, regular attendance on the house of God, and many giving pleasing evidence of heart piety. During these years there were gathered into the church here some 130."<sup>2</sup>

In 1870, Dougherty felt that the work of the mission for the Chippewas and Ottawas in that locality was "nearly completed" (AR, 6). The Indian population there was on the decrease. White people were moving into the community, and the work of Methodists was stronger than that of the Presbyterians. With the departure of the Doughertys

in 1870, the mission was closed. However, new work for the Chippewas was opened at once at Odanah, in northwestern Wisconsin.

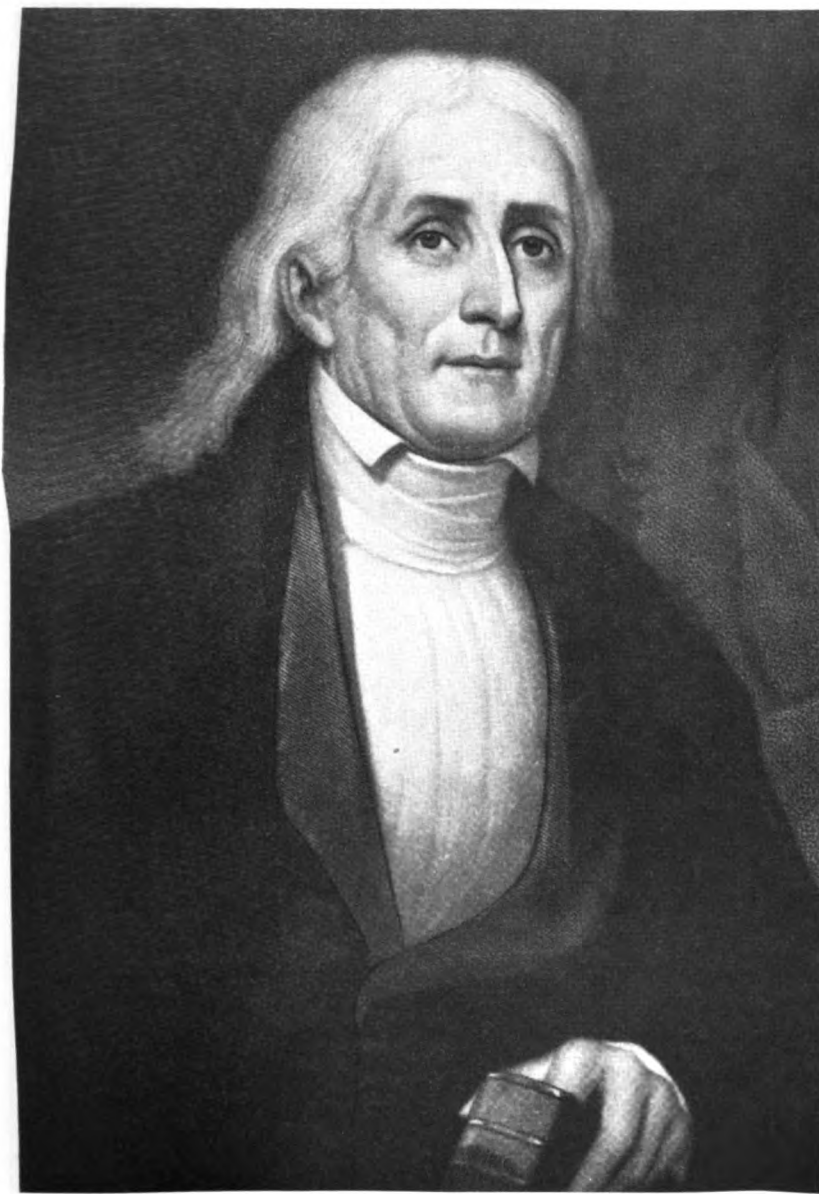
### *Western Indians*

During this period under review, 1838-1869, the Presbyterian Board of Foreign Missions made 82 appointments of missionaries to the Iowas, Sacs, Omahas, Otoes, Winnebagos, and Kickapoos. Many of the problems faced by the missionaries to the Chippewas and Ottawas were duplicated in the experience of the missionaries to these western Indians. And the general pattern of work followed was much the same.

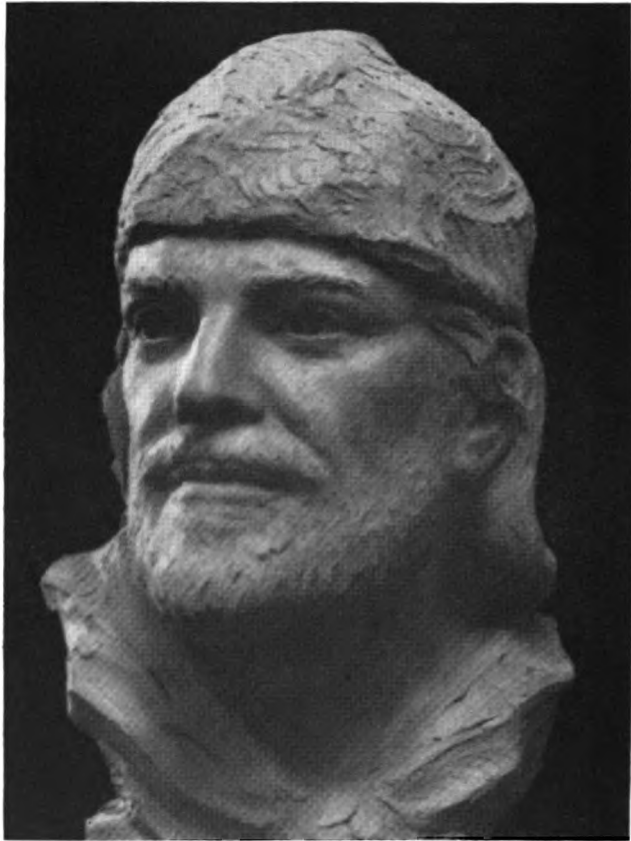
The Iowa and Sac mission was located in the extreme northeastern part of Kansas near the present Highland in Doniphan County. The Board referred to these natives in 1838 as "a degraded, wretched people" (AR, 14). The Iowas, more than the Sacs, were much addicted to liquor. The reports of the missionaries carry frequent references to the evil effects "of spirituous liquors among them." In 1839 one of the missionaries wrote: "Intemperance still prevails among them to an alarming extent. On last sabbath while talking to the children, it was difficult to be heard on account of the noise kept up by some drunken squaws."<sup>3</sup> So decimating were the effects of the liquor traffic and the introduction of the white man's diseases that the Iowas were reduced from about 850 in 1835 to 460 in 1850.<sup>4</sup>

Two names stand out among the 29 missionaries sent to the Iowas and Sacs during these years. They were Rev. Samuel Irvin and Rev. William Hamilton. Irvin began his work as a lay teacher in 1834. He was ordained by the Presbytery of Upper Missouri in 1847. Because of his wife's ill health, Irvin found it necessary to leave the mission in 1860. He and his wife returned for another year's work in 1863-1864. Rev. and Mrs. William Hamilton served the Iowa station from 1837 to 1853, when they were transferred to the Omahas. Irvin and Hamilton made a great team. Both mastered the Iowa language and both carried on in patience and faith under trying conditions.

With the work of Irvin and Hamilton, Presbyterianism took root on Kansas soil. A Presbyterian church was organized, with the 5 lay members of the mission as charter members, on October 21, 1843, and with Hamilton as the pastor.<sup>5</sup> With the arrival of Rev. Edmund McKinney in 1846 at the Omaha station, an attempt was made to establish a presbytery. The Presbytery of Nebraska was formed at Highland on December 1, 1849, and was listed for several years as a part of the Synod of Missouri. The 1852 *Minutes of the General Assembly* lists the church at



**Gideon Blackburn, D.D.,** appointed in 1803 as the first missionary sent to a special field. He served among the Cherokees in Tennessee.



*Photo used by courtesy of Marcus Whitman Foundation, Inc.*

Marcus Whitman, from the statue by Dr. Avard Fairbanks. The full-length statue is to be placed, by the state of Washington, in Statuary Hall, Capitol Building, Washington, D.C.



Highland with 7 members and the church at Council Bluffs with 5 members. Upon the retirement of McKinney from the Indian work in 1853, the presbytery ceased to exist for want of a quorum.

The printing press has always been the handmaiden of the Church ever since the days of the Reformation. Presbyterian missionaries have consistently emphasized the importance of publishing schoolbooks, hymnbooks, religious tracts, and portions or all of the Bible in the language of the people to whom they were ministering. Often this meant that the missionaries were the first to reduce a language to writing.

The missionaries at the Iowa station were quick to realize the importance of a mission press. As early as 1835, Joseph Kerr, of the Wea station, arranged for the publication of an elemental reading book in the Iowa language on the pioneer press of the Baptists at their station at Shawnee. In the summer of 1842, Irvin and Hamilton requested the Board to send them a small press. This arrived in April, 1843. Its total cost, including type and fixtures, was about \$250. This was the second press to be set up in what is now Kansas.

Altogether nine items — each of which is now a collector's prize — came from that pioneer press. Included were: *An Elementary Book of the Iowa Language*, with the imprint "Ioway and Sac Mission Press, Indian Territory, 1843"; a hymnbook, a collection of prayers, a catechism, a part of the Gospel of Matthew, an *Iowa Grammar* in 1848; and an *Ioway Primer* in 1849. The Board's annual report for 1846 commented:

"The usefulness of the press has been encouraging. Few things would more directly reach the heart of a Christian, than to look into an Indian lodge and see the half-naked parents listening with deep attention to the words of our blessed Lord, as read to them in their own tongue by one of their children or to hear them singing one of the songs of Zion" (AR, 9).

The 1849 report claimed that "30,000 pages have been printed during the year" (AR, 10). The pity in this case was that all the labor that went into the translating and printing was worthy of a larger audience. The natives speaking the Iowa language numbered only a few hundred, and for the most part were unappreciative of what was being done for them.

A boarding school was opened in 1846 which provided one hopeful feature amidst many discouragements. The Sacs, however, were deeply prejudiced against the education of their children and refused to send any of their number to the school until 1851. By this time the school

was attracting boys and girls from other tribes. Some of these were orphans or half-orphans. Following the departure of the Irvins in 1860 and the gradual removal of the Iowas and Sacs to a new reservation in Indian Territory, the boarding school at Highland was turned into "The Orphan Indian Institute," with an enrollment of about 40 from at least 6 different tribes. This institute for a time received Government support. When this was withdrawn in 1867, the institute closed.

The Board opened up work for the Omahas and Otoes at Bellevue, Nebraska, in 1846 with the arrival of Rev. and Mrs. Edmund McKinney and a lay assistant. The Otoes then were reported to have numbered more than 1,100 and the Omahas had about 1,050. These Indians had been forced by their enemies, the Sioux, to leave their old villages. They were desperately poor: "Both men and women are clothed in skins, and their children, even in winter, are nearly naked, and often entirely so" (AR, 1847, 11). These tribes were eager for missionaries.

The Board sent 37 workers to this field to 1870, including Rev. and Mrs. William Hamilton, who were transferred from the Iowas in 1853. All that could be said about the drink evil among the Iowas applied to these tribes. The Board in 1848 stated: "Both tribes are in a state of degradation, destitution, and wretchedness" (AR, 13). Having lived entirely by hunting, the Indians did not know how to work with their hands, nor were they anxious to learn. They objected to sending their children to the boarding school when it was made ready in July, 1848, saying that the school was a prison; and it would be cruel to their children to put them there (AR, 11). They argued that it would be cruel also to make their children wear clothes in the summer. Gradually, the missionaries overcame the prejudices and by September 30 had enrolled 13 Oto children, 8 Omahas, and 1 Pawnee.

Under many adverse conditions, the missionaries slowly but steadily showed results. The Indians were induced to raise corn; the advantages of education were gradually appreciated; and a mission church was organized during the year 1851-1852. A separate mission for the Otoes was maintained for a few years beginning in 1856. Another one was carried on for the Kickapoos, who were located in the northern part of Kansas about twenty miles from the Iowa mission. The Oto work was closed in 1860, as was the Kickapoo. A small mission for the Winnebagoes was started in 1868, which continued until 1890.

### *Southwestern Indians*

During these years under review, the Old School through its Board of Foreign Missions initiated work in the Indian Territory among the

5 civilized tribes—Creeks, Choctaws, Cherokees, Seminoles, and Chickasaws. Work was also started among the Navahos in New Mexico. In 1855 the Board reported that the Creeks then numbered about 20,000; the Choctaws, 25,000; the Chickasaws, 7,000 (AR, 12). No separate figures were given for the Seminoles or the Cherokees. Most of the Indians of the civilized tribes lived on farms that were cultivated and well stocked with domestic animals.

About 1837 the Creek Indian Council ordered all missionaries out of their nation. For about five years the tribe was without any Christian teachings. In the fall of 1841, Rev. Robert M. Loughridge visited the tribe and, with the encouragement of the government agent, succeeded in obtaining permission to open a school. He was expressly forbidden to preach except at the one mission station. The Creek territory then lay west of the state of Arkansas, bounded on the south by the Choctaws and on the north by the Cherokees.

In the list of more than 270 Presbyterian missionaries sent by the Foreign Board to the Indians during the years 1838–1869, none is more outstanding than Robert M. Loughridge, who served among the Creeks from 1841 to 1861 and again from 1880 to 1887. After making his exploratory trip to the Creeks in the fall of 1841, Loughridge returned to his home at Paynesville, Alabama. In the discussion of his plans for returning to the Creeks, Loughridge wrote to Dr. John C. Lowrie, of the Foreign Board, on July 11, 1842, saying in part:

“I have made arrangements to spend the remainder of my time after the first of August, in riding as an agent for the Board in the bounds of the Synods of Ala. & Miss.

“I am the more determined on this course, as I have not yet succeeded in finding a partner for life—I have for several years been looking for a *Missionary Wife*, but I have not yet found her. It would not, I think, be difficult to get some pious young woman to unite with me in the work but as much of the success of the mission will depend upon her character & qualifications, I am anxious to do that which will be most for the glory of God.”<sup>6</sup>

Loughridge was clearly successful in his quest, as the Board reported a “Mrs. R. M. Loughridge” as missionary to the Creeks in its 1843 report.

In 1858 the Board stated that the Gospel of Matthew in the Muskogee language, translated by Loughridge, had been published. This was received “with great favor by the Creeks, and is supposed to have awakened a more general desire among the adult population to learn

to read than has ever been felt before" (AR, 23). Within five years after Loughridge began his work with the Creeks, the old animosity against Christian missionaries had melted away. Other workers came. Schools were established, including a boarding school, and churches organized. So successful was the evangelistic work that the Presbytery of Creek Nation was organized in 1848. Previously, in 1840, the Presbytery of Indian had been formed to include churches from other tribes among whom Presbyterian missionaries were working. In 1861 these two presbyteries had 16 churches, with a communicant membership of 1,772.

The Choctaw work was started in 1845 and became the largest mission among Indians of all those conducted by the Board during the years 1838-1869. An important institution among these natives was Spencer Academy, founded by the local Indian council in 1842, the administration of which the Presbyterians assumed in 1845. The enrollment in this boarding school was nearly 100 a year during the period leading up to the Civil War. The response among the Choctaws was also most encouraging. The Board in 1849 reported:

"More than forty years ago the first missionary to the Cherokees was sent to them by the General Assembly of our Church. When the efforts of the General Assembly were too prematurely suspended, missions to them and to the Choctaws were established by a sister institution about thirty years ago. During a part of this time, while the Indians were removing to the West, their circumstances were most unfavorable to missionary labor. Yet the results have been most encouraging. Among the Choctaws more than fourteen hundred have been admitted to the privileges of the church. Among the Cherokees, whose trials and difficulties, in their removal, were most disastrous, more than four hundred have been received into the church" (AR, 15).

Among the missionaries who worked for a time among the Choctaws were two who made their reputations in other fields. The first was Sheldon Jackson, who received an appointment to Spencer Academy in October, 1858. He remained with this tribe for less than a year, and then withdrew because of ill health. The other was Miss Sue McBeth, who spent two years, 1859-1861, with the Choctaws and was then forced to withdraw because of the Civil War. In 1873, Miss McBeth began her ministry among the Nez Percés.

The Chickasaw mission was opened in 1849. All the Presbyterian work among the civilized tribes had to be closed soon after the out-

break of the Civil War. The councils of the various tribes, yielding to Southern political pressures, joined the Confederate States. The Board's report for 1862 stated:

"The schools were at once broken up, and more than four hundred youths and children were sent to their homes. Six male teachers and seventeen female teachers returned to their homes in the North. Of the ordained missionaries four returned, while ten remained, some of whom were detained by sickness in their families. . . .

"When the Indian Councils disbanded the schools, they also took possession of all the property of the Board at the different stations. This consisted of stock, farming utensils, furniture, school books, and apparatus" (AR, 13).

The Seminole Mission at Wanuko, Indian Territory, was resumed in 1867; and the Creek mission at Tallahassee, Indian Territory, was reopened in 1868.

The Foreign Board commenced its work among the Navahos in New Mexico as the result of the intercession of Mrs. A. J. Alexander, the wife of General Alexander, who was in charge of United States troops in New Mexico. (See page 198.) Also interested was Rev. D. F. McFarland, pastor of the Presbyterian church at Santa Fe. As a result, the Board sent Rev. and Mrs. James M. Roberts to the Navaho reservation near Santa Fe in the fall of 1868. The Navahos on the reservation were then reported to number over 8,000, of whom 3,000 were under eighteen years of age. In 1869 the Board commented on the extreme poverty of the Indians. "Among so depressed a population," read the report, "scarcely removed from savage life, and suffering for want of food and clothing, day-schools could not be formed" (AR, 12). These came later after suitable preparation had been made. The Board referred to the warm interest in the mission taken by the "ladies of the New Mexico and Arizona Missionary Association."

The chart on page 148 gives a summary of the number of missionaries sent by the Board of Foreign Missions to the tribes listed during the years 1838-1869.<sup>7</sup> In a few cases transfers of missionaries from one station to another were counted as new appointments, so the total of 286 contains a few duplications. The year of closing a work is given only if before 1869.

In 1869 the Board was conducting work among the Chippewas, Ottawas, Omahas, Winnebagos, Creeks, Seminoles, and Navahos. The Choctaw mission was not reopened by the Presbyterians until 1883.

Tribes	Work Began	Work Closed	Total Number of Missionaries
<b>Northern Indians</b>			
Chippewas and Ottawas	1838		22
<b>Western Indians</b>			
Weas	1833	1838	1
Iowas and Sacs	1835	1865	29
Omahas and Otoes	1846		37
Otoes	1856	1859	8
Kickapoos	1856	1860	7
Winnebagos	1868		1
<b>Southwestern Indians</b>			
Creeks	1842		47
Choctaws	1845		81
Seminoles	1848		6
Chickasaws	1849	1861	33
Navahos	1868		2
			<u>274</u>

*Foreign Missions in Texas*

The Board of Foreign Missions in its 1839 report stated that a representative of the Board had investigated "the condition and claims of the Republic of Texas." Before 1836, when Texas asserted its independence from Mexico, no Protestant missionaries were allowed in the area, although several defied the law and were at work. The Board of Domestic Missions of the Presbyterian Church began its activities in the Republic of Texas in 1837, but since, strictly speaking, Texas was a foreign land, and since it bordered on Mexico, The Board of Foreign Missions also felt a responsibility. In 1839 the Foreign Board informed the Assembly that, in view of prospective work for the Indians and Mexicans, "certain points of action" would be established "in the bosom and on the borders of Texas" (AR, 21).

In 1840 the Board reported the appointment of Rev. and Mrs. William C. Blair, who opened a station at Victoria "in the neighborhood of the Mexican States," and of Rev. Daniel Baker, who was given a six months' commission to serve as missionary agent at Galveston. In 1841 the Board commented on the importance of the station at Victoria as follows: "Although this mission is for the present located in Texas, it is properly a mission to Mexico. The day is not distant when the intolerance of popery will no longer be able to retain in darkness and seclusion the millions of Mexico and South America" (AR, 8). Blair's



work at Victoria marked the beginning of Presbyterian mission work for the Spanish-speaking peoples of the United States.

The Board of Domestic Missions met with some unexpected difficulties in its work in Texas. The Presbytery of Texas was formed on April 3, 1840. Shortly after that the name was changed to the Presbytery of Brazos, in order to distinguish it from the Cumberland Presbytery of Texas. The members of the Presbytery of Brazos, conscious of the fact that Texas was a sovereign state, refused to join with any synod of the Presbyterian Church, U.S.A. They dreamed of having the independent Presbyterian Church of Texas. As a result the Board of Domestic Missions discontinued its financial aid. The General Assembly of 1843 assigned Texas to the Foreign Board "as a field of missionary labor." The 2 missionaries of the Domestic Board, who had struggled along for two years without financial support — Rev. I. J. Henderson at Galveston and Rev. Hugh Wilson at Independence — came under the care of the Foreign Board (AR, 1843, 8).

The report of 1845 noted the work of Rev. J. Weston Miller at Houston. Of Houston the Board stated: "By great exertions, two years ago a church was built at Houston, though never fully finished. A debt also of \$500 remains upon it, and there is great danger that if not paid soon, the church will be sold" (AR, 5, 6). The Board lamented that it had no funds for church erection in Texas.

The changing political scene left its influence upon the Church. On December 29, 1845, Texas ceased to exist as an independent republic and became one of the states in the United States. The Presbytery of Brazos, anticipating this action, was taken under the care of the Synod of Mississippi in the spring of 1845. The General Assembly of 1846 transferred the work in Texas back to the Board of Domestic Missions. Thus for six years The Board of Foreign Missions conducted work in Texas, three years of which, 1843-1846, the republic was officially designated by the General Assembly as being a foreign missions field.

### *Mission to the Jews*

The first evidence of concern on the part of the Presbyterian Church for the evangelism of the Jews is found in a resolution adopted by the Assembly of 1839, in which the Assembly approved the intention of the Board of Foreign Missions to begin mission work for "the ancient people of God" (MGA, 168). For several years the Board was unable to proceed with the plan because of "the want of men and means" (AR,

1845, 27). In 1846 the Board appointed Rev. Matthew R. Miller as its first missionary to the Jews. In August of that year he began his studies in Rabbinical Hebrew under a Jewish scholar in New York City. The Board originally intended to send a prepared worker to Europe or some country adjacent to the Mediterranean Sea. Such plans did not materialize, and all the Board's work for Jews was in the larger Jewish centers of the United States.

After continuing his studies in New York for two years, Miller was joined in 1848 by Rev. John Neander, a former rabbi. The next year Rev. Bernard Steinthal was commissioned by the Board to open work in Philadelphia; in 1850, Rev. Frederick J. Neuhaus was sent to Baltimore; and in 1852 the Board reported the resignation of Miller. The report of 1853 included the name of Julius Strauss, a licentiate, among its four missionaries to the Jews. All the men then engaged were of the Hebrew race and spoke both German and English. The number of workers was never any larger. The work was carried on under great difficulties, since it was found not practicable to collect the Jews into congregations and preach to them. The missionaries learned that their best method was through private conversation and in the distribution of Christian literature.

After 1855 the work began to decline. In 1858 the Board reported that only Mr. Neander was still on its staff in this work. He was then devoting only part time to Jewish evangelism as he was also pastor of a German mission church in Williamsburg. Neander continued in this double capacity until 1876, when the Board discontinued its work in the Jewish field. No Presbyterian mission work was carried on with the Jews until 1894, when the Board of Home Missions initiated its mission.

### *Among the Orientals*

The arrival of two Chinese men and a Chinese woman in San Francisco in February, 1848, marked the beginning of an immigration that within five years brought 25,000 to California.<sup>8</sup> After the discovery of gold, wild stories were carried to Canton about masses of gold lying in the mountains waiting for someone to come and pick it up. The exaggerated stories did much to stimulate emigration. California was called Kum Shan, "Gold Mountain." By about 1875 an estimated 150,000 Chinese were in the United States. Of this number about 30,000 lived in Chinatown, San Francisco; another 30,000 were scattered through California; and the balance in the Pacific northwest, in the

larger cities of the east, and elsewhere throughout the country. At first the Chinese were welcomed because they provided cheap labor, but the time came when they suffered bitter persecution.

The Presbyterian Board of Foreign Missions took note of the presence of the Chinese in California in its 1852 report and that year appointed Rev. and Mrs. William Speer to open a mission in San Francisco. The Speers began their work in November, 1852. Mr. Speer had served as a missionary in Canton from 1846 to 1850 and knew the Cantonese dialect. Since virtually all, if not all, the Chinese immigrants came from Canton and vicinity, Speer was admirably qualified for this work. Previous to the opening of the mission, the First Presbyterian Church of San Francisco under the direction of its pioneer pastor, Rev. Albert Williams, had conducted some Christian work among the Chinese. This church continued in active co-operation with the mission for many years.

The Board in its 1854 report stated that preaching services in Chinese were commenced in February, 1853, and that on Sunday, November 6, of that year a Chinese Presbyterian Church had been organized with four charter members, all of whom had been communicants of a Presbyterian church in Hong Kong (AR, 58). The first elder was Lai Sam, a brother-in-law of Leung A-fah, who was the first native evangelist of modern times in China and who was ordained by Dr. Robert Morrison. This was the first Protestant Chinese church to be established outside of China.

A lot was obtained at 800 Stockton Street, where a building was dedicated in July, 1854. In 1882 the Board purchased from the First Presbyterian Church its property at 911 Stockton Street for its expanding Chinese work. The First Church moved to a new site. The old building at 911 Stockton was destroyed in the 1906 San Francisco earthquake and fire, but was replaced in 1908 by the present structure used by the Chinese church. In 1950 this church reported 540 members.

Dr. Speer did not confine his labors to San Francisco, but visited Chinese colonies throughout the northern part of the state. On January 4, 1855, Speer began the publication of a weekly four-page newspaper called *The Oriental*, or *Tung-Ngai San-Luk*, which was published half in Chinese characters and half in English. By that time some anti-Chinese feeling had begun to be apparent. Speer felt the need of a paper to give to the Chinese "information in regard to our customs, religion, laws, and general news," and to explain to the Occidental people "many things in regard to the acts, habits, customs, sentiments,

and wants of the Chinese" (AR, 1855, 75). The paper, which was the second Chinese periodical to be established in the United States, continued for about two years. The paper did much to build good will between the races.

In 1855 the Legislature of the State of California passed a burdensome mining-tax law designed to drive the Chinese from the mines. Faced with impending ruin, the Chinese turned to Dr. Speer for help. He wrote a pamphlet pleading their cause and presented a memorial to the Legislature which was signed by many of the leading citizens of the state. As a result of his intercession, the objectionable measure was repealed.<sup>9</sup> This is but one example of several that could be cited of the ways in which Presbyterian missionaries to the Chinese in California worked for the establishment of good will between the Chinese and other residents of California.

Because of ill health, Dr. Speer was obliged to relinquish his work in the summer of 1857. The Speers were succeeded in 1859 by Rev. and Mrs. A. W. Loomis, who had served from 1844 to 1850 as missionaries at Ningpo, China. During the interval between 1857 and 1859, the Chinese church became disorganized. It was reorganized on March 15, 1866, with 12 members.<sup>10</sup> In its 1869 report the Board stated that its mission in San Francisco was conducting an evening school for teaching English. Two worship services were being held on Sunday, with an average attendance of 45. The attendance at Sunday school ranged from 50 to 120.

#### THE BOARD OF MISSIONS, 1837-1857

After 1837 the Old School Presbyterians had two official Boards—The Board of Foreign Missions and the Board of Missions. The title for the home Board was not sufficiently distinctive, so by common usage the term "Domestic" was inserted. In 1857 it became officially known as the Board of Domestic Missions.

With the exception of a brief period of readjustment incident to the Old School, New School division of 1837 and again during the years 1851-1853, the number of missionaries under appointment steadily increased until in 1857 the number reached 590. (See table on next page.)

During the same years receipts of the Board of Missions increased from \$30,961 in 1837 to \$93,249 in 1857. The report of the Board for 1841 states that since its reorganization in 1828, more than 500 Presbyterian churches had been organized by its missionaries, "a large pro-

*National Missions in the Old School*

Year	Number of Missionaries	Year	Number of Missionaries
1838	274	1848	460
1839	260	1849	514
1840	256	1850	570
1841	272	1851	556
1842	286	1852	538
1843	296	1853	515
1844	316	1854	523
1845	349	1855	525
1846	378	1856	566
1847	431	1857	590

portion of which are now among our soundest, and most efficient churches." The report also summarized:

"Since the memorable separation in our Church, in 1837, a period of *four* years, the Missionaries of this Board have been instrumental in forming more than *two hundred* Presbyterian churches, many of which are now able to sustain pastors, and in their turn are giving aid to other churches. During this period, the last four years [1837-1841], the statistics will show that more than *one half* of all the Presbyterian churches in connexion with the General Assembly, have been formed by your missionaries" (AR, 1841, 31).

The Board also claimed that during the same period aid had been extended to more than 1,000 feeble churches, many of which would have dissolved if financial help had not been forthcoming. Free from the contrary opinion of the New School party, the Old School Assembly of 1839 reaffirmed its faith in the itinerating system of carrying on missionary work by voting:

"This Assembly recognises the great importance of itinerant missionary labours among the more destitute districts and the newly settled portions of our country, and would urge its necessity, not only upon the employed missionaries of the Board, but also upon all pastors, who, by an annual missionary tour of this character, might render equal benefit to themselves, their churches, and to the Church at large" (MGA, 167).

The same Assembly affirmed that "the Presbyterian Church in these United States is by its very nature and constitution a Missionary Society . . ." and that the missionary field is "The World"—one field. Therefore, "the distinction between Foreign and Domestic Missions

is made only to secure, by a division of labour and of responsibility, greater order, energy, and success" (MGA, 167).

The General Assembly of 1840 authorized the Board of Missions to apply to the state of Pennsylvania for an act of incorporation. This was done and the charter was granted in 1841.

After the Old School, New School division of 1837, the Board of Missions continued its twofold policy of, first, sending missionaries to the frontier and to new communities, and, second, subsidizing the feeble churches in the older communities.

### *The Western Frontier*

The Board's report for 1838 listed only 3 of its 274 missionaries as being beyond the Mississippi River. One, Rev. J. W. Moore, was at Little Rock, Arkansas. The other two, Rev. Hugh Wilson and Rev. P. H. Fullenweider, were in Texas. In 1839 the Board mentioned new missions in "Ioway and Wisconsin." Thereafter more and more attention was given to the vast area beyond the Mississippi.

During the Church year 1839-1840, the Board sustained 6 missionaries in the Republic of Texas. By 1840, 4 churches had been organized and the Presbytery of Brazos formed. As has been stated (page 149), the Board of Missions withdrew from Texas, deferring to The Board of Foreign Missions. The National Board re-entered Texas with its financial support in 1845, shortly before Texas joined the Union.

Old School Presbyterianism began in Wisconsin with the arrival of Rev. Thomas Fraser at Milwaukee in June, 1845. Among those who joined him the next year was Rev. Aaron L. Lindsley. These two pioneers were members of the Presbytery of Wisconsin formed in 1846. Both men later served the Church on the Pacific coast. For years Dr. Fraser was Superintendent of Missions for the Synod of the Pacific. Dr. Lindsley became pastor of the First Presbyterian Church of Portland.

In 1845 an Old School Presbyterian minister, Lewis Thompson, without an appointment from any mission board, joined the Oregon immigration. The only other minister Thompson found in the Pacific northwest was Henry Spalding, a New School minister. In addition to the mission church, the First Presbyterian Church in the Oregon Territory, Thompson found a Presbyterian Church at Willamette Falls (now Oregon City). This church was organized in May, 1844, by a Congregational minister and 3 men, one of whom, Robert Moore, is reported to have been a "staunch Presbyterian." Out of deference



to Moore's views, the church was called a Presbyterian church. However, when Moore moved away in 1849 the church became the First Congregational Church of Oregon City.

Thompson settled at Clatsop Plains, just south of Astoria, where on September 19, 1846, he organized a Presbyterian church in the home of Mr. and Mrs. William H. Gray.<sup>11</sup> This church, still in existence and now listed under Warrenton, Oregon, is the oldest Presbyterian church for white people on the Pacific coast. Oregon also boasts of having the oldest Presbyterian church building of the Pacific coast. A one-room schoolhouse-type building was erected at Pleasant Grove, near Salem, Oregon, in 1858, which is still standing. This was built by Rev. Philip Condit and his sons, who, although they lived in log cabins, hauled sawed lumber by ox teams from Oregon City in order that the Lord's house might be better than the ones in which they lived.

In 1847, Thompson came under the Board of Missions, thus becoming the first Old School missionary to the Pacific coast. In 1851 the Board sent Dr. and Mrs. E. R. Geary and Rev. Robert Robe to Oregon. The Gearys went by sea to the Isthmus, then, after crossing the narrow neck of land, by sea again to Astoria. Robert Robe, a bachelor, went overland. These three—Thompson, Geary, and Robe—organized the Presbytery of Oregon on November 19, 1851. In 1866, Geary was one of the founders of Albany College, which is now Lewis and Clark College in Portland. For a few years after 1866 the Board of Missions supported Rev. W. J. Monteith, the first president of Albany College. Robe founded several churches, including the one at Eugene.

Within two months after the announcements of the discovery of gold in California by the eastern press, the Board of Missions commissioned Rev. Sylvester Woodbridge, Jr., to be its first missionary to that section. The next month the following news item appeared in the section devoted to domestic missions in the *Foreign Missionary Chronicle*:

“Our domestic field has been greatly enlarged. A new world has been added. It now extends from ocean to ocean; from the Atlantic to the Pacific, and from the chain of lakes in the far North to the great gulf in the distant South. . . . There never has been a time in the history of our country, or of our church, which so imperatively demanded strong and united efforts for sustaining and urging onward the cause of Home Missions as the present” (November, 1848, p. 350).

At the time Woodbridge was appointed, he was serving as pastor of the Presbyterian Church at Hempstead, Long Island. In 1894, when

this church celebrated its 250th anniversary, it claimed that it was "the oldest of the denomination which has always been called by the name Presbyterian."<sup>12</sup> Thus, by a most interesting coincidence, Woodbridge went from one of the oldest Presbyterian churches in the east to be the founder of the first Presbyterian and the first Protestant church to be established in California in the far west.

Finding T. Dwight Hunt, a New School minister, at work in San Francisco, Woodbridge went to Benicia, at the mouth of the Sacramento River at the north end of the Bay, and there on April 15 organized a Presbyterian church. The First Methodist Church of San Francisco, dating its origins back to a Methodist class meeting organized in 1847 and left without pastoral care, claims to be the oldest Protestant church in the state. However, the Presbyterian church at Benicia was the first Protestant church to be established in California with a fully ordained resident pastor. Since the Benicia church was dissolved about 1875, the distinction of being the oldest Presbyterian church in the state passed to the First Presbyterian Church of San Francisco, which was founded by Rev. Albert Williams on May 20, 1849. Williams went to California with a joint commission from the Board of Missions and the Board of Education, since he was instructed to do what he could to get a school started. He went by sea, arriving on April 1, 1849.

The third Old School missionary to reach California was Rev. James Woods, who sailed with his family from New York on May 17, 1849, but did not arrive in San Francisco until January 11, 1850. It took the ship nearly eight months to make the trip around the Horn. "The sweetest music I ever heard of earthly note," Woods later wrote, "was the rattling of the iron anchor chain in the harbor of San Francisco." Woods settled in Stockton, where, on March 17, 1850, he organized the First Presbyterian Church. These three Old School ministers, Woodbridge, Williams, and Woods—often referred to as the three "W's"—organized the Presbytery of California, then attached to the Synod of New York, on February 20, 1850. This presbytery was divided by the General Assembly of 1852 to form the Presbytery of Stockton. These two, with the Presbytery of Oregon, formed the Synod of the Pacific on October 19, 1852.

In 1851 the Board described the challenge in California in words that could be used in part to describe conditions in 1951:

“. . . and CALIFORNIA, the Ophir of these modern times, the wonder of the age, comes into view. . . . A State created in a day, setting the

world astir; 80,000 pilgrims passing to and from her golden shrines in a year! Her population steadily and surely advancing by immigration in great caravans across the continent; and by ship-loads from the seas! yea, doubling itself every twelve months! Her cities and towns and country settlements are springing up like magic. Her religious wants have long since outstripped the supply; and from her peculiar position, the agricultural resources, and inexhaustible mineral wealth, California must become the great State of the Pacific slope" (AR, 11, 12).

At least two efforts were made by Presbyterian ministers appointed by the Board as missionaries to Oregon or to Washington to plant Presbyterian colonies in the Pacific northwest. The first was by Rev. Joseph A. Hanna, who graduated in the spring of 1852 from Western Theological Seminary and was commissioned as a missionary to Oregon by the Board in March of that year. Hanna succeeded in finding twenty families who were willing to join his colony. However, the colony disintegrated on its long trek westward across the plains and over the mountains, mainly over the question of traveling on Sunday. Joseph Hanna and his bride suffered more than the usual share of hardships. They were obliged to leave all their goods in the mountains. Hanna walked the last seventy miles into the Willamette Valley, while his wife rode the last horse strong enough to carry a person. When this animal gave out, Mrs. Hanna completed the journey on foot. They reached Oregon City on September 20. Hanna established the Presbyterian church at Corvallis.<sup>13</sup>

The next year Dr. George F. Whitworth, who became the father of Presbyterianism in Washington, also tried to lead a Presbyterian colony to the Pacific northwest. Whitworth's colony numbered only 35 souls. This group also broke up over the question of traveling on Sunday. Some, feeling the urgency of getting through the Indian country as quickly as possible, traveled every day of the week. Others paused to rest and to worship on Sunday. Whitworth had a long and distinguished service in Washington, becoming the founder of several churches, including the First Presbyterian Church of Seattle, and was active in educational work. Whitworth College in Spokane is his memorial.<sup>14</sup>

### *Church Extension*

Very little was done by the Presbyterian Church to aid weak congregations in erecting buildings until 1844, when the Old School Assembly authorized the appointment of a Church Extension Com-

mittee under the direction of the Board of Missions. The Committee began its work with a special gift of \$1,000, "to be appropriated exclusively in aiding new and feeble congregations to build houses of worship" (AR, 1845, 40). Both the Old and the New School used the terms "church extension" and "church erection" somewhat as synonyms.

The 1850 report of the Board stated that over \$12,760 had been paid out that year for buildings, including a church edifice for San Francisco and one for Benicia, California. These buildings were shipped around the Horn in prefabricated form. Sixty-one congregations had been helped in their building projects, and 9 had received aid on their debts. The Board of Missions allotted only those funds specifically designated for church extension to this Committee. The work of the Committee was, therefore, strictly limited. In 1855 the Board summarized the accomplishments of the Committee as follows:

"Cash received for Church Extension, from July 20, 1844, to April 1, 1855, from individuals, \$47,711.27, and from churches \$20,832.79; making a total of \$68,544.06. The whole number of churches which have received appropriations during this period is 382, and these are scattered over every section of our Church" (AR, 16).

By 1855 there was considerable sentiment in the Church for some drastic revision of policy. The need of scores of churches for financial assistance in church erection was pressing. During the eleven years since the appointment of the Committee on Church Extension within the Board of Missions, the contributions from the churches of the denomination had averaged only about \$1,890 annually for this work. In the hope that a separate administrative unit would help to solve the problem, the Assembly of 1855 committed the work to a Committee on Church Extension with headquarters in St. Louis.

The new arrangement was successful. In 1858, the Committee reported that since its reorganization over \$57,000 had been raised for Church Extension. It stated: "The amount received from churches in the last three years is double the amount received from churches during the previous eleven years." The Committee made an analysis of the cost of 205 church buildings to which financial help was given, and reported:

153 buildings cost from \$500 to \$2,500.  
 39 buildings cost from \$2,500 to \$5,000.  
 13 buildings cost over \$5,000.

The fact that the aid given three fourths of the churches did not exceed \$2,500 proves that the Committee was working primarily for weak congregations. Another analysis showed that 160 of the 205 churches had from 3 to 50 members; 36 from 50 to 100; and 6 more than 100. Half of the churches aided had less than 30 members (AR, 7).

In 1860 the Assembly elevated the status of the Committee to that of a Board. This Board continued its work of assisting in the erection of church buildings and manses until the merger of the Old and New Schools in 1870, when a new Board of the Church Erection Fund was established. During the fifteen-year period 1855-1870, the Old School Committee and Board "had received \$515,287.38, appropriated \$458,780.00 to 1,040 churches, and secured \$3,575,000 worth of church property."<sup>15</sup> The two similar agencies of the Old and New Schools together during the same fifteen-year period aided more than 1,500 churches and obtained more than \$5,000,000 worth of property for the Presbyterian Church.

#### *Other Activities and Developments*

In 1850 the Board noted the importance of large cities as strategic fields of missionary endeavor. The rapidly increasing number of foreigners in the country suggested the establishment of "what may with some propriety be termed a *foreign department*" (AR, 45). The 1852 report returned to the subject:

"A few Missionaries have been employed among the Germans and with encouraging prospects. The Presbyteries embracing our large cities, from their position are called upon to look after the foreign population, which of late years has begun so marvellously to accumulate in these cities, and unless speedily and effectually attended to, promise to shed disastrous moral influences over them. There are districts in our *large cities* as purely missionary ground as is to be found in any part of our *country*, and requiring for their cultivation men of apostolic zeal and energy; by whose labours houses of worship may be built, Sunday schools and congregations gathered" (AR, 16).

By 1856 the Board reported having 14 missionaries at work among the foreign population. These included 1 among the French, 1 Italian, 2 Welsh, and 10 German. Thus was begun the great work that the Presbyterian Church has done for the foreign-speaking peoples.

An unusual development of Presbyterian missionary work with foreign-speaking peoples occurred in Iowa, where Rev. Adrian Van Vliet, who has been called the founder of German Presbyterianism in the

west, on his own responsibility started in 1852 a German Theological Seminary at Dubuque. Van Vliet was commissioned by the Board of Missions in June, 1854, to minister to the German church at Dubuque. *The Assembly Herald* of 1905 stated that more than 100 German Presbyterian churches then owed their existence to the influence of the Dubuque Seminary (p. 323). In 1870, Dubuque Seminary came under the care of the General Assembly.

The annual report of 1851 called attention to the religious needs of the inhabitants of a strip of country along the eastern seaboard known as the pine barrens. This belt of land begins at Long Island, where it is about twenty miles wide, and passes southward through New Jersey, Delaware, the eastern shore of Maryland, Virginia—sometimes widening out to fifty or ninety miles—on down through the Carolinas, Georgia, Florida, and around into Alabama and Mississippi. The report stated: "This belt . . . is thinly inhabited by a peculiar, and in the main a poor and uneducated people, and a people, too, somewhat migratory in their habits." Religiously, these people were much neglected. The Board confessed: "We have as a denomination accomplished nothing for them" (AR, 10). However, since then the Presbyterian Church has carried on work with these people at various points down to the present time.

An unusual appointment was made by the Board of Domestic Missions when a former Catholic priest, Rev. Charles Chiniquy, was commissioned to serve a church of French Canadians at St. Anne, Illinois. The church had been founded by a colony from Canada who settled at St. Anne in 1851 under Father Chiniquy's pastoral care. Father Chiniquy broke with his bishop in April, 1858, over the issue of the authority of the Bible. He was so much beloved by his congregation that he carried practically all the members of his congregation with him into the Protestant Church. For two years his church was known as the Christian Catholic Church. The courts gave him the title to the property. On February 1, 1860, Chiniquy was received into the Presbytery of Chicago. St. Anne Church was also received, with a membership of 800. Only about 50 of the original group returned to the Catholic Church.

A second congregation of converts from Catholicism was formed under Chiniquy's direction at Kankakee in 1860. This church likewise received aid from the Board of Domestic Missions. The two congregations united in 1888. The present Presbyterian Church at St. Anne is a continuation of the work started by Chiniquy. Chiniquy was widely



known as a lecturer on temperance and Roman Catholicism. He was also the author of several books, one of the best known of which was his *Fifty Years in the Church of Rome*.

The report of 1851 also made mention of "a most humbling and afflicting event," when it reported the embezzlement of about \$5,900 by its "late" Treasurer, William D. Snyder. Part of the money was recovered, and other sums were paid in by friends, which reduced the net loss to about \$3,900. When the new Treasurer, a man "of established Christian character and integrity," took office, the Board took the precautionary steps of having him bonded. This was such an unusual procedure for a Church to take that the Board felt obliged to apologize somewhat. The Board admitted that the measure was "somewhat unusual in the conduct of benevolent enterprises of the Church," but added that it believed the step would "meet the approbation of the Assembly, and the Church at large." This incident established a precedent for bonding the Treasurer that is still followed.

On May 19, 1848, Dr. Ashbel Green died at the age of eighty-six. Few men in the history of the Presbyterian Church have had so intimate a part in the development of national missions within the denomination as have Dr. Green and his contemporary, Dr. J. J. Janeway. Between them these two men guided the destinies of the Board of Missions and of its predecessor, the Standing Committee, for about fifty-five years—a remarkable record.

Other great names belonging to this period under review include Rev. William A. McDowell, who served as corresponding secretary from 1833 to 1850, and G. W. Musgrave, D.D., who served as corresponding secretary 1853-1860 and 1868-1870, and as vice-president 1864-1870.

#### THE BOARD OF DOMESTIC MISSIONS, 1857-1870

A change of name by the insertion of the word "Domestic" in its title meant no change of policy. The activities of the Board continued to be conducted along the two well-established lines of endeavor—"sustentation" and "extension." The Board in 1859 defined its objectives as:

"1. To supply vacant churches, and assist weak and feeble congregations in support of pastors; and, 2. To extend the boundaries of the Church by employing ministers to preach the gospel, organize new congregations, and form churches in the hitherto neglected and waste places of our country" (AR, 16, 17).

The simplicity of the Board's operations of that day stand out in sharp contrast to the multifaceted program of 1952. In order to facilitate the administration of the work, the Board set up an executive committee in Philadelphia and another in Louisville, Kentucky. Two advisory committees were also appointed, one in New Orleans and the other in San Francisco. However, the Civil War abruptly disrupted such administrative machinery, with the result that after 1862 most of the administration was carried on from Philadelphia.

Throughout this period weak congregations in the older communities continued to be aided. Even the old Makemie church at Rehoboth, Maryland, founded about 1685, was receiving mission aid (AR, 1852, 295). The number of missionaries under appointment each year during the ten-year period 1860-1869 averaged 588. Surprising to note, the Civil War did not seriously affect the work of the Board of Domestic Missions. After the defection of the Southern party in 1861, most of the work of the Board was in the north and the west. In 1865 the Board reported:

“Amid the war which still afflicts our bleeding land, we have been permitted to enlarge our operations, and occupy new fields in the vast regions which, day by day, open upon an astonished world. A few only of our missionaries have been disturbed by the alarms of war” (AR, 9).

Following the war, the Board sought to win back to the Church some of the Southern churches and presbyteries where the sentiment of the members remained loyal to the Union throughout the struggle. Many of these churches were on the border, but a few were scattered through the South—as in St. Augustine, Florida; New Orleans, Louisiana; and Austin, Texas. Commenting on the situation in 1866, the report of that year stated:

“Meanwhile, obeying the orders of the Assembly, and knowing no South, no North, but recognizing the whole continent as the field of our labours, and believing in the pledged protection of our Government, we have commissioned loyal men, men untainted by rebellion, to labour in such fields as offered. We have three preaching in North Carolina, chiefly among the coloured people; one in Mississippi; two in New Orleans; one in Texas, at the capital, in a church which never faltered in its allegiance to our Assembly. We have three in Florida, gathering up the fragments of churches once flourishing; one in East Tennessee, and two more commissioned. We have not thought it expedient, in the unsettled condition of things there, to send Northern men. We have found loyal men there, and the number is not so small” (AR, 23).

The report of 1870, the last report of the Board of Domestic Missions to appear, listed 612 missionaries divided as follows among 33 states and territories:

*East*

Delaware, 3; Maryland, 9; Massachusetts, 2; New Jersey, 18; New York, 27; Pennsylvania, 71; and West Virginia, 11. Total, 141.

*South*

Florida, 2; Kentucky, 11; Louisiana, 3; Mississippi, 1; North Carolina, 11; South Carolina, 3; Tennessee, 7; Texas, 3; and Virginia, 3. Total, 44.

*Midwest*

Illinois, 91; Indiana, 38; Iowa, 81; Kansas, 23; Michigan, 4; Minnesota, 27; Missouri, 50; Nebraska, 11; Ohio, 49; and Wisconsin, 30. Total, 404.

*West*

Arizona, 1; California, 11; Colorado, 3; New Mexico, 2; Oregon, 4; Washington, 1; and Wyoming, 1. Total, 23.

The missionary force was concentrated in the midwest, with Illinois having more missionaries than any other state. For two years, 1869 and 1870, the Board listed a missionary as being in Arizona, but the evidence seems conclusive that the person concerned did not accept his commission. (See under Arizona, Appendix A.) Arizona was the last of the 48 states or territories to be occupied by missionaries of the Presbyterian Church. The distinction of being the first Presbyterian missionary to this state goes to Rev. John A. Merrill, who organized a Presbyterian church (which later became Congregational) at Prescott on October 1, 1876.

Pioneer missionary to the Pima Indians was Rev. Charles H. Cook, who was pastor of a German church in Chicago when he read in a religious paper the appeal of an Army officer in Arizona for missionaries for the Pimas. Evidently this same officer had previously written to the Board of Domestic Missions, because the report of 1865 stated:

“We were earnestly requested by a high official in Arizona, himself a ruling elder in our Church before his migration, to send to that new and lovely territory a preacher of our faith, with the assurance of success” (AR, 13).

Cook, with the most meager resources and without an appointment from any mission board, felt called of God to go to Arizona. Out of his limited funds, he paid \$30 for a melodeon. He boarded a train, probably at Chicago, on September 1, 1870, for Kansas City. From there he traveled by stage to Bent's Fort. The next installment of his journey was with a “Mexican ox train” to Albuquerque, where

he arrived on October 7. During much of this section of the journey, Cook walked. From Albuquerque he pushed on to Tucson, Arizona, sometimes with military caravans, occasionally by stage, and frequently on foot. He crossed the New Mexico-Arizona border about December 1, and arrived at Fort Bowie on December 4. Whenever possible along the way, Cook would hold religious services. He arrived at Tucson with his melodeon, and almost penniless, on December 20. Within a few days he was engaged by the Indian Agent to be a teacher for the Pimas at a salary of \$1,000 a year. "The Lord be praised for his mercies," wrote Cook in his diary.

Cook began his school on February 15, 1871, when "some 35 scholars & some chiefs & parents were present." His pupils learned to speak English with a German accent. On the twenty-second of that month, he noted in his diary:

"About 14 girls present & 18 boys. Attention fair & progress reasonable. Had Louis the interpreter here, told the children about God & Heaven & Christ."<sup>16</sup>

Thus was begun the great work of the Presbyterian Church among the Pimas. About ten years later Sheldon Jackson induced Cook to come under the care of the Board of Home Missions. In years to come, Cook Indian Training School was to be named after him.

### *Increasing Activities*

In addition to the limited work The Board of Foreign Missions was doing among the Jews, the Board of Domestic Missions reported in 1870 that a missionary had been employed to labor among the Jews in Philadelphia. This work began as the result of a legacy of \$2,000 designated for Jewish evangelism (AR, 1870, 11).

The Board's reports for these years frequently point out the tremendous challenge presented by the rapidly developing west. The 1870 report contains the following quotation, which is typical of many others which could be given:

"The increase of population, especially in our newer States and Territories, is almost incredible. Villages, towns and even cities are springing up along our various railroad lines, where a few years ago, and in some instances, but a few months since, there was scarcely an inhabitant" (AR, 12).

The total receipts of the Old School, 1837-1870, amounted to \$2,545,000. Even though the giving of the Church showed a steady increase

through the years, yet the needs of the field were far ahead of the men and money available. The average salary being paid by the Board in 1860 was \$536.63. This was a marked improvement over the \$372.01 being paid in 1853. The salary was supplemented by the boxes and barrels of clothing, collected especially by the women, sent to needy missionary families. In 1860 the value of these contributions was estimated to be about \$17,300. If this clothing had been divided equally among the 691 missionaries under appointment that year, each would have received about \$25 worth.

The periodicals published by the Presbyterian Church or any of its Boards that printed national missions news included the *Foreign Missionary Chronicle*, first issued in April, 1833, by the Western Foreign Missionary Society and then taken over in 1837 by the Presbyterian Board of Foreign Missions. In 1848 the *Chronicle* began a section devoted to domestic missions. The *Chronicle* ceased publication in December, 1849, and was succeeded in 1850 by *The Home and Foreign Record* (later shortened to *The Record*), which appeared under the auspices of all the Boards of the Church.

#### *Committee on Freedmen*

Like the New School Assembly, the Old School Assembly was concerned about its responsibility to minister to the colored people released from the bondage of slavery by the Civil War. As early as 1864, two committees were at work under the direction of the Old School Assembly, one in Indianapolis and the other at Philadelphia. The Assembly of 1865 united these two under the name "The General Assembly's Committee on Freedmen," which in 1882 became the Board of Missions for Freedmen.

Strange to say, the missionary work for the Negroes was not popular among the Old School Presbyterians. The Board of Freedmen's report for 1888 stated:

"Among those consulted it was found that only ministers and elders from Pittsburgh and its vicinity would agree to undertake the work. At the beginning, and for no inconsiderable time afterwards, the churches of Pittsburgh, Allegheny and the surrounding country were the only ones freely opened in behalf of the Freedmen. It was with the greatest difficulty that the first Secretary, Rev. S. C. Logan, D.D., succeeded in obtaining permission to present this cause to the churches of the larger cities and towns, in many places in the country" (p. 8).

The work was begun under great difficulties as the Old School Church did not have a single educated colored minister or teacher. In its 1888 report the Board of Missions for Freedmen commented as follows under the heading "A Glance Backward":

"We were called upon to plant and sustain churches in a condition of society entirely anomalous; a condition which was the result of a strange mixture of Christian and infidel forces, operating through two centuries and a half. While these people were in sympathy with the gospel, they were entirely ignorant of its moral obligations and requirements. There was no standard of morals among them. Religion with them was one thing and morality entirely another thing" (p. 5).

Work was started in the vicinity of Charlotte, North Carolina, in the spring of 1866 by 2 white ministers. They were joined by a third, and on October 6, 1866, Catawba, the first presbytery for Negroes, was organized at Freedom Church, Dunlap, North Carolina. (See accounts of the Synods of Atlantic and Catawba, Appendix A.) At that time only 2 Negro churches were enrolled. From the beginning of the work with the Negroes, considerable attention was given to education. The missionaries had to begin with the elementary schools.

The headquarters of the Presbyterian work with colored people continued in Pittsburgh until 1938, when Dr. A. B. McCoy became Secretary, and headquarters were moved to Atlanta.

By 1870 the Committee on Freedmen was able to report receipts for the preceding year of over \$52,000. The Committee then had under its care 29 ministers, 27 catechists, and 101 teachers—a total of 157. Of that number 105 were Negroes. The Committee reported that there were 69 churches under its care, with 5,264 members, and 77 schools, with 5,267 pupils. Among the educational institutions was Biddle Memorial Institute at Charlotte, North Carolina, which opened its doors in September, 1867.

### *The Reunion of 1869*

After 1860, one by one the factors leading to the split between the Old and New Schools disappeared. The Old School Assembly of 1862 adopted a resolution proposing "a stated annual and friendly interchange of commissioners between the two General Assemblies." The New School Assembly of 1863 quickly accepted the suggestion. Both groups at once sensed a deep and widespread desire for union. Both Assemblies met in St. Louis in 1866 where each Assembly considered



overtures from several of their respective presbyteries for union. Dissenting voices were few, but among the Old School was that of Dr. Charles Hodge, of Princeton, who attacked the proposed plan of union in the *Princeton Review* for July, 1867. He asserted that he did not believe that the New School "sincerely received in their integrity all the doctrines essential to the Reformed or Calvinistic system." In reply the New School theologians pointed out the fact that the Auburn Convention of 1837, signed after the division was precipitated by the Assembly of that year, embraced all the fundamental doctrines of the Calvinistic creed.

The first article of the "Proposed Terms of Reunion" stated:

"The Reunion shall be effected on the doctrinal and ecclesiastical basis of our common standards; the Scriptures of the Old and New Testaments shall be acknowledged to be the inspired Word of God, and the only infallible rule of faith and practice; the Confession of Faith shall continue to be sincerely received and adopted."<sup>17</sup>

The two Assemblies of 1869 approved the terms of reunion. The New School's vote was unanimous. The Old School registered a division of 285 yeas and 9 nays. Each Assembly then sent an overture down to its respective presbyteries, asking for a reply by November 1, 1869. In expectation of a favorable vote, plans were made for a meeting of each Assembly in Pittsburgh on November 10. The New School presbyteries registered unanimous approval of the proposed reunion. Again Dr. Hodge was among the dissenters; he "rode nine miles to meet the Presbytery in Cranberry on October 5, 1869, with the *anthrax malitiosissimus* on the back of his neck, for the purpose of casting his final vote against"<sup>18</sup> reunion. The final vote of the Old School presbyteries was 124 affirmative and only 3 negative. Fifteen presbyteries, including several in the mission fields overseas, did not vote.

The two Assemblies met in Pittsburgh on Wednesday, November 10, in an atmosphere of joyous anticipation. The Old School, with 237 commissioners, met in the First Presbyterian Church. A couple of blocks away the New School, 227 strong, met in the Third Presbyterian Church. After taking care of some items of business, the two Assemblies voted to meet for the last time separately at 10:00 A.M. on Friday, November 12. The commissioners of the two bodies were then to join "for such religious celebration of the grand event as was befitting to the occasion." With due solemnity, the Moderators dissolved their respective Assemblies. A procession headed by the Moderator emerged

from each church. The following account of the dramatic merging of the commissioners is from the *Reunion Memorial*:

“ Besides the crowds who thronged the sidewalks and filled the doors and windows, the broad avenue was ajam with eager spectators. . . . The Iron City was electrified. The magnetism of such a movement was attractive beyond parallel. . . . The hearts of the people were stirred. It was, indeed, a spectacle altogether novel. . . . The parallel ranks, Old School and New School, on opposite sides of the avenue, two-and-two, arm-in-arm, moved along one block, when a halt was made.

“ The two Moderators who headed their respective columns, then approached each other, and grasped hands with a will. This was the signal for the Clerks, who followed, and then the pairs all through the ranks parted over, crossed over, and paired anew — the Old and the New, grasping each other, and amidst welcomes, thanksgivings, and tears, they locked arms and stood together in their reformed relations ” (p. 380).

The column re-formed and marched into the Third Presbyterian Church, where a triumphant thanksgiving service was held. The two Moderators — Dr. M. W. Jacobus, of the Old School, and Dr. P. H. Fowler, of the New — presided by turns. A dramatic incident took place in this meeting when the venerable Dr. David Elliott, who had presided at the Assembly of 1837 when the disruption occurred, went to the platform and took his seat with the two Moderators. The wounds of thirty-two years were healed.

THE EPOCH OF EXPANSION  
1870-1923

## HOME MISSIONS IN THE UNITED CHURCH

THE division of the history of national missions in the Presbyterian Church into five epochs is an arbitrary device adopted to help the reader to grasp the significance of certain segments of the history that fall within some well-defined terminal dates. The Epoch of Settlement, beginning in 1562 with the first recorded Presbyterian services in what is now the United States and ending with the appointment of the Standing Committee of Missions in 1802, includes a period of 240 years and presents the background of the organized endeavor on the part of the Presbyterian Church to evangelize the United States. The 150-year history of Presbyterian national missions is divided into four epochs: the Epoch of Organization, 1802-1837, a period of 35 years; the Epoch of Division, 1837-1870, a total of 33 years; the Epoch of Expansion, 1870-1923, 53 years; and the Epoch of Advance, 1923-1952, 29 years. The over-all review is that of 390 years.

The Epoch of Expansion begins with the union of the Old and New Schools in 1870, and the consequent organization of the Board of Home Missions, and ends in 1923 with the reorganization of 19 separate boards and committees into 4 boards, including the present Board of National Missions. This epoch began shortly after the close of the Civil War and continued to a few years after the close of World War I.

These years marked a tremendous expansion in the growth and influence of the United States. The population increased almost 300 per cent, growing from 38,558,371 in 1870 to 105,710,620 in 1920. In 1869 the first transcontinental railroad, including the lines of the Union Pacific and the Central Pacific, was completed. In the years to follow, other lines spanned the nation, opening up vast new areas to settlement and easy communication. The lure of cheap land and new opportunities brought millions from Europe and Asia. More than 11,000,000 immigrants entered the country from 1870 to 1900, and during the first decade of the twentieth century the total mounted to 8,795,386.

This was the peak, since World War I drastically reduced the number coming in and afterward restrictive legislation came into effect. During the years 1865-1884, about 3,500,000 arrived from Ireland and Germany, most of whom were Roman Catholic. The rapid growth of the Catholic Church and the introduction of the "Continental Sabbath," or Sunday without strict Sabbath observance, were alarming factors faced by all the larger Protestant denominations of the country.

The purchase of Alaska from Russia in 1867 for a little more than \$7,000,000 and the acquisition of Puerto Rico as a result of the Spanish-American War, together with the opening of other islands of the West Indies, brought new geographical areas within the work of the Board of Home Missions.

Moreover the period from 1869 to 1923 saw tremendous developments in discoveries and inventions. The whole industrial life of America was revolutionized by the introduction of electricity, rapid communication, and modern machinery. The public school system and institutions of higher learning made tremendous advances. The rural free delivery, the telephone, the automobile, the airplane, hard-surfaced roads, and, later, radio were only a few of a multitude of new developments that affected the lives of millions. This was truly an age of expansion — numerically, geographically, industrially, and socially.

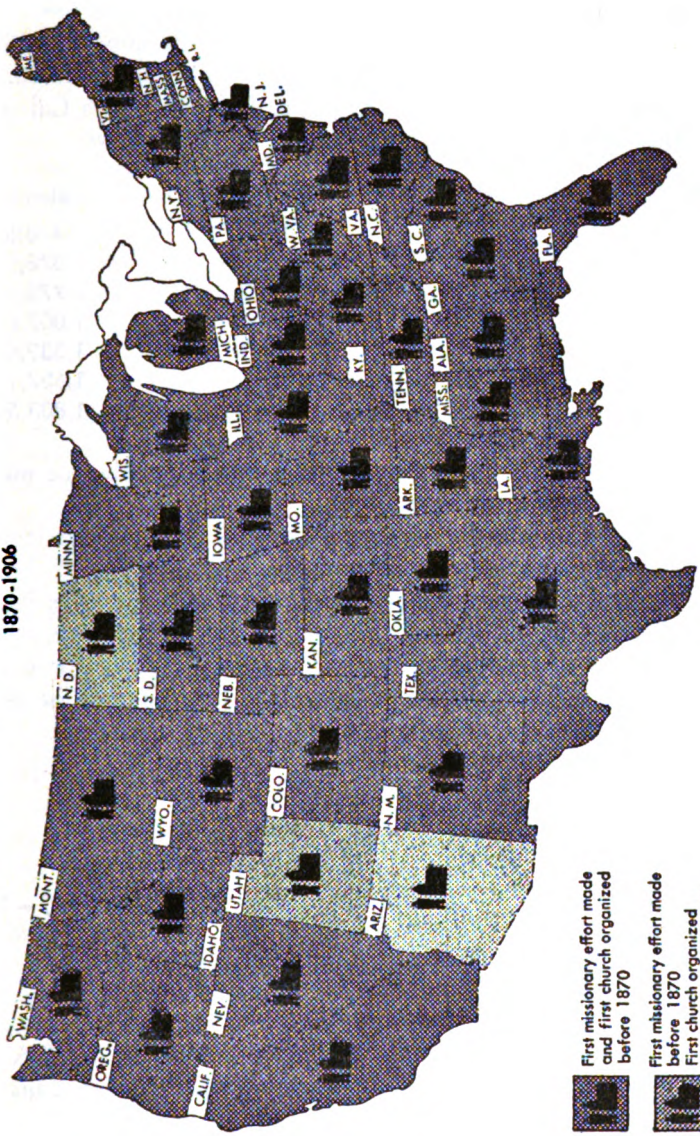
As an integral part of the life of the nation, the Presbyterian Church was greatly influenced by all these changes. New areas of missionary endeavor opened up. As one compares the program of the Board of Home Missions in 1870 with the activities of the Board of National Missions of 1923, one is impressed with the simplicity of the former and the complexity of the latter. In 1870 the Board of Home Missions was still directing most of its effort to sustaining churches in the older communities and sending missionaries to the Indians and to the frontier settlements. Separate organizations had been established to take care of church erection and work with the colored people. The women of the Church were then just beginning to get organized for home missions. Through the years that followed, the Church greatly enlarged the scope of its program. Departments or subdepartments were opened for city and industrial work, Alaska, West Indies, lumber camp work, Jewish evangelism, immigrant work, Orientals, Spanish-speaking peoples, Sunday school missions, and, under the Woman's Board, the extensive work in schools and hospitals. This was a period of expansion for Presbyterian national missions.

Although the population of the nation increased almost three times



# EXPANSION OF THE PRESBYTERIAN CHURCH • IV

1870-1906



-  First missionary effort made and first church organized before 1870
-  First missionary effort made before 1870  
First church organized between 1870 and 1906
-  First missionary effort made and first church organized between 1870 and 1906



during the 50-year period 1870-1920, the membership of the Presbyterian Church increased almost fourfold during the same time. These statistics include the accessions from the Cumberland Church, and the later figures, given below, for 1923, include the Welsh Calvinistic Methodist Church. A comparative chart by decades follows:

<b>Year</b>	<b>Ministers</b>	<b>Churches</b>	<b>Members</b>
1870	4,238	4,526	446,561
1880	5,044	5,489	578,671
1890	6,158	6,894	775,903
1900	7,467	7,750	1,007,689
1910	9,073	10,011	1,339,000
1920	9,924	9,769	1,637,105
1923	9,979	9,706	1,803,592

The membership of the Presbyterian Church passed the one million mark for the first time in 1900.

Considerable reshuffling of boundary lines for presbyteries and synods took place as a result of the union of 1870. Because of the success of home missionary work during the years 1870-1923, the Presbyterian Church completed its program of establishing state synods. Twenty-one new synods were formed, 3 of which were for colored people. These will be referred to later. The chronological list of the other 18 follows:

<b>Colorado — 1872</b>	<b>Oregon, Washington — 1890</b>
<b>Nebraska — 1874</b>	<b>Montana — 1893</b>
<b>Texas — 1878</b>	<b>West Virginia — 1904</b>
<b>Utah — 1883</b>	<b>Idaho — 1909</b>
<b>South Dakota — 1884</b>	<b>New England, Arizona, West (German) — 1912</b>
<b>North Dakota — 1885</b>	<b>Wyoming — 1915</b>
<b>Oklahoma — 1887</b>	<b>Florida (Reconstituted) — 1921</b>
<b>New Mexico — 1889</b>	

Appearing before the Synod of Kansas on October 6, 1876, Dr. Timothy Hill, one of the best-known synodical missionaries of his day, said:

“Every church in all Kansas Synod owes its origin to missionary work. The Mission Boards have cared for this synod with a most liberal hand and in harmony with them the Church Election Board has come in to aid in sheltering the tender flocks. There is but a single church in Kansas that

has never drawn home-mission funds, and that had its origin in the same way, and is an exception only because its pastor was a mission board to himself. Of the 181 churches now in Kansas, only 14 are able to pay their own pastors. The missionary aid has been the mainspring of all work, from the very first."<sup>1</sup>

During the six years previous to that meeting of synod, the Board of Home Missions was spending about \$30,000 a year in Kansas. What was said of Kansas could probably have been said of each of the new synods formed during this period. The expansion of the Church was in direct proportion to its home missionary effort.

#### THE BOARD OF HOME MISSIONS

The Board of Domestic Missions of the Old School and the Committee on Home Missions of the New School merged their work into the Board of Home Missions on July 15, 1870. Dr. Cyrus Dickson, of the Old School, and Dr. Henry Kendall, of the New, became the corresponding secretaries, and they made a great team. Dr. Dickson was superb as an orator and promoter. Dr. Kendall was the missionary statesman whose parish was the whole home missions field. Since the Old School had its headquarters in Philadelphia and the New School centered its administrative work in New York, a compromise was worked out at the time of the union. The office of the Stated Clerk and certain Boards, including Christian Education and Ministerial Relief, were established in Philadelphia, while the Boards of Foreign Missions and Home Missions were placed in New York. This arrangement continues to this day. The Board of Home Missions was incorporated by the Legislature of the State of New York on April 19, 1872.

For about two years the Board had rooms at 30 Vesey Street in New York. In 1873 the Board of Home Missions moved into a building at 23 Centre Street with The Board of Foreign Missions. This building was owned by the Presbyterian Church. The growth of the work of both Boards was such that in 1885 the Home Board found it necessary to move to 280 Broadway. In 1887 the fine Lennox residence at 53 Fifth Avenue was offered by the Lennox heirs to the two Boards for \$250,000, a sum considerably under its value. The offer was accepted, and the two Boards, the Woman's Board of Home Missions, the Board of Church Erection, and other Presbyterian units moved to the new location. Within six years these headquarters proved to be too small. Having received legacies of more than \$500,000 from the estate of Mrs. Robert L. Stuart, the two Boards, with the approval of the Gen-

eral Assembly, obtained property at 156 Fifth Avenue, where a thirteen-story building was erected. The total cost for land and building was more than \$1,750,000, toward which the Board of Home Missions contributed its proportionate share. The new building was occupied in September, 1895, and is still the headquarters of the Board of National Missions and The Board of Foreign Missions.

In 1870 and years immediately following, the work of the Board of Home Missions was kept before the denomination through the columns of *The Record*, which was designed to serve all the boards and agencies of the Church. However, The Board of Foreign Missions had its own publication, *The Foreign Missionary*, and in 1882 the Board of Home Missions took over Sheldon Jackson's *The Presbyterian Home Missionary*. The General Assembly of 1886 ordered these three to be combined into a new periodical beginning January, 1887. This was called *The Church at Home and Abroad*. At the time of the merger *The Presbyterian Home Missionary* had a circulation of about 25,000.

*The Church at Home and Abroad* was succeeded in 1898 by *The Assembly Herald*, which was published until 1918. *The New Era Magazine* lived only from 1918 to 1921. It was succeeded by *The Presbyterian Magazine* in 1922.

#### *Increase of Personnel and Finances*

The records of the fifty-three-year period under review reveal a steady growth in the number of home missionaries and in the amount of money received annually by the Board of Home Missions. The first annual report of this Board appeared in 1871 and listed 1,233 missionaries, which was an increase of about 100 over the combined forces of the two Churches of the previous year. The average number of missionaries under appointment for each year during the decades indicated is as follows:<sup>2</sup>

1870-1879	1,156	1900-1909	1,771
1880-1889	1,552	1910-1919	2,023
1890-1899	1,938		

During the same decades, receipts from all sources grew from \$29,624 in 1871 to \$1,383,171 in 1923. It should be remembered, however, that the Woman's Board of Home Missions was carrying on an extensive work during the same period, and that at the time of the reorganization of the Boards in 1923 the women were receiving from their living sources almost as much money as was the Board of Home Missions

from its living sources. Other boards and committees were also carrying on activities now classified under National Missions. The combined picture, therefore, shows a greater degree of growth than just the figures from the Board of Home Missions.

Several special funds were raised during these years, some of the receipts of which were used to further the home mission cause. After the union of the Old and New Schools the General Assembly of 1870 launched a drive for a \$5,000,000 memorial fund "to create and strengthen permanent institutions at home and abroad." By August 1, 1871, the receipts for this fund totaled more than \$7,830,000. The money was used to pay Church debts, to strengthen Presbyterian colleges, and to erect new church buildings. Considering the size of the membership of the Church at that time (about 468,000), this effort was one of the most successful in the history of the denomination.

The General Assembly of 1900 voted to raise a special memorial fund to be known as the Twentieth Century Fund "for the endowment of Presbyterian academies, collegiate and theological institutions, for the enlargement of missionary enterprises, for the erection of church buildings and the payment of debts upon churches and education institutions, and for the other work of the Boards, at the option of the donors" (MGA, 19). As a result more than \$7,578,000 was raised, of which "Home objects" received over \$5,300,000.

In 1902, on the occasion of the 100th anniversary of the organization of the Standing Committee of Missions, the Board noted that during the century "the whole amount expended in this work from the beginning" had amounted to \$23,000,000. The Board also stated:

"Since the Reunion of 1870, 42,223 missionary appointments have been made, and 3,688 churches organized, into which 244,636 have been received upon confession of faith.

"The largest number of missionaries in any one year under care of the Board was in 1894, when 1,831 missionary laborers were upon the field. During that single year 101 new churches were organized."<sup>3</sup>

The receipts of the Home Board from all sources passed the million-dollar mark for the first time in 1909. The New Era Movement, launched in 1919, greatly increased the benevolence giving of the Church. The following statistics giving receipts of the Board of Home Missions from living givers for the fiscal years ending March 31 reflect the impetus given to benevolent giving by this movement.

1916 — \$379,412	1920 — \$ 847,909
1917 — 398,423	1921 — 988,990
1918 — 558,253	1922 — 1,020,716
1919 — 611,838	

The New Era Movement taught the Boards of the Church an important lesson — that in order to get results money must be spent on promotion. The New Era Movement cost the Church more than \$1,750,000, but “it increased the contributions to local churches, to interchurch world work, and to the mission boards and agencies by \$29,848,904.”<sup>4</sup>

In 1870 the General Assembly authorized salaries to be \$800 a year. By 1877 the maximum was \$900. In 1919 the Board adopted a policy of \$1,500 and manse as minimum for all “Grade A fields” (i.e., fields designated for promotion), with correspondingly higher rates for men on long-term contracts. The average salary in 1922 was \$1,459. The Board does not maintain a uniform rate of salary (AR, 1923, 233).

### *Sustentation*

The reunited General Assembly of 1871 organized the Sustentation Committee as an administrative unit separate from the Board of Home Missions. The report of 1885 explained: “In the glow of nuptial joy and the consciousness of a new power, a desire arose to strengthen the things that remained as well as to lengthen the cords of our beloved Zion” (AR, 22). The General Assembly looked across the ocean to the Presbyterian Church of Scotland and borrowed some ideas from its sustentation scheme. The plan, designed to stimulate weak churches to come to self-support, embodied the following rules:

1. A church applying for aid under the Sustentation Fund must raise at least \$7.30 per member for the pastor’s salary.
2. The whole congregation must raise \$500 or more for the salary.
3. The minister’s salary to be \$1,000.
4. The aided church must pay its share of the salary quarterly and none of it should come from the pastor as a contribution or a rebate.
5. The church must become self-supporting in five years (MGA, 1871, 556 ff.).

This was a plan to guarantee a minimum salary to the ministers of certain churches that gave promise of coming quickly to self-support. The plan was enthusiastically received, and 263 ministers were enrolled as sustentation pastors. However, the regulations proved too

rigid. In 1874, when the number of ministers involved had dropped to 163 and when the Committee had a deficit of more than \$30,000, the plan was transferred to the administrative care of the Board of Home Missions. The Board, with the approval of the Assembly, made certain changes in the rules. Among other points, the minimum salary was dropped to \$900; the local churches had to raise \$600; and two or more churches could be united in one charge. Under these revised regulations, the sustentation plan was revived. In 1876, the Board reported 448 enrolled.

The Board, however, found great difficulty in administering the plan. A uniform application of the rules to the great variety of circumstances in the country seemed to be impossible. In 1883 the Board urged the larger synods to take over the support of the weak churches in their respective areas. The Board commented that even should the sustentation plan become extinct, much good had been accomplished. "It has certainly emphasized the necessity of permanent pastorates," the report stated, "of adequate ministerial support, and of taking yearly steps towards becoming self-sustaining" (AR, 21). Such synods as New York, New Jersey, and Pennsylvania took up the plan in their respective states. In 1888 the Board reported that the number of churches being aided by the fund was steadily diminishing.

### *Self-supporting Synods*

The year 1952 marks the 150th anniversary not only of the organization of the Standing Committee of Missions but also of the Western Missionary Society. Both organizations were established in 1802, the former by the General Assembly to serve as a denominational agency for advancing the cause of national missions, the latter by the Synod of Pittsburgh to further the mission cause within its own borders. These two organizations are symbolic of two philosophies of missions that have existed within the Presbyterian Church ever since 1802. The first centers upon a unified national program; the second emphasizes the local or regional approach. The democratic polity of the Presbyterian Church has made it possible for these two conceptions of the best way to prosecute the missionary work to be practiced at the same time within the denomination. The sentiment within the Church respecting the relative merits of each plan has varied from Assembly to Assembly and from time to time.

In the early years of the history of the Board, some of the synodical missions were stronger than those conducted by the denomination itself.



Again, some of the synods have launched work that was beyond their ability to handle and in their difficulties have fallen back on the Board for help. The report of the Board for 1840 referred to a situation that had developed in the Synod of Mississippi. For several years this synod had been conducting its own missions. Faced with financial difficulties, it turned to the Board for help. As a result of this experience, the Board declared:

“The experience of every succeeding year tends to strengthen the conviction, that the prosperity of the cause in our whole field, and in each portion of it, is essentially promoted by the churches adopting universally the plan of the Assembly, and acting cordially with, and through their Board; the history of the past year has conclusively shown the inefficiency of independent action especially in a crisis, and the importance of a perfect union with the Board of the church” (AR, 28).

Each approach had its distinctive advantages. The centralization of all national missions effort in the denominational Board makes it possible to concentrate on projects of primary importance. On the other hand, the conduct of national missionary work on a regional basis provides an appeal for benevolent giving that is often more effective in the local churches than is that of the larger work of the Board.

When the Board in 1883 began to encourage the larger synods to take over the sustentation plan in their respective areas, it was, perhaps inadvertently, fostering the development of the self-supporting synods. At the time this seemed to be desirable. The General Assembly of 1887 commended the plan to other financially strong synods and presbyteries. In 1890 the Board announced that:

“The plan of the Synod of New Jersey has resulted in complete success. The synod has cared for its own dependent churches, and has given the Board more than before for outside work. The Synod of Pennsylvania has not yet been able to shoulder the full burden, and the Board has borne a share of it; but the plan is resolutely pushed, and will probably succeed in time. The Synod of New York is still further behind. . . . The Synod of Illinois has lately inaugurated a plan of synodical aid” (AR, 20).

By 1894 the six synods of New Jersey, New York, Pennsylvania, Baltimore, Ohio, and Indiana had undertaken self-support. The following year the General Assembly warned that in the effort to push local work nothing be done to “distract the attention from the great national work of evangelizing the whole land” (MGA, 45). In 1897 the

Board was critical of the operation of the plan in Illinois. There the appeal was made for "synodical sustentation" and the general work of the Board. The Board's literature was used in stimulating giving. In the practical application of the plan, all the money thus collected was used in the synod unless there happened to be more than was needed. The surplus was then sent to the Board. The Board took the position that any money given in a Presbyterian church for the general home mission field or for the Board was the lawful property of the Board, which the local church received as a trustee of the Board, and that any payment of it to any other body was unwarrantable.

The General Assembly of 1898 directed that each self-supporting synod report annually to the Home Board and to the General Assembly on the amount it proposed to spend the ensuing year and that each non-self-supporting synod report on the amount it desired to have appropriated. The budget-making program of the Board was then beginning to take shape. The Board in its 1899 report included for the first time the reports of the self-supporting synods. Every year during the next decade, the General Assembly took some action to regularize the work of the self-supporting synods. A Standing Committee on Synodical Home Missions was appointed in 1906. This Committee, reporting in 1907, stated that there were then 11 self-supporting synods. In 1908 the Assembly recommended the formation of an advisory council to consist of one member from each self-supporting synod. This was replaced the next year by the Advisory Council on Church Extension. Both the Assembly and the Board were struggling with a great problem — how was it possible to integrate effectively the work of the self-supporting synods with the over-all work of the Board?

A plan for federating the self-supporting synods and the Board was adopted by the General Assembly of 1912. This led to the formation in 1919 of an organization that included representatives from the self-supporting synods and the Board. This was the forerunner of the National Staff of the Board of National Missions. By 1923 a number of the larger city presbyteries were also self-supporting.

### *Great Personalities*

A number of names of great personalities connected with the Board of Home Missions should not be forgotten in Presbyterian circles. Among the outstanding synodical superintendents of the nineteenth century was Dr. Henry Little, who gave forty-eight years to home missions service. From 1833 to 1861 he served in the midwestern states

of Ohio, Kentucky, Tennessee, and Indiana under the American Home Missionary Society. He continued his missionary service under the New School Committee on Home Missions from 1861 to 1869. And from 1869 to 1882 he was under the Board of Home Missions. He was once superintendent of Presbyterian home missionary activities in the two states of Ohio and Indiana, but as the work expanded his field was narrowed to Indiana. An outstanding evangelist, Dr. Little was indefatigable in his zeal to raise money to further the mission cause. At the meeting of the General Assembly following his death, someone said, "His obituary sermon ought to be preached from the text, 'And the beggar died.'" Dr. Tuttle, president of Wabash College, wrote: "He never appeared to better advantage than in a revival. There he was at home." A son named for him served for twenty-five years as superintendent of Home Missions in Texas.<sup>5</sup>

Another synodical superintendent who rendered unusual service was Dr. Timothy Hill. At the time of Hill's death in 1887, Dr. Charles L. Thompson, Secretary of the Board of Home Missions, stated, "He organized or helped to organize more Presbyterian churches in this country than any other man."<sup>6</sup>

Hill's service of forty-two years as a home missionary began in 1845, when he was one of a band of 10 who went to Missouri in response to the appeal of Dr. Artemas Bullard, pastor of the First Presbyterian Church of St. Louis. During the Civil War, Hill moved to Illinois. After the war he went to Kansas City, Missouri, where he organized the Second Presbyterian Church. He was appointed synodical missionary for the southwest by the newly organized Board of Home Missions. His great work as a founder of churches then began. His parish lay mainly in the states of Missouri, Kansas, Texas, and Indian Territory. Dr. Thompson wrote, "Nearly three hundred churches in Kansas and Oklahoma, organized directly or indirectly by him, are his fitting monument."<sup>7</sup>

The only Board Secretary who has ever been honored by having a presbytery named after him was Dr. Henry Kendall, who was thus remembered in the Synod of Idaho. Dr. Kendall was appointed in 1861 to be the first Secretary of the New School Committee on Home Missions. Under his administration the number of New School missionaries increased from 175 in 1862 to 535 in 1870. During the same time receipts grew from over \$27,000 to over \$172,800. In the newly organized Board of Home Missions, Dr. Kendall shared with Dr. Cyrus Dickson (d. 1881) the oversight of the home missionary program. Dr. Kendall

saw the possibilities in the great trans-Mississippi area, which he called the Rocky Mountain Division. In 1871, after the reorganization of the synods, the Church had only 6 synods and 29 presbyteries west of the Mississippi: Iowa, North—4 presbyteries; Iowa, South—4; Kansas—6; Missouri—6; Minnesota—4; and Pacific—5. The entire area between the states bordering on the Mississippi to the Pacific coast remained for the most part unoccupied by the Presbyterian Church. By 1892, when Dr. Kendall died, the denomination had 16 synods with 71 presbyteries west of the Mississippi, an expansion of 10 synods and 42 presbyteries in twenty-one years. Through the years Dr. Kendall supervised the expenditure of more than \$11,000,000 of home mission funds. Henry Kendall College at Muskogee, Indian Territory, now the University of Tulsa, was opened in 1894.<sup>8</sup>

A great Presbyterian pioneer of the Pacific coast was Dr. Thomas Fraser, who served as synodical superintendent of the Synod of the Pacific from 1868 to 1887. Dr. Fraser began his ministry in Wisconsin in 1845. He was a charter member of the Old School Presbytery of Wisconsin, organized on June 16, 1846. He moved to California in 1859, where he served under the Board of Domestic Missions at Santa Rosa and Two Rock. In 1868 he became synodical superintendent of the Old School Synod of the Pacific, which then included the whole Pacific coast from border to border and reaching inland to the Rockies. After the union of 1870, Dr. Fraser continued to serve the united Church in the same capacity.

He traveled extensively. The following item taken from his 1876 report summarizes the extent of his travels during the preceding eight years:

“Eighty-five thousand miles of Missionary travel in California, Nevada, Utah, Idaho, Oregon, Washington, British Columbia, and Arizona, much of it severe staging in deserts and mountain districts, has not been without danger and hardships, in which God’s hand has been over me for good.”<sup>9</sup>

Dr. Fraser saw the number of churches in the Synod of the Pacific increase from 57 in 1868 (which figure includes both Old and New School churches) to 158 in 1887, or a net gain of 101. Dr. Fraser’s own estimate of the number of new churches he had organized was not less than seventy-five.<sup>10</sup> Among the churches founded was the First Presbyterian Church of San Diego, 1869, now the oldest Presbyterian church with a continuous history in southern California.

A fifth great figure in Presbyterian missionary annals is that of Dr.

Charles L. Thompson, who received his first commission from the Board of Domestic Missions in 1862 and who served as the General Secretary of the Board of Home Missions from 1898 to 1914. He was one of the great missionary statesmen of the Church, and was one of the founders of the Home Missions Council. Dr. Thompson served as its president from its inauguration on March 6, 1908, until his death on April 25, 1924. This Council has been active in conducting field surveys and promoting comity arrangements among the Protestant churches. The great importance of the work of this Council to the whole Protestant national missions cause cannot be overemphasized. Dr. Thompson was author of *The Soul of America*, which appeared in 1919 as a brief history of the Board of Home Missions and the Woman's Board of Home Missions.

#### THE WORK OF THE BOARD

In 1803, one year after the appointment of the Standing Committee of Missions, the Assembly "observed, with great pleasure, that the desire for spreading the gospel among the destitute inhabitants on our frontiers, among the blacks, and among the savage tribes on our borders, has been rapidly increasing" (MGA, 275). By expanding the idea of the word "frontier" to include other areas besides the geographical and by eliminating the word "savage," the observation of 1803 could serve as an outline of the activities of the Board during the years 1870-1923.

#### *Sheldon Jackson*

Two great frontier regions were occupied by the Presbyterian Church during these years under review — one was the vast area that stretched westward from the first tier of states bordering on the Mississippi River over the Rockies to the Pacific coast, and the other was Alaska. The great pioneer missionary to both these areas was Sheldon Jackson, small of stature but a giant in vision and achievements.

Before his graduation from Princeton Theological Seminary in the spring of 1858, Sheldon Jackson offered his services to the Presbyterian Board of Foreign Missions. He was accepted and was sent that fall with his bride to Spencer Academy among the Choctaws. There the Jacksons remained until the next spring. Jackson then became a missionary under the Board of Domestic Missions at La Crescent, Minnesota, where he worked from 1859 to 1864. At that time La Crescent was the end of the railroad. Jackson found the great territory extending

out beyond his village dotted with the homes of settlers. The region was entirely bereft of religious services. Here the zealous Jackson began to demonstrate that urgency to evangelize the frontier that characterized the remainder of his ministry. Gradually he reached out from his home until he had established 19 preaching points in an area as large as the state of Maryland. His reports for a period of eighteen months show that he traveled 1,080 miles, walking 400 of them, and covering the remainder by sleigh or horseback, averaging five preaching appointments a week. This was only the beginning of his amazing record.

Jackson spent ten years in Minnesota and Wisconsin, organizing or assisting in organizing 23 churches. He personally found 28 ministers, largely young men fresh from the seminaries, for these western fields. Not content with the limited funds supplied by the Board of Domestic Missions, Jackson raised during this decade nearly \$20,000 from private sources to further the evangelistic work of the frontier. He called this money his "Raven Fund" (see I Kings 17:4-6). A pattern of procedure was here established that Jackson followed when he moved into larger fields of activity. By these unorthodox methods Jackson became a one-man mission board in himself — creating his own promotional machinery, raising thousands upon thousands of dollars, hunting out and selecting his men (who were commissioned by the Board), and laying out a program of action far in advance of the thinking of the Board. There was only one Sheldon Jackson.

During the latter part of the '60's, two great railroads were feverishly rushing to completion the first transcontinental railroad. Working eastward from San Francisco was the Central Pacific, and pushing westward from Omaha was the Union Pacific. The two branches met at Promontory Point, Utah, on May 10, 1869. New towns sprang into existence all along the railroad. In 1869 there was not one Presbyterian church along the Union and Central Pacific from Omaha to Sacramento. Sheldon Jackson was one of the first to recognize the importance of planting churches at strategic locations, not only along the railroad, but also throughout the great Rocky Mountain area.

On October 8, 1868, the members of the Synod of Iowa at their annual meeting asked the Board of Domestic Missions for a district missionary to lead them in the evangelization of their frontier. The request was turned down because the Board had no funds. At its meeting of April 22-24 of the next spring, the Presbytery of Des Moines on its own initiative called Sheldon Jackson to be its district missionary for central



and western Iowa. A few days later, the Presbytery of Missouri River held its spring meeting at Sioux City. Sheldon Jackson was present. On April 29, Jackson with two other ministers, Rev. T. H. Cleland and Rev. J. C. Elliott, climbed to the top of Prospect Hill near the edge of the city. In the widening circle far beyond the sweep of physical vision, but within the view of inspired imaginations, were the vast territories of the Dakotas, Montana, Wyoming, Nebraska, Colorado, Utah, New Mexico, and Arizona. And still farther beyond was Alaska. In their minds' eyes the three men saw the railroads creeping in from each direction to meet somewhere in Utah. In fact, within about ten days after they met there on Prospect Hill, the golden spike was to be driven, marking the joining of the two lines and the opening of the transcontinental railroad.

The three ministers talked about the possibilities that were opening up for the Presbyterian Church in that great unevangelized region. They discussed the possibility of Jackson's appointment as a general missionary for "the regions beyond." There on Prospect Hill the three held a prayer meeting, regarding which Dr. Jackson thirty-six years later wrote:

"Is it any wonder that we were overwhelmed by our emotions as the Holy Spirit opened our eyes to see somewhat the extent of the spiritual desolations, and that falling upon our knees we gave expression to our emotions in strong crying for divine help and strength and self-denial and consecration — for faith that the all conquering Cross would yet triumph over those desolations."<sup>11</sup>

After the prayer meeting on Prospect Hill, the three men returned to the sessions of the Presbytery of Missouri River. Two days later the presbytery appointed Jackson superintendent of missions for Western Iowa, Nebraska, Dakota, Idaho, Montana, Wyoming, and Utah, "or as far as their jurisdiction extends."<sup>12</sup> Presbyterian boundaries in those days were not clearly defined. The Presbytery of Missouri River, being on the extreme western frontier, assumed that its jurisdiction extended at least to the Rockies, and perhaps beyond. A little later, the Presbytery of Fort Dodge met and took similar action. Thus, Jackson had the endorsement of the three Old School Iowa presbyteries.

Today a monument on Prospect Hill, Sioux City, Iowa, marks the spot of that prayer meeting. Dedicated on May 7, 1913, it bears the names of the three ministers, Cleland, Jackson, and Elliott.

Within a week after his appointment, and before the railroads were

joined, Jackson had sent three men to fields along the Union Pacific. Rev. J. N. Hutchinson was to take charge of the villages in Nebraska; Rev. John L. Gage, of the work from Cheyenne to Rawlins; and Rev. Melancthon Hughes, from the Sweetwater Mines and Green River to Corinne, Utah. From May 1, 1869, to December 21, 1870, Jackson's Raven Fund received from private sources more than \$10,000.

In the fall of 1869, Jackson and the men whom he had appointed "were unexpectedly commissioned by the Board of Domestic Missions." The 1870 report of the Board gives no hint that it appreciated the significance of the work that Jackson was then launching. His name was simply listed in chronological sequence among 612 other names, and after his name was the notation: "District missionary for Nebraska, Colorado, and Wyoming Territory." Nor did the first report of the Board of Home Missions of 1871 note anything special about this new star just beginning to rise on the horizon of national missions. Again his name was merely listed with the abbreviated notation: "District Missionary. Col."

Writing in *The Assembly Herald* for July, 1904, Dr. Jackson listed the 10 churches he had organized in the summer of 1869:

"At Bell Creek, Neb., May 30, 1869; Red Oak, Iowa, June 13; Tecumseh, Neb., July 11; Cheyenne, Wyo., July 18; Helena, Mon., August 1; Rawlins, Wyo., August 8; Laramie, Wyo., August 10; Grand Island, Neb., August 15; Fremont, Neb., August 16; Corning, Iowa, August 22" (p. 416).

Within the first twelve months of his service as superintendent, Jackson had organized 22 Presbyterian churches. During that first year, he traveled by railroad, stagecoach, horseback, and on foot some 22,690 miles. To find help in putting up new buildings he found it necessary to appeal to private sources to supplement what the Board of Church Erection was able to give, and during that first year raised more than \$8,200 for this purpose. In March, 1872, Jackson launched his *Rocky Mountain Presbyterian*, which he sent free to every active Presbyterian pastor in the denomination Jackson was a born publicist. He appreciated the importance of advertising. He was a pioneer in modern methods of Church promotion. After conducting his paper on an independent basis for ten years, Jackson turned it over to the Board of Home Missions.

This aggressiveness gave the Board considerable concern. Henry Kendall had been widely known for his promotional ability but Jackson out-Kendalled Kendall. Jackson was never staying within the

bounds of his appropriations. Through the columns of his *Rocky Mountain Presbyterian* he had the boldness to carry his appeal directly to the Church. It was he who sponsored the organization of the Woman's Board of Home Missions at the time when the Board of Home Missions was rather hesitant over taking such a step. In time Jackson won over most if not all of the opposition by the results obtained. Dr. Kendall became his friend and supporter, and the two made an effective team.

In 1875, by action of the General Assembly, Arizona came under the jurisdiction of the Synod of Colorado—so Jackson added this state to his parish. It was Jackson who selected Rev. John Menaull and started him on his work with the Navahos. On his first visit to Arizona in 1876, Jackson organized the First Presbyterian Church of Tucson on April 12. On a subsequent visit, Jackson met Charles Cook, who was on a self-supporting basis with the Pimas. In 1881, Jackson induced Cook to come under the care of the Board of Home Missions, and he arranged for Cook's examination and ordination by the Presbytery of Los Angeles.<sup>13</sup>

Jackson's name appears for the last time as a synodical superintendent in the 1883 report of the Board. He was then listed as having responsibility for New Mexico. In 1904, when Jackson wrote his article for *The Assembly Herald*, he summarized:

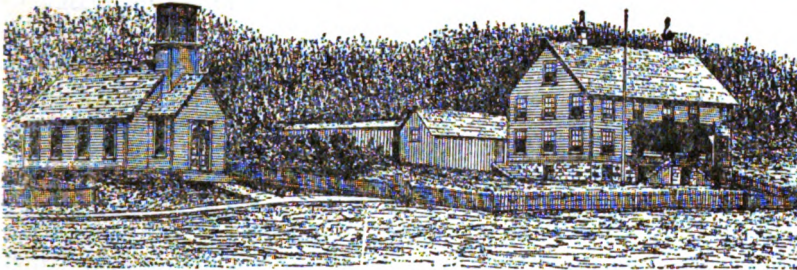
“From the action of the Presbyteries of Des Moines, Missouri River and Fort Dodge, Iowa, in the spring of 1869, has, in 1903, grown 5 synods, 20 presbyteries, and 520 churches, with 430 ministers and 41,252 members. These churches raised, in 1902, for missionary and religious work, \$523,541.03” (p. 416).

Among the 80 new churches credited as having been organized by Sheldon Jackson are some in which Jackson participated with the local missionary. A number of his churches, as the one at Helena, Montana, had so few charter members that they were unable to survive the vicissitudes of frontier conditions and had to be reorganized.

The second great phase of Jackson's work centered in Alaska. The Presbyterian Church waited for about ten years after the United States obtained possession of Alaska in 1867 before any serious effort was made to plant Christian missions there. In 1877, Dr. Aaron L. Lindsley, then pastor of the First Presbyterian Church of Portland, Oregon, wrote to The Board of Foreign Missions begging it to send missionaries to the new territory. No permanent work was started by Presby-

terians in Alaska before Sheldon Jackson entered the field in 1877. He arrived at Fort Wrangell on August 10 of that year, with Mrs. Amanda R. McFarland, an appointee of the Board of Home Missions. The widow of the pioneer Presbyterian missionary to New Mexico, she was the first Presbyterian missionary to work in Alaska. Others followed. The first Presbyterian and the first Protestant church in Alaska was organized at Fort Wrangell on August 3, 1879, by Rev. S. Hall Young.

Sheldon Jackson was one of the first to recognize our Christian obligation to educate and evangelize the natives of Alaska. After the



Presbyterian Church and McFarland Home, Fort Wrangell, Alaska.

journey of 1877, Jackson made twenty-five other trips to Alaska. He used all his powers of persuasion to arouse both the United States Government and the Protestant Churches to do something for the whites and the natives of that vast land. This led to Jackson's appointment on April 11, 1885, to be the Government's General Agent for Education in Alaska. This official position, however, did not interfere with his continuing missionary service. He continued his educational work until June, 1908.

Jackson started an industrial school at Sitka, which was long known as the Sheldon Jackson School but is now the Sheldon Jackson Junior College. In 1890 he visited Arctic Alaska and established schools at Cape Prince of Wales, Point Hope, and Point Barrow. At the latter place he found the Arctic Eskimos starving because of the depletion of their natural food supply through the unrestricted activities of American whalers in slaughtering whales, walrus, and seals. What was the value of preaching the gospel to a starving people? Jackson realized that something drastic had to be done to supplement the native food supply.

Learning that Siberians on the Russian side of Bering Strait had



an unfailing food supply of large reindeer herds, Jackson recommended that the United States introduce reindeer to Alaska. When he was unable to get Government funds, Jackson turned to private sources and raised enough to buy sixteen reindeer, which were landed in Alaska in August, 1891. More animals were obtained from Siberia the following year, and in 1893 Congress made its first appropriation for this purpose.

A total of 1,280 animals were imported from Russian Siberia before 1902, when Russia forbade further exportation of the animals. Jackson then turned to Lapland and Norway, where additional reindeer were obtained. A few Laplanders accompanied the animals to Alaska to teach the natives how to care for them. By 1938 the reindeer herds numbered about half a million and extended from the Alaskan Peninsula to Point Barrow. The natives owned about 70 per cent of the herds. What the buffaloes were to the Indians of the western prairies, the reindeer are to the natives of western and northern Alaska. They provide not only meat for food but also hides for many uses. If Sheldon Jackson had done nothing more than bring reindeer into Alaska, his name would long be remembered with gratitude by the natives of that land.

The first of several Protestant Alaskan Indians to be ordained to the gospel ministry was Edward Marsden, a graduate of Marietta College in 1895. At eighteen, Marsden became a protégé of Jackson, when he wrote to him in 1888 asking for a chance for an education. He took his theological course at Lane Theological Seminary in Cincinnati, 1895-1898, and was ordained on April 14, 1898, by the Presbytery of Athens. In the summer of 1898, Marsden returned to his home at Metlakatla, where "Father" William Duncan, a lay preacher of the Church of England, had established a self-supporting mission. Because of the rivalries within the colony, Marsden established his headquarters at Saxman, a few miles distant. There he served as a missionary under the Board of Home Missions. Marsden purchased in 1899 a thirty-six-foot steam launch, which he named the *Marietta*. This was the first Presbyterian mission boat to ply the waters of southeastern Alaska—the first of several that together have been called "the Presbyterian Navy." Marsden used the launch for several years, going as far as to Skagway and Sitka, in order to follow the members of his church to their fishing grounds. In 1912, Marsden secured his second vessel, which he christened *Good Tidings*. Marsden moved to Metlakatla in 1915 after the natives there, under Government direction, took over

from the aged Duncan the affairs of that settlement. A Presbyterian church was organized at Metlakatla on October 18, 1920, with 155 charter members.

### *Other Frontiers*

Other frontiers were also opened to the Board of Home Missions during this period. In its 1894 report the Board noted the beginning of evangelistic work among the Jews of New York City by the Presbytery of New York in co-operation with the Board. In response to a directive from the General Assembly of 1917, the National Advisory Committee on Jewish Evangelism was appointed, and Rev. H. L. Hellyer and Rev. E. S. Greenbaum commissioned to begin work in the Jewish community of Newark. Thousands of portions of Scripture, tracts, and booklets were prepared and distributed.

During this period, other frontiers were opened, as in the West Indies, in the Southern Mountains, in the Mormon area, and among the immigrants. A review of the work carried on in these frontiers by the Woman's Board of Home Missions and later by the Board of National Missions will be given in subsequent sections of this book.

### *Among the Indians*

One of the first concerns of the Standing Committee of Missions was that of evangelizing the Indians. This was a responsibility that was also accepted by The Board of Foreign Missions, and for a time both these Boards were working in the same field. At the time of the reunion of the Old and New Schools, an overture was presented to the General Assembly requesting that all mission work with the Orientals, the Jews, and the Indians in the United States be transferred to the Board of Home Missions. No action was then taken on the suggestion. In 1883 the subject was again under discussion. The Assembly of 1884 directed that all missions being conducted by the Foreign Board among the Indians in the English language be transferred to the Board of Home Missions. It took some time for the readjustments to be made, but by 1893 this was accomplished.

In 1849 the Department of the Interior took over from the War Department the administration of Indian affairs. The scandalous conduct of some of the Indian Agencies was such that, in 1869, President Grant inaugurated the new policy of calling upon the various denominations of the country to co-operate in selecting agents and other



Government workers. The Presbyterian Church, for instance, was asked to nominate agents for certain reservations and to select teachers for the Government schools. These teachers were often, if not usually, listed as commissioned missionaries of the Church, even though their salaries were being paid by the Government. This plan continued in effect for a little more than ten years.

A good example of how this new policy of President Grant's worked may be seen in the events that transpired among the Nez Percés. No missionary of the 13 sent by the American Board to the Nez Percés during the years 1836-1847 was so effective in evangelizing the natives as was Henry Harmon Spalding. He learned the Nez Percé language. He and his first wife, Eliza, were cordially received by the natives. After the Whitman massacre, the Spaldings moved to the Willamette Valley. In 1871, Spalding, who had remarried following the death of Eliza, received a Government appointment as a teacher to go back to the Nez Percés. Upon nomination of the Presbyterian Board of Foreign Missions, John B. Monteith, the son of the pioneer Presbyterian founder of Albany College in Oregon, Rev. W. J. Monteith, was appointed Indian Agent for the Nez Percés.

Spalding returned to his beloved Nez Percés in the fall of 1871. He was joyously received by the older Nez Percés. Great crowds of Indians gathered to hear him preach. Few knew the natives as intimately as did Spalding. This accounted in part for his boldness in denouncing their sins and calling upon them to repent. A few of the former members of the old First Presbyterian Church of Oregon Territory were still living when Spalding returned. Through the years after the massacre, they had kept alive the Christian faith. Some of these, including faithful Timothy, gathered about Spalding and helped him in his labors. A great revival broke out, which ran its course through the Nez Percé tribe and then reached out and touched neighboring tribes, as the Spokanes.

On Sunday, November 12, 1871, Spalding baptized 45 men and women, including old Chief Lawyer, who had met the members of the Whitman-Spalding mission party at the Rendezvous in the summer of 1836. Spalding bestowed Bible names on his converts—Enoch, Samuel, Daniel, Reuben, Esther, etc. The Bible names given to the men became in time the family names and are continued to this day among the Nez Percés. On subsequent Sundays, Spalding baptized still others who eagerly came forward. The numbers mounted so that by February 1, 1872, he had baptized 246. Running out of Bible names,

Spalding bestowed the names of his old friends and neighbors in western New York on his Indian converts. These family names are also found among the Nez Percés to this day.

On Monday, December 25, 1871, the First Presbyterian Church of Kamiah was organized, with Chief Lawyer as the first elder. Spalding always considered this church and the one organized a little later at Lapwai to be the direct continuation of the old First Church of Oregon. He had the original record book in which he recorded the names of all whom he baptized.

The Nez Percé revival lasted for about eighteen months, during which more than 600 Nez Percés were baptized and received into the church. Thus were laid the foundations of the 6 Nez Percé Presbyterian churches now a part of the Presbytery of Northern Idaho. In the summer of 1873, Spalding responded to an invitation from the Spokanes to visit them. Even though he was then in his seventieth year, Spalding mounted his horse and traveled nearly fifteen hundred miles that summer on horseback, in one day riding more than seventy miles. He lived with the Indians, slept on the ground, followed them to their fisheries, and shared their life in every particular. That summer, according to his record, he baptized and received into the church "112 males and 141 females." On his seventieth birthday Spalding summarized the results of the spiritual awakening by writing in the old record book:<sup>14</sup>

"I am today Nov 26/73	70 years	
Received males	278	females 372
from among the Nez Percés & infants		212
Among Spokane males	112	females 141
infants		81
Old members Nov 1871	males 13	females 10
		23
		931."(sic)

Even after his seventieth birthday Spalding continued to baptize. Spalding died at Lapwai on August 3, 1874, and was buried in the locust grove he had planted near the old mission house erected in 1838. The site is now one of Idaho's state parks.

Spalding had as a co-worker Rev. Henry T. Cowley, who moved to Spokane in October, 1874, and took charge of the Spokane Indian work there. Present at the death of Spalding was Miss Sue McBeth, who later rendered an outstanding service to the Nez Percés. In addition to the 6 Presbyterian churches among the Nez Percés, 2 were founded among the Spokanes, and 1 among the Cayuses and Umatillas at

Pendleton, Oregon. Thus 9 Presbyterian churches continue among the Indians of the Pacific northwest as the direct descendants of the old mission church founded at the Whitman station on August 18, 1838.

At the time of the reunion in 1870, some adjustments were made by the American Board of Commissioners for Foreign Missions in view of the long support given to that Board by the New School. The entire work with the Senecas and the Ojibwas and a portion of the work with the Dakotas were transferred to the Presbyterian Board of Foreign Missions. Among those coming into the united Church was Rev. John P. Williamson, a missionary among the Dakotas and son of the pioneer worker, Rev. T. S. Williamson, M.D. In 1885, Williamson reported to the Home Board that the Indian Presbytery of Dakota then had 11 churches and 700 church members. Out of the 12 ministers, 9 were natives (AR, 12).

In 1923 the Board reported that it was conducting 200 mission enterprises, including 138 organized churches among the American Indians. The Board then rejoiced in "the conversion of practically the whole tribe of Nez Percés of Idaho, the Pimas of Arizona and the Sioux of the Dakotas." On the other fields the work was "with practically pagan Indians" (AR, 57).

#### THE WORK OF OTHER BOARDS

After the reunion of the Old and New Schools, the work for the colored people was continued under the direction of the Committee on Freedmen, with its headquarters in Pittsburgh. In 1873, when the reconstruction period following the Civil War was drawing to a close, many of the colored folk wanted the work of the Committee to come under the Board of Home Missions. Others argued for a separate organization. In 1882 the Board of Missions for Freedmen was established, which continued its separate existence until the consolidation of the Boards in 1923.

The only colored synod in existence at the time of the reunion was the Synod of Atlantic, which had been erected in 1868. The Synod of Catawba was formed in 1887. Both these synods were located in geographical areas that did not include churches with a white membership. The erection of the 2 colored synods of Blue Ridge and of Canadian in 1907 came as a result of a ruling of the General Assembly that permitted overlapping synods. A brief review of the history of these 4 synods is given in Appendix A of this volume, and a further consideration of work with the colored people is given in subsequent chapters.

The General Assembly of 1871 instructed the Board of Publication so "to enlarge its arrangements, as to make the Sabbath-school work a prominent and organic part of its operations" (AR, 525). The Board of Publication, which had been established in 1839, took on the additional responsibility as directed. In 1887 the Assembly declared the Sabbath-school work (now referred to as Sunday church school) to be "by far the most important feature of the Board's work." It was then that the name of the Board was changed to the Board of Publication and Sabbath-School Work. From time to time thereafter, the Assembly stressed the importance of promoting Sunday schools. In 1903 the Board was directed to prepare evangelical literature in foreign languages, and in 1914 the Assembly approved the organization of a Department of Religious Education.

At the time of the consolidation of the Boards, that part of the activities of the Board of Publication and Sabbath-School Work that pertained especially to the extension of Sunday schools through Sunday school missionaries or colporteurs was transferred to the new Board of National Missions.

The work of The Board of Foreign Missions for Orientals in the United States, mentioned in a previous section, continued during this period to 1922, when such activities were transferred to the Board of Home Missions. This work was largely for the Chinese and the Japanese, although some work was also done for the Koreans. Work with the Filipinos came under the Spanish-speaking work of the Board of Home Missions.

Rev. Ira M. Condit was superintendent of the work to the Chinese and the Japanese in the United States from 1870 to 1903. Most of this work was centered in California and especially in San Francisco and vicinity. However, missions or churches for Chinese were established by 1896 in such cities as New York, Pittsburgh, Cleveland, Chicago, Milwaukee, Indianapolis, Denver, Portland, and Los Angeles.

The name most honored by the Christian Japanese of San Francisco is that of Dr. E. A. Sturge, who served as the lay promoter of the Japanese mission in that city from 1886 to 1889 and again from 1891 to 1922. He also established a number of missions in the vicinity of San Francisco, and today the Sturge Memorial Church (Japanese) at San Mateo, California, is a tribute to the many years of service he gave to the Japanese. The Japanese did not come to the United States in any considerable numbers until after 1890, but by 1910 about 70,000 had arrived.

Church extension and church erection are twin aspects of the same

program. A new Board of Church Erection was formed in 1869 to include the work of the Old School and the New School in this field. The purpose of the Board was to assist congregations to build houses of worship and manses. In 1886, Mrs. Robert L. Kennedy, of New York, made a gift of \$25,000, which was the beginning of a manse fund. Mr. John S. Kennedy gave over \$2,703,000 for this work. In 1920 the Board of Church Erection reported that through its seventy-five-year history it had assisted nearly 12,000 congregations to build churches or manses.

In 1922, on the eve of the consolidation of the Boards, the annual report of the Board of Church Erection contained the following summary:

“ At the present time the Board holds 5,003 grant mortgages representing \$3,641,000. The Board also holds 1,200 loan mortgages representing \$2,134,314 which the Board has loaned to churches. . . . In addition the Board has a Permanent Fund invested under income-producing securities amounting to \$2,617,311.

“ In 1921 the Board received from all sources over \$1,000,000, and paid out for church and manse building \$1,005,626.91 ” (p. 24).

## THE WOMEN'S MISSIONARY BOARDS

ONE of the most remarkable developments of the nineteenth century in Church history was the rise and growth of organized women's work in the Protestant churches of the United States. Two records in Presbyterian history stand out in sharp contrast. The first is found in the 1818 report of the original Board of Missions, when special mention was made of a gift for missions of \$25 from "The Female Missionary Society of Fairview and Cumberland." The second record comes from the last annual report submitted to the General Assembly by the Woman's Board of Home Missions in 1923. That year the women reported receiving from living givers \$893,128. By contrast General Assembly's Board of Home Missions reported the same year receipts from living givers of \$925,544. In other words, the gifts from the women amounted to about 97 per cent of what the whole Church raised.

At first the women were humble and hesitant about their endeavors. The various mission boards and agencies were somewhat slow in appreciating the value of single women missionaries. Rev. Samuel Parker, writing to the American Board on December 17, 1834, asked:

"Are females wanted? A Miss Narcissa Prentiss of Amity is very anxious to go to the heathen. Her education is good — piety conspicuous — her influence good. She will offer herself if needed."

The Secretary of the Board replied: "I don't think that we have missions among the Indians where unmarried females are valuable just now." In the meantime Narcissa had become engaged to Dr. Marcus Whitman. On February 23, 1835, Narcissa sent in her letter of application, which began:

"Dear Brethren

"Permit an unworthy sister to address you. Having obtained favour of



the Lord and desiring to live for the conversion of the world I now offer myself to the American Board to be employed in their service among the heathen, if counted worthy."<sup>1</sup>

A century later the main consideration entering into the appointment of a qualified young woman, married or unmarried, would have been whether the Board had enough money to take on another woman worker.

The history of the "emancipation" of women is too long to be told here. Certainly the evangelical churches of the United States played an important part in this development. The first avenue opened to organized womanhood was in the church. The counterparts of the modern women's clubs a century ago were the sewing circles, missionary societies, and maternal associations of the churches. During the Civil War, the women were active in such relief organizations as the Christian Commission. That experience opened up the possibilities of organized effort to thousands of women. Following the war, these women cast about for some outlet for their newly realized potentialities. Many of them found that opening in the churches.

Within about sixteen years after the close of the Civil War, 6 women's boards for foreign missions and 1 for home missions had been organized within the Presbyterian Church. The incident that started this movement was the writing of a letter in 1867 by the wife of an Army officer, who was then stationed in the isolated territory of New Mexico. The letter was addressed to friends in Auburn, New York, and described the appalling ignorance and need of the Mexicans by whom they were surrounded. These friends of the writer were so moved by the appeal that they organized themselves into the "Santa Fe Association," and became auxiliary to the Woman's Union Missionary Society of New York City. The following year the Presbyterian women withdrew from the Union Society and founded "The New Mexico, Arizona, and Colorado Missionary Association" as an auxiliary to the Boards of Domestic and Foreign Missions of the Old School Presbyterian Church.

After the union of the Old and New Schools this women's society became "The Ladies' Board of Missions," remaining an auxiliary to the Boards of Home and Foreign Missions. The society was so active that in its 1869 report it "showed 48 auxiliary societies, 9 missionaries, 6 Bible readers, receipts of \$7,747, and missionary work among the Pima and Navahoe Indians."<sup>2</sup> For thirteen years this Ladies' Board

carried on an ever-increasing program for both home and foreign missions.

In the meantime Dr. Sheldon Jackson was aggressively presenting the needs of the great new west through the columns of his *Rocky Mountain Presbyterian*, which he founded in March, 1872. Dr. Jackson, more than any other man of his generation, appreciated the potentialities of organized Christian women for home missions. In 1904, when Dr. Jackson was attending General Assembly, someone asked him to tell about the beginnings of the Woman's Board. Dr. Jackson explained:

"I was sent to the frontier as a young missionary to do missionary work among the Indians, but as I looked over the field I could do little without the aid of a missionary teacher. I wrote to Dr. Kendall, then secretary of the Board, that we must have a teacher to go out into the homes of the Indians, to gather the children and to open the way for the ministers. Later I came in contact with the Mexicans with the same result. To my appeal, Dr. Kendall replied that the Board did not have a cent to devote to employing missionary teachers. 'We can send you a preacher, though.' To which I wrote back: 'They won't come to hear preachers; send us a teacher.'" <sup>3</sup>

For some reason, perhaps a limitation in the charter, officials of the Board were unwilling to support mission schools. Repeated emphasis, especially by Sheldon Jackson, upon the need for this approach and the possibility of Presbyterian women's taking over this work finally moved the General Assembly of 1875 to appoint a committee to prepare a plan for the co-operation of women with the Board. The Assembly of 1876 suggested that each synod appoint a committee of women for this purpose.

A gift of \$500 to be used to employ teachers in Utah under the supervision of Presbyterian missionaries brought the issue squarely before the Board at its meeting in October, 1876. The Board cautiously voted to accept the money for that purpose "without further commitment of this Board." At its meeting held in December, 1877, the mission school work "among the exceptional populations" was formally undertaken, and a number of rules were adopted, including the following:

"5th. So far as may be practical, the financial support for this school work shall be committed to the women of our Church as their special trust, out of whose contributions, without drawing upon our regular Home Missionary fund, shall be taken what, in our judgment, may be needed for this work." <sup>4</sup>

These actions may be taken as marking the beginning of the extensive educational work now being conducted by the Department of Educational and Medical Work of the present Board of National Missions. Dr. Jackson, eager for positive action, urged the Secretaries of the Board to call a national convention of interested women in order to form a national organization. This the Secretaries hesitated to do. Finally, in 1878, Dr. Jackson on his own responsibility issued a call to all interested women to meet during the sessions of the General Assembly at Pittsburgh in May, 1878, to consider the desirability of organizing a Woman's Home Missionary Society for the Presbyterian Church.

The convention met, and a committee was appointed to confer with the Ladies' Board of New York and to request that Board to devote all its energies exclusively to this new work of home missions. This the Ladies' Board declined to do. The next step was the organization on December 12, 1878, of the Woman's Executive Committee of Home Missions of the Presbyterian Church, with Mrs. Ashbel Green as the first president. The headquarters of the newly organized Committee were established at 23 Centre Street, New York City, which was the headquarters of the Board of Home Missions. The Committee adopted the following as its plan of work:

*“First* — That the Executive Committee co-operate with the Board of Home Missions, undertaking no work without its approval.

*“Second* — That the duties to be undertaken by them be the following, viz: 1. To diffuse information regarding mission work. 2. To unify, as far as possible, woman's work for Home Missions. 3. To raise money for teachers' salaries and for general Home Mission purposes. 4. To superintend the preparation and distribution of Home Missionary boxes. 5. To secure aid and comfort for Home missionaries and missionary teachers in special cases of affliction or destitution.”<sup>5</sup>

In 1897 the name of the Woman's Executive Committee was changed to the Woman's Board of Home Missions, but the scope of the work and the relation to the Board of Home Missions remained unchanged. The annual reports of the Executive Committee and of the Woman's Board were included for years as an appendix to the reports of the Board of Home Missions and then were included in the body of the reports. On February 25, 1915, the Woman's Board was incorporated under the laws of the state of New York, after which its reports were printed separately.

*The Several Woman's Boards of Foreign Missions*

A brief survey of some of the aspects of the six Presbyterian women's boards of foreign missions is necessary in this history of the Board of National Missions because of the activities carried on by several of these boards for the Orientals, the Indians, and other groups in the United States. These six boards were often designated by the cities in which they had their respective headquarters — New York, Philadelphia, Chicago, St. Louis, San Francisco, and Portland.

The oldest of the six was The Ladies' Board of Missions, which dated its organization back to 1868, when the New Mexico, Arizona, and Colorado Missionary Association was formed. In 1883 the Ladies' Board voted to transfer its Home Missions Department to the Woman's Executive Committee. At this time The Ladies' Board changed its name to the Women's (the only board to use the plural form of the word) Board of Foreign Missions of the Presbyterian Church, New York. At this time it was supporting 25 missionaries and 18 schools in the United States.

The first of the women's boards to be organized after the reunion of 1870 was the Woman's Foreign Missionary Society in Philadelphia. This Society contributed to the support of missions in the United States among the Indians and the Orientals. Also in 1870 was organized the Woman's Presbyterian Board of Missions of the Northwest, with headquarters in Chicago. It was this Board that gave the Westminster Guild, a missionary organization for women, to the Church. Following the consolidation of the various boards and agencies in 1923, the Westminster Guild was continued as a part of the young people's departments of The Board of Foreign Missions and that of National Missions.

The Woman's Presbyterian Board of Missions of the Southwest was organized in 1877. This Board started out to work for both national and foreign missions, but in 1882 turned over its national work to the Woman's Executive Committee. The Occidental Branch of the Philadelphia Woman's Foreign Missionary Society was established in San Francisco in 1873, but this became the Woman's Occidental Board of Foreign Missions in 1889. The sixth and last of the Presbyterian women's boards of foreign missions was the North Pacific Branch of the Philadelphia Board, organized in 1881 at Portland, Oregon. This became the North Pacific Woman's Board of Missions in 1887.

Added to these six was a seventh, which came out of the Cumber-

land Presbyterian Church. At the time of the union of the Cumberland Church with the Presbyterian Church in 1907, the Cumberland Woman's Board of Missions, which had been organized in 1880, continued its separate existence. In 1920 these seven women's boards united to become the Woman's Board of Foreign Missions. In the consolidation that took place in 1923, this became a part of the present Board of Foreign Missions.

In addition to the work being carried on for the Indians by several of these boards, most of which was turned over to the Woman's Board of Home Missions or the Board of Home Missions before or about 1893, the Occidental Board of San Francisco and the North Pacific Board of Portland each sponsored important work for Chinese women and children. The beginnings of the Occidental Board in San Francisco may be traced back to three women who in 1872 began to confer and pray about the pitiful plight of the many little Chinese girls who had been brought to California for immoral purposes. In 1874 a rescue home was established in San Francisco by these women, assisted by others, as a Christian approach to the problem. After several changes of location, the home was finally established at 920 Sacramento Street. This also became the headquarters of the Occidental Board. Two of the greatest names in the annals of Presbyterian national missions are those of Miss Margaret Culbertson and Miss Donaldina Cameron, each of whom served as superintendent of this home. Miss Culbertson headed the project from 1881 to her death in 1897. Miss Cameron's service began as an assistant to Miss Culbertson in 1895. She became superintendent in 1897. She continued in this capacity until her retirement in 1937.<sup>6</sup>

In the days before the San Francisco earthquake and fire of 1906, opium dens and gambling "joints" were common in Chinatown. Closely connected with this unwholesome situation was the large traffic in Chinese slave girls. These unfortunates were literally sold into sordid bondage, often while still infants. Both Miss Culbertson and Miss Cameron possessed more than the usual endowment of courage and perseverance. They worked with local police officials in bringing about many thrilling rescues, often at great personal risk.

An article by San Francisco's Police Inspector John J. Manion in the January, 1932, issue of *Women and Missions*, contains the following:

"Miss Cameron has taken part in numerous raids with me in her rescue work. It is part of our everyday work for me and my men of the

police Chinatown squad to make raids. But Miss Cameron willingly has gone with us into the most dangerous and notorious of Chinese places, often helping us to chop through heavy panelled oaken doors in the work of rescuing 'slave girls.' Before immigration laws became as strict as they are now, the customary way to bring 'slave girls' into the United States was to bring them here to go to school and then marry them to a merchant, or bring them in as the daughter of an American-born Chinese. Then when they were landed from the ships in San Francisco, they were put into carriages, or even express wagons on the docks, and taken to the early dives up in Chinatown. In 1916, and before that period, a slave girl would bring \$1,500 or \$2,000 to her owner. If a girl is landed today, she brings as much as \$7,000" (p. 387).

An article in *Women and Missions* for July, 1937, presented the following summary of the amazing work of the rescue home:

"Started in 1874, the Presbyterian Home has, during most of its lifetime of unique service, been located at '920.' Until a comparatively recent date its work was along rescue lines, the Home reporting at its fiftieth anniversary that over 2,000 Chinese girls and women had been taken from lives of domestic and moral slavery. At that date, when the rescue work was at its height, 110 girls were housed in the Mission Home and in its off-shoot, the then nine-year-old Tooker Home (now Ming Quong Home) in Oakland" (p. 133).

By her friends and admirers in Chinatown, Miss Cameron was known as Lo Mo, "The Mother," but by those who trafficked in vice she was Fahn Quai, "The White Devil." As a result of the Presbyterian mission's long and intensive crusade against the Chinese slave traffic, and with the effective co-operation of Government and city officials, the abnormal vice conditions of San Francisco's Chinatown have gradually been eliminated. The rescue aspect of the home has been discontinued, and the facilities of 920 Sacramento Street are now being used as a community center. Miss Cameron, at the time of this writing (1951), is living in retirement at Palo Alto, California.

The North Pacific Board in Portland also conducted rescue work for Chinese women but on a smaller scale. The Chinese mission there was opened in 1885 by The Board of Foreign Missions, which placed Rev. and Mrs. W. S. Holt, returned missionaries from China, in charge. The rescue home was transferred to the Portland women's board in 1887. In 1890 the home reported that it had given shelter to five Chinese women and three girls. The project was discontinued after 1906.

The General Assembly of 1922 approved the transfer of responsi-



bility for all the Oriental work in the United States to the Woman's Board of Home Missions, which in turn transferred it to the newly organized Board of National Missions in 1923.

#### *The Woman's Board of Home Missions*

The Woman's Board of Home Missions, following the effective methods already worked out by the various women's boards of foreign missions, was diligent in organizing home mission auxiliary societies in individual churches and on presbyterial and synodical levels. By the time of the general reorganization of the benevolent agencies of the denomination in 1923 a duplicate system of these local, presbyterial, and synodical societies existed for home and for foreign missions throughout the Church. This often resulted in unwholesome competition and rivalry for the benevolence contributions and services of the women in the local churches. In the reorganization that followed 1923, these two systems of organizations were merged into one, with an accepted ratio of how the receipts were to be divided between national and foreign missions. According to an action of the General Assembly of 1898, it was understood that contributions from all young people's societies for missions should be channeled through the women's boards while the gifts from Sunday schools should go to the Assembly's Boards.<sup>7</sup> This plan continued until about 1930, when the Youth Budget Plan gradually replaced the older method.

From the very beginning of its organized activities, the Woman's Board majored in educational work, to which medical work was added after 1900. The following statistics, taken from the booklet *Our Country and Home Missions, 1802-1902, Centennial Review* (pp. 52, 53), present a picture of the rapid growth of the educational work of the Board:

Year	Teachers	Funds
1879-80	25	\$ 11,467
1884-85	175	128,523
1889-90	361	337,841
1894-95	391	367,333
1900-01	425	357,202

In 1889 the Woman's Executive Committee reported larger receipts than did the Assembly's Board of Home Missions. The same was true of 1890. The Assembly of that year paid tribute to the women:

"The Annual Report of the Woman's Executive Committee is the marvel of business clearness, but the success of their work is of chief interest. In 1889 the churches gave \$266,395.20. In the same year the women gave \$278,940.93. In 1890 the one gave \$246,580.49 and the other \$286,627.51, an excess on the part of the women of \$40,047.02" (MGA, p. 43).

In 1893 the Woman's Executive Committee established a Committee on Young People's Societies. Three officers held the position of Secretary for Young People's Work during the thirty years to 1923, when the Boards were consolidated. One of these, Miss M. Josephine Petrie, served the cause of national missions for twenty-nine years, during twenty-six of which she cared for the work among young people. No other person had so long and continuous a service with the Woman's Board. In her first year as Secretary for Young People's Work, 1898-1899, receipts from the young people totaled \$45,106.47. In her last year of service, 1923-1924, the receipts were \$139,543.59.

In its 1918 report, the Woman's Board claimed that about 100,000 young people were enrolled in 4,500 societies "and 45,000 children organized in 2,000 Light Bearers, Little Light Bearers, and Junior Christian Endeavor Societies" (AR, 8). Thus the women promoted missionary education in the first departments of the Sunday school.

For about twenty years the schools conducted by the women "among the exceptional populations" were divided into the four classes of Indians, Mexicans, Mormons, and Southern Whites. The following statistics for 1885 (AR, 35) show the work among the Mormons to be then at its peak:

	Schools	Teachers
Indians	24	63
Mexicans	22	38
Mormons	38	70
Southern Whites	2	4
	<u>86</u>	<u>175</u>

In 1897 the Board reported that some 50,000 children had attended Presbyterian schools in Utah during their twenty-one years of operation.<sup>8</sup> The number of schools declined to 29 by 1900, and more rapidly thereafter as the local authorities assumed responsibility, until only 8 remained in 1923. No other Protestant denomination carried on so strong an educational program in Utah as the Presbyterian.<sup>9</sup> The over-all school program of the Board of Home Missions, including the work of the Woman's Board, was so extensive that in 1892 the Board

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appointed Rev. George F. McAfee to be Superintendent of School Work. He served in this capacity for twelve years.

After the close of the Spanish-American War, the Woman's Board entered Puerto Rico, where it established schools and the Presbyterian Hospital at San Juan. In 1919 the Presbyterian Church, U.S., withdrew from Cuba and turned its school work over to the Woman's Board. Medical work was initiated later in Santo Domingo.

In 1923 the following 24 boarding schools were listed (AR, 86), some of which were still being operated by the Board of National Missions in 1951:

<i>Name of School</i>	<i>Number of Workers</i>	<i>Enrollment</i>
Sheldon Jackson	20	138
Haines House	3	13
Chinese Mission Home	8	
Tooker Memorial Home	6	
Dwight Indian Training	2	
Kirkwood Memorial	14	90
North Fork Indian	3	17
Tucson Indian Training	17	161
Wolf Point Indian Training	8	74
Allison-James	13	103
Forsythe Memorial	7	85
Menaul	20	165
New Jersey Academy	8	65
Wasatch Academy	22	208
Langdon Memorial	8	82
Asheville Normal	28	222
Asheville Farm	12	90
Asheville Home	12	91
Pease Memorial House	4	54
Dorland-Bell	16	185
The Willows	5	
Laura Sunderland Memorial	8	90
Mossop School for Girls	3	9
Pattie C. Stockdale Memorial	6	50
<b>Total</b>	<b>253</b>	<b>1,992</b>

In addition the Board was also conducting 21 day schools (9 of which were in Cuba), with a combined enrollment of 1,935, and 28 community stations. The medical work included the following 8 institutions (AR, 89):

Hospital or Medical Station	Location	No. of Workers	Hospital Patients	Dispensary Patients	Out-patients	Total
Presbyterian Hospital	Ganado, Ariz.	1	170	2,946	86	3,202
Good Samaritan Hospital	Indian Wells, Ariz.	2	250	2,013	613	2,876
Brooklyn Cottage Hospital	Dixon, N. Mex.	3	8	469	224	701
Trementina	Trementina, N. Mex.	2	8	153	76	237
Wooton	Wooton, Ky.	1		78		78
Smith	Smith, Ky.	1		79		79
Mayagüez Presbyterian Hospital	Mayagüez, Puerto Rico	1		7,143		7,143
	San Juan, Puerto Rico	21	1,155	33,039	32	34,226
	<b>Total</b>	<b>32</b>	<b>1,591</b>	<b>45,920</b>	<b>1,031</b>	<b>48,542</b>

The following chart shows how the four types of mission projects conducted by the Woman's Board were divided among the 8 groups served:

	Boarding Schools	Day Schools	Hospitals Medical Stations	Community Stations	Total
Alaskans	2				2
Oriental	2	1			3
Indians	5	3	2	4	14
Spanish-speaking	3	8	2		13
Mormons	2	6			8
Mountaineers	10			16	26
Cubans		9			9
Puerto Ricans			1	2	3
	<u>24</u>	<u>27</u>	<u>5</u>	<u>22</u>	<u>78</u>

The Assembly of 1903 paid the following tribute to the Woman's Board:

“The work of the Woman's Board deserves special mention. The year has been one of growth in all lines of its work. In the schools 759 persons have been led to give themselves to Christ. . . . Two churches have been organized, making a total of ninety-eight church organizations resulting from the Woman's Board, an average of one every three months since the establishment of the first mission school twenty-four years ago” (MGA, 75).

*Periodicals and Literature*

Presbyterian women, organized for missionary work at home and abroad, have always been quick to appreciate the importance of the printed page in promoting their cause. The little group of women who composed the Woman's Executive Committee was no exception.

At the time of the organization of the Executive Committee in December, 1878, Dr. Sheldon Jackson, who took second place to no one in his efficient use of the press to publicize his work, offered space in his *Rocky Mountain Presbyterian* for the use of the Committee. Since Sheldon Jackson was sending his paper free to every Presbyterian, U.S.A., minister, the newly organized Woman's Executive Committee received the best possible publicity for their endeavors. After two years of this arrangement, Sheldon Jackson felt that since the scope of the paper had been broadened, the name should be changed to *Presbyterian Home Missions*. He explained his reasons in an announcement in the issue of January, 1881:

"We greet our readers with a new name. Nine years ago we commenced the paper to make known the needs of the Synod of Colorado. But year by year the field has enlarged, until two years ago the paper was adopted as the official organ of the Woman's Executive Committee of Home Missions, and has now become national in its aims, embracing the whole field of Home Mission operations from Florida to Alaska. In like manner its circulation has increased, until it has become coextensive with the bounds of the General Assembly. With these new and changed relations, it seems more appropriate that it should take the broad, national title of PRESBYTERIAN HOME MISSIONS."

After one more year as editor and publisher of his monthly magazine, Dr. Jackson gave the periodical to the Board of Home Missions and to the Woman's Executive Committee. So, beginning with the January, 1882, issue, the *Presbyterian Home Missions* became the official publication of the Board of Home Missions, with a section devoted to the women's work. The title was altered to *Presbyterian Home Missionary*.

When the General Assembly of 1886 ordered the consolidation of the three Presbyterian periodicals—*The Record*, *The Foreign Missionary*, and the *Presbyterian Home Missionary*—into *The Church at Home and Abroad*, this left the Woman's Executive Committee without what the women considered to be an effective channel of publicity.

The women wanted a magazine of their own. So, not feeling bound by the action of General Assembly, the Woman's Executive Committee launched in November, 1886, the *Home Mission Monthly*. This magazine was the official publication of the Executive Committee and the Woman's Board of Home Missions through the remainder of their history. It continued publication until March, 1924, when it was superseded by *Women and Missions*. The first number of the *Home Mission Monthly* carried the name of Mrs. Delos E. Finks as editor. After serving for twenty-five years, Mrs. Finks was succeeded by her daughter, Theodora, who continued as editor until publication was discontinued. At the time of the merger of *Woman's Work* published by The Woman's Board of Foreign Missions and the *Home Mission Monthly* published by the Woman's Board of Home Missions, the latter had a monthly circulation of 40,000.

Both the Executive Committee and the Woman's Board were active in publishing and circulating missionary literature suitable for children, young people, and women. In 1876 the magazine *Children's Work for Children* was started, which in 1894 was merged with a similar publication sponsored by The Board of Foreign Missions, *Over Sea and Land*. This continued as a joint publication until 1921, when it was replaced by a bimonthly, *Missionary Mail*.

The Woman's Board of Home Missions reported in the November, 1917, issue of the *Home Mission Monthly* that "26,000 purchased our Prayer Calendar last year" (p. 22). In 1918 the women of the Church interested in both home and foreign missions united their respective prayer calendars into the *Year Book of Prayer for Missions*, which is still being published.

### *In Summary*

In its last annual report, submitted to the Assembly of 1923, the Woman's Board of Home Missions stated:

"The strength of the Board lies in the splendid missionary organization — 40 synodical societies, 267 presbyterial societies, 14,560 local societies of which 8,712 are young people's organizations, which carry the local responsibility for promoting the missionary enterprise" (p. 5).

"Reports for the year show 5,848 woman's societies with a membership of 239,378; 8,712 young people's societies with a membership of 182,278. Total, 421,656. Total receipts from all sources for work within the budget, \$1,026,219; for work outside the budget, \$41,872" (p. 7).



At the time of the consolidation of the Boards, the Woman's Board of Home Missions had a force of 451 missionaries at work in 78 stations scattered from Alaska to Puerto Rico. Although the women's work became merged with that of the Assembly's Board, the consecrated service rendered by the women of the denomination continued to be one of the primary sources of strength in the Board of National Missions.

Among the outstanding members of the Woman's Board was M. Katharine Bennett (Mrs. Fred S.), who was elected President of the Board in 1911 and served as such until the time of the consolidation in 1923. She was then made a member of the Board of National Missions, of which she served as first vice-president for eighteen years, until her retirement as a Board member in 1941. She died in 1950.

It was Mrs. Bennett, in the pamphlet entitled *A Fiftieth Anniversary*, who wrote the following appreciation of the countless thousands of Presbyterian women who served the cause of national missions in their respective local societies:

"And what should be said of the host of Presbyterian women from coast to coast who have been the very fibre of this national organization? Hundreds of thousands of women who during the fifty years have served as officers in synodical, presbyterial and local societies, or who as unofficered members have by gift, by service and by prayer carried forward the cause. 'The women that publish the tidings are a great host,' and none but the Master Himself may follow the wide-diverging and far-reaching lines that through the years from generation to generation mark their service. 'Let her own works praise her in the gates' — this shall be the epitaph of each of these unnamed workers to whom the Woman's Board of Home Missions owes all that it has been and that has been done in its name" (pp. 20-21).

## PRESBYTERIANS UNITE

**T**WO unions with other branches of the Presbyterian Church took place in the first part of the twentieth century. The first was with the Cumberland Presbyterian Church in 1906 and the second with the Welsh Calvinistic Methodist Church in 1920.

## THE CUMBERLAND PRESBYTERIAN CHURCH, 1837-1906

During the early part of this sixty-nine-year period, the Cumberland Presbyterian Church continued to expand in the frontier areas according to the techniques described in a previous section of this book. New presbyteries were formed with incredible speed. The denomination had 41 presbyteries in 1837; 48 in 1838; and 51 in 1840. By 1850 the Church had grown to 75 presbyteries, and by 1866 the total had risen to 97. After this the expansion was slower, as the frontier conditions were gradually replaced by the settled communities. More need was felt in the denomination for the settled pastors and less emphasis was placed on the itinerant system. More attention was given to developing a salaried ministry rather than depending almost wholly on the self-supporting preacher.

In 1906, on the eve of the union with the Presbyterian Church, U.S.A., the Cumberland Church reported having 17 synods, 114 presbyteries, 1,514 ministers, 2,860 churches, and 185,212 members. The churches were scattered through 24 states. The fact that this denomination, which started with 1 presbytery in 1810, could increase to 114 presbyteries in ninety-six years is a striking testimony to the evangelistic and missionary zeal of its members.

After repeated efforts on the part of some to establish a denominational board of missions, the Cumberland Assembly of 1845 authorized the "Assembly's Board of Foreign and Domestic Missions." The constitution provided that the receipts were to be divided equally between foreign and home fields. In 1847 the Assembly approved the plan of

authorizing agents to raise funds. The Assembly voted: "Agents were allowed  $33\frac{1}{3}$  per cent upon all moneys collected until the salaries should reach six hundred dollars per annum, and ten per cent upon all they might collect over that sum." Only 1 agent was at work during 1847-1850. In 1851, 4 additional men were obtained. However, this plan of raising missionary funds was not successful.

The Board at first had no paid officers. Busy pastors devoted a portion of their time to the administrative work. In 1853, after expenses were paid, the entire receipts were only \$2,953. In 1857 the Board decided to dispense with the traveling agents and depend directly upon the churches for support. Within two years the receipts rose from \$5,000 per annum to \$14,000.<sup>1</sup>

The outbreak of the Civil War struck a crippling blow to the missionary work of the Cumberland Church. The Board of Missions had its headquarters at Lebanon, Tennessee, which was within the Confederate jurisdiction. The Board in reporting to the Assembly of 1861 announced receipts of \$22,471, a sum which broke all previous records. But the outlook was black. The *Minutes of the General Assembly* stated:

"At the time of writing this Report, civil war, the most direful of all calamities, seems to be inevitable! It is the darkest hour in the history of the Board of Missions" (MGA, 18).

The next year the *Minutes* continued the story:

"The past ecclesiastical year has been the most trying and depressing to your missionaries of any year since the organization of the Cumberland Presbyterian Church. The civil war which has been raging in our once happy and peaceful country, has not only disturbed our peace of mind, but greatly crippled our finances, and rendered it exceedingly difficult for some of your missionaries to remain at their posts, on account of being cut off from all aid from the Board of Missions.

"We have no official information respecting our home missions in the States South of Kentucky, nor from our Indian Missions" (MGA, 57, 58).

The Assembly of 1863 took note of the fact that its Board of Missions had made no report for two years, nor had any word been received regarding its activities. After stating that it was not dissolving the Board of Missions at Lebanon, the Assembly authorized the appointment of a "Committee of Missions," at Alton, Illinois, whose members would "take control of all the Missions of our Church, which, in their



judgment, are worthy and need their assistance, and also receive and give direction to the missionary funds of the Church that may hereafter be collected" (MGA, 91).

Reporting in 1864 to the Assembly, the Committee acknowledged receipts of more than \$2,000, and stated that still no word whatever had come from the South regarding the affairs of the "Old Board." It was feared that all missionary operations of the Church in the South had been completely suspended. In order to safeguard the financial interests involved, the Committee of Missions found it necessary to incorporate under the title "The Board of Foreign and Domestic Missions of the Cumberland Presbyterian Church."

After the war, the Southern part of the Church was represented in the Assembly of 1866. The Board at Lebanon reported that for a time it did not receive a cent for missionary operations and was therefore obliged to cease all activities. It declared itself ready to resume work. Thus the Cumberland Church found itself with two Boards of Missions — one at Lebanon, Tennessee, and the other at Alton, Illinois — and the Assembly ruled that "both these Boards are properly and truly Boards of this General Assembly." To add to the complexity of the situation, the Assembly learned that the Pacific Synod of that denomination "has a chartered Board located at Sonoma, California" (p. 52). This Board, in its first report to the Assembly, stated that its receipts during the previous year amounted to \$433.

Nothing was done for a few years to remedy the situation. In 1867 the Lebanon Board sadly stated: "As the resources of the South had been exhausted by the results of the war, and a pall of gloom hung over the future, it was manifest that the churches in this section, could not contribute much, the first year" (MGA, 43, 44). It reported total receipts for the year of \$1,651.

The Assembly of 1869 voted to combine the three Boards into one, which would have its headquarters in St. Louis, Missouri. Because of difficulty in obtaining a charter in Missouri, about ten years elapsed before the reorganized Board could actually function from St. Louis. In 1890 the Assembly authorized the establishment of a Board of Church Erection, but voted the following year to combine this Board with that of Missions. This consolidation required another new charter. The new name was the "Cumberland Presbyterian Board of Missions and Church Erection."

During the years after the Civil War, the missionary work of the Church lagged for want of funds. In 1873 the Assembly voted "to

raise within the ensuing year an amount equal to one dollar per communicant for the general missionary work of the Church." The sums received were to be divided between home and foreign missions. In 1873 the denomination reported having over 86,000 members. The first tangible results of this effort were recorded in the 1875 report of the Board when the "gratifying sum of \$41,126" was received. The next year the income was over \$50,400. However, this high level of giving was not maintained, and the receipts fell to \$31,426 in 1885. In its report to the Assembly of 1906, the last held before the union with the mother Church, the Board stated that its receipts for missions totaled \$23,780, of which \$16,825 was for home missions. The Board then had one paid Secretary, who was receiving a salary of \$2,500 annually. By 1906 the work of the Board was weak, and there were comparatively few assets to be transferred to the Presbyterian Board of Home Missions.

### *Missionary Activities*

When this period under review opened, in 1838, the Cumberland Church was still thinking of its missionary work under two phases, the white communities on the frontier and the Indians. As early as 1846, Rev. J. A. Cornwall undertook to lead a small colony of Presbyterians to Oregon. Rev. J. E. Braly and his family followed in 1847. The Bralys spent a few days resting at the Whitman mission shortly before the massacre. The minutes of the Cumberland General Assembly for 1849 carried the following account:

"Brothers Cornwall and Braly, ordained ministers of our Church, having emigrated to Oregon Territory, find there the field white unto the harvest. There are also three licentiates in that country; but operations are much embarrassed, in the absence of a presbyterial organization. The Board have resolved to remove this difficulty by sending out, at as early a period as practicable, another ordained minister, to aid Brothers Cornwall and Braly in organizing a Presbytery of Oregon . . . and to effect this, the Board appropriated two hundred and fifty dollars.

"The Board having learned that Brothers Cornwall and Braly are suffering great pecuniary destitution, owing to the losses they sustained during their passage to Oregon, appropriated to each of them the sum of fifty dollars" (Cumb. MGA, 38).

Since the total receipts of the Board that year amounted to only \$651, the sum of \$350 allotted to the Oregon missionaries took more than half of the Board's income. The Board was unable to find an-



other suitable missionary to send to Oregon before 1851, when Rev. Neil Johnson went out. The Oregon Presbytery was organized November 3, 1851, with Johnson, Cornwall, and a Joseph Robertson as the charter members.

In the meantime J. E. Braly had moved to California. The announcement of the discovery of gold, first made in a San Francisco paper in March, 1848, started the gold rush, which reached a fevered peak in 1849. The lure not of gold but of souls drew Braly into the stream of migration. He is known to have been preaching at Fremont, California, by July 4, 1849. Braly later moved to Mountain View, in Santa Clara County, where on July 19, 1851, he organized a church. This church celebrated its centennial in 1951 and is considered to be the oldest Presbyterian church on the Pacific coast with a Cumberland origin. On April 4, 1851, in the home of Braly at Mountain View, the pioneer Cumberland presbytery of the Pacific coast was organized, with Cornelius Yager, W. Gallimore, James M. Small, and John E. Braly as charter members.

Cumberland missionary work for the Indians began in 1818, when missionaries were sent to the Chickasaw Indians living on the Tombigbee River in Mississippi. Near what is now Aberdeen, Mississippi, the Cumberlands established a school, which was continued until 1832. In 1834 a Cumberland minister, Rev. David Lowry, undertook a mission to the Winnebago Indians at Prairie du Chien. With Government aid, he opened a school, which he carried on until 1848. In 1854, Lowry initiated mission work among the Choctaws on behalf of his denomination. This became the most successful Indian work of the Cumberland Church. A school called Armstrong Academy was established among the Choctaws, which in 1859 had 100 pupils. In that year Burney Academy was started for the Chickasaws. The Indians were receptive to the gospel, and by 1852 at least one, Israel Folsom, had become an effective evangelist for his own people, being supported in part by the Board of Missions. Writing on December 30, 1852, he stated: "I have been called upon again and again to go and preach to the people living twenty, forty, eighty, and one hundred and forty miles off" (McDonnold, *History of the Cumberland Presbyterian Church*, 331).

One of the most devoted of the Cumberland missionaries was the indefatigable Rev. R. S. Bell, who was sent to the Chickasaws in 1859. When the work of the Board of Missions at Lebanon, Tennessee, was suspended because of the Civil War, Bell and his wife labored on without salary. With the aid of native preachers, the Indian churches were

kept going. Bell continued in this field until 1880.

In its report to the General Assembly of 1885, the Board stated that 6 missionaries were at work among the Chickasaws, Choctaws, and Cherokees, "two of whom receive no salary from the Board; four of them derive a part of their support from its treasury." In addition to the missionaries, 9 native ministers were assisting in the work. Two presbyteries had been organized in the Indian Territory, including 37 congregations (MGA, 50, 51). The work continued for several years with about 6 missionaries and then began to decline. In its 1898 report to the Assembly the Board stated:

"Our only white missionary to the Choctaws in the Indian Territory, Rev. A. B. Johnson, resigned January 1, 1898, and since then no successor has been appointed. We still retain Rev. Martin Charleston, a full blood Choctaw, as our sole missionary among these very neglected people" (AR, 119).

At the time of the reunion with the mother Church in 1906, the Cumberland Church had the Synod of Indianola, with the 5 presbyteries of Cherokee, Chickasaw, Choctaw, Creek, and Oklahoma. The 3 Indian presbyteries had 12, 18, and 39 churches respectively. Some of these Cumberland churches are now to be found in the Presbytery of Choctaw, one of the 2 Indian presbyteries of the Presbyterian Church.

With the gradual disappearance of frontier conditions, the Cumberland Church began to turn its attention to the cities. By 1885 the Board of Missions was subsidizing mission work in such cities as Birmingham, Alabama; St. Louis, Missouri; San Antonio, Texas; and Pueblo, Colorado. The 1886 report listed work in 20 cities in about a dozen different states and indicated that considerable attention and money were being spent on the acquisition of property. After 1890 the work of church erection was a part of the Board of Missions. Receipts reported that year for that cause amounted to \$2,500; in 1900 about \$2,360 was received; and in 1906, \$4,036.

### *Colored Cumberland Presbyterian Church*

About 20,000 Negroes were members of the Cumberland Presbyterian Church before the Civil War. Usually they were members of the same congregations with white people. The two races worshiped together. Sometimes the Negroes would have their own meetings with their own preachers. Following the war, conditions gradually changed.

The Negroes, with a new race consciousness, sought separate churches and an entirely separate ecclesiastical organization. The Cumberland Assembly of 1869 directed the presbyteries to ordain Negro ministers and organize them into presbyteries of their own. Three Negro presbyteries were established in Tennessee that year. The Tennessee Synod of the Colored Cumberland Presbyterian Church was formed in 1871 and a General Assembly in 1874.

This denomination has maintained its separate existence to the present time and in 1951 was reported to have about 30,000 members. The churches are largely centered in Tennessee and Alabama, with a scattering in Illinois, Kentucky, Missouri, and Texas. From time to time the Presbyterian Church, U.S.A., has been able to render some help to the Colored Cumberland Church.

The Cumberland Presbyterian Church had a department of "Work for the Colored People" in its Board of Missions. However, according to the following statement in the 1890 report, this work was never strong: "The Board has never projected anything on a large scale for the colored people; yet it has spent a considerable sum of money in educational work for this class" (p. 499).

A curious item is to be found in the report of the Board of Missions given in the minutes of the Cumberland General Assembly for 1858. Reference is there made to the fact that the Church had sent a colored minister, Rev. Edmond Weir, as a missionary to Cape Mount, Africa. This missionary wrote back saying that he had found some Cumberland Presbyterians among the Negroes who had returned to Africa; that he had built a church; and that he earnestly desired more ministers to be sent out to Africa to be associated with him in order to form a presbytery. After giving this information, the Secretary making the report then asked, "Who in the Church that owns a colored minister will liberate him and place him at the disposal of the Board?" (Cumb. MGA, 59).

### *The Union of 1906*

Historically the members of the Cumberland Presbyterian Church were not so "creedal" as were those of the Presbyterian Church, U.S.A. Therefore, during the conversations leading up to the reunion of the two denominations in 1906, certain changes were made in the doctrinal standards of the Presbyterian Church, U.S.A. The General Assembly of 1903 adopted certain revisions to the Confession of Faith, which in turn were acceptable to the Cumberland Presbyterians. The Confes-

sion, as thus amended, became the doctrinal basis of the reunion.

In the "Concurrent Declarations" of the Joint Report on Union of 1904, the following statement occurs:

"It is recognized, also, that the doctrinal deliverance contained in the Brief Statement of the Reformed Faith, and adopted in 1902 by the General Assembly of the Presbyterian Church in the United States of America, 'for a better understanding of our doctrinal beliefs,' reveals a doctrinal agreement favourable to Reunion."<sup>2</sup>

Dr. Henry C. Minton, a member of the faculty of San Francisco Theological Seminary, was chairman of the committee that prepared the revisions of the Confession of Faith and drew up the "Brief Statement of the Reformed Faith." Although the latter was never voted on by presbyteries and was not, therefore, an official statement of faith, yet the General Assembly of 1902 adopted it. Since then it has been included in the preface of the Presbyterian Hymnal.

These amplifications and clarifications of doctrine were of vital importance to the consummation of the union. The sentiment of the Presbyterian Church, U.S.A., was overwhelmingly in favor of the union. Out of its 241 presbyteries, 194 voted in the affirmative, 39 in the negative, and 8 took no action, or gave a conditional assent. However, the opinion was more evenly divided among the Cumberland, where the vote stood 60 presbyteries for and 51 against union. An analysis of the votes of ministers and elders within the presbyteries voting on the subject shows that 691 ministers and 649 elders approved while 470 ministers and 1,007 elders disapproved. The totals were 1,340 for and 1,477 against. If the decision had rested upon the popular vote, the union would not have carried (Cumb. MGA, 1905, 43).

The opposition party in the Cumberland Church centered largely in Tennessee, where the denomination had 2 synods with a combined membership of over 40,000. These synods refused to join in the union and became the continuing Cumberland Presbyterian Church. Law-suits over property rights were brought in a number of courts, with varying results. The continuing Cumberland Presbyterian Church won out in the courts of Tennessee. The religious census taken by the Government in 1916 listed the Cumberland Church as having 728 ministers, 1,317 churches, and a membership of more than 72,000. However, the denomination has not grown much. In 1950 it reported having a few more than 80,000 members.

No exact statistics are available to show the number of Cumberland

Presbyterians who joined the Presbyterian Church in 1906. Statistics (below) taken from the *Minutes of the General Assembly*, showing the normal increase of the Presbyterian Church for the year, indicate as well the accessions from the Cumberland Church. Many of the individual churches among the Cumberlands were small—the average membership on the eve of the union was only 65 while at the same time the average membership of the churches among the Presbyterians, U.S.A., was 143. The following chart shows a decrease in the number of churches from 1907 to 1910. This was caused largely by the fact that many of the Cumberland churches were combined with other Presbyterian churches or dissolved. Undoubtedly there was also a readjustment of figures to eliminate the ministers, churches, and members who decided to stay with the continuing Cumberland Church.

Year	Ministers	Churches	Members
1906	7,848	8,118	1,158,662
1907	9,031	11,082	1,341,492
1910	9,073	10,011	1,339,000

Since most of the Cumberland churches were in the South, the re-union of 1906 made the Presbyterian Church, U.S.A., once more a geographically national body.

#### THE WELSH CALVINISTIC METHODIST CHURCH

A dramatic moment occurred in the 1920 meeting of the General Assembly at Columbus, Ohio, when the Stated Clerk, Dr. William H. Roberts, on behalf of the Presbyterian Church, presented to the Assembly the delegates of the General Assembly of the Welsh Presbyterian Church, which was also meeting in Columbus. Dr. Roberts, a son of Dr. William Roberts, a prominent leader of the Welsh Presbyterian Church, was able to address his Welsh brethren in their own language. The union between the two bodies was consummated at this time. The Calvinistic Methodist Church (commonly known as the Welsh Presbyterian Church) brought into the Presbyterian Church, U.S.A., 6 synods, 16 presbyteries (3 of the synods had only 2 presbyteries each), 150 churches, 100 ministers, and about 15,000 communicant members.

The Calvinistic Methodist Church arose in Wales as a result of the Wesley-Whitefield revival of the eighteenth century. These churches accepted the theology of Whitefield, which was Calvinistic, and the methods and zeal of Wesley. The churches involved tried for a time to remain in the Church of England, but in 1811 withdrew and organized

the Calvinistic Methodist Church. The new denomination was Presbyterian in doctrine and polity, but Methodist in its conception of the spiritual life. The Welsh language was used in its services. A General Assembly in Wales was organized in 1864.

The Welsh who migrated to the United States prior to 1869 established a number of large colonies in such places as Oneida County, New York; the Lackawanna and Wyoming Valley region of Pennsylvania; around Jackson and Gallia in southern Ohio; at Waukesha and Welsh Prairie in Wisconsin; and in the Blue Earth settlements in Minnesota. The first Welsh Presbyterian Church to be organized in the country was at Remsen, New York, in 1824. The first presbytery was erected in 1828. The General Assembly of the Calvinistic Methodist Church in America was organized at a meeting held at Columbus, Ohio, September 22-26, 1869, with the 5 synods of Minnesota, New York, Ohio, Pennsylvania, and Wisconsin. Not all Welsh-speaking Presbyterian churches in the country were associated with this denomination, as a few in scattered places throughout the nation had become members of presbyteries of the Presbyterian Church, U.S.A. An example of this is the Welsh Presbyterian Church (now St. David's) of San Francisco, organized in 1853.

By the terms of the agreement by which the two bodies united, the Welsh synods and presbyteries were to remain intact until such time as they saw fit to be dissolved and be merged into the corresponding judicatories of the Presbyterian Church, U.S.A. One of the Welsh synods (Western) was dissolved within two years after the union. In 1934 the Welsh synods of Wisconsin and Ohio became presbyteries within the bounds of the respective synods of the Presbyterian Church. The Welsh Synod of Minnesota did so in 1935, and the synods of New York and Vermont and of Pennsylvania followed in 1936.

Missionary work in the Calvinistic Methodist Church began within the "gymanvas" or synods. The New York Gymanva organized a missionary society in 1842, and the Wisconsin Gymanva did likewise in 1852. When the General Assembly was formed in 1869, a Home and Foreign Missionary Society was organized, which was under the care of the Assembly. This body was incorporated under the laws of the state of New York in March, 1895, as the "Missionary Society of the Calvinistic Methodist Church in the United States of America." The first General Secretary was not elected until 1910. Before that the administration of the Society was carried by busy pastors.

In 1913 the Church launched an effort to raise \$100,000 for missions.



This goal was reached within three years, and the proceeds were divided equally between foreign and national missions. The latter aspect of missionary activity was confined largely to church extension and to subsidizing weak congregations. According to Dr. D. J. Williams, the historian of this denomination, about 80 churches were organized during the first twenty years of the history of the Assembly's Society and, in addition, financial aid was given to many elder churches.<sup>3</sup> By 1889 the Church was aware of scattered groups of Welsh-speaking people in such western states and territories as Washington, Wyoming, Utah, and Idaho. In 1916 the Society was aiding 30 churches.

At the time of the union of 1920, the National Board of the Presbyterian Church agreed to continue all grants-in-aid to the Welsh churches and that, for the time being, the Welsh Society would act as a clearinghouse by receiving all benevolences from the Welsh churches and passing them on to the proper Board within the Presbyterian Church. During the years 1921-1934, the Welsh churches maintained an average giving of more than \$30,000 to all benevolent causes. All foreign work was turned over in 1920 to The Board of Foreign Missions, so the remaining responsibilities of the Welsh Society were to supervise its home mission work and administer the balance of the \$100,000 fund. In 1936 the fund was exhausted and the Society ceased active missionary work.

**THE EPOCH OF ADVANCE**  
**1923-1951**

## THE BOARD OF NATIONAL MISSIONS

1923-1951

**B**Y THE year 1922 the Presbyterian Church, U.S.A., had become top-heavy with organization. The *Minutes of the General Assembly* of that year reported the existence of 14 boards, 4 permanent committees, and a special committee on chaplains. One of the boards listed was the Woman's Board of Foreign Missions, formed in 1920 out of 6 regional women's boards and a woman's board of the former Cumberland Presbyterian Church. Thus, in 1919 the Church had 20 boards in addition to the committees. The annual reports of these various boards and committees in 1923, the last year in which they appeared, totaled about twelve hundred pages and made a volume twice as large as the combined reports of the four Boards in 1950. No wonder there was a demand throughout the Church for a reorganization!

A proposed plan of consolidation was studied by the General Assembly of 1920, enthusiastically urged by the Assembly of 1921, approved by the Assembly of 1922, and finally adopted by the Assembly of 1923. The various boards and committees were combined into 4 Boards—National Missions, Foreign Missions, Christian Education, and Ministerial Relief and Sustentation (later known as Pensions). The new Board of National Missions included in whole or in part the work and assets of the following 9 agencies:

1. The Board of Home Missions.
2. The Woman's Board of Home Missions.
3. Board of Church Erection Fund.
4. Board of Missions for Freedmen.
5. The missionary and evangelistic work of the Board of Publication and Sabbath-School Work.
6. The Permanent Committee on Evangelism.
7. The work for Orientals in the United States formerly conducted by The Board of Foreign Missions and the Woman's Board of Foreign Missions.

8. Special Committee on Chaplains.
9. The work of the Board of Temperance and Moral Welfare for disabled Army and Navy veterans in hospitals and elsewhere.

The Assembly of 1922 outlined the work of the Board, in what might be called its charter, as follows:

“That the purpose of this Board shall be the extension of Christianity in the United States (including Alaska and the West Indies, and elsewhere as the General Assembly may direct); to extend the Gospel of Christ in all its fulness and His service in all its implications, by establishing and strengthening local churches, evangelism, organization, and such special enterprises as may be deemed wise” (MGA, 162).

The Board was incorporated by the state of New York on April 24, 1923. Its formal organization was ratified by the Assembly of 1923, which conferred upon it the necessary powers in relation to its constituent boards and agencies to enable it to discharge its responsibilities. For legal and financial reasons the corporate existence of the consolidated boards was retained, subject to the authority of the Board of National Missions (see AR, 1950, 133, 134). The first report of the Board was submitted to the General Assembly of 1924.

The Board consisted of 40 members (15 of whom were women) representative of 8 geographical regions, who were elected by the General Assembly for a term of three years and divided into three classes with the terms of one class expiring each year. Headquarters were established in New York City.

The Board began its work on the plan of having two stated meetings a year, in April and November, with an Executive Committee meeting six times a year. The staff organization included two councils, each under the chairmanship of the general secretary, and the general authority of the Board — an executive council, made up of the General Secretary, Secretaries of divisions, Treasurer and Clerk, for general co-ordination and oversight of the Board's work, and a staff council, composed of the above officers, directors of departments, district secretaries for promotion, and assistant secretaries. These staff members, together with three synodical and two presbyterial representatives from the National Staff, were responsible for administration of the Board's work on the field.

In order to link the Board as intimately as possible with the needs of the field and to make its decisions as democratic as possible, the National Staff was set up consisting of the executive and staff councils,

synod executives, and the executives of the specially designated presbyteries. The responsibilities of the National Staff were to formulate and recommend to the Board general policies and methods for the entire work of the Board, to prepare the annual budgets of askings and of appropriations, and to help to relate the experience of the synods and presbyteries to the work of the entire Church.

The work of the Board was divided into six general operating divisions, each under the direction of a secretary or of co-ordinate secretaries. Departments and subdepartments were provided as needed. These six divisions were:

1. Church Extension and Missions, with four departments:
  - a. Town and Country Work
  - b. City, Immigrant, and Industrial Work
  - c. West Indies
  - d. Sunday School Missions
2. Schools and Hospitals
3. Missions for Colored People
4. Buildings and Property, with three departments:
  - a. Field Activities and Surveys
  - b. Building Fund Campaigns
  - c. Grants, Loans, Mortgages, and Titles
5. Evangelism
6. General Promotion, with district Secretaries and Field Representatives, and Office of Special Objects, and two departments:
  - a. Education and Publicity
  - b. Legacies, Annuities, and Special GiftsA committee on Young People's Work was later developed as a department.

One of the most fundamental departures from previous operating methods was in the budget procedures of the Board. Under the former system, the funds available for synods or presbyteries were in the main proportional to their respective financial abilities. In organizing the Board of National Missions, the General Assembly committed it to an altogether different principle of budget distribution which was more responsive to the equities of the situation. The plan of organization provided that

" . . . there shall be a national budget covering all the work in all Synods and Presbyteries which comes within the scope of the National Board as well as all work specifically committed to or directly carried on by that Board. This national budget shall take account of all the resources of all Synods

and Presbyteries for such work and all other sources of income available for the National Board. The distribution of this budget shall be such as will meet the full needs of all Synods and Presbyteries and departments of work so far as the available resources permit. It shall, therefore, be formulated primarily from the point of view of relative needs as these appear to the National Staff, rather than of relative resources" (AR, 1924, 32).

The National Staff, therefore, became the budget-making body. The Board, on the recommendation of its Finance Committee, determines the total to be appropriated. The Budget Office, under the direction of the Administrative Secretary, assembles estimates of the needs of the several divisions of the Board and of the synods and presbyteries. A Standing Budget Committee elected by the National Staff goes over these estimates and formulates a tentative budget. This is submitted to the National Staff, which in turn recommends the budget to the Board for adoption. This process, put into effect in 1924, is still operative.

The greatly enlarged work of the Board of National Missions as compared with that of its predecessor, the Board of Home Missions, may be seen in a comparison of the income of the latter for the year ended March 31, 1923, and the income of the combined treasuries in the Board of National Missions for the year ended March 31, 1924.

	<i>Board of Home Missions</i>	<i>Board of National Missions</i>
	1922-1923	1923-1924
From Living Sources	\$ 925,544.34	\$3,052,505.37
Interest, Legacies, etc.	<u>457,626.79</u>	<u>1,465,228.33</u>
<b>Total Revenue for Current Work</b>	<b><u>\$1,383,171.13</u></b>	<b><u>\$4,517,733.70</u></b>

Four district offices were opened, in Chicago, St. Louis, San Francisco, and Los Angeles, with six district secretaries.

Upon the shoulders of the General Secretary, Dr. John A. Marquis, fell the responsibility of guiding the Board through the difficult days of reorganization. After his death on July 5, 1931, the Board paid this tribute to his leadership in the 1932 report:

"When the present National Board was organized and its constitution drawn and approved by the General Assembly, he found himself called to lead an unwieldy enterprise whose constituent elements were by no means all pleased to be united and whose prescribed constitution was not altogether adapted to the necessities of some parts of its task" (AR, 58).



With great patience and skill Dr. Marquis welded the diverse elements into one body. "His services in the initial years of the life of the National Board," commented the report of 1932, "can hardly be over-estimated."

#### ORGANIZATION OF THE BOARD OF NATIONAL MISSIONS

From the organization of the Standing Committee in 1802, the members of that Committee and of its successors have been busy pastors and laymen who have served without compensation. No history of the Board would be complete without tribute being paid to the hundreds of men and women whose loyal and self-sacrificing services have made the work of the Board possible.

By action of the General Assembly of 1927, the membership of the Board was increased from 40 to 48, equally divided among ministers, laymen, and women. In 1932 the General Assembly enlarged the membership by 1 and elected Dr. Joseph W. Holley, a colored minister, to the Board. This was the first time in the history of the Presbyterian Church that a Negro had been elected to any of the official Boards of the Church. In 1947 the membership was increased to 54, again equally divided among ministers, laymen, and women. The number on the Executive Committee is one third of the membership of the Board and likewise draws a proportionate number from each of the three groups.

The membership of the Board has always been divided on a regional basis plus enough members at large to bring the total up to the required number. The Assembly of 1927 reduced the number of regions used from 8 to 4—Eastern, North Central, Southern, and Rocky Mountain and Pacific. The Board now (1951) meets three times a year—September, February, and the annual meeting in April. The Executive Committee, with full interim powers, meets in June and December. (See Appendix E for list of members.)

The Board has had three presidents: Dr. Joseph A. Vance, 1923–1936; Dr. Louis H. Evans, 1936–1941; and Dr. Jean S. Milner, 1941–. Two of the charter members of the Board are still serving. They are Dr. Henry Sloane Coffin and Miss Emma Jessie Ogg.

The members of the Staff are the servants of the Board and do not have voting privileges in its meetings. However, they are invited to attend Board meetings, other than executive sessions.

The executive head of the Board is the General Secretary, who has the primary responsibility of oversight of the whole National Missions program. Dr. John A. Marquis, who served as General Secretary of the

Board of Home Missions from 1918, continued in that capacity in the Board of National Missions until his retirement in 1930. He was succeeded by Dr. E. Graham Wilson, who carried the burdens of that office until his retirement on June 2, 1949, at which time Dr. Hermann N. Morse was made General Secretary.

Dr. Morse's connection with the Board of Home Missions began in 1912, a year after his ordination. He served in the Country Church Department and as Director of Publicity and Research until 1923. At the time of the organization of the National Board in 1923, Dr. Morse was made Clerk of the Board and Director of Budget and Research. He has had an active connection with the Board of National Missions or its predecessor for about forty years and in 1951 was the only remaining active member of the original staff of 1923. The experience of these forty years has made Dr. Morse a leading spirit and authority in national missions, both denominationally and interdenominationally.

A reorganization of the Board took place in April, 1930, that simplified the operating procedures of the Board at several points. The staff council and the executive council were merged into the Administrative Council, and the office of Administrative Secretary was created. Dr. Morse was the first chosen to hold this position. The Division of Buildings and Properties was discontinued, with the interests involved being cared for through departments attached to the office of the General Secretary and the Treasurer.

The General Assembly of 1932 directed the Board to make a sweeping revision of its headquarters organization. Under the new setup the executive officers of the staff were: Dr. E. Graham Wilson, General Secretary; Dr. H. N. Morse, Administrative Secretary; Charles N. Wonacott, Treasurer.

All the former divisions and departments were regrouped under the Department of Missionary Operation and the Department of Missionary Support, each with 8 Secretaries. The former was placed under the Administrative Secretary and the latter under the Treasurer. Each of the two departments had Assistant Secretaries, and in the latter case, 3 District Secretaries. There was also the Office of Budget and Research, with Rev. Charles T. Greenway as Assistant Director. In general this organization continues to the present, with some changes of terminology and with two other departments which, of necessity, have been added.

In November, 1934, the Board accepted a trust gift of \$11,000,000 (later increased to over \$16,000,000) offered by the Jarvie Commonweal

Fund. At first this was listed as the "James N. Jarvie Commonweal Service," but in 1940 it was listed as one of the departments of the Board. In 1945 the Board reported to the Assembly that the Unit of Evangelism in the Department of Missionary Operation had been made a department of the Board, and that Dr. George E. Sweazey had been called to be the Secretary. In the 1949 report the title "Division" was substituted for "Department," and the latter word was used to denote subdivisions formerly called "units."

In 1951 the Board established two inter-Divisional units, the Department of New Church Development and Church Extension and the Office for Religious Broadcasting. On June 1, 1951, John Groller took over the newly established Office for Religious Broadcasting. This represents a pioneer venture for the Board in a vastly important field of modern communications.

The present organization of the Board into divisions and departments represents the most effective administrative machinery that years of experience could devise. The list of staff members as of June 1, 1951, is given in Appendix E of this volume. The outline of the organization of the Board is as follows:

*Executive Officers*

General Secretary  
Administrative Secretary  
Treasurer  
Secretary, Division of Missionary Support

*Division of Missionary Operation*

Departments:

Educational and Medical Work  
Sunday School Missions and Mobile Ministries  
Alaska  
City and Industrial Work, Including Spanish-speaking Work in Southwest  
Work with Colored People  
West Indies  
Town and Country Church  
Indian Work  
Missionary Personnel

*Inter-Divisional Offices*

Departments:

New Church Development and Church Extension  
Office for Religious Broadcasting

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*Presbyterian Panorama**Division of Missionary Support*

## Departments:

Church Budget  
 Specific Work  
 Education and Publicity  
 Youth Work  
 Women's Organizations  
 Special Gifts  
 Audio-visual Aids

Also, 4 Area Secretaries, 1 Field Secretary, and  
 the Editor of *Outreach*.

*Division of Evangelism*

Secretary  
 Associate Secretaries (2)

*Division of the Treasury*

Assistant Treasurer  
 Legal Counsel

*Division of Jarvie Commonweal Service*

Secretary  
 Associate Secretary

The office of the Clerk of the Board is in the office of the General Secretary; the Budget Office is related to the Administrative Secretary.

## THE DIVISION OF MISSIONARY OPERATION

**T**HE present operations of the Board of National Missions are so diverse and so multitudinous that no approach to the subject will be fully satisfactory. Moreover, the prescribed limits of the present study forbid a detailed examination of each field of activity. The current division of the activities of the Board into 5 divisions, some of which have departments, suggests the approach that will be followed here. First to be considered is the Division of Missionary Operation, which consists of 9 departments.

## EDUCATIONAL AND MEDICAL WORK

The Department of Educational and Medical Work in the Board of National Missions is a continuance of the work of the Woman's Board of Home Missions and the educational work of the Board of Missions for Freedmen. The school and hospital work begun by women and supported by them for so many years continues as a major responsibility of the women of the Church within the total framework of the Board. The aim of this work was to develop Christian leaders through the threefold program of health, education, and evangelism. This department is now under the direction of Miss Katharine E. Gladfelter, with Miss Lillian A. Windham as Assistant Secretary.

*Schools*

National Missions schools were opened originally to care for children totally lacking in educational opportunities. Many continued to exist on a basis of need.

Spot the Board's schools on a map of the United States and it will be found that the majority are located in the twelve states spread in a broad belt across the southern section of the United States from coast to coast. They appear as well in the West Indies and Alaska, in areas where public services along these lines are below standard or not avail-

able, or where mission schools are needed to round out and strengthen the total evangelistic and leadership training program of the Board for the distinctive population group or area served.

According to the 1924 report, there were then 188 boarding and day schools under the Board, with a total enrollment of 24,224, employing 888 workers. Of these the greatest number were Negro schools under the Division of Work with Colored People, which had 136 schools, with 18,765 enrolled and 473 teachers. Under the department then known as the Division of Schools and Hospitals there were 30 boarding schools, 27 community stations with 77 workers, and 8 hospitals and medical stations taking care of 68,145 patients. Among the boarding schools were 12 in the Southern Mountain area, including the Asheville Normal, the Asheville Farm School, and Dorland Bell. On the Indian field there were 8 boarding and 3 day schools, including the Dwight Indian Training School at Marble City, Oklahoma; the McBeth Mission at Lapwai, Idaho; and the Cook Bible Training School at Phoenix, Arizona. Among the Mormons were 8 community stations and 2 boarding schools, including New Jersey Academy at Logan, Utah. Sheldon Jackson School at Sitka, Alaska, now a high school and junior college for Indian, Eskimo, and white students, then took care of younger Indian children in the lower grades.

By contrast, the 1951 report showed 40 schools, with a total enrollment of 7,095 and a total teaching staff of 408.

The 1951 report gives evidence of the strong work being conducted in the field of education. Some of the institutions listed have roots that go back seventy-five years or more in the work of home missionaries. The institutions now under the auspices of the Board have arrived at their present state of development through adaptation to the actual needs to be served. The following chart listing 15 institutions sponsored by the Board includes the schools that offer work on the high school and junior college level, and also the one college that is operated by the Board.

Besides these institutions under the Department of Educational and Medical Work, the Department of Indian Work supports in large part the interdenominational and intertribal Cook Christian Training School at Phoenix, Arizona. The report of 1951 lists an enrollment there of 65. The school is named after Rev. Charles H. Cook, the pioneer missionary to Arizona, who dedicated his life to the Christianization and education of the Pimas. The Indian students who attend this training school lack the necessary educational background to permit



	Type of School	Number on Staff	Enrollment Boarding	Day
<b>Alaska</b>				
Sheldon Jackson Jr. College, Sitka, Alaska	H J	24	138	2
<b>Indian</b>				
Ganado Mission High School, Ganado, Ariz.	E H	18	167	7
Tucson Indian Training School, Tucson, Ariz.	JrH H	18	128	0
<b>Spanish-speaking</b>				
Allison-James School, Santa Fe, N. Mex.	JrH	16	114	0
Menaul School, Albuquerque, N. Mex.	H	25	138	0
<b>Intermountain</b>				
Wasatch Academy, Mt. Pleas- ant, Utah	JrH H	22	190	40
<b>Southern Mountain</b>				
Warren Wilson Jr. College, Swannanoa, N.C.	H J	31	204	3
<b>Cuba</b>				
La Progresiva, Cárdenas, Cuba	E H	28	235	1,187
<b>Negro</b>				
Boggs Academy, Keysville, Ga.	JrH H	11	67	47
Gillespie-Selden Institute, Cor- dele, Ga.	H	22	62	293
Mary Holmes Jr. College, West Point, Miss.	H J	19	41	121
Barber-Scotia College, Con- cord, N. C.	C	23	137	29
Mary Potter Academy, Ox- ford, N. C.	H	25	100	418
Harbison Jr. College, Irmo, S. C.	H J	17	81	0
Swift Memorial Jr. College, Rogersville, Tenn.	H J	12	85	47
<b>Total</b>		<b>311</b>	<b>1,887</b>	<b>2,194</b>

KEY: C, college; E, elementary school; H, high school; J, junior college; JrH, junior high school.

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them to enter the accredited seminaries. However, at the Cook school they may obtain sufficient training to enable them to be effective lay leaders, and in some cases ordained pastors in their respective tribes.

The Department of West Indies conducts two theological seminaries — one at Matanzas, Cuba, with an enrollment of 23, and the other at Río Piedras, Puerto Rico, with an enrollment of 42. It also helps to support the Polytechnic Institute of Puerto Rico, a nondenominational college at San Germán. It reported a total enrollment in 1951 of 537.

The 1951 report lists 6 day schools for Spanish-speaking people in New Mexico; the Sunset Gap School at Newport, Tennessee; 7 in Cuba; and 1 in Puerto Rico — with a total enrollment of 2,272. The Department of Work with Colored People conducts 3 day schools with an enrollment of 537, and the Department of West Indies has 3 schools in the Dominican Republic with 205 students. The Department of Educational and Medical Work also conducts 2 boarding homes, Haines House at Haines, Alaska, and Ming Quong Home, with branches in Los Gatos and Oakland, California, housing a total of 76 children. Many of the children in these homes are orphans, half-orphans, or children from broken homes.

#### *Medical Work and Community Stations*

Under the heading of "Medical Work," the report of 1951 listed the following hospitals and dispensaries as coming under the direction of or being related to the Department of Educational and Medical Work.

The field of medical service covers a widespread and needy area. The nation has never caught up with the demands for hospitals and health service centers. The call for medical missions comes especially from marginal groups in the frontier areas. In most cases the Board of National Missions finds it necessary to subsidize what is needed over and beyond the money raised on the field, but at Palmer, Alaska, and San Juan, Puerto Rico, the Board co-operates with local committees in supporting the hospitals. The Methodists and United Brethren assist in maintaining the hospital at Santo Domingo, now Ciudad Trujillo.

The Department of Educational and Medical Work also supervises the work of 11 community stations, mostly as part of the school program, which in 1951 reported a combined staff of 34 workers and a combined average weekly attendance of over 2,495. Six community stations are conducted among the Spanish-speaking in New Mexico; 3 in the mountains of Kentucky and Tennessee; and 1 in Puerto Rico.

<b>Field</b>	<b>Name of Station</b>	<b>Address</b>	<b>Total Number of Patients in Year</b>
<b>Alaska</b>	<b>Valley Presbyterian Hospital</b>	<b>Palmer, Alaska</b>	
<b>Indian</b>	<b>Sage Memorial Hospital</b>	<b>Ganado, Arizona</b>	<b>9,828</b>
<b>Spanish- speaking</b>	<b>Embudo Presbyterian Hospital</b>	<b>Embudo, New Mexico</b>	<b>5,730</b>
	<b>Pres. Day School and Clinic</b>	<b>Truchas, New Mexico</b>	<b>817</b>
<b>Puerto Rico</b>	<b>Presbyterian Hospital Marina Neighborhood House</b>	<b>San Juan, P. R.</b>	<b>3,746</b>
	<b>El Guacio</b>	<b>Mayagüez, P. R. San Sebastián, P. R.</b>	<b>5,285 822</b>
<b>Santo Domingo</b>	<b>Hospital Internaciónal</b>	<b>Ciudad Trujillo, D. R.</b>	<b>2,684*</b>
<b>Negro</b>	<b>Gillespie Hospital</b>	<b>Cordele, Ga.</b>	<b>4,223</b>
<b>Total</b>			<b><u>33,135</u></b>

\* 1950 figures.

Another community station, under the joint supervision of City and Industrial Work and Educational and Medical Work, is the Presbyterian Mission Home at Cameron House, 920 Sacramento Street, San Francisco. Here, under the leadership of Miss Lorna E. Logan, the historic building made famous by the daring services of Donaldina Cameron nearly fifty years ago is finding a new usefulness. Here too is a youth center directed by Rev. F. S. Dick Wichman.

### *Highlights of Thirty Years*

A detailed comparison of the reports of the Board for 1924 and 1951 reveals many important developments in the activities of the Department of Educational and Medical Work. Ever since the days of Gideon Blackburn, who was commissioned by the Standing Committee in 1803 to teach "the arts of civilized life" to the Cherokees, and ever since the Committee in 1804 authorized dissemination of Dr. Jenner's publications on "vaccine inoculation," the Presbyterian Church through its official agencies has stressed the importance of ministering to the mind and to the body as well as to the spirit. The Presbyterian Church has traditionally insisted upon having an educated listener as well as

an educated preacher. Whenever the Church has conducted schools, religious training has been given as a vital part of the day's program. Again and again, when the Church has recognized the ability of the public schools to take over, the Church has withdrawn from this phase of activity in local communities. A comparison of the schools in 1924 and 1951 shows not only a decrease in number but also a change in type—the elementary schools were becoming fewer and the more advanced institutions more common, with emphasis on Christian leadership training, lay and professional.

A major change in the educational work of the Board for the Southern Mountain area was made in April, 1942, when the assets and student bodies of the Asheville Farm School, founded 1894, and the Dorland Bell School for Girls at Hot Springs, founded 1893, both in North Carolina, were united on the campus of the Farm School near Swannanoa to form a coeducational high school and junior college. Dr. Arthur M. Bannerman, formerly superintendent of the Farm School, was appointed president of the new institution, which was christened the Warren Wilson College in recognition of the faithful services rendered by the late Dr. Warren Wilson, for many years a Secretary of the Board in the Department of Rural Church. Also a part of the inheritance of Warren Wilson College was the former Asheville Normal and Teachers College, the Mossop School, and the Laura Sunderland School. The college property of 680 acres includes farm, pasture, forest land, and campus in the beautiful Swannanoa Valley, with surrounding mountain ranges rising more than six thousand feet. Some 20 buildings, most of which have been built by the students, including an attractive log chapel, dot the campus.

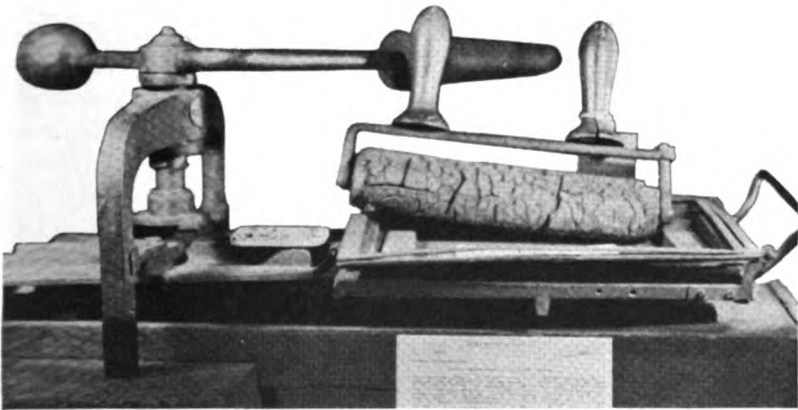
When the Presbyterian Church first became interested in the education of young people in the mountain regions, transportation was so difficult and isolation so acute that it was necessary to establish a number of schools on the elementary, junior high, and high school levels in several widely separated communities. Gradual improvement of conditions in the mountain areas has removed the need for some of these schools, thus making it feasible to eliminate some and combine others as was done in the case of Warren Wilson College. In fact, this college represents the apex of a pyramid of about 25 former day or boarding schools that once existed in that general region and that have gradually been combined or closed. The college serves especially young people from adjacent areas who must work for their education. During 1950-1951 the college reported an enrollment of 207.

**MATTHEWNIM TAAISKT.**



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**1845.**



Title page of the book of Matthew, translated for the Nez Percé Indians by Henry Spalding and printed on the first press on the Pacific coast, bought by the Board in 1839, shown below. On this press were printed the first books ever published in Oregon and Idaho.

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Sheldon Jackson, D.D., "The Greatest Little Man in America," from 1859 carried the gospel to the Rocky Mountains, the far west, and Alaska.

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Tremendous changes have been taking place in Alaska, partly as the result of the international situation. The war brought in a steadier type of settler. Alaska now has about 128,650 people as against a prewar population of 72,000, and the number is steadily increasing. Sheldon Jackson School at Sitka, originally established for the benefit of the natives, added junior college work in 1944, and its doors were opened to all races. The majority of the 140 students are Indians. This is the only junior college in all Alaska.

Wasatch Academy at Mt. Pleasant, Utah, is the last of several academies that the Presbyterian Church once conducted in the Mormon area. In 1950-1951 the academy had an enrollment of 190 in its boarding department and 40 day students. The students come from both Mormon and "Gentile" homes, from isolated regions, and from the homes of those who like to send their children to an evangelical school rather than to a public high school that is predominantly Mormon. All students are required to give some time to campus, domestic, or mechanical work.

Menaul School, in Albuquerque, New Mexico, founded by Sheldon Jackson in 1896, is now a coeducational boarding high school for Spanish-speaking students. The 1950-1951 enrollment was 138. Even though public schools are now more common, there is still a need for schools to give training in the evangelical faith in a state where Roman Catholicism is strong. For some years Menaul School was for boys while the girls attended Allison-James School in Santa Fe. In 1934, however, both were made coeducational, with Menaul as the senior and Allison-James the junior high school. The latter had an enrollment of 114 in 1950-1951.

Tucson Indian Training School, with an enrollment in 1950 of 128 from about fifteen different tribes, is located on a campus of 175 acres at Tucson, Arizona. The curriculum includes work from the seventh grade through high school, and stresses farm and vocational training. Bible study is required. Graduates of Tucson Indian Training School are enrolled at the University of Arizona and at other colleges on the same basis as students of much greater privilege. Most of the important members of the Pima Tribal Council, including the council head, have attended Tucson Indian Training School. Nurses, Government workers, elders, Sunday church school teachers, Christian farmers, and parents have been educated here. So has Rev. Esau Joseph, one of the outstanding Christian leaders of the southwest; and also Rev. Joaquin Lopez, first Papago to be ordained to the ministry.

The Board in 1951 was conducting for Negroes 3 high schools, 3 junior colleges, and 1 college. The junior colleges, each of which also includes the full four-year high school work, are: Swift Memorial Junior College at Rogersville, Tennessee, with an enrollment of 132; Harbison Junior College at Irmo, South Carolina, with 81; and Mary Holmes Junior College at West Point, Mississippi, with 162. All three are coeducational and all have evolved through the years from the original elementary school status to that of a junior college. The Swift Memorial Junior College is now on an accredited basis within the state, and its graduates in the teacher-training course are entitled to a permanent state certificate as elementary teachers. The two primary objectives of training, to improve the Negro's economic situation and to develop Christian personality, apply to each of these three institutions.

Barber-Scotia College, founded in 1867 by Dr. Luke Dorland under the auspices of the Board of Missions for Freedmen, is now a four-year college, and in 1950-1951 had an enrollment of 166. The college is a union of Barber Seminary, formerly at Anniston, Alabama, and Scotia Seminary. An all-Negro faculty was obtained in 1932. In 1950-1951 the faculty numbered 23. The college is fully accredited and is the only full four-year college maintained by the Board of National Missions. It is a women's college.

The Presbyterian Mission at Ganado, Arizona, with its Sage Memorial Hospital, is one of the most unusual of all the projects sponsored by the Board of National Missions. Church, hospital, and school there offer a fourfold program — educational, medical, community, and evangelistic. The elementary and high schools in 1950-1951 had 167 boarding students.

Presbyterian missionaries first began work on the Navaho Reservation in 1901. The first fully trained medical missionary arrived in 1910. Gradually the work expanded. In 1927, Dr. Clarence G. Salsbury, a medical missionary at home on furlough from Hainan, China, was asked to accept a "temporary assignment" to the remote reservation hospital. He found the need so great that the "temporary assignment" stretched out to nearly a quarter century. Dr. Salsbury was affectionately known by the Indians as Dr. Tso, or "Big Doctor." He retired in 1951, after twenty-five years of service, and was succeeded as superintendent of the mission by Dr. Joseph A. Poncel, formerly head of Tucson Indian Training School.

In 1930 the Sage Memorial Hospital was built to accommodate 75

patients. This has been expanded to take care of 100. This hospital remains as the Board's only medical project in the Indian field. The statistical report of the hospital, as set forth in the 1951 report of the Board, gives totals for the year of 3,107 hospital patients, 6,698 dispensary patients, and 23 outpatients, making a grand total of 9,828. Members of other tribes, in addition to the Navahos, are also received at the hospital. Gradually the age-old superstitions of the natives are being overcome by the patience, the miracles of healing, and the Good Samaritan deeds practiced in this day by the missionary doctors. The present medical director is Dr. William D. Spining.

The mission station occupies about 200 acres of land and consists of about 50 buildings, including the hospital, a church, a gymnasium, 4 dormitories, an office building, residences, vocational shops, a modern laundry, and garage. The farm surrounding the buildings supplies dairy products, meat, and vegetables. The mission has its own commissary, fire department, powerhouse, bakery, and refrigeration plant.

Ganado is fifty-six miles from the nearest railroad. In the days of the slow-moving horse and wagon, the mission was indeed isolated. Now, with good roads and automobiles, the isolation is diminishing. The mission is located in the midst of the Navaho Reservation, which consists of about 26,000 square miles of wind-swept desert. In this vast land live some 60,000 Navahos. Back in 1868 the Navahos numbered only about 7,500.

The program of educational and medical work is constantly changing, because it is adapted to the needs of the people whom it serves. Although the nature of the work has changed, the program continues as a vital part of the work of the Board in carrying out its objectives of extending Christianity and the gospel of Christ in all its fullness and his service in all its implications.

#### SUNDAY SCHOOL MISSIONS

The modern Sunday school missionary is the lineal descendant of the itinerating missionary sent out by the Standing Committee in 1802. For years the itinerating missionary was the only type of missionary in the service of the Church. His was a service born of the frontier, and while the pioneer days are gone, frontier conditions still remain.

The work of Presbyterian Sunday school missionaries today centers around three principal objectives: (1) missionary extension through the establishment and maintenance of mission Sunday schools; (2) a personal evangelism to scattered families and individuals out of reach

of the church or untouched by it; and (3) the religious education development of mission areas and of aided churches and other missionary enterprises where no other ministry is available.

During the twenty-eight years under review in this chapter, 1923-1951, some significant developments have taken place in the field of Sunday school missions. The following figures show the extent of the work at the time of the reorganization of the Boards and comparative statistics for 1951:

In 1923 the number of missionaries was 129; in 1951, 70. In 1923 the number of Sunday schools organized or revived was 914, with a total enrollment of 33,458; in 1951, 159, with a total enrollment of 3,667. In 1923 there were 3,120 Sunday schools under the care of missionaries, with a total enrollment of 122,628; in 1951, 674, with a total enrollment of 19,318. In 1923 the miles traveled were 1,364,588; in 1951, 1,278,238. The number of families visited in 1923 was 123,793; in 1951, 52,680. The cost to the Board was \$273,380 in 1923; in 1951, \$228,618.

At first glance it appears that the Presbyterian Church has permitted its Sunday school missions to suffer a serious decline. The records show that there were almost twice as many missionaries in this field in 1923 as in 1951. Moreover, those at work in the former year were organizing more Sunday schools per missionary per year and were responsible for more schools with comparatively larger enrollment than were their successors in the same field in 1951. Back in 1923, Presbyterian Sunday school missionaries were at work in every synod west of the Mississippi River and south of the Ohio. By 1951, no Sunday school missionaries were reported for the synods of Iowa, Kansas, Oklahoma, West (German), West Virginia, and Wisconsin. The number of Sunday school missionaries reached a peak in 1927 and 1928, when 163 were under commission. In 1944 the number dropped below 100 and stands now at 70, the lowest point in the history of the Board.

However, there is a brighter side. Conditions in the fields where the Sunday school missionaries have worked have changed, and adaptations have of necessity been made. The ever-increasing use of the automobile and the constantly expanding network of good roads have eliminated the isolation that in turn made some mission Sunday schools a necessity. Even as the little country churches, once supported by members who drove to church with a horse and buggy, have greatly decreased in number during the last twenty-five years, so have the rural Sunday schools. Moreover, many of the Sunday schools founded and

nurtured by the missionaries of yesterday have grown into self-supporting churches.

Today, the continuing need for Sunday school mission service is reflected in requests made in 1951 for 35 more Sunday school missionaries. There are still hundreds of thousands of people in areas of scattered population without any ministry. The shift of population that has drained people from the more sparsely settled areas, such as the Dakotas, upper Michigan, and northern New England, has weakened the existing churches until they are fast becoming areas where an itinerant ministry is needed again. In meeting these needs, the Board is confronted again by the same problem that was common in pioneer days: to find the personnel and funds to answer the calls that are pressing upon it for ministry in "destitute areas."

Through the years 1923-1951, Sunday school missionaries have been among the most zealous promoters of the vacation Bible school and the weekday Bible school. The Board's report for 1932 stated:

"The total number of Vacation Bible schools reported by the Sunday school missionaries for the past year is 1,578 with an enrollment of 87,077.

"It is noteworthy that more than one-half of the Vacation Bible schools reported by our denomination last year were organized and supervised by the Sunday school missionaries" (AR, 116, 117).

Sunday school missionaries in 1923 reported having 23,869 pupils in 373 vacation Bible schools, whereas in 1951 about half the number of workers reported approximately the same number in 601 schools. In 1931 the missionaries reported an enrollment of 70,000 children in 1,300 vacation Bible schools. An increasing emphasis has been placed on weekday instruction. In 1923 only 12 weekday schools were reported; by 1951 this number had risen to 961.

A discouraging feature about Sunday school missions is the lack of local leadership. There is no particular merit in merely organizing new schools if they are to languish and die within a few weeks, when the enthusiasm of the missionary's visit passes. Therefore, one of the significant developments of these intervening years is the emphasis placed on leadership training, with the objective of establishing a higher ratio of permanency in the schools founded. New teacher's aids, modern methods, and the new curriculum of the Board of Christian Education have all contributed to this end.

Sunday school missionaries are the advance guard of the Church's



extension program. They are the builders of the Church of the future, for they deal with life in the formative years, teaching and training children who otherwise would be neglected. They carry the gospel to the obscure, out-of-the-way places, to the spiritually neglected and destitute. While the main emphasis of the work of the Sunday school missionaries is upon youth, yet much of their service is directed toward adults.

Among the most effective of the Sunday school missionaries is Rev. Ralph Hall, of New Mexico. In the report of the Board for 1926, he is quoted:

"I have just returned from one of the greatest missionary trips that I have ever made. I was gone about three weeks, traveled 1,370 miles in my car, visited in 79 different homes, preached 14 sermons and distributed a great deal of Christian literature. Each of the sermons was preached in a different community. All of this work was among the white people" (AR, 87).

Through the years, Hall developed a unique ministry for ranchmen and cowboys. The report of 1941 carries the following account:

"Perhaps the most impressive single incident along the path of winning men for Christ in 1940 was the Ranchmen's Camp Meeting on Nogal Mesa, Capitan, New Mexico. For three days the people of the cattle country in New Mexico united together for worship. Many families moved up on the mountain and camped for the full time. Others spent the days on the camp grounds, returning home to their ranches for the nights. . . . One man said he had not been inside a church for over sixty years, and a young man, nineteen years old, remarked that he had never heard a minister preach a sermon. The final day of the camp meeting was a fitting climax to the services. Sunday School was at nine-thirty, with seventy in the men's class. By the time the preaching services began every available seat had been taken, and many persons were out among the trees or sitting in their cars. Seven hundred fifty stayed for the noon meal. . . . But the evening service was the real climax. The speaker was a man who did not mince words, and many faced their own souls and Christ that night" (AR, 121, 122).

The 1950 report stated that during the previous year 7 ranchmen's camp meetings had touched 10,000 people and had resulted in "scores of confessions of faith and several dedications to full-time Christian work" (AR, 124). The annual reports of the missionaries show that through the years a continuing emphasis has been placed on evangelism. In 1923 the summary of all reports shows that in individual con-



tacts or services conducted by the missionaries 3,577 made a profession of faith. In 1951 the number totaled 2,640.

The distribution of religious literature, Bibles, portions of Scripture, and hymnals by our Sunday school missionaries is in itself an amazing story. Here is a brief note from the 1932 report: "More than 19,000,000 pages of Christian literature were distributed by our Sunday School Missionaries last year, besides 13,000 Bibles and Testaments, and 31,625 other religious books, hymnals, etc." (AR, 108). This is the report of one year! Multiply such figures by the number of years the Board of National Missions has been in existence, and the statistics become even more impressive.

In 1951 the Board of National Missions added a new Secretary to its staff to direct its radio ministry. However, Sunday school missionaries were experimenting with this medium in Montana as early as 1927. The report of the Board for 1928 carries the following:

"A work of outstanding effectiveness is the Radio Bible Class, inaugurated by Rev. and Mrs. E. G. Hellen, Sunday School Missionaries in Northern Montana. Obtaining the use of the facilities of a broadcasting station, they lead their radio audience of more than five thousand families in the study of the Sunday school lesson. This is the only Christian Gospel message which most of them ever hear. . . . Mrs. Hellen writes:

"I have received hundreds of letters from children in isolated rural homes. Some of the letters are very touching. We hear from many who cannot go out to a religious service but who listen to a radio Bible lesson regularly. Where it is possible the folks have sent for us to come and organize a Sunday school. I have one letter which states they live thirty miles from a railroad, and would like very much to have a Sunday school if it were possible, but begging us to send the literature to them as they can listen in each Sunday and want to follow our Bible lessons'" (AR, 123).

By 1931, the Hellens estimated that their radio programs were reaching 25,000 people. Hundreds wrote in for Sunday school literature, and for years many a mother in an isolated home taught her children the Bible lesson under the direction of the radio program.

An important aspect of the work of the Department of Sunday School Missions has been that for such foreign-speaking groups as the Italians, Hungarians, Czechoslovaks, Ukrainians, Poles, Russians, and others of European birth living in the mining and industrial centers in Michigan, New Jersey, New York, Ohio, Pennsylvania, Texas, and West Virginia. In 1928, the Board had 24 colporteurs at work among the immigrants. By 1951, this number had been reduced to 3.

The Board reported in 1929 that it was publishing or co-operating with other denominations in publishing several foreign-language periodicals, which were distributed by its missionaries as an aid in spreading the gospel to the immigrants of different nationalities who were unable to read English. These were *Krestanske Listy* (Christian Journal), for the Czechoslovaks; *Besidka* (Story Hour), a Czechoslovak Sunday school paper; *Reformatusok Lapja* (Reformed Sentinel), for Magyars (Hungarians); *La Vita* (Life), for Italians; *Slowa Zywota* (Words of Life), for Polish immigrants; and *Y Cyfaill* (The Friend), for Presbyterian Welsh Sunday schools.

In addition, the Board has continuously published and distributed hundreds of thousands of cards annually, with colored pictures of Bible scenes or events on one side, and on the other the story in some foreign language. The report of 1931 stated that in the previous year the Board's colporteurs were carrying the "good news" to more than 50,000 immigrant families.

The report of the Board for 1924 stressed the fact that there were 12,000,000 children and youth in the United States between the ages of six and sixteen who were without Christian instruction. This was, roughly speaking, about half the population of the country for those ages. With the increase of population, the percentage of children and youth outside of the Christian Church has become larger. The best recent estimate of the unchurched youth of our country totals 27,000,000.

Sunday school missionaries have found their most effective fields of service in the open spaces of the west; the mountain areas of the south; among the Negroes and the Creoles of Louisiana; in the West Indies and in Alaska; in the frontier communities of the intermountain states; and in the new and rapidly growing communities that center in the oil fields of such states as Texas and Oklahoma or that cluster around some war industry. The following extracts from annual reports of the Board pin-point some of the specialized fields of opportunity:

"The mountain field is one to which the Sunday School Missionary work is peculiarly adapted. In many localities sectarian influences and prejudices are so pronounced that it would be impracticable to serve the spiritual needs of the people by attempting to plant new church organizations. The Sunday School, however, because of its emphasis upon Bible teaching, does not encounter this form of opposition. . . . Probably nowhere do we find such a large percentage of adults enrolled in our Mission Sunday schools as gather in these mountain schoolhouses each Sunday for earnest Bible study" (AR, 1925, 111).

“ Among the Negroes of the South are more than three million boys and girls whose spiritual culture is almost wholly neglected. They are scattered over the rural areas of twelve southern states ” (AR, 1926, 91).

“ The population shift in the United States continues to deplete the rural areas, leaving more sections of scattered population and weakened churches. Only the itinerant Sunday school missionary can reach the needy people in these lonely places ” (AR, 1950, 123).

Practically all the Sunday school missionaries are men, as the life of an itinerant missionary is hard, physically speaking. Also, the work often calls for the services of an ordained minister. However, the Board has employed some women. In 1931 the Board announced:

“ During the past year we have appointed two very competent young women as Sunday School Missionaries in Alabama, and two in Mississippi. . . . They are graduates of training schools where they have been fully prepared for this type of service ” (AR, 73).

With the increasing emphasis being placed upon the training of directors of Christian education by Presbyterian seminaries and training schools and because of the provision made by the General Assembly to commission such women workers, the number of women Sunday school missionaries is increasing. Sometimes these are under the direction of self-sustaining synods or presbyteries. For instance, in 1951 the Extension Board of Los Angeles Presbytery sent Miss Barbara Parker, a commissioned church worker, into the new community growing up at Point Loma, San Diego, California, to open up a new Sunday school as a branch of the Point Loma Presbyterian Church.

And what about the results? The following extracts from Board reports tell their own story:

“ The Synod of Wyoming is the product of National Missions and with a few exceptions, every organized Presbyterian Church in the Synod is the outgrowth of some mission Sunday school that had its beginning under the direction and supervision of the Sunday School Missionary . . . and what is true of Wyoming is equally true of many of the other Western Synods ” (AR, 1927, 163, from report of Rev. J. N. Carnine).

“ When Mr. Himebaugh came to Arizona it was a pioneer country indeed. . . . He has organized two hundred and fifty Sunday schools in Arizona, to say nothing of those he has reorganized, out of which have grown twelve Presbyterian Churches, five of the best in the Synod of Arizona, three of the largest, and twelve churches of other denominations ” (AR, 1928, 121, from report of the Synodical Executive, Rev. B. Wrenn

Webb, commenting on the work of Rev. W. D. Himebaugh who was then about to retire after twenty-three years' work).

"From our mountain Sunday Schools, many boys and girls are finding their way into our educational institutions at Asheville, North Carolina; Alpine, Tennessee; Mount Vernon, Kentucky; Washington College, Tennessee; and Pikeville College, Kentucky; where they are manifesting a thirst for knowledge, and an aptitude for study and learning which enables them to make progress in an amazing manner" (AR, 1929, 77).

"During the past forty-two years, more than 2,200 Presbyterian churches have grown from mission Sunday schools established by our Sunday School missionaries" (AR, 1932, 115).

"Sunday school missions continues to be the forerunner of new Presbyterian churches. . . . Most of the new Presbyterian churches that have come into existence during the past fifty years have been the outgrowth of this form of pioneer work" (AR, 1938, 66).

The effort of the Department toward the establishment of permanent work resulted in the inauguration about 1938 of missionary parishes, in which several community Sunday schools were combined within a given area in order to intensify a program of religious education.

Tribute should be paid to the faithful service rendered by Dr. John Mason Somerndike (1877-1939), who gave forty-four years of continuous service as Secretary for Sunday School Missions in the Presbyterian Church. He began his ministry as an assistant under Dr. James Worden, who launched this work, and concluded as Secretary for Sunday School Missions, Director of Alaskan and Indian Work, and Adviser for the Negro Field. At present, Dr. J. Earl Jackman serves as Secretary for Sunday School Missions, Alaska, and Mobile Ministries.

### *Lumber Camp Work*

The Lumber Camp Department of the Board, established in 1909, is now a part of the Department of Sunday School Missions. As early as 1873, Sunday school missionaries had referred in their reports to lumbermen. But the real pioneer who opened up this field for Presbyterian missionary activity was husky, two-fisted Frank Higgins,<sup>1</sup> an Irish-Canadian licentiate of the Presbytery of Duluth. Higgins preached his first sermon to the lumberjacks in 1895. Much to his surprise, they who seemed to be so profane and godless welcomed his preaching.

Early in 1899, Higgins was asked to serve as pastor of the Presbyterian church at Bemidji, Minnesota, where the state's logging interest

centered. This was a town through which thousands of the lumberjacks passed to enter or leave the camps. The modern counterparts of the caves that lined the road to Jericho were to be found in the saloons and gambling halls of Bemidji. For several years Higgins played the part of the Good Samaritan in ministering to the lumberjacks, who without the strength and guidance of a vital Christian faith fell prey to the vices of the town.

Higgins on his own initiative went into the bunkhouses and mess halls of the logging camps and preached the gospel. He found both the logging companies and the men themselves responsive. In 1902 the Evangelistic Committee of the Presbyterian Church guaranteed his salary, permitting him to give full time to this unique ministry. The combination of his colorful personality and the unusual nature of the work captured the imagination of the Church. In 1909 the Board of Home Missions arranged an itinerary for Higgins through the eastern churches. He received an enthusiastic reception. Two others were commissioned to work with Higgins in the three northern presbyteries of Minnesota, and in 1909 the work was made a department of the Board.

In 1910, 7 additional men were added to this department, 3 of whom were converted lumberjacks. In the years immediately following, new work was started in the Pacific northwest, in the Adirondacks, and in New England. By 1914 the Board was employing 20 men for this work. On January 4, 1915, Higgins died, but the work continued to be carried on by a staff of about 20 "sky pilots."<sup>1</sup>

One of the men recruited for this work by Higgins was an ex-prizefighter in Chicago, who had been converted under the preaching of Dr. John Timothy Stone. His name was Richard Ferrell, but he is known as "Dick" to thousands of lumberjacks throughout the timberlands of western Montana, the panhandle of Idaho, and eastern Washington. No one has had a longer ministry with the lumberjacks than has Dick Ferrell.<sup>2</sup>

Among the unusual aspects of this unique field of service was the appointment in 1920 of Rev. E. S. Norton, a Japanese-speaking missionary, who was sent to several thousand Japanese employed in logging camps in western Washington. By comity agreement made in 1916 with other Protestant denominations, the Presbyterians were given sole responsibility for this field of work. After 1920 the number commissioned for this work began to decrease. In 1924 only 10 men were thus engaged, and in 1951 only 6.

Generally speaking, the need for mission work among lumber camps has changed in recent years. The barracks type of camps for men has changed to small communities of families, where the men do permanent work, or the "home guard" type, where they live with their families in neighboring towns and go into the woods five days a week during cutting operations. The days of the old-time, roistering lumber-jack are gone.

#### ALASKA

Alaska is a fabulous country with a coast line 26,000 miles long—five times as much as has continental United States, and with close to one fifth of the total land area of the States. The 1950 census reported a population of 128,650, showing a 77 per cent increase from 1940 to 1950. Alaska is a land of vast distances, changeable weather, and uncertain transportation facilities.

World War II and the subsequent international situation have focused the attention of the military on the strategic importance of this area in defense of America. Hundreds of millions of dollars have been spent by the United States in the development and maintenance of military, naval, and air bases in Alaska. This in turn has brought an increase in the white population of the territory. The completion of the Alaska Highway and the development of air transportation have made this vast land more accessible than ever before. All these factors have a direct bearing upon the progress of Presbyterian missionary work in Alaska.

The consolidation of the Boards in 1923 united the work being done by the Woman's Board at Sheldon Jackson School and Haines House with that of the Board of Home Missions. Presbyterian missionary activities in Alaska serve three main groups: (1) the three tribes of Indians in southeastern Alaska—Tlingits, Haida, and Tsimshians; (2) the Eskimos, who live above the timberline along the bleak Arctic coasts of western and northern Alaska; and (3) the white people. Presbyterianism in Alaska is organized under the two presbyteries of Yukon and Alaska, both of which are attached to the Synod of Washington. The former includes all the work being done for the Eskimos, and the latter the churches and missions for the Indians. Both have churches for the white people and interracial congregations. The work of the Presbyterian Church in Alaska is the largest and most extensive of any carried on by Protestant denominations in the territory.



The following table of statistics from the *Minutes of the General Assembly* for 1922 and 1950 shows the growth of organized Presbyterianism in Alaska during the twenty-eight intervening years:

	Number of Ministers	Number of Churches	Communicant Membership
<b>1922</b>			
Pres. of Alaska	11	16	1,427
Pres. of Yukon	4	7	563
Totals	<u>15</u>	<u>23</u>	<u>1,990</u>
<b>1950</b>			
Pres. of Alaska	12	17	1,821
Pres. of Yukon	10	14	1,910
Totals	<u>22</u>	<u>31</u>	<u>3,731</u>
Net Increase	7	8	1,741

The Board now maintains 73 enterprises in Alaska, including 70 organized churches and preaching stations, the Sheldon Jackson Junior College, and Haines House, and participates in the support of Valley Presbyterian Hospital at Palmer. The staff of 81 includes 27 pastors, 1 Sunday school missionary, 14 teachers, 1 doctor and nurse, and 38 others. In addition to churches for white people, the Presbytery of Alaska has 7 churches for natives and 9 that are interracial. This presbytery has 2 native pastors — Rev. George R. Betts, of Hoonah, and Rev. Walter A. Soboleff, of Juneau, who completed work at Dubuque Theological Seminary — and 5 native lay workers, 3 of whom have had special training in San Francisco Seminary. The Presbytery of Yukon has 5 churches for the Eskimos, including 1 native pastor, Rev. Roy Ahmaogak, of Wainwright, who spent 1946-1947 at Bloomfield Theological Seminary. Rev. Percy P. Ipalook, a graduate of Dubuque and the first Eskimo to be trained for the ministry, was pastor at Wales for six years, but in 1950 became chaplain of the Alaska National Guard under the United States Army. Four of the 31 churches listed in 1951 were self-supporting, and others are progressing in that direction.

In 1925 the first Sunday school missionaries were appointed for Alaska, one of whom was Rev. David Waggoner, who had been serving in Alaska since 1902. The report of 1925 explained:

“Mr. Waggoner’s work is done largely by boat among the native population. He cruises about in the bays and inland water courses, visiting settle-

ment after settlement, preaching the Gospel, gathering the children for Sunday school instruction, distributing Bibles and other Christian literature" (AR, 232).

### "The Presbyterian Navy"

The reference to a boat suggests the whole subject of what has been called "the Presbyterian navy." The Presbyterian missionaries of southeastern Alaska have had a series of boats, which if assembled at one time and place would have composed a respectable fleet. The first owned by the Board to operate under the Presbyterian flag in Alaskan waters was the *Lois*, which, after several years' useful service, was wrecked by a gasoline explosion on February 20, 1924. Shortly before the loss of the *Lois*, the mission received the *A. L. Lindsley*, named in honor of the pastor of the First Presbyterian Church of Portland, who was responsible for the sending of the first Presbyterian missionaries to Alaska. In 1927 the Board reported the acquisition of a motor launch, the *Princeton*, which Waggoner used to reach hundreds of isolated families who otherwise would never have received the gospel message.

In 1934, Rev. Verne J. Swanson relieved Waggoner as skipper of the *Princeton*; and Waggoner, after ten years of sea duty in the rough Alaskan waters, was sent to a shore billet as pastor of the native church at Juneau. An item in the report of the Board for 1936 shows how important these two vessels were to the work of the Church:

"The *Princeton* leaves Skagway in April for the annual pickup of elders, missionary society women, and ministers to attend the meeting of Presbytery and Presbyterial Society at Klawock. Both the *A. L. Lindsley* and the *Princeton* will carry capacity loads as we gather. The *Princeton* will travel the full length of Presbytery from Skagway to Metlakatla and back around the south end to Klawock. The *A. L. Lindsley* will gather the workers from Hoonah, Sitka, Angoon, and Kake" (AR, 38).

In addition to the primary use of the boats in evangelism and in carrying delegates to and from the official meetings of the presbytery and presbyterial, the boats performed invaluable services in transporting students to and from Sheldon Jackson School and the summer conferences. Sick people were taken to a Government hospital and needed supplies were carried for the various mission projects. So important were the boats that the Sheldon Jackson School made boat construction one of the major manual-labor projects of the school, and the *SJS* was built about 1940 for the use of the school.

Tragedy struck twice during the school year 1939-1940. The *Princeton* ran on a reef on October 12, 1939, and was hopelessly wrecked before it could be rescued. In the following spring the *Lindsley* was destroyed by a gasoline explosion. Almost before the waves closed over the *Princeton's* crushed hull, the cry came from all southeastern Alaska, "We must have another boat!" Men, women, and children began to send in contributions from their meager incomes for its replacement. Construction of a new boat was started at the Sheldon Jackson School on January 1, 1941, which was called the *Princeton-Hall* after the vessel that was lost and Mr. and Mrs. Gaines Hall, of Midland, Texas, whose liberality made the construction possible. The new vessel, which cost more than \$30,000, was launched on December 3, 1941 — four days before Pearl Harbor.

Within a month after the outbreak of hostilities with Japan, the Government had requisitioned all craft in Alaskan waters over thirty feet in length. The Presbyterian Church was obliged to relinquish use of both the *Princeton-Hall* and the *SJS*. For a time the Presbyterians were without a "navy."

In the meantime, Rev. Verne J. Swanson was at work on a 58-foot boat that he built himself, the keel of which was laid in 1940. This vessel he christened *Vermay*, using part of his first name and that of his wife's. Even though it was privately owned, Swanson continually used the *Vermay* on mission work.

The *SJS II*, also built at the Sheldon Jackson School, was put into commission in 1943 and served the mission until the Government turned the *Princeton-Hall* back to the Presbyterians in 1944. The report of 1946 refers to it as again being used to carry young people back and forth to Bible schools. The 1948 report stated:

"The mission motorship, the *Princeton-Hall*, takes the place of automobiles and trains to church workers of the Southeast. It is ably assisted by other units of the 'Presbyterian navy,' including the rugged and hard-working *Vermay*, built and owned by the Rev. Verne Swanson of Craig."

On August 20, 1950, the *Vermay* ran into a terrible storm which ripped away the cover of a hatch. It could not be replaced and gradually the vessel filled with water as wave after wave washed over the deck. As the *Vermay* sank, it carried with it two of the crew of four, including the skipper, Verne Swanson.

*With the Eskimos*

Perhaps the most dramatic aspect of Presbyterian mission work in Alaska is that associated with the Eskimos. The Presbyterian missions at Barrow, Wainwright, and Barter Island along a six-hundred-mile stretch of Arctic coast, are within the Arctic Circle and represent the most northern work of any Protestant Church. Barrow on the tip of the North American continent lies about 1,200 miles from the North Pole. The great polar ice cap retreats from Barrow during the months of July, August, and September. August is usually the best month for navigation. From the third week in May to the last week in July the sun is always above the horizon at Barrow, and from the third week in November to the third week of January the sun is always below the horizon. Undoubtedly Barrow is one of the most difficult mission stations in the world to equip and provision and, because of the long winter night, one of the most difficult in which to serve.

The Presbyterian Church established a hospital capable of caring for from 8 to 14 bed patients at Point Barrow in 1920. This was the only hospital within five hundred miles and it rendered a great service not only to the Eskimos but also to American seamen. Dr. Henry H. Griest was in charge until the hospital was turned over to the United States Government on July 1, 1936.

During his sixteen-year connection with the Barrow mission, Dr. Griest was also the evangelistic missionary. He was pastor of the church, which had over 300 members, and would often go on long itinerating trips to the station at Wainwright, ninety miles distant, with a dog team. The Board's report of 1925 commented:

"It takes two or three days by dog team to make the trip to this place in order to preach the Gospel to the little flock of organized Christians here. This work has been hindered very much because our mission lacks a new and efficient dog team. If the itinerating evangelistic work of this great mission in the North is to be maintained, means must be provided whereby the missionary may always have at his use a good dog team" (AR, 229).

After the meeting of the General Assembly in Seattle in 1948, a group of men flew to Barrow, Alaska, where they found Rev. Samuel M. Lee trying to meet the needs of a parish that extended five hundred miles along the northern coast. The visitors saw a need for an airplane, and a year later a Piper Clipper, the *Arctic Messenger*, was delivered to the mission. So now the Presbyterian Church in

Alaska has an air force as well as a navy. "The mission airplane, *Arctic Messenger*, has been flown at temperatures of at least 25° below," the report of 1950 stated, "and has responded well." In the summer of 1951, Rev. William C. Wartes, a graduate that year of San Francisco Theological Seminary, was appointed to Barrow as successor to Lee. Wartes's experience as an officer in the U. S. Air Force in World War II made him a providential selection for this mission.

Western civilization with its good and its bad influences has come to Barrow. On February 27, 1923, by an executive order, the United States Government established a Petroleum Naval Reserve of thirty-six thousand square miles in northern Alaska, which included Barrow. During the War, the Navy moved in. The high prices paid for labor attracted the natives even from distant places. Many of the religious and moral principles taught by the Church were openly flaunted by the white men. For instance, the Navy's oil-drilling operations did not stop on Sunday, and the churchgoing natives were supposed to stay on the job. Dazzling temptations, for which the primitive natives were all too often totally unprepared, came with the new riches. The need for a strong spiritual leadership on the part of the mission at Barrow, Alaska, remains.

The Bible is being translated into the Arctic Eskimo dialect by Roy Ahmaogak, pastor of the church at Wainwright. While studying at Bloomfield Theological Seminary in 1946-1947, Ahmaogak worked with the American Bible Society in preparing a translation of the Gospel of Mark. Since his language had not been reduced to writing, Ahmaogak had to devise new symbols to represent certain sounds. In 1948 the Board reported that the Gospels of Mark and John and the Epistle to the Romans had been translated. These the American Bible Society published in 1949.

Among the missionaries appointed to work with the Eskimos have been a few courageous women. Space permits the telling of but one of the gripping accounts that could be told of the work of these women. This is the story of the nurse Ann Bannon, who spent eighteen years, 1926-1944, among the Eskimos. Miss Bannon first arrived at Barrow in August, 1923, where she assisted Dr. Griest in the hospital at Point Barrow until 1926. For several years she ministered to the natives at Wainwright. After a furlough in the States, Miss Bannon went to Wales, Alaska, in July, 1929. This station, formerly under the auspices of the Congregational Church, is on the tip of Seward Peninsula, which sticks out into Bering Strait, and is the nearest point of

the mainland to Siberia. There she remained for five years and then volunteered to go to an even lonelier mission station — on St. Lawrence Island.

One of the most inaccessible mission stations in all the world is St. Lawrence Island, which lies in Bering Sea, south of Bering Strait, about fifty miles from Siberia. Presbyterian mission work had been carried on with the Eskimos on the island intermittently since 1894. When Miss Bannon was landed there in September, 1934, by the Government's revenue cutter, she was warned of the isolation that awaited her. Mail arrived only once a year and only a few of the natives could speak any English. At Gambell, the largest Eskimo village on the island, Miss Bannon found a forlorn mission building that had been unoccupied for ten years. With characteristic energy, she converted this into quarters suitable for a home, school, and church services.

Five long Arctic winters came and went. Out of the 495 Eskimos who lived on the island when Miss Bannon arrived, only six men and fewer women claimed to be Christians. The Board's report for 1941 carried the following:

"But with this little nucleus and with infinite faith and courage, Miss Bannon set herself to the task of winning souls to Christ. The results of her prayers and sacrifices reveal a modern New Testament story of Pentecostal power. As the little group of believers began to grow, Miss Bannon began to hope for the organization of a church. But petition after petition for an ordained minister to come to St. Lawrence Island had to be denied because it was impossible for a pastor to reach the inaccessible little island. But finally, in September 1940, the Rev. John Youel of Fairbanks made the trip by aeroplane. Under his supervision two Presbyterian churches were organized, one at Gambell and another at Savoonga. In one week Mr. Youel baptized 383 persons" (AR, 94, 95).

The 1939 report of the Board mentioned for the first time the use of airplanes by any of the missionaries in Alaska when it referred to the trip made the previous year by Rev. John E. Youel by commercial plane from Fairbanks to Cape Prince of Wales. The results were so beneficial that similar arrangements were made in after years. As a result of Youel's visit to St. Lawrence Island in 1940, an Eskimo church was organized at Gambell with 140 charter members and another at Savoonga with 98 members.

Miss Bannon remained on St. Lawrence Island until 1942, when the events of World War II made it advisable to evacuate American



women from danger zones. After the war, her place at Savoonga was filled by Miss Alice S. Green. Rev. Elmer E. Parker was sent to the island in 1944 and remained as the missionary pastor at Gambell for six years. In 1950 these two churches reported a combined membership of 300.

### *For the Whites*

Among the several projects sponsored by the Presbyterian Church for the white population of Alaska should be mentioned the work for the colony established by the Government in 1935 at Palmer, about fifty miles above Anchorage, in Matanuska Valley. This project was born in the days of the depression. Some 200 families were moved by the Government from northern Minnesota, Wisconsin, and Michigan. Rev. Bert J. Bingle, Presbyterian missionary at Cordova, was chosen to open up the work for the colonists. The report of the Board for 1937 carried the following:

“Rev. Bert J. Bingle, who was on the grounds to welcome the colonists, now has a congregation of more than one hundred members incorporated as the United Protestant Church under the Presbyterian form of government and enrolled in the Presbytery of Yukon. Within a year from the time the colony was started, the people had raised out of their meager resources the sum of \$1,000 toward a house of worship. A grant of \$1,500 toward the project was made by the Board. Under the leadership of the missionary they cut and hauled logs. . . . All the labor was donated by the members of the congregation” (AR, 48).

The new log church, which measured 32 by 84 feet, with two wings each 15 by 30 feet, was dedicated on April 11, 1937. In the same service Bingle was installed as pastor by members of the Presbytery of Yukon. In 1941, Bingle was asked to serve as missionary along the Alaska Highway.

The missionaries at work in Alaska today are facing new problems plus old ones accentuated. The report of the Board for 1950 stated:

“Naval and military projects employ Eskimos and Indians at fabulous wages. A self-supporting family unit may suddenly now find that one or more of its members is earning \$400 a month. Most of this money goes for alcohol, gambling, and gadgets, while the family forgets its old skills at boatbuilding, hunting, and fishing. The largest business in Alaska, in dollar-volume, is liquor” (AR, 103).

Deplorable conditions have resulted from the unrestricted traffic in intoxicating beverages. The social and moral devastation being

wrought, particularly among the native population, threatens to destroy the progress achieved during the past seventy-five years of persistent efforts on the part of Christian missionaries.

The Negro is migrating to Alaska, drawn by the high wages and the opportunities of a new land. In the report of the Board for 1946 we read, "Ketchikan finds itself with a considerable colony of Negroes." Presbyterian work there is developing into a triracial Church. The report adds, "It is only the Christian realization that God has made men of one blood that can bring men together in brotherhood" (AR, 30).

The Federal Government is spending annually hundreds of millions of dollars for military and civilian development in Alaska. The "occupation" by the Army and the Air Force and the highest freight rates in the world have brought greater financial inflation than exists in the States, and the boom time atmosphere promotes all the evils of western civilization. Thousands of civilians pour into Alaska by highway, steamship, or airways every summer, bringing a net increase in population each year, but they must have big wages and high profits in order to remain. Increasing numbers of families are arriving to live in shacks, garages, and substandard housing until construction can catch up with the needs—if it ever does.

All this increases the challenge to the Church in Alaska. Under comity agreements, Presbyterians hold responsibility for Protestant ministry in the rapidly expanding Anchorage-Fairbanks area. There is great need for consecrated leaders to get new churches started and to provide a spiritual ministry that will overcome secularism and organized evil in a new land. The very history of the Church's work in Alaska drives it forward.

#### CITY AND INDUSTRIAL WORK

The Department of City and Industrial Work began in the newly organized Board of National Missions in 1923 under the leadership of Dr. William P. Shriver, who had served since 1910 as Secretary of a similar department in the Board of Home Missions. Dr. Shriver remained with the Board of National Missions until his retirement on January 1, 1941. He was succeeded by Dr. Jacob A. Long, who served until January 1, 1949, when he became professor of Christian Social Ethics at San Francisco Theological Seminary. Dr. Long in turn was succeeded by Dr. Harold H. Baldwin, who is the present Secretary.

Other departments of the Board may have larger annual budgets, but

none deals with more people than does that of City and Industrial Work. This department works upon the assumption that the cities of the United States constitute one of the greatest mission fields of the world. About 63.7 per cent of the population of the United States now live in cities. A twelfth of the population of the country is gathered in the New York metropolitan area, and a fourth live in urban areas of more than a million people. Back in 1925 the Board was claiming that one fourth of the entire membership of the Presbyterian Church was to be found in the presbyteries that included the 20 largest cities of the United States, which then had a combined population of 20,000,000 (AR, 1925, 170). Since the trend toward the cities has been so pronounced during the last twenty-five years, it would be safe to say that today at least one third of the Presbyterian membership is to be found in these presbyteries.

In all large cities the population trend follows much the same pattern. There are two simultaneous movements—an outward thrust from the older residential centers to the suburbs and an inward flow of a new population, usually of a lower income group, often Negroes, into the sections being vacated. Both movements present problems. New churches must be planted in the new communities, and somehow the old churches left stranded amid a new population must readjust their programs so as to become effective units in evangelizing the strangers at their doors.

San Francisco affords excellent examples of each of these two types of churches, both of which are National Missions projects. The annual report of 1942, after referring to the fact that several thousand new homes had been built in the College City-Lakeside district of western San Francisco, added:

“Another two thousand seven hundred homes will be provided for in a project of the Metropolitan Life Insurance Company which will provide an investment of more than twelve million dollars. The rapidly growing community challenges the best leadership obtainable. Dr. Harry Clayton Rogers, formerly of the Linwood Boulevard Church of Kansas City, accepted a call to serve it. Beginning only last fall with no organization or group whatever, he has already organized a church with more than a hundred charter members” (AR, 23).

From 1941 to 1950 the Board of National Missions, exclusive of building aid assistance, granted \$7,512 to the College City-Lakeside Church. Starting from the little group that Dr. Rogers gathered in his

home, the church has grown until it reported a membership of 815 in 1951, being then the third largest Presbyterian Church in San Francisco. The total receipts for current expenses, building fund, and benevolences totaled that year about \$38,000.

Also in San Francisco is Trinity Center Presbyterian Church, located in the mission district in what was once one of the finer residential areas of the city. After the earthquake and fire of 1906, an exodus of the "substantial" families took place that opened that section to the working class. The non-Catholic element in this new population was supremely indifferent to all churches in general and Trinity Center in particular. There the historic old church stood, gradually dying for lack of support. The total received for current expenses in Trinity Center for 1920 was \$3,600. The pastor, Rev. Homer K. Pitman, was discouraged. He felt that he was laboring alone.

Then the Board of National Missions through its Department of City and Industrial Work stepped in and subsidized a new aggressive program. Up to 1924, at the time of the first annual report of the reorganized Board, the grants totaled \$27,000. But the current expenses for that year alone had increased to over \$13,000. During the four years a remarkable increase in attendance was noted. The evening service grew from an average of 20 to 500. In November, 1923, the monthly attendance of some 34 different activities was over 8,000.

During the years since 1924, Trinity Center has remained a missionary center in the midst of a shifting, spiritually underprivileged population. Records show that the Board of National Missions through the thirty years since the first grant in 1920 has spent a total of \$99,870 on this work, or an average of about \$3,300 a year. In the judgment of those most closely associated with this project, the expense has been justified in keeping this church open to thousands of working people who might not otherwise have had the opportunity of hearing the gospel.

The report of 1928 noted the difficulty some presbyteries were having "to keep enterprises going in the slowly diminishing constituency of the older city area" and, at the same time, "to meet the needs of the future by establishing churches in the enlarging commuting area" (AR, 54). To help to meet this situation, the Board of National Missions encouraged the organization of church extension committees or boards in the larger presbyteries.

The first annual report of the Board, issued in 1924, mentioned the fact that 22 city presbyteries had organized church extension commit-

tees or boards. These presbyteries included within their bounds about one fourth of the entire membership of the Presbyterian Church and had the previous year disbursed for local missionary or extension work a total of \$1,175,000 (AR, 125). The 1925 report noted that 18 of these 22 presbyteries had full-time executive secretaries. Under the plan of the organization of the Board, the executives of presbyteries whose organization and plan of procedure were in accord with the Board's rules were invited to belong to the National Staff. "Thus for the first time," commented the 1925 report, "the rich experience of these greater city presbyteries is integrated in the national administration" (AR, 170, 171).

The 1931 report carried the following items:

"The decade saw an upward leap of population that carried twenty-five additional cities over the 100,000 mark. There are now ninety-three American cities of this class. They furnish the homes of 36,000,000 people, more than a fourth of the entire population of the United States.

"In our major cities Presbyterian responsibility is very largely assumed by organized Church Extension Boards. . . . Twenty-one city presbyteries now measure up to the minimum standard set for Church Extension Boards, with headquarters, the full-time service of an executive, et cetera. Ten of these presbyteries integrate their budget with the budget of the Board of National Missions for a total of \$333,000.

"A major project of the Department of City Work in this last fiscal year has been a study of the organization and work of the Church Extension Board of the Presbytery of Chicago. The Chicago Board has been a pioneer in the field; its form of organization has been a model for a number of presbyteries. It carries on today, under the leadership of Dr. Henry S. Brown, superintendent, a work of commanding importance. Its annual expenditures average \$285,000" (AR, 38).

One of the services rendered by the Department of City and Industrial Work is provision for surveys to be made, upon request, in cities to re-evaluate the area to be served and the type of ministry that each present church, or needed church, can best give.

During the decade before 1950, the population of the country increased by about nineteen million people, most of whom were in the big cities or the suburbs adjacent thereto. "In times past," commented the report of 1951, "it has been taken for granted that the church was a normal part of the community. Now, a building corporation draws up plans for a housing development for up to fifteen or sixteen thousand people, and unless church organizations present their requests at

a very early stage, they find every square foot of ground spoken for and no space allotted for church use" (AR, 20). Many of the new suburban developments housed industrial workers. These new conditions demanded new techniques. The new strategy followed by a number of the church extension boards calls for the purchase of land, the erection of a chapel, and the payment of a minister's salary for a year or more in order to establish a church in these rapidly growing communities.

The establishment of neighborhood houses has been found to be an effective means of approach to the polyglot groups of our large urban and industrial areas. Some of these houses established and maintained by the Board are located in deteriorated residential sections where no one would live but for the compulsion of economic necessity.

There is a total of more than 70 neighborhood houses or community centers supported in whole or in part from National Missions funds of presbyteries, synods, and the Board. (For a list of those supported out of the headquarters budget of the Department of City and Industrial Work, see Appendix D.)

A book could easily be written on the history of these institutions. Mention here can be made of but two—Labor Temple and The Shack. The former was founded in 1910 by Rev. Charles Stelzle at Fourteenth Street and Second Avenue in New York City. In 1925 a seven-story building was erected with commercial space for rental on the ground floor, an apartment house, and rooms for the Labor Temple, including a sanctuary, a gymnasium, lecture hall, kitchen, classrooms, social rooms, dormitory, an apartment for the director, and a most usable roof. Although the Presbytery of New York owns the building, the program is provided by the Department of City and Industrial Work of the Board. Being in the heart of a polygenetic population, Labor Temple is located at what has been called "the real cross-roads of New York."

Rev. Richard E. Evans took over the work of Labor Temple on July 1, 1950. Under his dynamic leadership, the program of this institution has been revitalized. Twenty-four "permanent organizations" are now holding weekly or monthly meetings in the building, including 5 veterans' posts, English classes, gymnasium classes, Round-the-World Festivals (which during 1950-1951 presented 30 different language programs), Sunday Morning Breakfast Club, and the popular Sunday evening forums. In addition its facilities are being used by 5 different religious groups that for various reasons were unable to find



quarters elsewhere — Reform Jewish, Russian Christian, Seventh Day Adventist, Ukrainian, and Estonian. The program for youth presented by Labor Temple has proved to be an effective check on juvenile delinquency in the neighborhood. The annual report of the Board for 1951 gives an average weekly attendance at Labor Temple for the year as 2,517, but there have been times when the total attendance for varied activities has been 15,000. The center has a sixteen-hours-a-day schedule, seven days a week.

Listed among the projects sponsored by the Department of City and Industrial Work is the center at Pursglove, West Virginia, with the unpretentious name of The Shack. Back in 1928 a single woman missionary established a Sunday school and settlement program in the Scotts Run coal fields of Monongalia County. A settlement house was constructed in 1937 and a manse in 1941, at which time Rev. and Mrs. Richard C. Smith took up their residence. Among the many community projects sponsored was a \$30,000 Miners' Memorial Swimming Pool, built in co-operation with union and management groups and dedicated at the close of World War II. The influence of this work soon radiated out into surrounding communities. In 1946 the Mountaineer Mining Mission was organized, which now includes 5 organized churches, 3 preaching stations, and the use of several public buildings as recreation centers. The mission staff now includes 4 ordained ministers, a director of religious education, and a number of assistants.

Work with the colored people north of Mason and Dixon's line is administered by the Board through the Department of City and Industrial Work and is listed in the annual reports as "Negro Work in North and West." World War II, with its call for more workers in industry, provided an incentive for the Negroes, especially from the rural South, to flock to the large cities in the north and in the west. During the three years 1940-1943, Chicago's Negro population increased 26.1 per cent to about 325,000; Los Angeles gained 42.8 per cent, resulting in a Negro population of about 100,000; Washington, Baltimore, Detroit, all had gains of over 20 per cent. The Negro population of San Francisco increased about 272 per cent during these three years. By 1950 about 100,000 Negroes were living in the cities encircling the Bay. In an effort to evangelize this group, the Board established additional neighborhood houses and assisted in the support of several Negro churches and Sunday schools.

According to statistics published in the 1951 report of the Board, the Department of City and Industrial Work conducted 60 enterprises

for Negroes, in the north and west, including 37 organized churches and preaching stations, 15 neighborhood houses, 6 mission Sunday schools, and 2 other projects (AR, 84). Eleven new Negro churches have been organized in the past eight years.

A unique project of the Department of City and Industrial Work is the vacation Bible school and weekday school program of the Synod of Ohio. In 1915 Rev. John Sharpe, under the joint sponsorship of the synod and the Board, started some vacation Bible schools in the towns and villages in the coal-mining area in the southeastern part of the state. This expanded into a year-round weekday program, with a continued emphasis on the vacation schools during the summer. During 1950-1951 a staff of 6 women conducted the weekday schools, and during the summer of 1951 this number was augmented by 34 seminary and college students plus many local workers. In an article in *Presbyterian Life*, July 22, 1950, Dr. Sharpe was called "The Children's Bishop." There it was stated that, through his thirty-five years' service in the hills of Ohio, he had been instrumental in bringing 200,000 children to a closer relationship with Christ. During these years about 500 students for the ministry or for the field of Christian education have received intern training under his leadership. Dr. Sharpe retired in 1951 as superintendent of the synod's Unit of City and Industrial Work, and was succeeded by Dr. Charles W. Pindar, formerly the head of the West Virginia Mountain Project.

During the early '40's, the vast shifting of population within continental United States as a result of the mobilization of the armed services and the activation of a multitude of war industries created both new problems and new opportunities for the Presbyterian Church. The denomination raised a special fund, known as the Presbyterian United World Emergency Fund, to help to meet these emergencies. The Board of National Missions was selected to be one of the three administrating agencies. The Board co-operated with the executives of the synods and presbyteries in the administration of these funds. A total of 282 projects was reported in 1944-1945 in continental United States, Alaska, and Puerto Rico, covering all the large industrial cities and many of the smaller boom towns. Financial assistance was given to 166 parish workers, ministers, civilian and industrial chaplains, and student workers.

The Presbyterian Institute of Industrial Relations, with headquarters in Labor Temple, New York City, was established January 1, 1945, under the leadership of Rev. Marshal L. Scott as dean, to give church leaders training in the field of city and industrial relations on a gradu-

ate level. A series of 4 or 5 three-and-a-half-week courses are given annually, which enroll about 20 per term.

For the past two years, special in-training courses have been held in Pittsburgh, Pennsylvania, where young pastors-to-be have held jobs in mills and factories, supplemented by after-hour discussion groups, to give them an opportunity to understand the problems of the so-called labor group, and the challenges of a ministry among them. Thirty-two attended the summer seminar held in Pittsburgh in 1951.

The 1951 report of the Board presented the following statistics of the work of the Department of City and Industrial Work:

The Board conducts 159 enterprises, including 130 churches and preaching stations, 20 community centers, 6 mission Sunday schools, 1 training school, 1 medical station, and 1 other. The staff of 142 includes 89 pastors, 3 Sunday school missionaries, 37 community workers, 4 teachers, 1 nurse, and 8 others (AR, 76).

These statistics do not include the activities of the offices that carry on work among Jews, or Negroes in the north and west, nor do they include the wide church extension work being conducted by self-supporting presbyteries and synods.

### *Immigrant Work*

Ever since the middle of the last century the Presbyterian Church has been giving special attention to the millions of immigrants who have been coming to our shores in a seemingly unending procession. In 1921, Congress passed a law limiting immigration to 3 per cent of the number the several nationalities had in the United States according to the 1910 census. Other modifications followed. After 1927 the law provided that the total immigration should not be more than 150,000 a year. A revised "national origins" system went into effect in 1930.

The newly organized Board of National Missions in 1923 was very conscious of its missionary obligations to the immigrants. From 1923 to 1942 the department was known as "City, Immigrant, and Industry," although the word "immigrant" was later dropped as the assimilation process speeded up. The very first page of the first annual report of the Board carried a picture of a street scene on the Lower East Side of New York, with the explanation:

"Step out from the Presbyterian Building, 156 Fifth Avenue, New York, and you are in the heart of one of the world's greatest mission fields. Here in the Ghetto is the new frontier of the America of the future. In the congested sections of great cities, the church has its back to the wall. A flood of alien humanity threatens to overwhelm it."

On the next page of the same report is a picture of some incoming immigrants with the following:

“What are Americans made of: Everything in the world! Pick a hundred at random and stand them in line. Who are they? 14 are foreign-born and 20 are the children of foreign-born; 10 more are distinctly foreign in language or traditions or customs; 11 are Negroes; 2 more are racially or socially or religiously distinct, as Indians, Mormons, or American Jews. Only 43 really belong to what the old preacher called ‘the Angular Saxon race’; many of them, if you search back far enough, are of other than Anglo-Saxon ancestry.”

Thus the first two pages of the first report keynoted the great concern of the Board of National Missions for the evangelization of the immigrants.

With the exception of the work being carried on for the American Indians, for the natives of Alaska, and for those of the West Indies, and certain enterprises for Spanish-speaking peoples of the southwest, all non-English-speaking work of the Board is under the Department of City and Industrial Work. Dr. Shriver, as Secretary of the Department, had two assistant secretaries to aid in work with other linguistic groups. They were Rev. Philip F. Payne, who worked with the Orientals in the United States, and Rev. Robert McLean, who was succeeded by Rev. Paul L. Warnshuis, with Spanish-speaking peoples in the southwest.

In 1924 the Board stated in its report: “To give a concrete idea of how conglomerate and mixed this population is, the Board of National Missions every Sabbath preaches the Gospel in 49 languages” (AR, 35). However, the report of 1932 (AR, 15) listed 62 languages, besides English, in which the gospel was being preached under Presbyterian auspices. The list included 30 distinct language groups among the American Indians, 3 in Alaska, 20 among European immigrants, and 9 Asiatic languages. The languages of the latter 2 groups were:

*European*

Croatian	Lithuanian	Slovak
Czech	Magyar	Slovenian
Dutch	Norwegian	Spanish
French	Polish	Ukrainian
German	Portuguese	(Ruthenian)
Greek	Russian	Welsh
Italian	Serbian	Yiddish

*Asiatic*

Armenian	Filipino	Korean
Assyrian	Hebrew	Persian
Chinese	Japanese	Syrian

The Board, in its report for 1939, noted that the decline in immigration was reflected in city and industrial communities. "But it should not be overlooked," the report stressed, "that in a recent ten-year period just prior to the depression, from 1921-1930 inclusive, over 4,000,000 immigrant aliens were admitted to this country. Two and a half million came from Europe" (AR, 54).

Statistics reported by the Board on Presbyterian work in foreign languages in the United States show that while the number of churches using some European language decreased in the ten-year period, 1929-1939, the number using an Oriental or the Spanish language had increased. The number of Welsh churches declined as they were gradually absorbed into older presbyteries. (See Appendix D, 2.)

Serious problems often appeared in non-English-speaking churches with the rise of a second generation that did not know the mother tongue of the older people and insisted upon the services' being conducted in English. Sometimes the pastors of these churches, if able, had to give two services on Sunday, one in each of the languages involved.

The Department of City and Industrial Work has developed an extensive work among the Czechs, Slovaks, Hungarians, and Italians. In 1950, for instance, some 100 Presbyterian churches and missions with 6,000 members were serving the Italians (AR, 116). In 1923, at the time of the reorganization of the Boards, all the work for the Orientals in the United States—most of which centered in California where 70,000 Japanese and 30,000 Chinese lived—came under the Board of National Missions. By 1937 the Board reported 12 Chinese Presbyterian churches and missions and 21 Japanese. In addition work was carried on for the Koreans and Filipinos.

The war of 1941-1945 had a most disturbing effect upon the Christian work being done among the Japanese. During the early months of 1942, by Government order, all persons of Japanese birth or ancestry in the Western Defense Area were placed in sixteen assembly centers. Approximately 125,000 were affected. A number of Protestant churches united in providing a spiritual ministry for the internees. Rev. Gordon K. Chapman, a returned missionary from Japan, headed the Presbyterian part of this work. The resettlement of the Japanese

after the war brought new problems because so many of them found it impossible or inadvisable to return to their former homes. The Japanese have been scattered over a large part of the United States. National Missions has tried to follow them into their new localities. Now Chicago has the second largest Japanese colony in the United States, with a Japanese Presbyterian Church — the Church of Christ — which reported 177 members in 1950.

The work among Spanish-speaking peoples centers chiefly in the five southwestern states of California, Arizona, Colorado, New Mexico, and Texas. The people with whom this work is carried on are of two types, the older Spanish-speaking American stock and the Mexicans, representing the majority, who are chiefly migrants and of the lower economic group. In the five states there is a Spanish-speaking population estimated at about 2,500,000, among whom the Presbyterian Church has a membership and constituency of about 15,000 (AR, 1949, 128). Los Angeles is now the second largest Mexican city in the world, being exceeded only by Mexico City.

In general, the approach to the Mexicans is similar to that used in city mission work among foreign-speaking peoples. The first effort must be to break down prejudices and to create confidence in the worker and his program. In this respect the neighborhood house is effective. These centers have proved indispensable for the opening of homes and hearts to the missionary and to the gospel (AR, 1938, 33).

A recent migration of Puerto Ricans has deposited tens of thousands of these Spanish-speaking folk along the eastern seaboard, especially in New York City. Here the Spanish Presbyterian Church was founded in 1948. Presbyterian work for the Spanish-speaking people throughout the country involves 100 enterprises, including 56 organized churches, 19 additional preaching places, 15 neighborhood or community houses, and 10 dispensaries and clinics.

Among the most difficult fields of National Missions endeavor is that of Jewish evangelism. Here the missionary must face not only the age-old antipathy of the Jew for Christianity but also a deep anti-Semitism on the part of many Gentiles. According to the latest statistics, there are now over 11,000,000 Jews in the world, nearly one half of whom are in the United States. New York City alone has over 2,000,000 Jews. In 1942 the Board reported:

“According to Jewish estimates anywhere from 50 to 80 per cent of their people have religiously lost their way.

“The Jew today is open minded, Anarchist, communist, socialist, atheist,



spiritualist, theosophist, Christian Scientist,—yes, anyone can get a hearing. And every group that seeks out the Jew can have a following” (AR, 80).

In 1938 the Board stressed the fact that “the Jewish work of the Board is of a dual character. It must deal with Christians as much if not more so than with Jews. To evangelize the Jews one must Christianize the Christian” (AR, 25).

Presbyterian work for the Jews has centered largely in the great cities such as New York, Baltimore, Chicago, Philadelphia, and Los Angeles. In 1950 the Board maintained 10 enterprises for this work, including 2 organized churches, 6 neighborhood houses, 1 mission Sunday school, and 1 other project.

#### WORK WITH COLORED PEOPLE

At the time of the reorganization of the Boards in 1923, the Board of Missions for Freedmen turned over to the new Board properties valued at \$2,843,025 and \$866,537 in permanent funds. The receipts of the Board of Freedmen for the previous year amounted to more than \$900,000. In 1923 the 4 Negro synods of Atlantic, Blue Ridge (formerly East Tennessee), Canadian, and Catawba together had 260 ministers, 460 churches, and 26,964 members. In 1923 there were about 10,500,000 Negroes in the United States, of whom about 10 per cent were north and west of Mason and Dixon’s line and among whom 64 Presbyterian churches had been established. Also in 1923 the Board was conducting 137 schools for the colored people, which ranged from elementary schools to colleges with theological departments.

Originally known as the Department of Work *for* Colored People, the title was changed in 1938 to the Department of Work *with* Colored People. The small alteration is significant of a changing attitude. At first the work of the Presbyterian Church among Negroes had inevitably a paternalistic tinge. But as the Negro’s economic status has gradually improved, he has become increasingly able to stand on his own feet. The Negro in the United States has labored under a long history of discriminations and restrictions. “Last hired, first fired,” has usually summed up the Negro’s status in employment. However, the leaven of change has been working. Many old restrictions are being removed. The whole trend of recent legislation and court decisions has been to grant and to insure to the Negroes equal rights under the law and equal privileges. It is fitting, therefore, that this Department should be known as working *with* colored people.

After the reorganization of the Board, the Department had as its first Secretary Dr. John M. Gaston, who continued in the offices of the old Board of Freedmen, established in 1866, in Pittsburgh. This was the only Department of the Board that did not have its offices at 156 Fifth Avenue, New York City. Dr. Gaston was succeeded in 1938 by Dr. A. B. McCoy, himself a product of Presbyterian schools for colored people, including Lincoln University. Dr. McCoy was the first Negro to serve as a Secretary of any of the official Boards of the Presbyterian Church. He moved his office to Atlanta, Georgia, where he served until 1950, when he in turn was succeeded by Dr. Jesse B. Barber, also a Negro, who established his headquarters at 156 Fifth Avenue.

As has been indicated, Presbyterian missionary work with Negroes is not concentrated in this one department of the Board. The Departments of Educational and Medical Work, of City and Industrial Work, and of Sunday School Missions all have projects with colored people. The present Department of Work with Colored People directs its energies to activities in 13 southern states from Virginia to Oklahoma. The most concentrated field is in the Carolinas.

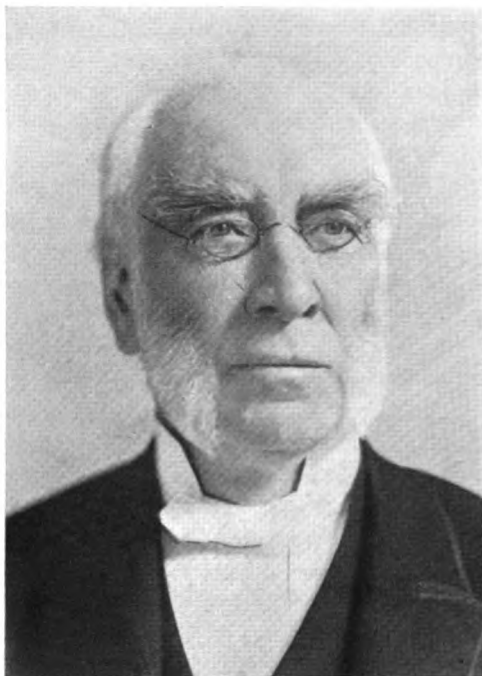
The 1950 census reports a total of 14,894,000 Negroes in the United States, of whom 10,208,000 are in the South; 1,975,000 are in the north-east section; 2,134,000 are in the north central section; and 576,000 are in the west.<sup>3</sup>

In 1924, 90.3 per cent of the Negro population of the country was in the South. By 1950 this percentage had dropped to 68.5 per cent. These statistics reveal the extent of the migration of Southern Negroes, largely from the rural areas, to the north and west. Attracted by the higher wages of industry, most of the migrating Negroes settled in the cities. The report of the Board for 1950 stated: "During the years from 1940 to 1947, more than one third of America's Negroes moved to the city" (AR, 113).

Southern cities also increased their Negro population during World War II. According to a survey made by Dr. Jacob Long, of the Department of City and Industrial Work, from March, 1940, to July, 1943, New Orleans increased its Negro population by 31.5 per cent; Mobile by 106 per cent; and Norfolk by 118 per cent. All the problems connected with the Church's keeping in touch with migratory peoples apply to the Negro as well. The 1940 report of the Board stated: "A considerable number of the membership of the fifty-five or more northern Negro churches is made up of people who have moved their



Mrs. D. F. (Amanda R.) McFarland, the first missionary to serve in Alaska. At a soldier's request, Jackson helped her to start a school at Fort Wrangell in 1877.



Henry Kendall, D.D., was the farseeing Secretary of the Board of Home Missions, 1870-1892. He was the first non-Mormon ever invited to speak in the Mormon Tabernacle.

church affiliation from the South to the North" (AR, 86).

During the first five years of its history the Board of National Missions continued most of the schools in the South for the Negroes. The 1926 report of the Board listed 138 educational projects, including 109 elementary schools, 22 coeducational boarding schools, 2 boarding schools for boys, and 5 seminaries. This large investment of mission funds in elementary education for the Negroes was deemed necessary by the failure of several of the Southern states to provide adequate school facilities for their colored population.

About 1928 the Board began to discontinue especially the elementary schools as various communities gradually assumed responsibility. In many cases the closing of a mission school forced the local community to take action. On June 1, 1933, 35 Negro schools were discontinued, including 9 that gave high school work. And by 1934 the Board was conducting only 15 boarding schools and 8 day schools, a net reduction of 115 educational projects in six years. In its 1930 report, the Board commented on the contribution the mission schools had made to the whole cause of education for the Negro:

"In the past, mission schools paved the way and set the standards for the schools for Colored people. In pioneer days they served as the example for the public schools. Indeed it was largely through them that the states developed a healthy interest in Negro education. It was primarily through the results of the work of the mission schools that the states were made aware of the fruitful possibilities of Negro education, as well as made conscious of their responsibility to provide adequate universal education for Colored youth. Today most of the southern states are alive to the problems in Negro education" (AR, 151).

True to its traditional standards for an educated ministry, the Presbyterian Church has majored in providing a trained colored ministry. Two seminaries specialize in Negro theological education — one in the North at Lincoln University, Pennsylvania, and the other in the South at Johnson C. Smith University, Charlotte, North Carolina. Both these institutions began as National Missions projects. In addition a few Negro theological students have studied at other Presbyterian seminaries.

The following extracts from Board reports pay tribute to the work of Johnson C. Smith University:

"Most of the Negro executives in charge of our mission schools and the ministers in the three hundred and more Negro Presbyterian churches received their training at Johnson C. Smith University" (AR, 1935, 56).

"We do know, however, that out of the 202 ministers now serving colored Presbyterian churches in the South, more than 90 per cent are graduates of Johnson C. Smith University, formerly Biddle" (AR, 1936, 83).

The Presbyterian Church has trained not only practically all its own Negro ministers, teachers, and religious workers, but also many leaders of other denominations, especially for the Methodists and the Baptists.

The *Presbyterian Tribune* of September 19, 1935, carried an article by Rev. Jesse B. Barber, long a leader in Negro educational work. The following extract from this article appeared in the 1936 report of the Board:

"The Southern Negro constituency of the Presbyterian Church is a conspicuous example of the effectiveness of these missionary churches. In numbers, it is almost a negligible quantity when compared to the other Negro denominations, yet no church has made a richer contribution to Negro progress. Thousands of Negro boys and girls and men and women have passed through her parochial schools and colleges; more than one-third possibly of all of the trained Negro ministers of the country are products of her two seminaries for Negroes; . . . her Sunday school missionaries — and the Presbyterian Church has been the only church to use this agency among the Negroes of the South — have carried the gospel story to countless thousands; it is preeminent in the field of religious education and in elevating the whole plane of Negro worship and life. No church can claim a richer heritage of well-rendered service, and no part of the Negro church has won a greater respect and affection from the Negro himself than the Presbyterian Church U. S. A." (AR, 83).

The Presbyterian Church has been unique among the Protestant denominations in sending Sunday school missionaries to the Negroes. In 1941 the Board reported that its missionaries had conducted or maintained during the previous year 350 Sunday schools, 500 vacation Bible schools, and 22 summer conferences (AR, 32, 33). The report of 1942 adds:

"National Missions has sent to the rural sections of ten southern states a force of twelve men who give all their time to surveying communities; visiting families; organizing Sunday schools, cradle rolls, home departments, leadership training classes; introducing family altars into homes; and in general, paving the way for churches. Here is a service that easily ranks as an emergency service.

"This pioneer force of Negro Sunday school missionaries is reaching an-



nually more than one hundred twenty-five thousand children, young people, and adults — all through personal contacts" (AR, 55).

One of the most effective developments of Negro Presbyterian activities in the Southern field is the community work. Beginning about 1938, 10 larger parishes were established in rural areas, each parish having 8 or 10 churches and each parish covering one or more counties. Usually 2 or 3 trained religious workers were assigned to each parish to assist the local pastors. Perhaps the best examples of the effectiveness of the work in these parishes are to be found on four islands near Charleston, South Carolina: James, Johns, Edisto, and Wadmalaw. The Negro communities on these islands are quite different from those on the mainland. The natives are the descendants of the last cargo of slaves that came to America, and the majority have lived on the islands all their lives. The report of 1941 stated: "Families are large, averaging seven children each, with an economic status too low to provide even the necessities of life. . . . Living conditions are of the most primitive sort" (AR, 29).

And Dr. Barber adds:

"Cut off from the civilization of the mainland, separated from their island neighbors, life on these islands is almost a perfect example of the retardation which results from isolation of communities. In habits, customs, even in speech and language, these islesmen are at least three generations more backward than their mainland neighbors a few miles distant." <sup>4</sup>

The missionaries of the Board of National Missions are not only taking the gospel to these almost forgotten people but are also teaching them how to make the most of their resources. Through the establishment of canning industries and the teaching of various crafts, the Church is gradually lifting living standards. "Slowly but surely the dark curtain of complete ignorance and extreme superstition is being lifted," commented the report of 1942 (AR, 29).

For years the Department maintained evangelists in each of the 4 Negro synods. In 1932 the Board created an Advisory Committee on Negro Work made up of Negro men and women from both the South and the North. About this time the Presbyterian work with the colored people in the 4 Negro synods was on a decline, with fewer ministers, churches, and members than were reported ten years earlier. As a result of a more zealous prosecution of the work, the 4 synods reported to the 1950 General Assembly a total of 247 ministers, 332 churches, and 36,927 members. While the number of ministers and churches was still

below the figures for 1923, yet the membership had increased by about 10,000 from 26,964. Comparatively few of the Negro churches are self-supporting, and many of them are poorly housed.

In 1951 the Department of Work with Colored People announced that it was conducting 487 missionary enterprises, including 284 churches and preaching stations, 4 community centers, 10 parishes, 165 mission Sunday schools, 3 day schools, 20 summer conferences, and 1 annual workers' conference. The staff of missionaries included 112 pastors, 8 Sunday school missionaries, 25 community workers, and 40 others.

#### WEST INDIES

Presbyterian National Missions work in the West Indies approaches, more than in any other field, the work being done by The Board of Foreign Missions in Latin-American countries. The Board of National Missions now conducts work in Cuba, Puerto Rico, and the Dominican Republic. Puerto Rico is a part of the United States, but the others are independent republics. Thus in two countries the Board of National Missions is working under foreign flags.

Presbyterian missionaries began work in Cuba and Puerto Rico in 1899, soon after the close of the Spanish-American War. Two presbyteries had been established before 1923—the Presbytery of Havana (name changed to Cuba in 1930), attached to the Synod of New Jersey, and the Presbytery of Puerto Rico, of the Synod of New York. The *Minutes of the General Assembly* for 1922 and 1951 show the comparative growth of these 2 presbyteries during the 29 years intervening:

	<i>Number of Ministers</i>	<i>Number of Churches</i>	<i>Members</i>
<b>1922</b>			
Pres. of Havana (Cuba)	20	29	1,716
Pres. of Puerto Rico	19	39	2,692
Totals	<u>39</u>	<u>68</u>	<u>4,408</u>
<b>1951</b>			
Pres. of Havana (Cuba)	33	31	2,941
Pres. of Puerto Rico	48	44	4,609
Totals	<u>81</u>	<u>75</u>	<u>7,550</u>

Since Presbyterian work in the Dominican Republic has always been on an interdenominational basis, no separate Presbyterian statistics have been kept for this island.

During the first decade or so of missionary work in the islands, the Evangelicals, as the Protestants were called, were often scoffed at and ridiculed. However, by 1923, when the Board of National Missions was formed, the fine services rendered by hospitals, schools, and community centers had won for the Presbyterians a wholesome respect from all classes of society. From the very beginning of the work in the islands, the Presbyterian Church gave special attention to evangelism and the training of a native ministry. The report of the Board for 1927 stated:

“Evangelism continues to be the most important phase of the mission work in the West Indies. Every pastor considers himself an evangelist and devotes the greater part of his time to the presentation of the claims of Christ either by public address or through personal work. Many of the pastors preach in different parts of the city or community where they live five nights out of every seven. Each of the presbyteries has set aside one of its most effective men to devote the greater part of his time and energies to the promotion of evangelism” (AR, 223).

By 1927 all the 65 native churches and the 150 unorganized missions in Cuba and Puerto Rico were cared for by native-trained pastors (AR, 1927, 222). The few missionaries from the States were to be found only in administrative positions or some specialized work, as in the hospitals. That year the Moderator of the General Assembly, Dr. William O. Thompson, visited the islands. After meeting the ministers of the two presbyteries, Dr. Thompson said: “The native Cuban or Porto Rican minister is the most outstanding feature of the present day development. . . . So long as the Presbyterian Church can maintain a native ministry educated substantially as are ministers in the States, . . . we may be confident that our work is on a sure foundation” (AR, 221).

When the islands were opened to Protestant missionary work about 1899, comity arrangements were made with other denominations to eliminate overlapping of effort. By 1935 the Protestant strength in Puerto Rico was measured in 276 organized churches with 24,000 members (AR, 1935, 69). Seldom has there been such a response in one generation in the annals of missionary history. About this the Board's report of 1939 commented:

“That one shall sow and another reap is an accepted order of missionary labor. Rarely are pioneer workers in a field privileged to gather the abundant fruits of their labors or to witness the flowering to seed of seed sown by them. But in the West Indies the unusual is the rule. The rate at which native Christian leadership has emerged since the work was started is one of the marvels of church history in this age” (AR, 43).

The three islands have many characteristics in common. Each one has the heritage of nearly four centuries of Spanish and Roman Catholic rule. With but few exceptions, no Protestant work was allowed until after the Spanish-American War. The natives were Biblical illiterates. Ignorance, extreme poverty, and disease were everywhere prevalent. Moreover, each of the three islands is often struck by hurricanes, when the wind velocity will rise to more than 130 miles per hour. Such terrific storms may not only destroy much mission and church property, but also seriously affect the economy of the islands and thus indirectly make it more difficult to maintain native self-support. Whereas the Presbyterian work has quickly come to the stage of being self-governing, the second ideal of being self-supporting is still far from being reached.

Among the great names that stand out in the history of Presbyterian work in the West Indies is that of Dr. Edward A. Odell, who was closely identified with the mission for more than four decades, from 1906 to 1949. Dr. Odell's ministry in the islands began as a missionary. In 1917 he became superintendent of the Cuban work and in 1923 he was made Secretary of the West Indies Department, where he served until his retirement on December 2, 1949. On that day a mass meeting, including representatives of the Cuban churches and the Cuban Government, was held in the Fausto Theater in Havana, with Dr. Odell as the honored guest. After the Presbytery of Cuba had given its expression of appreciation, a Government official presented the Cross of the Order of Carlos Manuel de Cespedes in the grade of Official, the highest honor in the power of the Cuban Government to bestow upon a civilian (AR, 1950, 66).

Two other names prominent in the annals of Presbyterian missionary work in the West Indies should be mentioned. One is that of Dr. Barney N. Morgan, who served for twenty years as superintendent of the interdenominational mission in the Dominican Republic before being called to be Dr. Odell's successor on the staff of the Board. The other is Dr. Hubert G. Smith, who retired in 1942 after forty years' service as a missionary in Cuba. At the time of his retirement, Dr. Smith was superintendent of the Presbyterian work in Cuba and head of the Board's publishing house for Spanish literature.

### *Dominican Republic*

The Dominican Republic has a population of 2,400,000, of whom about one fourth are white, one fourth black, and one half mulatto.

Missionary work was started there in November, 1920, with the Presbyterians, Methodists, and United Brethren forming the Board for Christian Work in Santo Domingo and uniting their budgets under one administration in the establishment and development of the Dominican Evangelical Church. This is one of the most successful cooperative projects to be found anywhere.

The 1938 report of the Board carried the story of how the then superintendent, Dr. Barney N. Morgan, and Mrs. Morgan were sponsoring a radio program from Central Church of the capital, Trujillo City. A quartet and choir trained by Mrs. Morgan provided the music. An evangelistic message was sent out weekly over the entire country. In his annual report Dr. Morgan commented on the value of this Evangelical Radio Hour:

“Reports from all classes of people in the Republic as to the value of this program are most encouraging. I know of no feature of our program which has done more to bring to the intellectual class an understanding of our aims and purpose than have these radio broadcasts. I know personally of many men who listen quite regularly to our program, including the rector of the University, Grand Master of the Masonic order, prominent lawyers and doctors” (AR, 41).

The 1944 report of the Board, commenting on the effective work of Dr. Morgan's radio ministry, added: “Now in its ninth year, the Evangelical Hour has broken down prejudice as few other agencies could, and has brought the gospel message into the homes and hearts of thousands for the first time” (AR, 49).

Two outstanding institutions of the missionary work in the Dominican Republic are the Hospital Internacional and the bookstore. Both are located in Ciudad Trujillo. According to the 1950 report of the Board, the hospital in the previous year had 2,684 patients plus 8,798 dispensary patients, making a total of 11,482. The hospital has the honor of having established in 1922 the first recognized training school for nurses in the republic and at present is the only such school. The total number of graduates up to 1950 was 113. The book depository, a mere “hole in the wall” in 1930 when Dr. Morgan assumed responsibility, had by 1950 become one of the best bookstores in the Republic and one of the largest evangelical bookstores in Latin America under the management of Julio D. Postigo, manager since 1937 (AR, 1950, 69).

The 1951 report of the Board carried the following summary of the union work in the Dominican Republic:

"The Board participates in the work of 78 enterprises including 13 organized churches, 18 preaching stations, 41 mission Sunday Schools, 3 day schools, one 100-bed hospital, and 2 bookstores. The staff of 68 includes 21 pastors, 7 doctors, 18 nurses, 6 teachers, 2 community workers, one bookstore manager, and 13 other workers. The mission enjoyed a healthy increase in church membership in 1950" (AR, 92).

All the missionaries are nationals except for the administrative superintendent and two nurses in the Hospital Internacional.

### *Puerto Rico*

Puerto Rico is one of the most thickly populated islands in the world. Some 2,210,000 persons are crowded into an area about thirty-five miles wide and one hundred miles long. The population density is about 650 per square mile. Overpopulation, inadequate natural resources, and undeveloped industrial opportunities combine to impose a crushing burden of poverty upon the people. Along with poverty go ignorance, superstition, and disease. Infant mortality is four times as high in Puerto Rico as it is in the United States.

By comity agreements, the Presbyterian Church has responsibility for the west end of the island, where more than 500,000 people live, and joins with other denominations in the area in and around San Juan, the capital. The Board has developed a fourfold approach through medical, social, educational, and evangelistic agencies.

The inadequate medical services there place a special burden of responsibility upon the medical missionary work. The 1951 report of the Board stated that the Presbyterian Hospital during the previous year had 3,746 hospital patients. No other medical institution under the care of the Board ministered to so many people. In addition the Marina Neighborhood House dispensary at Mayagüez served 5,285 patients.

Two neighborhood houses, one at Mayagüez and the other at Aguadilla, each served from 1,200 to 1,300 people weekly. Polytechnic Institute at San Germán, with a full four-year college course, had an enrollment of 537 in 1950-1951.

One of the outstanding institutions of Puerto Rico is the Evangelical Seminary at Río Piedras, which had 42 students enrolled in 1950-1951. This seminary was established in 1906, when 4 denominational training schools were merged. The full standard three-year course in theology leading to the degree of Bachelor of Divinity is given. The 1944 report of the Board had the following item:



"The Evangelical Seminary at Rio Piedras celebrated its twenty-fifth anniversary during the year. Since the last annual report was presented, the Rev. James A. McAllister, D.D., president of the Seminary, and Mrs. McAllister, have retired, after more than forty years of service in the Christian cause in Puerto Rico. This is the only theological seminary in the entire Caribbean area for the preparation of ministers. It is interdenominational, maintained by Baptist, Congregational, Disciples of Christ, Methodist, Presbyterian, and United Brethren organizations" (AR, 47).

The development of native leadership was so advanced that by 1928 all foreign workers were withdrawn from Puerto Rico except a few still connected with educational and hospital work.

On the evening of September 1, 1928, one of the worst hurricanes in the history of the West Indies struck Puerto Rico. A day later it hit Florida and devastated the east-central section of the state. The Presbyterian Church sent out an appeal for relief and collected more than \$163,000, most of which was spent in Puerto Rico. The physician's home at the Presbyterian Hospital at San Juan had to be rebuilt; also thirty-two churches and six manses had either to be rebuilt or repaired. In addition relief was extended to many of the homeless.

In 1951 the only continental Presbyterian missionaries in Puerto Rico were Rev. Donald D. Dod and Dr. Bert McCandless, director and doctor of the newly established Guacio Project, a Christian service center near San Sebastián, and Miss Lela Weatherby, executive of La Marina Neighborhood House at Mayagüez.

The following summary of the work of the Board in Puerto Rico appears in the 1951 report:

"The Board administers 187 mission enterprises, including 43 organized churches, 41 preaching stations, one neighborhood house, one community center, 96 mission Sunday schools, one day school, one hospital, 2 dispensaries and one theological seminary. The staff of 46 missionaries includes 28 ministers, 2 evangelists, one teacher, one Sunday school missionary, and 14 other community workers" (AR, 94).

### *Cuba*

Although the three islands on which Presbyterian missions are being conducted have much in common, yet each has its own distinctive characteristics. Cuba is some 760 miles long and has more than one half the land area of the West Indies. Sugar dominates the economy of the island. Presbyterian responsibility under comity agreements extends to about two thirds of the island and to three fourths of its 5,400,000 popu-

lation. However, the staff of native Cuban missionaries is too small to reach more than one tenth of the spiritually impoverished people.

Virtually the entire population of this island is Spanish-speaking. The whites are the descendants of the Spanish who colonized the country. The Negroes were introduced generations ago as slaves. There are a few of Indian blood. The three races have intermarried. There is no racial barrier in the missionary work; members of all groups work and worship together in the same church. This is likewise true of the other islands.

One group, unique to Cuba, is the Chinese. About 1920 as many as 70,000 Chinese had settled in Cuba, largely in and around Havana. Many were there waiting for the opportunity to cross the channel between Havana and Key West to enter the United States and ultimately join friends and relatives on the Pacific coast (AR, 1940, 97). The Chinese were, therefore, largely transients. The colony had been reduced to about 30,000 by 1940. A Presbyterian church was organized among the Chinese at Havana in April, 1923, with 50 charter members. This Presbyterian work was the only effort being made by any Protestant denomination on the island to minister to the Chinese. The project has been handicapped by lack of leadership and of a separate building. By 1951 the Chinese Church reported only 61 members.

An English-speaking congregation has been maintained in Havana for over twenty-five years. In 1924, Rev. Merlyn A. Chappel, now Secretary of the Division of Missionary Support of the Board, was called to be the pastor of this congregation. For a short time the church was self-supporting. For a few years three congregations in Havana used the same facilities — American, Chinese, and Spanish.

In 1925 a modest printing shop was set up in Havana for the production of Christian literature. In 1937 the Board reported:

“The Board of National Missions and the Board of Christian Education have undertaken the publication of a first cycle of intermediate graded lessons in Spanish. . . . The publication is under the direction of Rev. H. G. Smith who, in addition to his many other activities, is in charge of the presses of the *Heraldo Cristiano* in Havana” (AR, 60).

Under the Department of Educational and Medical Work comes the administration of La Progresiva, elementary and high school at Cárdenas, Cuba, which reported 235 boarding pupils and 1,187 day students in 1950-1951. The staff of that school numbered 28 that year. In the fall of 1946 the Presbyterian and Methodist Churches united to estab-

lish a seminary and training school for religious workers at Matanzas. Subsequently the Episcopalian and other denominations lent their support. The first class, consisting of 3 Presbyterian men and 4 women, one of whom was a Presbyterian, graduated from the newly established seminary in July, 1949. Thus Cuba need no longer send its theological students to the seminary in Puerto Rico for their training. As with the other islands, the leadership of the churches has passed entirely to the natives. Also, as is likewise true of Presbyterian work in the other islands, the Cuban mission work is at present inadequately housed. The perennial Caribbean storms that sweep across Cuba make necessary frequent repairs on mission buildings.

In 1951 the Board summarized its work in Cuba as follows:

“The Board conducts 139 enterprises, including 31 organized churches, 31 preaching stations, 60 mission Sunday schools, one theological seminary, 11 day schools, 2 clinics, one printing press, one cooperative bakery, and one language school for Chinese. The staff of 65 missionaries includes 28 pastors, one Sunday school missionary, one community worker, and 35 teachers of parochial schools.

“Mission churches have a membership of 2,941 and mission Sunday schools enroll 5,730. The Laubach method of teaching illiterates is used in 107 towns and villages with the Rev. Raúl Fernández, pastor of the Presbyterian Church at Cabaiguán, in charge. Cuba’s fiftieth anniversary program emphasizing education paid special tribute to the half century of education at La Progresiva in Cárdenas.

“The Department of Educational and Medical Work administers one boarding school for young people at Cárdenas and 8 elementary day schools for children” (AR, 90, 91).

The West Indies have now had more than fifty years of full religious liberty. Within the memory of some still living, the story of the growth of the Presbyterian Church there from the humblest beginnings to the present sturdy position has unfolded. Local leadership has been developed and the church is self-governing. Gradually the Presbyterian churches of Cuba and Puerto Rico and the Dominican Evangelical Church are becoming self-supporting. The foundations of the work for the years to come have been well laid.

#### TOWN AND COUNTRY CHURCH

Ever since the days of the Standing Committee of Missions, the Presbyterian Church has shown particular concern for the establishment

and development of churches in the small towns and country areas. With the possible exception of the work of the itinerating Sunday school missionaries, no part of the present program of the Board of National Missions is more akin to the pioneer work of the original Committee than this. Until the latter part of the nineteenth century, Presbyterian national missions work remained primarily rural. A Department of Town and Country Work was a part of the newly organized Board in 1923. Various titles at different times, it is now known as the Department of Town and Country Church, and has responsibility for churches located in places with populations up to 10,000.

The first Secretary to direct this work was Dr. Warren H. Wilson, creative pioneer in the field of rural sociology, whose responsibility included the Southern Mountains and the Intermountain Area, formerly known as the Mormon Area. Dr. Wilson's connection with the work began in 1908, when he became a member of the staff of the Board of Home Missions, and continued until he died on March 2, 1937, a period of more than twenty-nine years. His successor, Dr. Henry S. Randolph, has consolidated the experiments of Dr. Wilson's day, and, through cooperative relations with synods and presbyteries and other Church agencies, Presbyterian and interdenominational, has increased the effectiveness of the Department. After the death of Dr. John M. Somerndike in 1939, the work among the Indians was transferred to the Department of Town and Country.

Statistics show that the cities of the United States have not been maintained by their own birth rate but have grown rather by accessions from outside. Since migration from abroad has been so restricted, this means that the increase of the city population has been coming from the country. And again statistics confirm this observation. The 1930 census showed that in the preceding decade the rural population of the country declined 6,000,000. In 1945 the Board of National Missions reported that the farm population of the country had suffered a net decrease of 5,000,000, or about 15 per cent, since 1940. This number included a loss of 1,650,000 to the armed forces (AR, 57). And in 1946 the Board stated in its annual report: "The farm population is lower now than it has been at any time since 1890 and for the first time in our history the non-farm rural population exceeds the farm population" (AR, 88).

The country has been called "the seedbed of the Church" because of this constant migration of rural people, including church members, to the urban centers. This holds a certain promise for Protestantism in the United States, since the rural sections are more Protestant than Roman

Catholic. The religious complexion of San Francisco has changed from being about 5 per cent Protestant in 1920 to more than 20 per cent in 1950. The realization of the fact that the country churches are constantly feeding some of the best of their young people into the city churches gives added importance to rural church work.

According to an estimate in the 1941 report of the Board, about 70 per cent of all Presbyterian churches are in places of 5,000 population or less (AR, 43, 44). By far the largest number of fields throughout the nation, dependent in one way or another upon National Missions for support, are rural. Some of these churches or missions are in communities where the economic opportunities are so limited that the work will never come to self-support, yet these communities have need of a Presbyterian ministry. Some rural churches are located in areas where the population has been or is declining. Here difficult decisions must be made — shall the local church be cut off from further mission aid or shall the subsidy be continued in the hope that the flow of population will reverse itself? Sometimes abandoned churches are taken over by cults when the older denominations move out. Moreover, in a few instances the Presbyterian Church has found it advisable to return to a community in which it once conducted work. In such cases the work would have been stronger if the aid had been continuous.

Throughout the history of the Board of National Missions, there has been a definite trend to cut down the number of small churches receiving aid. The calls for financial assistance are so many that only the most worthy projects can be considered. With the exception of those missions clearly recognized to be in localities where self-support is unlikely, all churches now applying to the Board for financial aid must give promise of achieving self-support within a reasonable time.

Statistics show that the number of churches receiving aid decreased 47 per cent from 1924 to 1951, as may be seen by comparing the number of aided churches reported by the Board in 1924 with that of 1951. In the earlier year no record was made of the churches aided in the synods and presbyteries budgeting separately. The chart follows:

<b>Year</b>	<b>Board</b>	<b>Synods and Presbyteries Budgeting with Board</b>	<b>Synods and Presbyteries Budgeting Separately</b>	<b>Total</b>
<b>1924</b>	<b>502</b>	<b>1,861</b>		<b>2,363</b>
<b>1951</b>	<b>372</b>	<b>508</b>	<b>471</b>	<b>1,351</b>

The growing reluctance of the Board to grant aid year after year to small churches was undoubtedly an important reason why many of these churches disappeared from the rolls of General Assembly. Some of the smaller churches combined with sister churches; some grew in numbers and reached self-support; and many were dissolved. General Assembly *Minutes*, during 1946-1949, inclusive, show that 261 churches were dissolved. Undoubtedly most if not all of these churches that have disappeared from the rolls of the denomination were those that had fewer than 100 members.

Statistics indicate that although the Presbyterian Church has increased its membership from 1,756,918 in 1922 to 2,447,975 in 1950, a net gain of 691,057, yet the actual number of churches in the denomination has decreased in the same period from 9,770 to 8,535. This means that the average membership of the churches has increased from 180 to 287 in the years indicated. The following chart, showing a comparison of the number of churches by membership, according to the *Minutes of the General Assembly* of 1922 and 1951, indicates that 36 per cent fewer churches with 100 members or less were reported in 1951 than were reported in 1922.

<b>Churches by Membership</b>	<b>1922</b>	<b>1951</b>	<b>Net Loss</b>	<b>Net Gain</b>
<b>Not given</b>	<b>155</b>	<b>88</b>	<b>67</b>	
<b>1-24</b>	<b>1,559</b>	<b>682</b>	<b>858</b>	
<b>25-49</b>	<b>1,618</b>	<b>1,013</b>	<b>560</b>	
<b>50-99</b>	<b>2,032</b>	<b>1,589</b>	<b>433</b>	
<b>Subtotal</b>	<b>5,364</b>	<b>3,372</b>	<b>1,918</b>	
<b>Over 100</b>	<b>4,406</b>	<b>5,175</b>		<b>608</b>
<b>Total</b>	<b>9,770</b>	<b>8,547*</b>	<b>1,310</b>	

\* Figures reported in 1951 are for the year 1949.

The Presbyterian Church has long struggled with the problem of denominational competition and the evils attendant upon overchurching some communities. The problem is most difficult to solve as it reaches down into the local churches of small communities and affects the loyalties of individuals who have sacrificed for years in order to keep their particular denominational work going. Comity arrangements made at denominational headquarters have often been nullified by the people actually concerned. The Presbyterian Church has been a leader in the development of state interdenominational councils which have done much to approve comity arrangements in new communities and



to eliminate overlapping in older areas. No official of any denomination has been more zealous in this than has the present General Secretary of the Board of National Missions, Dr. Hermann N. Morse.

As early as 1924 the home mission councils in some of the western states as Montana, Idaho, Utah, Wyoming, and Arizona were making real progress. The Board in its 1924 report boasted: "There is not a foot of territory in Utah subject to over-churching, and in addition to that, all the unoccupied territory has been allocated as the particular responsibility of some denomination" (AR, 78).

A perennial problem in the administration of the work of the rural field is to find good men who will be content with the small salaries that are usually attached to the small-town or country churches, and who will recognize the rural church as a career in itself, not a stepping-stone to a larger field and perhaps a larger salary.

One of the greatest challenges that the Department of Town and Country Church has faced during the years of its existence has been the problem of churching rural America effectively during the recent decades that marked America's transition from a rural to an industrial nation, and the resulting rural-urban emigration.

### *Co-operative Program*

These are some of the factors and problems connected with missionary work in rural areas. What has the Board of National Missions done in this field and what is its present program?

The field of rural church work under the direct administration of the Board covers certain areas in the Southern Mountains, including the Ozarks, and the Intermountain or Mormon Area. At the time the Board was organized, it found itself responsible for several "demonstration parishes," fields in which the Board had direct oversight for a number of years in order to develop specialized programs. The report of 1924 stated:

"During the past year three of these fields have ripened in a great movement of construction. They are Corinth, Texas; Lingle, Wyoming; and Novato, California. In each of these the community program pursued through years has brought forth a great community building suitable to the needs of the place and open to every one who dwells there. Each of them represents the program proposed by the Board of Home Missions as the program for a country church, and each represents the cooperation of the Board with a Presbytery in a constructive parish program for a given church" (AR, 79).

What the neighborhood houses were for the congested city areas, these demonstration parishes were for the rural districts. In 1927 the Board commented: "The fields committed to the Town and Country Department are generally so transferred because they puzzle the presbyteries, or the difficulties are beyond their solution" (AR, 93).

The Board also developed what were called "mutual agreement fields," which represented exceptional rather than typical situations. These were either permanently missionary in character or presented some striking industrial development. The Board co-operated with synods and presbyteries involved in the administration of these fields. Examples included Cascade Parish in Central Washington, Bear Creek in Montana, and Casper, Wyoming. Another of these projects was for the descendants of the exiled Acadians who fled from Nova Scotia to western Louisiana in the latter part of the eighteenth century. There in 1924, in the Evangeline country, 100,000 of these people, now called the "Cajuns," lived on a single bayou, the Bayou Lafourche. In 1924 the Board obtained a motorboat for its missionary, Rev. Edward A. Ford, so that he could more easily reach the several communities scattered along the bayou. This work was conducted in the French language.

As early as 1928 the Board was stressing the larger parish plan. In some parishes, small cities were encouraged to assume responsibility for the religious welfare of the surrounding country area. The Gallatin Valley parish in Montana was cited as an example, with the Bozeman church the foster mother.

The 1930 report told of a new project in Oregon:

"The 'Lost River Parish' in Southern Oregon has been developed. This is a project committed to the Department by the Synod because it is 'of the Larger Parish pattern.' Isolated at a lofty elevation, in an extinct crater whose tufa rim shows high all around it, the basin of the Lost River now contains about four hundred settlers who till the fertile bed of a lake 'reclaimed' by the government for their homesteads. Two ministers, Rev. Stanley H. Jewell at Merrill and Rev. Walter V. Dennis at Malin, are the pastors of 'all who live on this area' of land. There is no church beside the Presbyterian" (AR, 21).

The following summary of the work in the demonstration parishes in which 23 workers were engaged appeared in the 1931 report of the Board (AR, 30):

Enterprises	Calif.	Colo.	Ky.	Ohio	Wash.	Ore.	Ariz.
Organized Churches	1	3	1	6	1	3	6
Unorganized Preaching Points				1	4	1	
Community Centers	1		1	1			1
	2	3	2	8	5	4	7

Other specialized rural community centers were those established in the Southern Mountains. Here the people are surprisingly homogeneous, most of them being descendants of the pioneer Scots and Scotch-Irish who fled religious persecution and settled in western Virginia and western North Carolina after 1700. Except for some Negroes in certain sections and for a small foreign element, in the cities mostly, the population is practically all of one stock.

In 1924 the Board reported the dedication of a church, school, and community building at Alpine, Tennessee. The work at Alpine is an interesting example of the evolution of a missionary program. A quarter of a century ago, the people living in the hilly north central section of Tennessee had few schools and even fewer health services. The population was scattered, neighborhoods isolated, roads poor, and economic resources very limited. The Board launched a program of health and educational services to supplement the normal ministry of the Church.

However, just as soon as the state and county were able to assume their proper responsibilities in the fields of education and health, the Board concentrated its efforts on a Church program that would reach all the people of a wide area covering parts of three counties. The Presbyterian missionary spearheaded a movement toward co-operative religious services, which has resulted in a Presbyterian-Methodist-Disciples Larger Parish, staffed by ministers having diversified abilities and specialized training.

In 1925 the synods of Missouri and Arkansas, through their mountain presbyteries, requested the Board to take over the administration of the work in the Ozark Mountains. In 1930 the Board stated: "The most extensive enterprise of the Department is the Ozark Area, in Southern Missouri and Northern Arkansas. . . . The churches of this region are scattered and weak. The richest results in evangelism are still reported from the Ozarks" (AR, 22). By that year Arkansas Synod was wholly in the Department of Town and Country Church, since

most of its work was in the mountains. Virtually the whole synod was a continuation of the old Cumberland Church.

The 1931 report (AR, 31) gave the following summary of the mountain work of the Board, in which 96 workers were engaged:

<i>Enterprises</i>	<i>Ark.</i>	<i>Ky.</i>	<i>Mo.</i>	<i>Tenn.</i>
Organized Churches	50	22	25	45
Unorganized Preaching				
Points		3		7
Community Centers		2		8
Boarding Schools				1
Day Schools				1
Dispensaries	1			
Public Schools Co-operated with	3			1
Net Total	<u>54</u>	<u>27</u>	<u>25</u>	<u>63</u>

The depression of the '30's was keenly felt in the mountain areas because the economic level was low to begin with. A number of plans for supporting the church through donating commodities was proposed. One of the best publicized was the "Lord's Acre" plan used by Rev. Dumont Clarke, of Asheville, North Carolina. By this plan each farmer member of the church would set aside the produce from one acre for the support of the church (AR, 1932, 68). In 1933 the Board reported that the plan had been widely used throughout the South (AR, 26).

The 1951 report of the Board summarized the work being done in the Department of Town and Country Church as follows:

"The Board conducts in the Southern Mountain area 140 missionary enterprises, including 71 organized churches and preaching stations, 4 community centers, 60 mission Sunday schools, 2 schools, one medical center, and 2 others. The staff of 94 includes 33 pastors, 4 colporteurs, 17 community workers, 19 teachers, 2 doctors and nurses, and 19 others. The *Department of Rural Church Work* administers the work apart from the schools.

"It cooperates with synods and presbyteries in providing finances and missionaries for essential services on the field, aid in field surveys, in-service training for the rural ministers — and conferences for the enrichment of the program. The Department sponsors the Presbyterian Rural Fellowship, a national organization of rural ministers and laymen. The Fellowship publishes quarterly an official organ, the *Presbyterian Rural Fellowship Bulletin*" (AR, 86).

*The Intermountain Area*

The Intermountain Area is defined by the Board as including all of Utah, the two presbyteries of Kendall and Twin Falls in southern Idaho, and two counties in southwestern Wyoming. Within this region the Church of Latter-day Saints, or the Mormons, is the dominant religious, political, economic, and social force. The Mormons refer to all who do not belong to their faith as "Gentiles." They have a closely knit organization and have demonstrated a greater zeal in converting the "Gentiles" than the Protestant churches have in converting the Mormons. The 1929 report of the Board stated: "On the average they have 2,000 missionaries trying to spread the so-called gospel of Joseph Smith" (AR, 33). And the Board's report for 1925 stated: "There is no other area in America within which Christianity has so precarious a footing and so slight a following; no other area where it is so energetically withstood." In 1951, Mormonism remained as the best organized and the most aggressive cult in the United States.

The population of this area in 1950 was about 1,500,000, two thirds of which lived in small towns and agricultural communities. The other third lived in such cities as Salt Lake, Ogden, Pocatello, and Boise. About 55 per cent of the population belonged to the Mormon faith. The Presbyterian work includes a ministry for groups of Japanese Americans in Utah, where there are churches in both Ogden and Salt Lake City.

Among the missionaries who gave many years of faithful service to the work among the Mormons was the late Dr. William M. Paden, who died on September 17, 1932, after about thirty-four years' service in this field. Dr. Paden served as pastor of the First Presbyterian Church of Salt Lake City from 1898 to 1913. He then became superintendent and executive of the missionary work in the synod of Utah. Among his writings are some important pamphlets and magazine articles on Mormonism.

Missionary work in a Mormon community has little or no similarity to missionary work in an ordinary American community. According to the report of the Board for 1928, it was "more like foreign missionary work and the closest parallel perhaps would be to work amongst the Mohammedans" (AR, 40). One of the effective methods used in the early years of Presbyterian work in Utah was education. When Presbyterian work was launched in Utah, there were no free schools. All schools were under the control of a priesthood hostile to the Gov-

ernment. In 1875 the Woman's Board of Home Missions began its educational work. A number of day schools and boarding schools were opened, all of which have now been closed, because of the development of the state's public-school system, with the exception of Wasatch Academy at Mt. Pleasant. This school, which conducts work in the junior high and high school departments, reported having 190 boarding and 40 day pupils in 1950-1951.

Presbyterian mission work in Utah has declined through the years. The report of 1924 commented:

"Today the leaders of Mormonism are assuming a very militant attitude toward Christianity. The missionary doing work among Mormon populations, feels that a wall of desolation has been placed between him and the community. The powers that be see to that. The missionary is not only isolated but he feels that much of his effort is being check-mated because of the over-whelming alertness of the hierarchy. No missionary on foreign soil is any more cut off from access to the people than the devoted men and women who have been sent to Utah and the surrounding territory" (AR, 98).

In the years following, more and more attention has been given by the Presbyterian Church in Utah to the "Gentile" population moving into the larger towns and cities. Whereas the actual number of Presbyterians is 50 per cent more than in 1922, yet the number of Presbyterian churches in Utah has decreased from 22 to 16. The 1950 *Minutes of the General Assembly* show that 10 of these 16 churches had fewer than 100 members. Although the total number of ministers belonging to the synod was 22 both in 1922 and 1950, the number actually serving as pastors in the latter year was much smaller, only 6 being pastors and 1 a stated supply. As a result of this retrenchment, the Synod of Utah in 1949 voted to join the Synod of California. This was approved by the Synod of California in 1950 and by the General Assembly in 1951.

The Board in the Intermountain Area conducts 61 enterprises, including 13 organized churches, 47 mission Sunday schools, and 1 boarding high school. The staff of 37 missionaries includes 9 pastors, 5 Sunday school missionaries, 17 teachers, 1 nurse, and 5 others (AR, 1951, 81).

#### INDIAN WORK

Missionary work for American Indians has always been important in the thinking and program of the Presbyterian Church. As we have



seen, the first missionary known to have been commissioned by the Presbyterian Church of colonial days was Azariah Horton, who was sent in 1742 to the Indians of New York. After the establishment of the Standing Committee of Missions, the first missionary to be commissioned was Gideon Blackburn, who was sent in 1803 to the Indians. Throughout the years from the founding of the Standing Committee to the present time, the Presbyterian Church has maintained an unbroken continuity of missionary work for American Indians. In 1936 the Board of National Missions stated, "The Presbyterian Church in the U.S.A. is represented among more tribes, includes more churches, and has a larger number of church members than any other evangelical denomination" (AR, 27).

The administration of the Indian Work of the Board now comes under the Department of Town and Country Church, of which Dr. Henry S. Randolph is the Secretary. In this he is assisted by Miss Alice Maloney, as Associate Secretary.

The American Indian is no longer the "Vanishing American." Government census returns for continental United States show that the Indian population increased from 332,397 in 1930 to 333,969 in 1940 and to about 460,000 in 1950. According to the 1940 census, all but 2 of the 11 states with more than 10,000 Indians are west of the Mississippi River. The 3 states with the largest concentrations of Indians are, according to the 1940 census, Oklahoma with 63,125; Arizona, 55,076; and New Mexico, 34,510. These 3 states have nearly one half of the total Indian population of the nation. On June 2, 1924, President Coolidge signed a bill making every Indian born within the United States a citizen. Two thirds were already citizens at the time, but by this act 125,000 Indians received this right (AR, 1925, 137). According to some recent statistics, 28 per cent of the Indians of the United States are Protestant, 28 per cent Roman Catholic, and 44 per cent either indifferent or pagan (AR, 1946, 84).

During the history of the Board of National Missions since 1924, the extent of Presbyterian missionary activity among American Indians has shown a slight decline, as the following statistics will indicate:

	1924	1951
Enterprises	163	153
Organized Churches and Preaching Stations	174	144
Total Staff	200	147

The Presbyterian Church is now conducting missions in the following 16 states for the tribes indicated:

Arizona	Navaho, Apache, Pima, Papago, Mohave, and Maricopa
California	Paiute, Mono, and Hoopa
Colorado	Ute
Idaho	Nez Percé
Michigan	Ojibwas
Minnesota	Sioux
Montana	Assiniboin (Sioux)
New Mexico	Pueblo
New York	Seneca, Shinnecock, and Poosepatuck
Nevada	Shoshone
North Dakota	Sioux
Oklahoma	Choctaw, Creek, Seminole, and Cherokee
Oregon	Cayuse and Umatilla
South Dakota	Sioux
Washington	Spokane and Makah
Wisconsin	Chippewa and Menominee

In 1925 the Board reported that it was reaching, nominally at least, about 51,300 Indians, or about 15 per cent of the Indian population of the country (AR, 143). And in 1928 it reported: "One third of the '57 varieties' of Indian tongues spoken by Indians north of Mexico are probably employed by our Presbyterian missionaries and their native helpers in conveying the gospel message" (AR, 94). With the exception of the work with the Senecas and two small missions on Long Island in New York State, and the work in Michigan and Wisconsin, all the work listed is west of the Mississippi River.

In 1929 the Indian work of the Board was scattered through 10 synods, 14 states, and 18 presbyteries (AR, 39). There are 2 presbyteries made up entirely of Indian churches. The *Minutes of the General Assembly* for 1950 give the following statistics:

	<i>Ministers</i>	<i>Churches</i>	<i>Communicants</i>
Presbytery of Dakota	11	40	1,629
Presbytery of Choctaw	10	19	470

The projects conducted by the Board include hospitals and schools, which have been mentioned under the review of the Department of Educational and Medical Work, community centers, and churches and preaching stations.

One of the tribes long known for its evangelistic zeal is the Nez

Percé in northern Idaho. Presbyterian contacts with these Indians began with the visit of Rev. Samuel Parker in 1835 and the mission founded the next year by Rev. and Mrs. Henry H. Spalding at Lapwai. After the death of Spalding in 1874, the work was carried on by Miss Sue McBeth, later assisted by her sister, Kate. In 1895, Miss Mary Crawford, a niece of the McBeth sisters, joined the mission. In 1924, Miss Crawford and her sister Elizabeth were carrying on the work among the Nez Percés. Elizabeth died on July 22, 1925, leaving Mary (or Maizie, as she was known to her friends) as the principal worker. With a number of young women missionaries as assistants, each of whom spent a year or so with Miss Crawford, the major part of the Presbyterian work among the Nez Percés after 1924 was carried by Miss Crawford until the time of her retirement in 1938. She died at Lapwai on May 17, 1946, among the people she had loved and served for more than fifty years.

The McBeth sisters conducted a school for the training of a native ministry at Kamiah, later moved to Lapwai, which Miss Mary Crawford continued. During the time Miss Sue McBeth was in charge, from the year 1874 to the time of her death in 1893, 12 Nez Percés were trained in this school as pastors and ordained. Among these was James Hayes, who preached the gospel to 25 tribes from the Canadian border to Mexico, going not only once but again and again.<sup>5</sup> Whitworth College, Spokane, honored the Indian preacher with the degree of Doctor of Divinity at the 1926 commencement. After his death on April 25, 1928, the Board referred to Dr. Hayes as "one of the most distinguished Indian missionaries in the United States" (AR, 1929, 39). Not only Dr. Hayes but also other Nez Percé ministers made evangelistic trips to other tribes. The Board in its report of 1947 testified: "Out of the original work among the Nez Percé Indians of Idaho have grown the missions among six other tribes in the Northwest, most of them founded by Nez Percé evangelists and ministers pioneering among these other tribes" (AR, 42).

Four Nez Percés were trained for the ministry by Miss Kate McBeth between 1893 and her death in 1915. And 4 more Indians were trained by Miss Crawford, one of whom was a Spokane Indian and one a member of the Makah tribe from Puget Sound. Thus this one-woman-faculty training school through the years produced 20 native ministers, 18 of whom were Nez Percés. The Lapwai Training School was closed in 1932. Since more and more of the Nez Percé youth were going to high school and some to college, it was felt that the native ministry

should have a better education than the school could provide.

In 1951 the last 2 of this group of native ministers, Harry Moffett at Kamiah and Daniel Scott (the Spokane minister) at Spalding, were about to retire, leaving the Nez Percé field without a native ordained minister since Robert Williams, the first one, was ordained in 1879. Many of the Nez Percé young men have been attending the Cook Christian Training School at Phoenix, Arizona, and one, David Miles, with more scholastic preparation than the others, enrolled at San Francisco Theological Seminary in the fall of 1949 to take the full three-year course. Rev. Harry Moffett's son, Walter, entered Dubuque College in 1951 and plans to take full college and seminary training.

The annual two-week camp meeting over the Fourth of July on Talmaks Butte, near Craigmont, in the foothills of the Bitterroot Mountains, is the major event of the year for the Nez Percé Presbyterians. This meeting has been held annually since 1897, and in 1910 was established on its present site. Hundreds assemble each year at this beautiful spot under the pines for a time of spiritual refreshment.

Although about 600 of the present 1,500 who compose the Nez Percé tribe are listed as being Presbyterian, actually, according to the 1950 *Minutes of the General Assembly*, only 194 are members of one of the 6 Nez Percé Presbyterian churches. Back in 1923 these same 6 churches listed 454 members. The Nez Percés are now passing through a transition period. The older generation of native pastors who did so much to keep alive the evangelistic spirit has about passed away, and the younger men studying for the ministry today are not quite ready to assume leadership.

The Tutuilla Mission near Pendleton, Oregon, is located in the midst of two kindred tribes, the Cayuses and Umatillas, among whom Dr. and Mrs. Marcus Whitman worked over a century ago. These tribes also speak the Nez Percé language. Rev. James M. Cornelison began his ministry with these Indians in 1899 upon his graduation from seminary. He was retired in 1942. Dr. Cornelison is perhaps the only white man today who can speak fluently the Nez Percé language. He has spent years working on a Nez Percé dictionary and grammar. In 1940 Dr. Cornelison wrote:

"The influence of the mission work has been felt over the reservation — better people, better homes, and better conditions of health have come about. Leadership in the church and in church societies has been developed. The influence of the church is something real and tangible. These people love their church" (AR, 59).

This church, now numbering more than 100 members, together with the 2 Presbyterian churches among the Spokanes and the 6 among the Nez Percés are the continuation of the old First Presbyterian Church in the Oregon Territory organized at the Whitman mission on August 18, 1838.

Of all the tribes among which the Presbyterian Church is now working, the greatest numerical response is found with the Pimas in Arizona. The report of the Board for 1924, commenting on the annual camp meetings held by the Pimas, claimed that these were protracted revivals and resulted in hundreds of conversions. The report stated, "The Pima Indians have the largest congregation of Indians on this continent" (AR, 108). Again in 1933 the report gloried in the fact that "the Pima field is one of the most encouraging of all our Indian mission projects" (AR, 25).

By 1951 the Pima Presbyterian churches were served entirely by Pima ministers, lay evangelists, and religious education directors, including Roe Lewis, a Pima minister, who graduated from the University of Arizona and San Francisco Theological Seminary. These churches have also made the greatest progress of any Indian churches toward self-support.

A number of centennial celebrations have been held by Presbyterian Indians during the past twenty years. In 1935 the Sioux Indians recognized the 100th anniversary of the coming of Dr. and Mrs. Thomas Williamson to their people. The next year the tribes among whom the Presbyterian Church is working in the Pacific northwest remembered the Whitman-Spalding centennial. And on May 29, 1937, the Pimas celebrated the 100th anniversary of the birth of Rev. Charles H. Cook, who inaugurated the first Christian work among them. The report of 1938 described the celebration there:

"Fifteen acres of desert covered with wagons, cars, horses, tents, arbors, and mesquite trees was the setting for the big annual Pima Camp Meeting, held eleven miles west of Sacaton in the latter part of October. There was a large tabernacle, a homemade 'shade' seating twelve hundred Indians from a dozen tribes, roofed with arrow weeds that sent out the pungent sagelike fragrance of the western desert that is as 'the smell of a field that the Lord hath blest'" (AR, 23).

The 1938 meeting resulted in large numbers of Indians reconsecrating themselves to the Lord. "On Sunday night," the report of that year continued, "there was a surge of young people who came up for the

first time to give themselves into the care and keeping of the Great Shepherd."

One of the most thrilling stories to be found in the annals of Presbyterian missionary history is the account of how a Presbyterian missionary among the Pimas succeeded in getting the Government to build a dam, making it possible to irrigate the thirsty lands of his people. This story ranks with that which tells of how Dr. Sheldon Jackson introduced reindeer into Alaska.

The annual report of the Board for 1924 carried the announcement: "Rev. Dirk Lay, the pastor, was in Washington for many weeks in the winter of 1924 urging appropriations for the San Carlos Dam which will give the Indians the water to which they have had a legal right since the administration of President [T.R.] Roosevelt" (AR, 108). The Pimas had been deprived of the waters of the Gila River because settlers who located above them had appropriated these waters. Slowly but surely the Pimas were being reduced to starvation in a country overflowing with plenty. "After more than fifty years of efforts," declared the report of 1925, ". . . the act approved June 4, 1925, promises belated relief" (AR, 39). The new statute authorized the construction of a reservoir familiarly known as the "San Carlos Reservoir," which was to supply the needed water for the irrigation of the lands of the Pimas. The many weeks of work by Dirk Lay in Washington inter-viewing the lawmakers had finally been crowned with success.

The Board joyously reported in its 1927 report that:

"Now the Dam is being built which will put water on the lands of the Pimas, and the main credit for this transformation is to be given to Dirk Lay, whose weary months in Washington as representative of the Indian and the white farmers of southern Arizona accomplished this result. . . . It is to be called the 'Coolidge Dam,' but it might not have been amiss to call it the Dirk Lay Dam" (AR, 153, 154).

And two years later the report carried the following:

"The waters of the Coolidge Dam are about to be poured by the Government upon the Indians' lands. But these lands are desert tracts allotted as homesteads to the Indians. Dr. Lay has done two statesmanlike deeds. He has secured from Christian laymen of means agriculture machinery costing over \$59,000 and is levelling, plowing and planting this land for wheat and cotton crops. He has also brought about a huge appropriation by the Government for like machinery to prepare the lands for crops" (AR, 33).



And in 1930 it continued the story:

"The Coolidge Dam has been dedicated, by the ex-President after whom it was named. Prayer was said on that occasion by Rev. Dirk Lay, D.D., and properly so, for Dr. Lay prayed that Dam into existence. It was he who exacted it from the Congress and the President, pleading for his impoverished Pimas before a forgetful government" (AR, 22).

"With water made available from Coolidge Dam," commented the report of 1933, "more than 50,000 acres of arid land are being brought under cultivation and allotted to Indian families in ten-acre plots" (AR, 25). After twenty-five years of service with the Pimas, Dr. Lay was transferred to the Dakota field in 1938. He was succeeded at Sacaton by Dr. George Walker.

The imperative need on all Indian fields is for a thoroughly trained native Christian leadership. It is only rarely that an Indian young man desiring to enter the ministry has the necessary educational background to qualify for the accredited theological seminaries of our Church, although a few have done so. The Cook Christian Training School at Phoenix, Arizona, specializes in training Indian leaders for Christian work among their own people. It is the only school of this kind in the United States.

Among those who have studied at Cook is Esau Joseph, a young Pima elder. The 1935 report of the Board told of how Joseph had returned to his people and had conducted a series of evangelistic meetings that resulted in 800 converts. The report of the following year told of the continued harvest: "Esau Joseph. . . has kindled a flame of evangelism among Pima churches and missions that has penetrated every community on the Reservation." And the report added: "More than fifteen hundred Indians have made a profession of their faith in Christ as the result of his work during the past two years" (AR, 15). Esau was later ordained and is now serving as pastor of the Pima First Presbyterian Church at Sacaton, and general missionary in charge of Presbyterian Church work on the Pima Reservation.

In 1924 the Board reported that a Sunday school missionary, Rev. James Russell, had been placed in charge of work among the Ute Indians in Colorado. There were then about 650 members of this tribe on the reservation who were, with three exceptions, still living in tents and tepees. The report of that year stated:

"No adult male Indian on this reservation works. . . . A few sheep and goats, and in three instances a few head of cattle, represent their earthly be-

longings. There are 3,000 head of cattle all told on the Reservation, belonging to these poor people. These are cared for by the women and children. The men sit around, visit, play marbles or gamble. The Utes are very illiterate. None of the Indians read or write" (AR, 109).

Ten years later the Board reported the organization of the Towaoc Indian Presbyterian Church among the Utes with 80 charter members. The first name on the petition for organization was that of the chief of the tribe, John Miller. His name was followed by the names of all the other chief men who were members of the tribal council. Very few were able to write their names. The majority of signatures were made by thumbprint.

The organization of this church among these poverty-stricken, illiterate natives was a most significant event in the light of subsequent developments. On July 13, 1950, the United States Court of Claims declared that some 2,505 Utes and associated tribes in Utah and Colorado were entitled to receive \$31,938,473.43, which represented the value of lands taken from them illegally many years before, less the sums spent on their behalf by the Federal Government and with accumulated interest on the remainder. Congress, on September 27, 1950, appropriated the money.<sup>6</sup>

Superstitions die slowly, and sometimes paganism among the American Indians fights back. The report of 1934 told of how a young Pueblo woman, Andrea Frague, suffered for her faith in one of the Pueblo villages where a Presbyterian missionary was trying to introduce Christianity. During the absence of the missionary, the young woman was called before the tribal council and ordered to recant. She steadfastly refused to deny Christ. She was then "publicly whipped with a rawhide quirt at the hands of a member of the Council." After the whipping, Andrea was taken to the Indian hospital. The council warned other members of the tribe against attending any Christian service. The report continues:

"Have Andrea and her mother ceased to sing the gospel songs that the missionary taught them? Have they put away their Bibles and absented themselves from the services of the Mission? Far from it! Their faith means more to them now that they have suffered for it" (AR, 39).

One problem that frequently confronts Christian missionaries who work with American Indians is the effort to revive or to continue the old tribal dances and ceremonials. Such rites are invariably associated with pagan superstitions. The report of 1938 mentioned the fact that the Government had issued regulations "prohibiting traders from

stimulating and financing Indian dances and ceremonies for commercial ends." The report commented: "With these new regulations most of the more progressive Indians and all of the Christian Indians are in full accord" (AR, 84).

Missionaries working among the Choctaw Indians reported in 1934 that the religious education classes conducted on weekdays in the reservation schools during regular school hours had reached 3,200 children (AR, 30). Young people's conferences have been held exclusively for Indian young people. The 1940 report stated that such conferences were conducted the previous year for the Seminole, Cherokee, Choctaw, Mono, Pima, Papago, and Sioux Indians. Of these, the Sioux conference was the largest, having an enrollment of 105 for an eight-day gathering.

The Board's report for 1951 summarized the work being conducted among the Indians as follows:

"153 enterprises, including 144 organized churches and preaching stations, 3 community centers, 3 schools, 2 medical centers, and one other. The staff of 147 missionaries includes 32 pastors, 6 community workers, 24 teachers, 15 doctors and nurses, and 70 others" (AR, 80).

#### MISSIONARY PERSONNEL

When the present Board was organized, there was no standard system in effect for recruiting new workers or for taking care of personnel matters of those in commission. Each of the constituent boards or agencies continued for some years its former policies and methods. Each Secretary who had been accustomed to pick out his own personnel continued to do so. The units that worked largely with churches recruited from the seminaries. Records are not clear whether Home Missions grants were paid to the pastor or to the church.

The Woman's Board of Home Missions had a more systematic personnel procedure than did the former Board of Home Missions. From 1911 the Woman's Board had kept a card file with a record of every missionary appointed. All the personnel procedures of the Woman's Board continued in the Department of Educational and Medical Work and served as a basis for the policies of the Board of National Missions. In 1925 an Assistant Secretary was appointed by the Board to specialize in personnel. At that time there were many openings in the field crying out for workers. The Board found it difficult during the years 1925-1930 to find qualified workers, partly because the salaries being paid to national missionaries were much lower than qualified workers could get elsewhere. After 1930, when more workers were available, the financial depression denied the funds.

In its 1934 report the Board listed for the first time a Secretary for Personnel Service, who was then Miss Anna M. Scott. The personnel needs of the Department of Educational and Medical Work were also her responsibility. All applications for National Missions service were cleared through her desk, and those of promising candidates were referred to the proper department for final action. Gradually, through years of experience, a personnel code for the Board regarding standards of physical fitness, salaries, contract, and so forth, was evolved. Such a code was officially adopted by the Board in 1941. In 1942, Rev. Alcwyn L. Roberts was asked to set up a personnel department with Miss Scott as his assistant. On May 1, 1948, Dr. Laurence W. Lange took over the responsibilities of this office, with Miss Frances F. Ball as Associate Personnel Secretary.

The duties of this office include recruiting candidates for the National Missions field; administration of salary and pension problems of missionaries; arrangements for group health insurance plans, Social Security, et cetera, and the conducting of Church vocation conferences in the colleges. This office works in close co-operation with the Board of Christian Education and The Board of Foreign Missions on many projects of common concern to both Boards.

Roughly speaking, there have been about as many missionaries serving under the Board of National Missions as were in the whole history of home missions from the founding of the Standing Committee of Missions in 1802 to the end of 1919. The following chart, giving the totals for the decades indicated, includes many duplicates, as the sums were obtained by adding the numbers reported at work for each year. Since statistics showing the actual number of individual appointments are not available, the following is the best index we have of the growing strength of the work of National Missions in the denomination. The following table gives the total number of missionaries for each ten years (statistics were furnished by the Research Office, Board of National Missions):

1800-1809	111	1880-1889	15,520
1810-1819	309	1890-1899	19,379
1820-1829	437	1900-1909	17,705
1830-1839	2,471	1910-1919	20,225
1840-1849	3,558	1920-1929	30,779
1850-1859	5,593	1930-1939	35,487
1860-1869	5,888	1940-1949	29,835
1870-1879	11,076		
		<b>Grand Total</b>	<b>198,373</b>

The total number of missionaries for the last three decades is 96,101, or nearly as many as for the preceding 120 years. The Board in 1951 (AR, 155) presented the following statistics regarding the strength of the missionary force and the number of missionary projects:

<i>Missionary Personnel</i>	
Ministers of Churches	1,351
Sunday School Missionaries and Other Itinerant Workers	109
Community Workers	489
Teachers	293
Doctors and Nurses	66
Field Staff	112
Other	557
Total	<u>2,977</u>
Less Number Counted Twice	74
Net Total	<u>2,903</u>

<i>Missionary Enterprises</i>	
Organized Churches	2,165
Unorganized Points and Mission Sunday Schools	1,233
Neighborhood or Community Houses	121
Schools	84
Hospital and Medical Service Stations	28
Other	45
Total	<u>3,676</u>
Less Number Counted Twice	175
Net Total	<u>3,501</u>

#### INTERBOARD COMMISSION

Brief mention needs to be made of one more aspect of the Division of Missionary Operation, the Interboard Commission. This agency was constituted in 1933 to co-ordinate the work of the Boards of Christian Education and National Missions. Experience had demonstrated the fact that both Boards were often interested in the same or similar projects and in order to eliminate duplication of money and of effort and to increase effective service this Commission was formed. As of January 1, 1951, the membership consisted of the following:

Representing the Board of National Missions — Hermann N. Morse, Alexander E. Sharp, and Howard V. Yergin (now deceased).

**Representing the Board of Christian Education — Ray J. Harmelink, Richard E. Plummer, and Paul N. Poling.**

The field service staff includes 20 representatives, whose work includes the programs of both Boards. Among the projects jointly sponsored are the summer conferences in Negro, Indian, and Spanish-speaking fields; the use of theological students during summer vacations; summer schools or rural institutes for ministers; conferences for the training of lay workers; and the preparation of worship and sermon material for pastorless churches.



## THE DIVISION OF MISSIONARY SUPPORT

**N**ATIONAL MISSIONS is big business. The figures speak for themselves. The Board received in 1950 more than \$4,000,000 from living givers and more than \$1,368,000 from other than living sources. In addition the Board had under its administrative care endowed funds of various kinds, of about \$47,300,000, including the Jarvie Fund, and more than \$11,000,000 in non-income-producing property.

The responsibility of raising millions of dollars annually from living givers to continue the ongoing work of the Board is the primary concern of the Division of Missionary Support. Some mission boards or agencies operate on what is called the "faith principle." Their work is carried forward without any assurance in advance of what will be received. The missionaries carry on in faith, believing that the Lord will provide, and sharing what is given. In a very real sense the missionary program of the Presbyterian Church is on a faith basis, for the Boards of the Church are unable to predict in advance the exact amount of money that will be received. Presbyterian mission activities go forward on faith. The most important difference between most of the "faith" missions and the work of the Presbyterian Church is that the Presbyterian Boards make a definite commitment to pay their workers a certain salary. If the receipts are insufficient, then the Church borrows the money to make good its promise.

In the early days of the national missionary history of the Church, the work of promotion was somewhat incidental and haphazard. In some instructions given to missionary speakers back in 1802 regarding the support of missionaries, the following advice was included: "When you find yourself among a people able to contribute, it will not be amiss to intimate to them the expense incurred by the Assembly" (AR, 1935, 119). By 1951 the promotional work of the Board was systematic, complex, and highly organized. The Division of Missionary Support, in order to maintain the work of the Board in a highly complex age,

must be quick to use the latest methods. The poorest economy the Board could ever exercise would be to cut promotional expenses below the point that sustains an ongoing program.

The first Secretary for Promotion was Dr. William R. King. He was followed in turn by Dr. Robert S. Donaldson and Dr. Arthur H. Limouze. In September, 1937, Dr. Merlyn A. Chappel was made Secretary for Church Budget Promotion and in the spring of 1949 also became Secretary for the Division of Missionary Support, a newly created position. As Secretary of the Division of Missionary Support, Dr. Chappel became an executive officer of the Board.

In the first report of the Board of National Missions, in 1924, the chapter on "General Promotion" opened with the following excellent description of the objectives of the Division:

"The object of the Division of General Promotion is the backing up of the work on the Mission Field by adequate gifts of money, prayer and life. It is the broadcasting station of the Board trying to send the story of the Mission Field to every church, Sunday school, woman's missionary society, young people's society, band, etc., so that every one may know; for as people *know* they are *interested*, as they are *interested* they *pray*, as they *pray* they *give* and *serve*" (AR, 60).

The present responsibilities for church budget promotion, which are carried on by Dr. Chappel in addition to his other duties, include distribution of literature, itineration of speakers and audio-visual materials, training of volunteer speakers, and maintaining personal contacts with church, presbytery, and synod National Missions committees. Today the total promotional program of the Church is unified under the joint Promotional Council representing all the Boards and the General Council. The Board of National Missions carries on its promotional program as part of this church-wide approach.

An effective feature of this work is the traveling seminar — a series of field trips sponsored regularly for laymen and pastors interested in missions to give them a firsthand impression of the interest and the value of the work in the field.

For several years, beginning in 1923, Rev. Paul G. Stevens, one of the district secretaries for promotion, working out of San Francisco, sponsored what were called the "Presbyterian expeditions to Alaska." The 1923 party numbered 121 people. The veteran Alaskan missionary, Dr. S. Hall Young, lectured to the group during the time spent visiting the stations in Alaska. The firsthand view of the work so impressed

members of the party that they contributed \$1,000 in order to make the services of a doctor available to native villages during the summer months (AR, 1923, 66). In 1924 the party numbered 110.

In 1937 the present-day series of seminars began with a "one-point" visit to Warren Wilson College in Asheville, called the Asheville Seminar. Starting in 1940, and resuming again after the war, in 1947, the Board of National Missions has had 9 traveling seminars, visiting, at various times, the southeast, the West Indies, Alaska, and the southwest. Nearly 350 Presbyterians from 35 states have gone on these field trips and, as a result of their experiences, have made descriptive addresses, often illustrated by pictures taken by themselves. The fruits of these personal visits to mission stations have been found in stimulated interest and enthusiasm.

Under the Division of Missionary Support comes the work of 7 Secretaries, 4 Area Secretaries, 1 Field Secretary, 4 editorial assistants, and the editorship of *Outreach*, the three-Board women's magazine.

### *Education and Publicity*

An intelligent and sympathetic appreciation of the work and needs of National Missions is an essential factor in maintaining missionary giving from living sources. The 2 offices of the Division of Missionary Support directly concerned with keeping Presbyterians informed are those of Education and Publicity, and Audio-visual Aids.

Ever since the Assembly of 1803 authorized the publication and sale of the missionary sermon preached that year before the Assembly, the Presbyterian Church has realized the importance of the printed page in publicizing home missions. When the Board of National Missions was established, Miss Mabel M. Sheibley became the first Secretary for Education and Publicity. She served in this capacity until her retirement in 1950, when she was succeeded by Miss Janette T. Harrington.

No clear dividing line can be drawn between education and publicity. The one contributes to the other. By action of the 1923 General Assembly, the channeling of missionary education on behalf of all the Boards became a responsibility of the Board of Christian Education. The Board of National Missions, participating in the joint interdenominational program under the Joint Commission on Missionary Education of the National Council of Churches, has consistently promoted mission study classes, and sometimes one of its Secretaries has written one of the approved textbooks for the year. In 1936 the Church studied *Toward a Christian America*, by Dr. Hermann N. Morse, and

in 1945, *These Moving Times*, and in 1949, *Again Pioneers*, both by Dr. Morse. The office maintains in New York a loan library of good reference books on national missions. The *Year Book of Prayer for Missions*, widely used not only by women's organizations but also by pastors as a guide in the pastoral prayer on Sunday mornings and by individuals in their private devotions, has been effective not only as a stimulus to prayer but also as a means of informing Presbyterians of the wide extent of their work. This publication was being issued before the reorganization of the Boards and has been continued ever since, as a joint project of the two Mission Boards. In 1924 the Boards reported that they had sold 45,000 copies. The printing for the 1952 edition was 65,000.

In 1930 the Board reported that "rotogravure mission leaflets" had been produced for the first time when an edition of 300,000 copies appeared. News releases were supplied to both the secular and the religious press. Leaflets, folders, bulletins, programs, articles, mission study helps, sermon material, and even religious dramas with National Missions themes have been distributed in great quantities year after year.

The General Assembly of 1925 assigned five days in the Sunday schools for the presentation of National Missions. In 1948 the last of four of these—Lincoln Day and Thanksgiving—were discontinued, leaving Children's Day as the one remaining occasion for National Missions emphasis in the church schools. In 1950 a total of 199,000 calendar forms, 286,000 illustrated folders, 189,000 special worship services, and 329,500 coin envelopes were distributed for use in Children's Day observances. In 1951 the story of "Winning a Chance for Children" was spread before the then 425,000 readers of *Presbyterian Life*, and an additional reprint of 50,000 was made available for pew distribution on Children's Day.

Anniversaries have provided excellent opportunities for informing Presbyterians about the past achievements of the Board and awakening a sense of pride and loyalty. In 1927 a pamphlet, *One Hundred and Twenty-five Years of National Missions*, was issued, in part a reprint of the 1927 report, to mark this anniversary. A special hymn was written, "Braving the Wilds All Unexplored," which is now included in *The Hymnal*. The following year, 1928, the women of the Church celebrated the fiftieth anniversary of women's work. Mrs. M. Katharine Bennett wrote *A Fiftieth Anniversary*, a twenty-four-page pamphlet on the work of Presbyterian women for national missions.

Today the Office of Education and Publicity maintains an up-to-date public relations and information office. Four editorial assistants are assigned to writing and editing material carrying the story of missions to the membership of the Church, one of whom holds a joint position with the National and Foreign Boards for channeling news about the work of both Mission Boards to the press.

Through the medium of *Presbyterian Life*, the office reaches a large part of the constituency of the Church with up-to-date information about activities in the mission fields, feature stories highlighting human interest aspects, and vital facts concerning essential programs of the Board, such as church extension. For direct distribution, the office prepares a wide variety of leaflets and pamphlets.

A partial survey of publications issued in 1950-1951 shows that 157,000 copies of *This Is National Missions* were printed and distributed through the Presbyterian Distribution Service; a total of 288,000 copies of the various one-page leaflets called *Briefly*, describing educational and medical projects; 8,500 copies of the pamphlet *Not Size but Importance* supplementing the missionary education theme for the year, the Rural Church; and a preliminary printing of 50,000 copies of . . . *And This Presbyterian Had None*, on the need for new churches. *Alice in Eskimoland*, the story of Alice S. Green, missionary to St. Lawrence Island, became number eleven in a new series of missionary biographies, largely reprinted from already widely distributed articles in *Presbyterian Life*.

### Periodicals

Throughout the history of Presbyterian National Missions, a periodical, or periodicals of some kind, has been published, as the official organ of the Board, or of one of the collateral agencies or departments of the Board, or of the General Assembly. Such means of disseminating missionary information and maintaining interest in the work are the *sine qua non* of modern promotional methods.

Following the reorganization of the Boards, the two women's magazines of the Boards of Foreign and National Missions were merged, and the new magazine was called *Women and Missions*. This presented the women's work of both Boards. Miss Lucia P. Towne was the first editor of *Women and Missions* and served from 1924 through 1940, when she was succeeded by Mrs. Florence Hayes, who came to the magazine in January, 1941. In January, 1947, the policy of the magazine was changed to include the work of the Board of Christian Edu-

cation, and the name was changed to *Outreach*. The magazine is the official publication of Presbyterian Women's Organizations. The circulation in 1951 was almost 53,000. The magazine is, as it has always been, completely self-supporting.

Also carried over from the period before the organization of the Board was a two-Board magazine for children, *Missionary Mail*, and in 1926 a two-Board publication, *Five Continents*, for young people, began its publication. The latter was discontinued in 1948. *Missionary Mail* is still continued and at present has a circulation of close to 15,000.

*The Presbyterian Magazine*, started in 1922 as the successor to *The New Era Magazine*, was suspended in 1933 because of an annual operating deficit of about \$18,000 and because of the economics made necessary by the depression. For about five years there was no official publication for the whole Presbyterian Church. However, several excellent independent periodicals still served a limited segment of the Presbyterian constituency, some of which continue to do so.

The discontinuance of *The Presbyterian Magazine* in 1933 sharpened the sense of need for some official channel of communication by which the various Boards could have direct access to all pastors. As the result of a study made by a committee representing all the Boards, the Assembly of 1935 approved the publication of *Monday Morning* as a weekly, except during June, July, and August, when it was to appear as a monthly. This was to be sent free to all pastors in active service. After a year's "probation," *Monday Morning* had so well proved its worth that it has been continued even though the Church later sponsored *Presbyterian Life*. The Secretaries of the Board of National Missions, along with those of other Boards, found *Monday Morning* to be most useful as a means of passing on important information to pastors.

For one year only, 1938, the monthly magazine *Pageant* appeared. In January, 1948, with the help of subsidies from each of the Boards, *Presbyterian Life* began its career on a more auspicious note than ever favored any of its predecessors. Under the administrative leadership of Robert J. Cadigan, editor and general manager, the circulation of *Presbyterian Life* had risen to about 450,000 at the time of the 1951 meeting of the General Assembly. It then boasted of being the "largest Protestant magazine in Christendom" (*Presbyterian Life*, June 23, 1951, p. 17). The tremendous growth in circulation was attributed to the Every Home Plan established by the Assembly of 1950, by which local churches contributed to the cost of sending the magazine into every home represented on their membership rolls. Through the pages of this



excellent magazine, Presbyterians throughout the nation were getting information about the missionary work of their Church in greater quantity and more attractively presented than ever before. Under the Every Home Plan, the individual church pays \$1.00 per year on the subscription cost for each address and the Assembly subsidizes the balance, which in 1951 was equal to 69 cents per subscriber. The circulation is expected to rise to 500,000 or 600,000 in 1952.

### *Audio-visual Aids*

On May 1, 1928, Rev. Frederick R. Thorne became Secretary of the Department of Young People's Work. Having a special interest in photography, he used his camera to provide visual aids to help him in presenting National Missions to young people. So, with his own equipment, Thorne produced in the summer of 1928 a 16 mm. film, *Among the Navahos*. The film was shown extensively through the Michigan synodical during the following winter and was given an enthusiastic reception.

Although the introduction of the 16 mm. films did not mark the beginning of visual aids in the Division of Missionary Support, it did inaugurate a new period in this method of publicity. When the Board was organized, Rev. David W. Gove was given responsibility for visual aids in the Department of Education and Publicity. The chief visual aid of that time was the hand-colored 8 x 10 cm. stereopticon slide. This was costly to produce, subject to breakage, and bulky to handle.

The Board in its report of 1925 stated that it had 29 stereopticon lectures in circulation, and "of these there were 1,945 showings during the year 1924-1925" (AR, 64). The stereopticon slide lectures continued to be produced until about 1938, when they were replaced by the kodachrome transparencies that were more colorful, much cheaper to produce, and easier to store and to send through the mails.

The first reference to the use of motion pictures in the Board's reports appeared in 1925:

"A particular feature of the work of visualization for the year has been the projection of a series of motion pictures on the work of the Board in the Southern Mountains: 'Where Governors Come From,' a graphic story of the beginnings of the school work in a remote section of the mountains at Alpine, Tennessee" (AR, 64).

Four 35 mm. films were also made for the Board before 1930 by Dr. Robert S. Wightman, pastor of the Maywood Presbyterian Church in

New Jersey. However, the 35 mm. projectors were so hard to find and so difficult to operate that few churches used the films. After a Board-appointed committee examined the situation and found that the use of motion pictures was not practical at that time for promotional or educational purposes, the whole motion-picture project was discontinued about 1930.

The cordial reception given to *Among the Navahos* encouraged Thorne to make other pictures. *Behind the Scenes in Chinatown*, the story of Donaldina Cameron's exploits in rescuing Chinese girls in San Francisco, followed. Dr. Robert S. Donaldson, then Secretary for Promotion, was deeply interested in finding new methods through which the work of National Missions might be presented. Impressed with the response given to the 16 mm. films and realizing that churches were able to obtain the smaller projectors, Dr. Donaldson made funds available that permitted Thorne to be sent to the mission fields in the West Indies on a combined field trip and picture-taking expedition. Five new films were produced. The Board's report for 1931 reflected this new interest in motion pictures, even though a committee had reported the previous year that motion pictures as a promotional and educational aid were not practical. The 1931 report stated:

"Emphasis on visual aids in missionary education among young people met with especial response during the year. Two motion pictures definitely illustrating several of the objects for societies and clubs and Sunday schools were made available. The demand for these by Sunday schools in many cases exceeded the supply in the depositories" (AR, 175).

Also to aid him in presenting National Missions work to young people, Thorne began to make enlarged picture sets. An old bathtub was installed in a vacant room in the Board's headquarters at 156 Fifth Avenue and used for developing pictures. More than 8,000 enlargements were made in the bathtub, and by the end of 1934 twenty-three flat picture sets were in the Board's depositories ready for circulation. The cordial response given to these sets of enlarged pictures has insured a continued distribution of them in the Board's program of education and publicity.

From 1930 to 1942, Thorne worked in a double capacity, as Secretary of Young People's Work and as producer of a series of visual aids, including 16 mm. films, sets of enlarged pictures, and, after 1938, kodachrome slide sets. All the latter work was in co-operation with the Department of Education and Publicity. The motion pictures, made first

for young people, were also used by adults. As the popularity of the films increased and as the Board appreciated more their promotional value, pictures were authorized for the adult audience. In 1935 the number of bookings of motion pictures through the Central Distributing Department stepped ahead of the demand for stereopticon slide sets. Dr. Thorne, reviewing the work for the years 1928-1942, wrote:

“During this fourteen-year pioneering period 8,500 enlargements were made, 7,050 kodachrome slides photographed in twelve mission areas, 5,800 flat pictures were taken on ten mission fields and 132,000 feet of film shot on fifteen fields. From these materials thirty-four motion pictures were edited, titled and produced, fourteen transparency lectures made and twenty-seven enlarged picture sets put out for distribution.”

By 1941 the Board was making more than 1,600 film bookings a year, and was receiving in return annual rentals and collections amounting to more than \$4,000. The State College of Washington used one of the Board's films, *Metropolis*, forty-four times in the public schools of the northwest. The expansion of the work necessitated the establishment of a well-equipped laboratory at 156 Fifth Avenue. In 1942, Dr. Thorne was relieved of his duties as Secretary of Young People's Work and made Secretary of the newly established Department of Visual Aids, now the Department of Audio-visual Aids.

The first colored motion picture was made in 1936. New developments in the audio-visual field in the secular world were adapted to the Church's program as quickly as money permitted such to be done. The sound film, the sound filmstrip, the tape recorder, and other new developments have been utilized. Radio transcriptions have been made of 280 sermons and musical recordings in nine languages for The Voice of the Andes, international missionary station in Quito, Ecuador, and Christian Commandos for Christ, an interdenominational youth movement largely carried on by radio. Commenting on the response of the Church for the peak year of 1949, Thorne wrote:

“During this year 450 flat pictures were secured for the department for publicity, 2,611 bookings were reported by the new depositories (PDS), total receipts were \$8,277. One of the interesting developments during this year was the fact that silent films outrented sound films by 61 bookings. Five films, each eleven years old, were repeatedly rented. For example, the films made on the first Alaska expedition rented 249 times, and 'Navaho Highlights' was rented 73 times. Transparency sets were exceedingly popular, with 534 bookings. Sound film strips made their debut, and 81 bookings indicate their popularity.”

Within the first year of its production, *Crosstides* was shown 850 times. *Northern Outpost* had 1,200 showings in the first two years of its history, and *Cowboy's Hitchin' Post* was booked 741 times in three years. Some of the films, as *Northern Outpost*, have been used several times on television. By the spring of 1950, Thorne had produced 51 films for the Board.

The Department of Audio-visual Aids co-operates with the Protestant Radio Commission and the Protestant Film Commission. With the rapidly increasing number of churches with modern audio-visual equipment, the demand for high quality promotional and educational aids is certain to increase in the coming years.

### *Women's Organizations*

Rev. Gideon Blackburn, appointed by the Standing Committee as a missionary to the Indians in 1803, wrote in 1808 to some ministers, "Ask your female societies to pray for me and my little Indians." Throughout the years since then the continuing contributions from the women — of prayer, service, finances, and lives — have been one of the chief sources of strength of all Presbyterian national missions work. A previous chapter of this volume has presented the history of the various women's boards in their relationships to national missions. The present section deals with the continued story as it unfolds in the history of the Board of National Missions.

In the organization of the Board of National Missions, the work of the former Woman's Board became the Department of Educational and Medical Work. Through the twenty-eight years' history of the Board of National Missions, the women of the Church have continued to support the projects carried on by this Department. The all-time peak of their giving came in 1929, when the gifts from the women and young people amounted to \$1,308,262. The report of the Board for 1951 credits a total of \$1,196,595 as coming from women's organizations. The goal for women's giving for 1951 and for 1952 is \$1,250,000.

The women are now organized into more than 7,000 local societies, with presbyterials and synodicals in nearly every, if not every, presbytery and synod of the Church. Approximately 500,000 women are included in the membership of these societies. From 1923 to 1942 these societies centered upon the work of the two Mission Boards. In the latter year the scope of the societies was enlarged to include the work of the Board of Christian Education. In 1946 the General Assembly ap-

proved the formal constitution of the Presbyterian Women's Organizations.

Although most of the funds for National Missions received from the women go for the support of the work of the Department of Educational and Medical Work, the women in 1951 contributed for the first time to the general work of the Church by including in their women's budget an item in the "Opportunity Giving" for church extension. Several presbyterials and synodicals support local work, receiving some credit from the Board. This is all part of the widening concern and interest of the women in the total program of the Board.

The Department of Women's Organizations promotes ongoing work in various ways, including co-operation with specific work, through underwriting projects; promotes opportunity projects each year in various ways, especially by honorary memberships; itinerates speakers through the four regional area offices; keeps in contact with presbyterial and synodical officers by means of letters; and co-operates with the other two Boards in developing a co-ordinated approach to women's organizations through program suggestions, leadership training schools, and many other ways.

One item from the 1936 report of the Board suggests the extent of the work of promotion being carried on by this department. The statement is: "For women's work alone seventy-five speakers made 1,386 speeches to 113,548 people" (AR, 148). The great interest Presbyterian women have demonstrated in the work of the Board of National Missions is not only a tribute to their Christian zeal but also a tribute to the faithful and systematic promotion of the cause presented year after year by the Secretaries of the Division of Missionary Support. Miss Ann Elizabeth Taylor served as one of the Secretaries of Promotion with special responsibility for the women's budget from 1927 to 1949. Miss Elsie R. Penfield became Secretary of the Department of Women's Organizations in September, 1949.

### *Specific Work*

The promoters of the missionary cause in the Presbyterian Church have long used the appeal of getting individuals and churches to give to certain specified objects. For decades women's missionary societies sent boxes of clothing and other supplies to home missionaries to supplement their meager salaries. As the Church became able to pay better salaries and the rise of mail-order houses permitted the missionaries to

send to them for their needs, this feature of the women's work became less and less necessary and was finally discontinued about 1912. Missionary boxes continued to be sent to schools and hospitals. The annual report of the Board for 1928, in the following quotation, gives evidence of the extent of this work:

"Another visible advance is noted in the record of supplies of bedding and table linens, given by women's societies as extras. The approximate valuation for new articles was \$28,000, and these supplies were sent to the stations with no cost to the Board for transportation. Figures again 'talk' as the various institutions report having received over 5,000 sheets, 3,000 pillow slips, 600 blankets, 500 comforts, 5,000 towels, 2,000 napkins, new hand-made garments of many kinds, complete layettes and thousands of rolls of bandages, compresses, surgical dressings, and many other medical and surgical needs" (AR, 201).

By 1950 the total valuation of materials furnished approximated \$90,000 a year. Christmas boxes were also being prepared for distribution through certain National Missions stations.

When the Board was organized in 1923, an Office of Special Objects, now the Department for Specific Work, was included. The present Secretary, Miss Jane Gillespie, has served in this capacity since September, 1939. A diligent prosecution of this method of enlarging and maintaining missionary giving has been most productive of results. In 1924 the Board reported that on April 1, 1923, "74 churches were supporting 83 Special Home Mission Objects amounting to \$101,020" (AR, 62). During the year 1923-1924, the number of churches giving to Special Objects and the amount raised were increased by about 20 per cent. Churches were urged to "adopt" one or more missionaries and to list them on their church calendars as members of their staff. In 1925 the Board reported: "Approximately 3,900 churches, Sunday schools, and young people's societies are becoming better acquainted with the mission field through carrying the support of an individual missionary or providing the maintenance of a particular station, either in whole or in part" (AR, 60). The amount pledged for this purpose by churches, Sunday schools, and women's organizations was then reported as totaling \$952,000. Letters from the missionaries to the contributing organization brought fresh, live news direct from the missionary field. By 1926 the gifts for Specific Work had passed \$1,000,000.

The report for 1940 stated: "Designated pledges now held by all types of church organization total approximately \$1,025,200 or well over



one-third of the Board's budget. Of this amount women's missionary groups can claim over one-half as their share" (AR, 125). This personal tie between the church, or an organization within the church, and some individual missionary proved of special value during the days of the depression when the sense of direct responsibility was an important factor in maintaining gifts. By 1950 the totals of designated gifts were as follows:

From Women's Groups	\$1,196,595.46
From Churches (Including Individuals)	593,376.98
From Children and Youth Groups	54,175.85
	<hr/>
	\$1,844,148.29

This amount from designated gifts constituted about 45 per cent of the total contributions received that year by the Board from living sources.

The Department for Specific Work is responsible for the initiation and maintenance of these direct contacts between the missionary or some station and the supporting agency. This involves the recording and the keeping of up-to-date records of pledges and payments; following up the initial arrangements with the supporting agencies with newsletters, correspondence, and the like; keeping the missionaries informed; and sending missionaries to the supporting churches or groups whenever possible.

### *Youth Work*

The history of organized youth work in the Presbyterian Church dates back to January, 1893, when the Board of Home Missions established its Department of Youth Work. Later that same year a similar department was set up in the Woman's Board of Home Missions. These two departments were consolidated in 1896 under one Secretary, Miss M. Katharine Jones. She was succeeded in 1898 by Miss M. Josephine Petrie, who continued through the organization period of the Board of National Missions to 1924.

Since the organization of the Board of National Missions, 9 different Secretaries have served in the Department of Youth Work, often 2 at the same time. Among those who have had the longest periods of service are Miss Katharine E. Gladfelter, 1924-1930, and Dr. Frederick R. Thorne, 1928-1942. Miss Elizabeth Howell served from 1945 to 1951.

One of the major functions of the Department of Youth Work, as

long as the young people's budget was a part of the women's budget, was to cultivate, stimulate, and educate the Presbyterian age group Secretaries to promote youth giving in local churches. This required much writing of literature and publicity as well as keeping in constant direct contact with the age group Secretaries. The first listing of receipts from the Youth Budget Plan is to be found in the 1935 report of the Board when \$6,056 was reported. This plan channeled the gifts of youth through the regular Church budget. In 1944 all of the young people's budget was made a part of the regular Church budget. The financial report for the year ending December 31, 1948, includes the following statement of receipts:

From Youth Budget	\$119,255
From Sunday Schools and Youth Organizations	118,117
	<u>\$237,372</u>

Although the receipts from the Sunday schools include the contributions of the members of many adult classes, yet the sums contributed by children and youth make an impressive total. The Board of National Missions received its share of these benevolence gifts as determined by the General Council.

The changing nature of youth work called for a closer co-ordination with similar work being carried on by the Boards of Foreign Missions and Christian Education. During the late '30's, a joint committee was set up, consisting of representatives of the three Boards, to work on the idea of a youth organization. This committee eventually evolved into the Youth Secretaries Unincorporated, composed of two Secretaries from each of the three Boards and the Youth Budget director of the General Council. This group was responsible for the inauguration of Westminster Fellowship. Even though Youth Secretaries Unincorporated had no administrative status, the group gradually assumed more and more authority until it became actually the policy-making group within the youth work setup of the denomination. Early in 1951, an official Westminster Foundation Staff Advisers group was formed, including and superseding both the Youth Secretaries Unincorporated and the Student Work Secretaries of the three Boards.

With the development of the Westminster Fellowship program and the consequent integration of missions into the Sunday school curriculum, the *Junior-Hi Kit*, *Youth Fellowship Kit*, and the commissions of Westminster Fellowships, et cetera, complete co-operation and clear-

ance between the three Boards continues to be not only desirable but absolutely essential.

In general, the office continues to perform certain functions that are clearly within the purview of the Board of National Missions in the area of Youth Work, such as the promotion of Children's Day and the supplying of National Missions leaders for conferences. Its major purpose at the present time is to share in the development of a strong youth program within the Presbyterian Church, that will ultimately be the most effective way of securing support both in money and in personnel for National Missions enterprises.

The 1950 report of the Board of Christian Education stated that during the previous year 148 summer conferences had been held, with more than 13,000 seniors and young people in attendance, and 155 junior high camps, with 12,000 present. In most if not all of these conferences and camps the National Missions work of the Church is presented. Young people are encouraged "to stake a claim in Friendship Frontiers."

The Secretary for Youth Work is responsible for many types of literature and lessons suitable for children and young people. The office co-operates with The Board of Foreign Missions in setting up world fellowship week ends on campuses, in holding missionary education institutes, and in supplying speakers for youth fellowship groups in local churches, for presbytery rallies, and synod assemblies. "The most thrilling part of working in such a program," recently wrote the Secretary, "is the sense one has not only of building for the future, in terms of training leaders who will be informed and responsible churchmen, but also of enriching and strengthening the present."

### *Special Gifts*

The Department of Special Gifts, originally known as the Department of Legacies, Annuities, and Special Gifts, has the responsibility of persuading people to remember the Board of National Missions in their wills, of writing annuities, and of soliciting special gifts from individuals. The first Secretary was Dr. John R. Rodgers, who served from the time of the organization until his retirement in September, 1936. Among his successors was Dr. J. Earl Jackman, who served from 1938 to 1944. The present Secretary, Dr. F. Campbell Symonds, assumed office in 1947.

Devout Presbyterians have remembered the Boards of the Church in their wills since a century and a half ago. Whereas many people

have done so entirely because of their own interest in the work, many others have written them into their wills only after a direct suggestion to that effect from some interested person, such as a minister or a Board Secretary. The possibilities of increasing the assets of the Board of National Missions from this source were so promising that a Secretary was asked to give part of his time to this work. During the years 1925-1951, the net endowed assets of the Board increased from \$11,476,328 to \$30,358,492 (exclusive of the Jarvie Commonweal Fund), or a net increase to the Board in twenty-six years of \$18,882,164. Over the years the Board has been the beneficiary of many generous bequests. For example, the Board received a legacy of \$2,500,000 from Mrs. Anna M. Harkness, and a bequest of more than \$7,000,000 from the estate of Sidney Shepard. In 1930 James N. Jarvie bequeathed the Board \$3,000,000, and a few years later the Jarvie Commonweal Fund, by 1950 totaling nearly \$17,000,000, was transferred to the administrative care of the Board of National Missions.

An Annuity Gift Bond is described in the Board report of 1926 as "a legal agreement made and entered into between the donor and the Board of National Missions by which the Board accepts the gift of any amount from \$100 up and agrees to pay the donor a yearly income thereon so long as he lives, the rate varying according to the age of the donor at the date of the agreement" (AR, 224). At the donor's decease, the remaining principle of the bond becomes the property of the Board. The report of that year announced that 107 annuity agreements had been completed, involving \$163,728.

The 1928 report of the Board stated: "The number of Annuity Bonds issued in 1927-1928 was the largest in the history of the Department" (AR, 199). During that fiscal year 124 annuities were written, involving over \$482,000. And the 1931 report said: "During a five-year period preceding this year five hundred and twenty-five bonds were issued by the Board amounting to \$1,398,881" (AR, 177).

The annuity fund of the Board totaled \$502,504 in 1925. In 1951 the fund amounted to \$2,161,894. During the intervening years many of the annuity bonds matured through the death of the donors, and the balance on hand, after all interest charges were paid, was transferred to the general endowment fund of the Board. The annuity plan is favored by many people who are content with an assured reasonable income from their capital funds as long as they live and who desire the amount of the annuity bond to go to the Church upon their death.

The experience of years has revealed the fact that special gifts can

be obtained from individuals upon solicitation, such gifts to go direct to the Board without credit being given in the *Minutes of the General Assembly* to any particular church. During the fiscal year ended March 31, 1925, the Board reported receiving \$90,158 from individuals. During the calendar year 1950, individuals contributed \$97,260. Many individuals have written the Board into their personal benevolence budget and annually make their gifts. Many wealthy Presbyterians contribute generously to non-Presbyterian religious causes. One of the objectives of the Department of Special Gifts of the Board is to direct this liberality to objects that are of interest to such givers and that are being conducted by the Board of National Missions.

## OTHER ADMINISTRATIVE UNITS

## DIVISION OF THE TREASURY

THE 1924 report of the Board carried separate statements of receipts and expenditures for each agency that joined to make the Board of National Missions. The following table shows the amount of the permanent, trust, or annuity funds each brought to the new Board:

Board of Home Missions	\$3,439,421
Board of Missions for Freedmen	895,122
Woman's Board of Home Missions	1,744,819
Board of Church Election	5,042,698
Committee on U.S. Army and Navy Chaplains	1,219
Total	<u>\$11,123,279</u>

By 1950, these funds had grown to \$47,295,542. Further mention of this increase has already been made in the section on the Department of Special Gifts in the previous chapter.

The readjustment made necessary by the merging of the several accounts into one, and the fact that, during the first two years after the reorganization, the income of the Board was reduced while its expenditures were increased, resulted in an accumulated deficit of \$968,665 on April 1, 1926. In order to help to wipe out such a crushing burden, the Board reduced its appropriations by \$515,000 in 1926. That year the Board "voted that hereafter it would confine its expenditures in any given year to the reasonable expectation of income based upon the income of the preceding two years plus the average income over a period of years" (AR, 1927, 277). This policy, which is still in effect, was designed to reduce the possibility of deficits. The Board was resolved to adjust its work to the giving of the Church and to conduct as extensive a program as the Church was willing to support.

Unfortunately, the adjustment did not prove an easy one to make.



The pressing needs of mission work kept expenditures on a high level, and it was difficult to forecast actual receipts with accuracy. Deficits continued throughout the so-called "prosperity" period of 1926-1930, although smaller than in the first two years of the Board's existence. Throughout this period, valiant efforts were made to reduce the outstanding deficit. Special gifts were solicited for this purpose, and many churches made special contributions. By April 1, 1931, the accumulated deficit was reduced to \$174,544.

The effects of the depression period reached the Board's work with full force in 1932 and 1933. Receipts from living sources slumped from nearly \$3,000,000 in 1930-1931 to \$1,800,000 in 1932-1933. Adjustments were made in the budget, but not quickly enough to keep pace with falling receipts. As a result, large deficits were incurred, and by March 31, 1933, the accumulated deficit had jumped to \$1,139,325.

Drastic action was required, and the Board did not hesitate to make the necessary decisions. Beginning April 1, 1933, the Board ordered salaries cut, projects dropped, and every possible economy practiced. Expenditures in 1933-1934 were a million dollars less than the previous year, and despite a further reduction in receipts, the year closed with a small surplus. During the four years that followed, the Board continued to live within its income, and small surpluses resulted each year.

The Board continued to carry the large deficit it had incurred in the depression years until 1937. At that time it concluded that income had stabilized, and expenditures were sufficiently under control to permit risking a major reduction in the Board's general funds. It therefore authorized the liquidation of the entire outstanding deficit of more than \$1,000,000 by the use of these unrestricted funds.

From the first year of the Board's existence it was the policy of the Board to consider unrestricted legacies as current receipts. However, in 1938-1939, upon recommendation of the General Council of the Church, the Board adopted the policy of adding unrestricted legacies to its general funds. This policy resulted in a substantial reduction in current receipts "from other sources," and for the first time in six years the Treasurer's report for 1938-1939 showed a deficit. Further deficits followed in succeeding years, until 1942-1943, when the income equaled expenditures without resorting to the use of legacies.

Increasing receipts from churches and invested income kept pace with increasing budgets until 1946-1947. In that year two factors caused a major increase in expenditures: salary adjustments for missionaries to meet the rising cost of living, and provision for aiding new churches

to erect buildings. The urgency of the situation respecting both these matters was such that despite the deficit that would result, the Board did not hesitate to act. In 1947 the end of the fiscal year was changed to December 31, instead of March 31.

From 1946-1947 receipts rose rapidly, but each year expenditures increased even more rapidly. Increased costs for salaries, operations, and maintenance of the going mission program accounted for much of the rising expenditures. In addition, the many new communities, requiring personnel and aid toward new buildings, called for the expenditure of large sums.

The following table shows the comparative receipts and expenditures for the Board's current work for the calendar years indicated:

	1948	1949	1950
<b>From Living Sources</b>	<b>\$3,505,190</b>	<b>\$3,747,528</b>	<b>\$3,843,764</b>
<b>From Other than Living Sources</b>	<b>1,090,294</b>	<b>1,193,437</b>	<b>1,368,386</b>
	<b>\$4,595,484</b>	<b>\$4,940,965</b>	<b>\$5,212,150</b>
<b>Expenditures</b>	<b>\$4,883,597</b>	<b>\$5,195,615</b>	<b>\$5,368,404</b>

With the coming of World War II, special situations in industrial areas adjacent to war industries called for action on the part of the Church. The General Assembly of 1941 authorized the raising of the Presbyterian United World Emergency Fund, which included an item of \$60,000 for National Missions, later increased to \$160,000.

After the war, the General Assembly of 1945 launched what was at first known as the "Post-War Reconstruction and Rehabilitation Fund." The name was later changed to the Restoration Fund. The final report on the fund, made to the 1951 Assembly, stated that a total of \$24,201,846 had been raised. Of this, the Board of National Missions' share of \$2,772,742 was largely spent for church extension, especially for new buildings in communities that sprang into existence as a result of the war.

In 1951 the National Board was designated by General Assembly to receive 37.88 per cent of the benevolence funds of the Church. The proposed benevolence budget for all General Assembly causes presented to the Assembly totaled \$18,950,564, out of which \$2,501,354 was expected from other than living sources. The amount allotted to the Board of National Missions from the projected budget for 1952 was divided as follows:

Church Budget Receipts	\$5,073,408
Women's Budget Receipts	1,250,000
Individual Gifts	80,000
Other than Living Sources	1,430,000
Total	<u>\$7,833,408</u>

Since receipts from the women's budget, from individuals, and from other than living sources were already close to the goal set for 1952, in the main any increase required to meet the total goal would have to come out of the giving of the Church at large (indicated by "Church Budget Receipts").

At the time of the consolidation of the Boards, Varian Banks was serving as Treasurer of the Board of Home Missions. He was made Acting Treasurer of the Board of National Missions. In all, he served the Board fifty-two years, retiring in 1934.

Subsequently Dr. E. Graham Wilson served as Treasurer from 1926 to 1930; Dr. Charles N. Wonacott, from 1931 to 1947; Dr. D. Allan Locke was appointed Treasurer in 1947.

#### NEW CHURCH DEVELOPMENT AND CHURCH EXTENSION

The 1950 census has produced some interesting data regarding population growth. Population changes are summed up in the following chart:

	1950 Total	Increase 1940-1950	Percentage Increase
<b>United States</b>	<b>150,697,361</b>	<b>19,028,086</b>	<b>14.5</b>
<b>Regions</b>			
<b>Northeast</b>	<b>39,477,986</b>	<b>3,501,209</b>	<b>9.7</b>
<b>North Central</b>	<b>44,460,762</b>	<b>4,317,430</b>	<b>10.8</b>
<b>South</b>	<b>47,197,088</b>	<b>5,531,187</b>	<b>13.3</b>
<b>West</b>	<b>19,561,525</b>	<b>5,678,260</b>	<b>40.9</b>
<b>Pacific States</b>			
<b>Washington</b>	<b>2,378,963</b>	<b>642,772</b>	<b>37.0</b>
<b>Oregon</b>	<b>1,521,341</b>	<b>431,657</b>	<b>39.6</b>
<b>California</b>	<b>10,586,223</b>	<b>3,678,836</b>	<b>53.3</b>

As can be seen, the greatest percentage of growth was registered by the west.

California made the largest percentage and numerical gain of any state, and is now the second state in number of inhabitants, ranking next to New York. Los Angeles had the greatest numerical growth

among cities over 300,000, and San Antonio, Texas, had the greatest percentage increase with a record of 60.3 per cent. San Diego ranked second with an increase of 58.1 per cent.<sup>1</sup>

Such tremendous population increases, which include the change of residence of millions of Americans, have presented a situation before the Presbyterian Church which is beyond the present ability of the denomination to solve. The establishment of new churches in strategic areas, in a desperate effort to retain the membership of Presbyterians who have moved from one locality to another and to win the countless thousands who have no church connection, has become the chief concern of most of the larger synods and presbyteries as well as of the General Assembly.

Church extension is the biggest single problem before the Board of National Missions as it celebrates its 150th anniversary. The present Department of New Church Development and Church Extension is the lineal descendant of the Board of Church Erection, which in 1923 was one of the constituent Boards that formed the present Board of National Missions. Up to 1924, this Board, whose roots go back to 1844, had rendered financial assistance to more than 12,000 Presbyterian congregations for houses of worship and manses in every part of the United States, Alaska, Puerto Rico, and Cuba (AR, 1924, 54). It brought an accumulation of assets to the new Board of more than \$9,000,000 (AR, 1923, 29). In 1924, it made grants and loans totaling \$790,926.

The Board report for 1924 pointed out the following:

“Broadly speaking, there have been two main periods of building need. The first began somewhat before the organization of the Board of Church Erection. The country was new. The population was expanding rapidly, moving Westward and Southward. New territories were opening up and settlers pouring into them. The church had its face turned toward the West. The missionary was on the trail with the pioneer. New settlers in new communities in a new country, and with new churches! . . . In the decades that followed, the Presbyterian Church spanned the country with thousands of church buildings” (AR, 54).

Many of these pioneer churches were nothing more than an enlarged one-room schoolhouse with a steeple. They were often crude, with little to commend them for beauty, and they embodied the most limited conception of the Church's program beyond the “preaching services.” By the time the Board of National Missions was organized, these pioneer days were over. In some communities frontier conditions still

existed, but in the country as a whole the Church was established. A new appreciation of religious education and community service created a demand for adequate church buildings to permit a fuller use of modern methods. This precipitated the second great period of church building, which came after World War I.

Among the staff members of the Board of Church Election, which carried on as a separate entity within the new Board, was Rev. A. B. Keeler, who served as Church Extension Secretary and later as Secretary of the Division of Buildings and Property. In the reorganization of 1931, this Division became a department under the care of the Treasurer.

The Board, in addition to its readiness to render financial aid to qualified churches as long as funds permitted, inaugurated two new services. One was a Department of Building Fund Campaigns, with Rev. A. F. McGarrah as director, and the second was the Bureau of Architecture. The building fund service was established in response to many calls from churches for expert counsel and leadership in campaigns to obtain building funds. To emphasize the spiritual aspects of the Church's work, the Department launched a loyalty crusade. The primary assumption of the Department in working out its techniques was that money would be given to a worthy cause if the interest of the people was first won for Christ and the Church. The report of the Board for 1926 stressed this fact: "The Department assists churches to secure needed subscriptions in ways that help rather than hinder unity and spirituality" (AR, 180).

The venture was an immediate success. The Department went on a self-supporting basis on April 1, 1926, at which time Dr. McGarrah had 6 assistants. That year the Department reported that more than \$3,000,000 "was secured for churches, in cash and pledges, during the year ended March 31, 1926" (AR, 181). The next year the amount was raised and doubled. Presbyteries as well as individual churches sought the services of the Department. "Over \$700,000 was secured the past year for Church Extension in Chicago, Washington, and Chester," commented the 1927 report, "\$500,000 in Chicago Presbytery alone" (AR, 257). A series of leaflets were issued with such titles as *Miracles of Money Raising, Spiritual Preparation for a Financial Campaign*, and *Practical Preparation for a Financial Campaign*. Other denominations turned to the Department for assistance, which was extended on a fee basis.

The Board's report of 1928 stated:

"This is an era of church building. Thousands of churches have erected new buildings in the recent past, are now erecting them, plan to begin in the near future, or now dearly wish they might be able to do so.

"There is much to encourage us in reflecting how greatly we have in recent years enriched our conceptions of what constitutes a well-rounded program for a church. This very enrichment has compelled us to unprecedented activity in building, a necessity that applies to churches in every sort of situation, from great city to remotest mission field" (AR, 175).

In 1929 the Department of Building Fund Campaigns, which then had a staff of 15, reported that it had conducted more than 440 campaigns and had assisted in raising over \$25,000,000 for churches and presbyteries. In 1931 the Department stated that it had helped to increase the assets of the denomination from \$30,000,000 to \$50,000,000.

The 1932 report of the Board carried the announcement that since the Department of Building Fund Campaigns had become "increasingly interdenominational in character," it had been transferred from the Board of National Missions to the Home Missions Council. Dr. McGarrah and most of his staff continued with the Department under the latter's auspices.

The Board, in presenting a summary of its work to the General Assembly of 1928 (AR, 177), reported that it had given and held a total of 8,113 mortgages totaling \$7,749,104 to secure grants and loans for church and manse buildings. At that time, the Board reported it was holding property valued at \$10,511,934, including lands, buildings, and equipment, and was carrying more than \$6,000,000 of insurance on its property and more than \$12,000,000 on property on which it held mortgages. The servicing of these policies was quite a responsibility in itself.

The Bureau of Architecture, established in 1924, continued for about five years. One of its purposes was "to improve the architecture of our church and manse buildings and to arouse new enthusiasm for buildings that are beautiful, worthy symbols of the Christian faith, and well adapted to the work for which they are erected" (AR, 1928, 178).

A reference in the 1931 report to "the present financial situation" shows that the Board was beginning to feel the effects of the depression. When money began to get scarce, most churches that had planned on building decided to wait. Some ventured to proceed. The report for 1933 commented: "A large number of churches which in recent years have entered upon building operations have in consequence found themselves in great financial difficulty" (AR, 93).



In 1939 the Board instituted a church debt service. The Board reported:

“This Bureau began work in September under the direction of Mr. John G. Gredler. . . . Under the direction of the Bureau nineteen churches completed campaigns for the reduction or removal of capital debts amounting to approximately \$130,000, and campaigns are in progress in eight additional churches involving the removal of \$70,000 indebtedness, making a total of approximately \$200,000 of money actually raised, which represents a settlement of capital debts considerably in excess of that amount as a result of compromise offers with creditors” (AR, 152, 153).

In 1939 and 1940 a total debt reduction of \$1,265,000 was achieved.

Appropriations for new church construction dipped to \$139,174 in 1934, the lowest for many years. Even though building costs were most favorable, the churches were unable to take advantage of the low prices. In 1939 applications for financial assistance increased, and more than \$300,000 was appropriated. The next year the total rose to over \$569,000, and undoubtedly this would have continued to rise had it not been for World War II. The war effort imposed such strict limitations on all new construction that only in a few instances were churches able to build until after the war closed.

Thus for the second time within about ten years the desire to build was stifled—first by the depression and then by the war. A tremendous backlog of requests for financial assistance for new buildings accumulated on Dr. Keeler’s desk at 156 Fifth Avenue. The Board of National Missions realized that special funds had to be made available for this emergency, so approximately \$1,220,000 from the anticipated receipts of the Restoration Fund were reserved for this purpose. The Board in its report for 1946 stated:

“The Board has on file requests for building aid from one hundred and ten projects, in fifty cities in ten synods, the amounts totaling over \$3,040,000. The allotment from the entire Restoration Fund for this purpose is approximately \$1,220,000. Not every request arises directly from a wartime emergency (the only situation in which Restoration Fund money could be made available); but the tremendous pressure for expansion and for extending the work of the Church is shown in the figures given” (AR, 63).

Beginning with 1946 and continuing through until the summer of 1951, the Presbyterian Church has engaged in its third great period of new church construction. The appropriations for the year 1948 totaled

more than \$1,000,000, the largest in the history of the denomination, and in 1949 this was doubled. (See Appendix C.)

In 1951 the Board established the Office of New Church Development and Church Extension as an inter-Divisional office. Included in it are John N. Penn, Jr., Secretary of New Church Development and Building Aid, and Rev. Richard S. McCarroll, Secretary for Organization and Promotion. Two field secretaries are again giving the service to churches formerly provided by the Department of Building Fund Campaigns. This evidences the serious concern of the Board as it faces the overwhelming, bewildering job of church extension.

The Board in 1950 announced that all available funds for new church development had been exhausted. Applications from 124 new church projects estimated to cost more than \$3,300,000 had to be deferred. The report stated:

“For the next five years, January 1, 1951, to December 31, 1955, 309 new church projects are now listed at an estimated total cost of \$15,500,000 with the expectation that one third of this amount will be secured locally. Thus, within six years from the present time, 433 new church projects are now planned at an average cost of \$43,239 per project” (AR, 87, 88).

By the summer of 1951, Mr. Penn stated that Presbyterians throughout the country wanted “more than \$23,000,000 worth of help in building and rehabilitating churches in the next six years.” In a pamphlet entitled *Wanted — A Church*, by Constance M. Hallock, reference was made to a survey conducted in November, 1950, that gave the estimate of 538 new churches being needed by Presbyterians within six years. The General Assembly of 1951, impressed with the importance and urgency of the situation, approved a building funds campaign with a minimum goal of \$12,000,000. Of this amount \$4,500,000 was slated to go for the building needs of the theological seminaries. The balance, or \$7,500,000, was to be used by the Board of National Missions for new church building and development. The thirty-month campaign was scheduled to begin January 1, 1952.

The church building boom was slowed up somewhat in the summer of 1951 by new restrictions temporarily imposed on all new construction by the National Production Administration, as the result of conditions arising out of the situation in Korea. Up to July 31, no building permit from a church or a Church-related agency had been rejected. *Presbyterian Life*, in its September 1, 1951, issue stated: “What was probably the greatest volume of new church building in history —

more than \$42,000,000 — was started during the month of July” (p. 17). Presbyterians shared in this development. After October 1, 1951, much stricter controls on new construction went into effect.

In addition to the many new churches and manses built or remodeled with financial aid from the Board of National Missions, an unknown number of Presbyterian churches and manses have been erected, repaired, or improved by local resources without aid from the Board.

#### SELF-BUDGETING SYNODS AND PRESBYTERIES

About 20 per cent of the expenditure for Presbyterian National Missions work in 1950 was through the self-budgeting synods and presbyteries. One of the most difficult problems to solve in the reorganization of 1923 was the relationship of the self-supporting synods and presbyteries to the Board. The Sustentation Plan had grown in the denomination, beginning about 1870, with the blessing of the General Assembly and the Board, and had helped many synods and presbyteries to come to full self-support.

In approving the plan of organization for the Board of National Missions, the Assembly of 1922 had voted:

“That the Self-Supporting Synods and Presbyteries be urged by the General Assembly to identify their work and organizations as closely as possible with the Board of National Missions, in order that full national policies and programs may be worked out, enabling the Presbyterian Church to function as a unit in the evangelization of the homeland, as well as it now functions in the evangelization of foreign lands” (MGA, 164).

In 1925 the Board stated that “the complexities of the old regime have been to a very considerable extent overcome.” At the close of the first year’s existence of the Board, all but 7 synods and 8 scattered presbyteries had related themselves to the Board (AR, 290). In the report from Oregon to the Board in 1926, we read:

“A year ago, with something of fear and trembling, Portland Presbytery voted to enter the organization plan of the Board of National Missions. At the close of the year, the records tell the delightful story, that instead of a falling off in receipts, due to the fact that the Board of National Missions guarantees disbursements, the receipts will show a higher total than the preceding church year” (AR, 203).

In 1926 the Board reported that all the synods and presbyteries were integral parts of the Board except the synods of New Jersey, Pennsyl-

vania (except the Presbytery of Philadelphia North), Indiana, Illinois, Wisconsin, West (German), and 9 scattered presbyteries. A closer relationship was soon worked out with these synods and presbyteries that were self-sustaining. In 1929, by direction of the General Assembly, the Board included reports from these "nonbudgeting units" with those from the synods and presbyteries that were more closely integrated into the life of the new Board. All were represented on the National Staff. This helped to unify the Board's program throughout the nation.

The General Assembly of 1930 studied the whole question of the relationship of the self-budgeting synods and presbyteries to the Board. In its report of the following year, the Board explained that "different conditions require somewhat different methods of organization and administration." To allow for a certain degree of flexibility in the relationship between the synods and presbyteries and the Board, "while emphasizing the primary consideration of their common responsibility in the whole task of National Missions," the following paragraph, approved by the General Assembly of 1930, was inserted in the revised form of organization:

"It shall be the policy of the Board in effecting its relationship to the various Synods and Presbyteries to allow for such variation in methods of administration and financing as local needs and resources may occasion, provided that in all cases it shall be explicitly recognized by both parties that the Synod or Presbytery is an integral part of the whole program of National Missions" (AR, 88).

In accordance with this action a closer relationship was established between the self-budgeting units and the Board. The Board frankly faced the fact that the synods and presbyteries of the country were to be divided into two groups according to their relationship to it: (1) those that integrated their budgets for national missions work within their respective bounds with the budget of the Board and (2) those that budgeted separately. However, the Board stressed the fact that the whole was a co-operative enterprise. Whether the administration of national missions work was channeled through the Board or handled locally, the net result was the same. Each project, regardless of how it is administered, belongs to the great missionary program of the Presbyterian Church.

The annual report for 1930 (AR, 249) carried for the first time a financial statement of the receipts and expenditures of the independent

synods for the fiscal year ended March 31, 1930. (For comparison by synods, see Appendix C.)

The following chart shows the comparison of total receipts by the presbyteries and synods that budget separately and those of the Board for 1930 and 1950:

	1930	Approximate Percentage	1950	Approximate Percentage
Independent				
Syns. & Pres.	\$1,073,811	27	\$1,643,937	29
Board	2,922,952	73	*4,047,929	71
Total	\$3,996,763	100	\$5,691,866	100

\* Includes only receipts of living sources.

During the years between 1930 and 1951, a number of presbyteries shifted from one plan to the other. In 1951, there were 13 more presbyteries on the self-budgeting basis than there were in 1930.

Even the synods and presbyteries that integrate their budgets with that of the Board have considerable autonomy in the administration of national missions projects, within their respective boundaries. Each has its own field of responsibility outlined by mutual agreement. A close liaison is maintained between the Board and all synods and presbyteries having executives because these representatives are on the National Staff. (See Appendix D, 1, for chart showing the comparative number and percentage of the total of the enterprises being conducted by each of the three administrative units.)

The national missions work administered through synods and presbyteries is primarily concerned with the support of churches and pastors. Training schools, seminaries, boarding and day schools, and practically all medical work, are conducted only by the Board. In 1933 the Presbyterian Church was aiding 2,497 churches out of a total of 9,122, or 27 per cent. Although the number of churches has declined and the average membership has increased since then, yet in 1950 the denomination was aiding 2,165 churches out of a total of 8,538, or close to 27 per cent. The percentage of aided churches has remained about the same during this period of approximately eighteen years.

Often after 1930 the annual reports of the Board had sections dealing with the progress of the work throughout the various synods and presbyteries. Sometimes a selection of quotations, culled from the hundreds of letters addressed from the field to 156 Fifth Avenue, gave the

reader kaleidoscopic views of the height and the depth, the length and the breadth, of the Church's work throughout the land.

Out of the dark days of the depression, the executive from Indiana wrote in 1936: "Forty-one per cent of all Indiana churches are receiving Home Mission aid and it looks now as if this ratio might continue for years to come" (AR, 123).

Commenting on the faithful service rendered by the missionary pastors in Nebraska in a period of crop shortage, which in turn meant meager salaries, the correspondent wrote, "The annals of their service are jewelled with stories as thrilling as those of our missionary pioneers" (AR, 1936, 123).

Florida was called "the land of opportunity for our Church" in the 1925 report, which claimed that 40,000 of the tourists who visited the state annually were Presbyterians. In 1928 the executive of the synod reported that the Presbyterian churches of the state had increased 78 per cent in four years.

From 1922 to 1950, membership in Florida increased fourfold, from 2,882 to 11,751, and the number of churches from 41 to 52.

The following extracts from annual reports pin-point situations existing in various synods or presbyteries in the years indicated:

"There are in the State of Colorado many of the seven thousand unchurched communities in America. . . . One county as large as Connecticut has but three resident ministers and another larger than Rhode Island has only one" (AR, 1928, 41).

"The missionary at Bellevue, Idaho, retired from the field on September first. With his going there was not left another Christian minister in that entire country" (AR, 1932, 74).

"'Courageous and faithful witnessing' has marked the past five years of service on the part of ministers in the rural sections of the Synod of Missouri. . . . While nearly every pastor in these areas had his salary reduced from 25 to 50 per cent with no restoration, all have carried on as faithfully as before" (AR, 1937, 113).

"The Synod of Montana has undergone a rapid turnover of ministers in its aid-receiving churches the past year with changes in all but four of them" (AR, 1939, 87).

The grand total of National Missions funds invested in any one synod or presbytery from the beginning of Presbyterian work makes impressive reading. The following chart, as a sample, prepared by the Research Office of the Board from records in the Budget Office, gives a summary of the amount of money spent in the Synod of North



Dakota by the Board of National Missions (or its predecessors) from the beginning of Presbyterian work in that state through 1950:

**A. Aid to Fields**

**1. Grants to Churches**

Bismarck Presbytery	\$152,755.85
Fargo Presbytery	100,558.81
Minnewaukan	
Presbytery	141,062.87
Minot Presbytery	115,577.53
Oakes Presbytery	104,449.81
Pembina Presbytery	110,161.03

\$724,565.90

**2. Grants to Other than Churches**

2,733.12

**\$ 727,299.02**

<b>B. Field Service and Supervision</b>	<b>55,868.55</b>
<b>C. Committee Expense</b>	<b>5,030.15</b>
<b>D. Grants for Church and Manse Buildings</b>	<b>81,798.29</b>
<b>E. Loans for Church and Manse Buildings</b>	<b>7,800.00</b>
<b>F. Sunday School Missions and Lumber Camp Work</b>	<b>136,610.43</b>
<b>G. Evangelism</b>	<b>216.29</b>

**Grand Total**

**\$1,014,622.73**

By way of contrast with a larger synod, a similar study was made for the Synod of California (1885-1950) by the Research Office which gives the following totals, exclusive of building aid, for the items indicated:

<b>A. Presbyteries</b>	<b>\$2,857,784.86</b>
<b>B. Rural Church Work</b>	<b>24,562.26</b>
<b>C. Indian Work</b>	<b>200,486.44</b>
<b>D. City and Industrial Work</b>	<b>794,845.52</b>
<b>E. Spanish-speaking Work</b>	<b>181,780.99</b>
<b>F. Jewish Evangelization</b>	<b>2,600.00</b>
<b>G. Oriental Work</b>	<b>23,563.34</b>
<b>H. Lumber Camp and Migrant Work</b>	<b>4,300.50</b>
<b>I. Sunday School Missions</b>	<b>308,715.10</b>
<b>J. Work with Colored People</b>	<b>8,242.00</b>
<b>K. Evangelism</b>	<b>8,383.13</b>
<b>L. Student Summer Work</b>	<b>12,052.37</b>
<b>M. Interboard Commission</b>	<b>15,468.74</b>
<b>N. Educational and Medical Work</b>	<b>1,344,192.84</b>
<b>O. War Service and Restoration</b>	<b>640,719.83</b>
	<u><b>\$6,427,697.92</b></u>

In 1951 the Synod of California reported having 426 churches. It is estimated that more than 98 per cent of these churches have at some time during their history received National Missions aid. In varying degrees, the same is true of all other synods. The individual church that has been established without outside financial help from some missionary board or agency either for current expenses or for the erection of a building is the rare exception. The Board of National Missions (or its predecessors) has been the foster mother at some time during the history of the very great majority of all the Presbyterian churches of the country.

In 1951, Los Angeles Presbytery was the only self-budgeting presbytery in the Synod of California. In that area population increased 453,415, or about 30 per cent, between 1940 and 1950, the highest rate of increase being among cities of 300,000 or more. Between 1935 and 1951, the membership of the churches in Los Angeles Presbytery increased from 50,383 to 85,384. Writing on August 16, 1951, Rev. James W. Baird, Director of Missions for the Presbytery of Los Angeles, summarized the situation in his area as follows:

"During the period that I have been here . . . beginning with the spring of '48, Los Angeles Presbytery has organized twenty new churches to this date. . . .

"We contemplate the establishment of nine churches during the next five years, which is our part of Synod's new goal of one hundred new churches in five years, beginning in 1952.

"We have actually allocations for over fifty new churches in Los Angeles Presbytery alone . . . we are not even scratching the surface of the opportunity and the task which should be ours in the development of new churches. . . .

"Since 1937, forty-six new churches have been organized in Los Angeles Presbytery. Of these forty-six new churches, one of them now has a membership of over one thousand, one has a membership of over nine hundred, and many have memberships of over three hundred.

"Of all of these churches which have been organized since 1937, all are now housed in lovely church buildings with the exception of only six. These should be taken care of within the next twelve months."

According to the 1951 report of the Board, Los Angeles Presbytery received \$135,922 during 1950 for its national missions work. Other self-budgeting presbyteries with similar programs included Chicago, with receipts in 1950 of \$155,631; Detroit, \$170,731; and Pittsburgh, \$162,405. Such receipts may be compared with those of the Board of

Domestic Missions of the Old School back in 1869, which that year reported receipts from all sources of \$157,000.

The respective merits of the two plans of administering National Missions funds have long been discussed. Each plan has both advantages and disadvantages. The synods and presbyteries that budget separately do so because they believe that this increases their sense of responsibility for the missionary work within their respective jurisdictions. In certain city presbyteries, this feeling has been accentuated by the tremendous shifting of population during the past decade, which has focused attention on the immediate need for more new churches in their own localities. The Board of National Missions, on the other hand, must keep the national picture in mind. It must decide where the most good for the Kingdom will come from the expenditure of the Church's money. If the plan of self-budgeting were followed to its logical end, it would result in an almost complete decentralization of funds for national missions. No over-all strategy on a national scale would then be possible. Such a situation would have tragic consequences for the Presbyterian National Missions program. This is increasingly recognized by all units. Each synod and presbytery must have a sense of responsibility both for the work within its own bounds and for the national enterprise as a whole. The development of such an attitude is far more important than any question of the mechanics of budgeting.

#### DIVISION OF JARVIE COMMONWEAL SERVICE

One of the most unusual forms of Christian service rendered by an agency of any religious denomination in America is that performed through the James N. Jarvie Commonweal Service of the Board of National Missions. James Newbegin Jarvie, born December 13, 1853, in Manchester, England, was a member of the Board or of its predecessor for thirteen years, and also of the Finance Committee. He made liberal contributions to the Board during his lifetime, in addition to his bequest of \$3,000,000 (AR, 1930, 213).

Mr. Jarvie had a special interest in elderly people. In order to be assured of a continuance of his benevolences after his death, the James N. Jarvie Commonweal Fund was incorporated in 1925 and began operation in 1926. One of its trustees was James Turner, nephew and intimate associate of Mr. Jarvie. By the time of Mr. Jarvie's death on June 21, 1929, the work of the fund for elderly people was well established upon the following "creed":

“To offer financial aid and friendly service to elderly folk — 65 and beyond — within the Protestant faith and residing within the Greater New York area; persons of culture and education whose former comfortable circumstances had been reversed and who in their declining years found themselves without sufficient means of support.”

The circumstances under which this fund came under the administrative care of the Board of National Missions is told in the following extract of the report for 1940:

“In 1933, James Turner, then seventy-five . . . conceived the idea that rather than allow the Fund to drift into the hands of a small self-perpetuating Board of strangers . . . it ought to be anchored in an established organization which would agree to carry on the purposes of the Fund as outlined by Mr. Jarvie. After casting about in the field of Philanthropic effort, it was finally decided to approach the Board of National Missions” (AR, 130).

Under the terms of the transfer agreement, the endowment was to be administered by a committee of the Board and “said Committee is charged with the duty and obligation of continuing in fact and in spirit along its past lines, the service rendered by the Jarvie Commonwealth Fund.”

The Committee on Jarvie Commonwealth Service, the executive officers of the Board of National Missions, and the Jarvie staff are conscious of the importance of following a conservative policy at all times. Such a policy enables the service to live within the income allocated for old age relief under the agreement. The work of the division is supported by 75 per cent of the income from the \$17,000,000 Jarvie endowment. At present, this provides approximately \$560,000 annually for this purpose. The balance of 25 per cent of the income may be applied by the Board to its various missionary activities.

The Jarvie Commonwealth “family” — persons of culture and education — represent a cross section of the better type of American people. The Church has had a very definite place in the life and character of this group. In 1951 the service reported: “Twenty-seven of our beneficiaries are recorded in *Who's Who in America*.”

Mr. Jarvie made it clear to his associates that he considered friendly service as important as financial aid. Therefore he designated a restricted area of activity, bringing the members of his official “family” within reach of the visiting staff.

From time to time reviews of the year's work of the Jarvie Common-

weal Service in the annual reports of the Board have carried human interest stories concerning beneficiaries. No one can read the series of these reports without being impressed with the personal nature of the service provided. Here is applied Christianity.

The following extract from a Jarvie visitor's diary (AR, 1937, 143) is an example:

"*December 2.* The appalling sense of utter loneliness that comes during old age is made increasingly vivid on the calls to many of the beneficiaries. Family and friends have passed on and new associations are not easily found. These poor souls cling to the Jarvie visitors with pitiful tenacity. They adopt us, lavish affection on us, hang on our every word. Each letter sent them is treasured as a precious document; birthday, Easter, and Christmas cards are framed. An automobile ride, a visit to the theatre, an evening spent with them, is a memorable event. I was reminded of this when I dined at the P's. tonight. . . . Mr. and Mrs. P. had donned their best bibs and tuckers; their choicest linen and loveliest china graced the table. After dinner we enjoyed an excellent radio program. As I drove away the little old couple stood framed in a doorway of light, waving goodbye, their faces wreathed in happy smiles — for the present their loneliness forgotten."

Too much importance cannot be placed on the proper interpretation of the word "service" in the administration of this trust endowment.

From many applications received, it is evident an erroneous impression is abroad that the service is some sort of pension system. Mr. Jarvie believed in the Presbyterian pension system and made one of the largest single gifts in the country toward its original setup, but he never permitted the word "pension" to be used in connection with the Jarvie Commonweal Service. A pension, whether Church, State, or private, assumes the recognition of service rendered or a social legislative right. Here financial aid is entirely voluntary, and monthly grants are authorized from year to year. This voluntary aid is conceived by the service as constituting a moral obligation to be met, not only by money, but by the personal contact and service of the visiting staff. In fact, this personal phase of the work is the very heart of what is meant by "the Jarvie concept of old age relief and service."

One can conceive the possibility of the Jarvie Commonweal Service curtailing its expenditures by several thousand dollars a month by placing scores of its beneficiaries in comfortable homes for the aged. But the Jarvie Service is not just meeting an obligation; it has adopted a "family" of individuals — and is applying individual attention to each one. Elderly people, in general, prefer to be maintained as long

as possible in their own mode of living, and the highly confidential nature of the Jarvie Service makes it possible to follow this policy.

During 1950 the service lost 33 of its "family" by death, and 24 were transferred from the waiting list to the active list. The average age of those coming into the service was 75; the average age of those removed by death, 82. The total number of beneficiaries is 345 persons, of whom 288 are women and 57 men. The average age for women is 75, for men, 79. The average monthly grant for an individual entirely dependent upon the service is \$126. The grant represents full support of 169, and partial support of 176.

Since January 1, 1947, the Jarvie Service has been assisting the 13 beneficiaries designated in the codicil of the wills of the Misses Martha and Margaret Jamison of Pittsburgh, Pennsylvania, who established the Arbuckle-Jamison Foundation for religious, charitable, and educational purposes. The service also handles the grants for 3 recipients of the Annie R. Tinker Memorial Home. Twenty individuals were assisted during the year through the Special Emergency Grant Fund, and another 49 through the Jarvie Commonweal Special Fund, which is incorporated in the budget. Also, 7 cases were handled through 2 John Doe accounts, and 7 are service cases. This represents a total of 447 people who receive direct assistance through the Jarvie Service. Throughout the years, more than 3,000 worthy individuals have been assisted financially.

The diversified housing of beneficiaries is striking: 46 live in homes they own; 6 in rented houses; 117 in apartments; 34 in furnished rooms; 28 in boarding homes; 12 in hotels; 41 with relatives and friends; 26 in nursing homes; 27 in homes for the aged; 4 are confined in hospitals or sanatoriums; 3 in institutions for the feeble-minded; and 1 in an institution for the blind.

The health survey shows the following classifications: 122 in normal health; 102 in uncertain health; 9 senile; 12 neurotic; 5 feeble; 11 invalids; 76 physically handicapped; 3 mentally ill; and 5 blind.

Of the 345 beneficiaries there are 111 Presbyterians; 82 Episcopalians; 26 Congregationalists; 33 Methodists; 28 Baptists; 13 Dutch Reformed; 10 Lutherans; 3 Unitarians; and 39 scattered among smaller denominations.

The fundamental aim in all this work is to try to appease the universal hunger for love, for recognition, for security, and to keep alive the inherent desire still to be "necessary." Such satisfying experiences "to add life to years, not just years to life," although complicated by



many human factors, nevertheless challenge the best efforts of the Jarvie Commonweal Service. The administration of the Division of Jarvie Commonweal Service in the Board comes under direction of a Secretary, Robert C. Scott, and an Associate Secretary, Christine K. Stephan.

#### THE COMMITTEE ON ARMY AND NAVY CHAPLAINS

One of the constituent parts of the Board of National Missions when it was organized in 1923 was the Special Committee on Chaplains in the U.S. Army and Navy. The Presbyterian Church has in recent years been greatly concerned with the spiritual welfare of the men, and now also of the women, who wear the uniform of our country. But this has not always been so.

In 1826 the Presbytery of Philadelphia asked the General Assembly whether it should ordain "to the work of the gospel ministry a licentiate under their care, who now holds the office of a chaplain in the navy of the United States." In reply the Assembly resolved:

"That this judicature of the Presbyterian Church feels a deep and lively interest in the spiritual welfare of the mariners of this country; and especially of those who are engaged in the naval service of our Union; and that the Assembly therefore will rejoice if any Presbytery under its care has the opportunity of ordaining any well qualified persons, men of piety and learning, with a view of their rendering permanent ministerial services to large congregations of our fellow-citizens who dwell in ships of war" (MGA, 171).

Presbyterian ministers have served in the Army from the very beginning of the history of our country. The first known Presbyterian minister to serve with the Navy was Andrew Hunter, who had a twelve-year tour of duty at the Washington Navy Yard beginning in 1811. There has been a continuing line of Presbyterian chaplains in both the Army and the Navy since that time, but they served more as individual clergymen than as denominational representatives.

The Assembly of 1903 appointed a Special Committee on Christian Work among Seamen, the beginning of an organized effort on the part of the Presbyterian Church to recognize and assist military chaplains. In 1904 the Committee reported commending "the work . . . of our self-denying chaplains, missionaries, and sailor-pastors." At first the work was directed toward the merchant seamen, but in 1905 the Assembly enlarged the scope of the work of the Committee to include

"chaplains in the United States Navy." The Assembly of 1906 made it "the Permanent Committee on Christian Work among Seamen and Soldiers." In 1909 the Assembly directed the Board of Home Missions to "take over and carry on the work heretofore done by the Permanent Committee on Christian Work among Seamen and Soldiers." However, this did not prove satisfactory, and with World War I already in progress, the Assembly in 1915 established an Assembly Committee on Army and Navy Chaplains.

All the Protestant denominations were strangely apathetic to the whole subject of the military chaplaincy before 1913. In that year Chaplain G. E. Bayard, of the Navy, appeared before a meeting of the Federal Council of the Churches of Christ in America and induced that body to establish a committee to clear ecclesiastical endorsements for clergymen seeking to enter the chaplaincy. This committee was established and was known at first as the "Washington Committee on Army and Navy Chaplains." This became in time the General Commission on Military Chaplains, in Washington, D.C., of which the Presbyterian Church has always been a co-operating and supporting member.

Thus, with the establishment of this Committee, for the first time in the history of our country, ecclesiastical machinery had been set up to process candidates for the military chaplaincy. For the first time the churches of the country were expected to give an ecclesiastical endorsement for members of their clergy seeking to enter a branch of the armed services. With the entrance of the United States into World War I, the great need for chaplains was stressed and also for evangelistic effort in the training camps. The Presbyterian Committee on Army and Navy Chaplains, reporting to the Assembly of 1918, stated that it had received more than 100 applications and that 23 had been commissioned in the Army and 10 in the Navy. Reporting to the Assembly of the following year, the Committee stated that the total number of applications for the chaplaincy was more than 400, of whom the Committee had approved over 250. Up to March 31, 1919, the Committee had obtained commissions for 134 Army and 16 Navy chaplains.

After World War I the Committee was continued. It served as the liaison between the chaplains and the denomination, and for a number of years it granted \$200 a year to each Presbyterian chaplain to be used as he saw fit. In those days the Government was not so generous in making available ecclesiastical supplies, such as hymnbooks, altar equip-

ment, Communion services, et cetera, as it was in World War II. The Assembly of 1923 directed that this Committee be made a part of the Board of National Missions.

In the annual report of 1924 the Board listed 10 Presbyterian ministers as Army chaplains and 12 as Navy chaplains. Among the latter were 2 who later became Chief of Chaplains in the Navy — Admiral Robert D. Workman, who was Chief from June, 1937, to July, 1945, and Admiral Stanton W. Salisbury, who became Chief on September 1, 1949. The Board continued the policy already established of granting some financial assistance to chaplains to enable them to get the needed ecclesiastical supplies. Throughout the '20's, the Board carried frequent references to the work of the chaplains in its annual reports. The following quotations are indicative of this interest:

“Churches have come forward to provide communion sets through the interest of the Board of National Missions. A number of churches have adopted chaplains to their mutual benefit” (AR, 1928, 189).

“The Chaplains have been busy in camps, forts, training stations, isolated and tropical duties, on transports and on Naval Ships, at hospitals and at prisons; in fact their duties are carried on the world around and the sun never sets on the Presbyterian Chaplains, as they are working from New York to San Diego to Guam and to the Philippines and on out to China. They extend from Panama near the equator to Alaska. They are not only Missionaries for the Board of National Missions but in addition are a frequent help to the representatives of the Foreign Board” (AR, 167).

However, during the '30's little was said about the chaplains and the Church's obligation of keeping in touch with them. The subsidy that was once granted had been discontinued by 1930. Then came World War II and the Church was awakened again to its responsibility of providing its share of chaplains for the armed forces. The General Assembly of 1941 appointed a General Committee on Army and Navy Chaplains, which thereafter took over all matters relating to this cause. This Committee is now known as the Special Committee on Chaplains and Service Personnel and reports directly to the General Assembly.

#### DIVISION OF EVANGELISM

The Presbyterian Church has long been known as a missionary Church. Ever since the meeting of the first presbytery in March, 1707, when the overture was adopted, “That every minister of the Presbytery supply neighbouring desolate places where a minister is wanting, and opportunity of doing good offers,” the Presbyterian Church has been

sending out its missionaries to spread the gospel of Jesus Christ. Evangelism has always been the heart of its national missions work.

However, the intensity of the evangelistic zeal in the Church has not always been the same. There have been times of spiritual indifference and lethargy. Such a time came during the years 1897-1901, when many of the leaders were concerned about the lack of zeal in the Church. Recognizing that the work of evangelism needed to be stimulated and directed, the Assembly of 1901 authorized the appointment of a special committee "whose duty it shall be to stimulate the churches in evangelistic work, to consider the methods of such work and of its conduct in relation to the churches, and to report with recommendations to the next General Assembly" (MGA, 119). Dr. J. Wilbur Chapman was the first executive head of this committee. This was the beginning of the present Division of Evangelism in the Board of National Missions. The Assembly of 1913 constituted a Permanent Committee on Evangelism, which took the place of the special committee. This Committee was incorporated in the Board of National Missions when it was organized in 1923.

The objectives of the Division of Evangelism in the newly organized Board were defined as follows:

"Evangelism, in its broad sense of bringing men to Jesus Christ for personal salvation, being the primary business of the Church, should be carried through each Division and Department of the Board of National Missions, and should not be regarded as the exclusive function of any one Division or Department. But the promotion of the evangelistic spirit, instruction in evangelistic methods, and training in the practice of evangelism, is a sufficiently specialized and technical branch of Christian work to call for the erection, as a constituent part of the National Board's organization, of a Division of Evangelism, which will cooperate with the other Divisions and Departments of the Board, and through the Synods and Presbyteries, with the Church at large, in some such manner as the Assembly's Permanent Committee on Evangelism has done."

In April, 1919, Drs. George G. Mahy and William F. Klein were elected Associate Secretaries of the Committee and continued to serve as such until the retirement of Dr. Mahy in 1931. Dr. Klein was succeeded in 1945 by Dr. George E. Sweazey, the present Secretary. The Division of Evangelism has 3 Associate Area Secretaries — Dr. Raymond V. Kearns, in Chicago, Dr. John M. Paxton, in San Francisco, and Rev. Alfred H. Davies, in New York.

In 1943, in response to many overtures on evangelism, the General Assembly established the National Commission on Evangelism. This Commission plans the program for the Division of Evangelism and reports to the General Assembly through the Board of National Missions.

A report to the National Commission in 1950 listed these functions:

The Division of Evangelism gives inspiration and practical help in evangelism by three methods:

(1) Meetings. It uses the business sessions of the General Assembly, the synods, and the presbyteries, and special meetings held before or after those sessions. It arranges special teaching conferences for ministers, lay leaders, and special workers. It uses the meetings of the organizations for men, women, and young people — at every level. It uses theological seminaries and summer schools.

(2) Literature. The Division of Evangelism publishes literature to give inspiration for evangelism, to instruct in methods, to appeal to the unchurched, to train new church members, and to aid in the spiritual life. For these purposes it also provides material for other Church publications. Much direct written help is given by letters. Printed tools for evangelism are supplied, as well as audio and visual aids.

(3) In person. The employed Secretaries lead in various sorts of evangelistic programs.

Weeks of Spiritual Emphasis in our Church colleges are held under the joint guidance and financial assistance of the Division of Evangelism and the Division of Higher Education of the Board of Christian Education.

Evangelism throughout the Church is given great impetus every year by the Pre-Assembly Conference on Evangelism. This began in 1912 and soon evolved into an annual, delegated body, consisting for years of approximately one half of the entire body of commissioners.

From the beginning of its work under the direction of the Board, the Division of Evangelism has promoted the publication and distribution of literature on the techniques of evangelism and also leaflets setting forth the gospel message in a variety of popular presentations. The report of 1924 stated: "Approximately 400,000 leaflets, under nine titles, have been sent to the churches" (AR, 47). The amount grew steadily through the years until in 1950 the Division reported that during the previous year approximately 2,500,000 pieces of literature had been distributed (AR, 24). During the war, hundreds of thousands of tracts such as *How to Become a Christian, I Believe*, and *What Is*

*This Christian Religion?* were given to chaplains in the armed forces for free distribution to the service personnel.

During the '20's the Division sponsored more than 100 "evangelistic conventions" or leadership training conferences on evangelism in presbyteries and synods. In its 1927 report the Board announced that over a ten-year period an average of 30 presbyteries annually had benefited by these programs. The 1929 report presented some interesting results obtained from work in 21 presbyteries. The summary follows:

"These Presbyteries, having a membership of 97,610, report in our last Minutes an addition of 6,698 by Confession of Faith, which is one to every 12.2 members. . . . The average for the denomination was one addition in 18.3 members. . . . These Presbyteries as a whole in their additions by Confession of Faith were 50 per cent ahead of the denomination" (AR, 165).

The report of the Board for 1928 gave some interesting statistics regarding the ratio of new members coming on profession of faith or renewal of vows to the total membership. During the years 1925-1927 the ratio was 18.6 (AR, 172). In other words, for every 18.6 old members, one new member was received each year on profession of faith or renewal of vows. The index figure for the fifty-seven-year period 1871-1927 was 16.5. Throughout the history of the Board statistics have shown that the ratio of new members by confession of faith and renewal of vows to the total membership has been much more favorable in the churches receiving National Missions aid than in the denomination as a whole. The statistics for 1950 are indicative of this continuing situation. The index was 21 for the Church as a whole that year, while it was 15 for the aid-receiving churches.

Beginning about 1932, the Division began to express concern over the large number of members being placed each year on the suspended roll. In 1932 this totaled more than 74,000. During the five-year period 1932-1936, inclusive, about 354,000 members were suspended, or an average of about 71,000 a year. In the latter year the number dropped to 64,738, which the Division declared was the lowest since 1925 (AR, 1937, 133). By way of comparison, it may be noted that the suspended roll for 1949 totaled 64,655, and for 1950, 66,637. Undoubtedly one reason for the large number of suspensions during the '30's was the depression. Many churches cleaned their rolls because they did not want to pay the denomination's per capita assessment on inactive members.



However, the Division of Evangelism saw deeper issues involved than that of saving a few dollars for the local churches. Upon investigation it discovered that many of these absentee members who were suspended had moved to other localities, and that by a little co-ordinated effort many of these people could be linked up with Presbyterian churches in these communities. The Division offered to be a clearinghouse and invited pastors and churches to send in names and addresses of members who had moved. These names were then sent on to the churches located near the new addresses of the people concerned. A further development took place in 1948 as described in the 1949 report of the Board:

“The most direct attack on the problem of the absentee member ever made by the Presbyterian Church came from the last General Assembly, under the incentive of the New Life Movement. It directed that each church should report annually the names and addresses of all of its out-of-town members, these to be forwarded to the churches nearest such members” (p. 15).

In the three years following the adoption of this plan more than 115,537 names have been received and forwarded.

Throughout the history of the Board of National Missions, the Division of Evangelism, in co-operation with the Board of Christian Education, has conducted evangelistic campaigns in Presbyterian Church-related colleges. Closely associated with such efforts were the vocational programs aimed at enlisting young people in full-time Church vocations. The report for 1927, commenting on the results obtained in the 41 co-operating colleges during the previous year, stated:

“A summary of reports from these colleges records 447 addresses; 1,482 worthwhile interviews in which the leaders felt that important spiritual and moral decisions were made; 670 professions of faith; 407 who gave their first declaration for life service. . . . In thirty-three colleges the attendance at the meetings was estimated at 72,185” (AR, 234, 235).

Terminology and techniques changed from time to time as the Division of Evangelism sought to adapt itself to the ever-changing scene. By 1939 the Division was speaking of its programs in the colleges as “Weeks of Spiritual Emphasis.” The 1951 report stated that the “Weeks of Spiritual Emphasis” had been held during the previous year in 45 Presbyterian colleges. Such programs were then also being

held on the campuses of some of the universities.

As World War I drew to a close, the leaders of the larger denominations launched the Inter-Church World Movement as a determined effort to help to prevent the spiritual slump that usually follows war. Most, if not all, of the participating denominations sponsored their own movements, which were integrated into the larger effort. The Presbyterians had the New Era Movement.

History repeats itself. As World War II came to an end, the Protestant religious leaders of the country were again conscious of the imperative need for some great evangelistic effort on the part of the Churches to call the nation to repentance and to rededication to Christ. However, having learned some bitter lessons in the Inter-Church World Movement, no interdenominational movement on a national scale was launched. Rather, each of the larger denominations sponsored its own work. The Presbyterian Church, U.S.A., called its effort the New Life Movement.

The New Life Movement was proposed to the General Assembly in 1946 as a result of lengthy planning by the National Commission on Evangelism. The General Assembly adopted it as a three-year program for the Church, to begin January 1, 1947. It set as its aim "New Life in the Church and New Life from the Church." It was intended during a three-year intensive effort to bring into the work of Presbyterian churches motives and methods for evangelism that would thenceforth be permanent. It began with four area gatherings which brought together presbytery and synod leaders of evangelistic committees to make decisions about the working out of the movement. In the fall and winter of 1947, 24 Schools of Visitation Evangelism for all the ministers got to every area of the Church. These prepared the ministers to hold similar programs in their own churches. In 1948 the lay leaders of the churches, with their ministers, were assembled by synods to consider the whole evangelistic program in each church. In 1949 presbytery New Life conferences assembled the key lay leadership of all the churches on a presbytery basis. In 1950 through January of 1951, 21 Schools of Preaching were held for all the ministers of the Church. These were designed to help the ministers to hold special services in their own churches for winning those outside the Church, the instruction of new members, and the spiritual strengthening of the church members.

One of the most revolutionary features of the New Life program is the emphasis it has put on better ways of training, receiving, and

assimilating new church members.

Results were immediate and most encouraging. The number coming into the Church on confession of faith or renewal of vows jumped to more than 78,000 for the nine-month Church year in 1947. The 1948 report of the Board was enthusiastic. It claimed: "A statistical report of all that the New Life Movement has already accomplished will never be possible." One cannot measure with a rule or tabulate with figures the spiritual results of the deepened faith and the broadened vision that thousands experienced. In 1949 the number of receptions into the denomination by confession of faith or renewal of vows climbed to 117,476, the highest in the history of the Church.

In 1950 the report stated: "At least 211 churches or church schools were organized during the first two years of the New Life Movement. This is far beyond the usual number" (AR, 21). And again: "Churches of all sizes and locations report the same happy results, from the dying rural church that has doubled its membership to the city church, trapped by a changed sort of population" (AR, 21, 22). The movement brought just what the title intended—new life in Jesus Christ.

The three-year cycle ended on January 1, 1950, but plans were made to continue it for a second three-year cycle under the title "New Life Advance." The Assembly of 1949 asked all synods, presbyteries, and churches "to continue and strengthen their New Life committees, and to promote with increased force all the ways of having 'New Life in the Church and New Life from the Church'" (AR, 1950, 23).

The following statistics, taken from the *Minutes of the General Assembly* give the number of new members received into the Presbyterian Church after the launching of the New Life Movement (statistics for 1947 begin April 1) through to the end of 1950:

Accessions	1947 (9 mos.)	1948	1949	1950
Profession	78,149	117,476	118,950	118,884
Certificate	58,751	84,838	87,169	85,977
Restored	11,999	13,975	14,784	14,956
Total Accessions	<u>148,899</u>	<u>216,289</u>	<u>220,903</u>	<u>219,817</u>
Net Total	2,274,259	2,330,136	2,391,967	2,447,975

From March 31, 1946, to December 31, 1950, membership increased a net of 273,445, or 12 per cent, as compared with 7 per cent between 1928 and 1946. Whereas the church school membership was practically

stationary during the two decades before 1946, it increased about 17 per cent in 1946-1950.

A comparison of the growth of the Presbyterian Church since 1800 with that of the national population is striking. The following statistics tell the story:

<b>Year</b>	<b>Presbyterian Membership</b>	<b>Total Population</b>
1800	20,000	5,308,483
1850 (Old School and New School)	347,051	23,191,876
1900	1,007,689	75,994,575
1950	2,447,975	150,697,361

The membership of the Presbyterian Church has increased at a faster ratio during the past 150 years than has the population of the country. If the statistics of the denominations that have branched off from the mother Church also be considered, then the figures would be even more striking. Whereas the population of the country increased about 15 times between 1800 and 1900, the membership of the Presbyterian Church increased 50 times. Since 1900 the comparative ratio has been more nearly equal. During the past fifty years the population has increased about 20 per cent while the Presbyterian Church grew about 24 per cent. Toward this increase of Presbyterian membership, the Board of National Missions and its several predecessors have made a significant contribution.

#### *Extent of the Harvest*

The history of the Board of National Missions may be likened to the growth of the roots and branches of a tree. If the parallelism of this figure of speech be applied, then the main taproot goes down 150 years from 1952, through the Board of Home Missions and the Board of Domestic Missions and the Board of Missions, to the establishment of the Committee of Missions in 1802. Feeder roots have joined the main taproot from the Western Missionary Society and the Western Foreign Missionary Society; from the United Foreign Missionary Society and the United Domestic Missionary Society; from the American Board of Commissioners for Foreign Missions and the American Home Missionary Society; from the Cumberland Presbyterian Church and the Welsh Calvinistic Methodist Church; from the various boards and agencies of the Old School and the New School; from the various women's boards; and from the several agencies established by the

General Assembly between 1870 and 1920 that were merged into the Board of National Missions in 1923. Each of these many branches has contributed further strength to the whole root system which in 1923 produced the Board of National Missions.

The tree has had a marvelous growth in the past twenty-nine years. The wide branches are the divisions, the departments, and the sub-departments of the Board. And the produce of the tree has been the fruits of evangelism — souls won to Jesus Christ, faith planted and nourished, churches established and strengthened, and a multitude of projects launched and maintained to make Christianity vital and meaningful to peoples in all walks of life and of many tongues.

The operations of the Board of National Missions and of its predecessors through the past 150 years, affecting the lives of millions of people through the service rendered by tens of thousands of commissioned workers and the spending of hundreds of millions of dollars, have been so multitudinous that truly no complete history of the Board can ever be written. This attempt gives but a brief survey. Only God knows the full story of the sacrifice, the devotion, and the loyalty on the part of all who made the sum total of this work possible. And only God knows the full extent of the harvest.

That part of the charter of the present Board of National Missions that sets forth the primary reason for its existence likewise applies to its several predecessors:

*"The objects and purposes of which shall be the extension of Christianity and the Gospel of Christ in all its fulness and His service in all its implications in the United States of America and elsewhere, as said General Assembly may direct, by establishing and strengthening local churches, evangelism, organization and such special enterprises as may be deemed wise."*

In fulfilling these objectives, the Presbyterian Church through the years has been carrying out the home missionary aspect of the Great Commission: "*Ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.*"

## APPENDIXES, BIBLIOGRAPHY, AND NOTES

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## APPENDIX A. LOCAL HISTORY

### A BRIEF SUMMARY OF PRESBYTERIAN BEGINNINGS IN THE VARIOUS SYNODS

The following brief summaries of Presbyterian beginnings in each of the synods belonging to the Presbyterian Church, U.S.A., in 1951 have been prepared to supplement the preceding text. A short account of the historical origins in each synod will be helpful to those who want to ascertain quickly important dates in the beginnings of Presbyterianism throughout the country.

The Presbyterian Church had only 4 synods when the General Assembly of 1802 authorized the appointment of a Standing Committee of Missions. The account of the geographical expansion of the denomination across the continent from border to border portrays the achievements of its national missionaries. In the greater majority of instances, the organization of new churches on the frontier and the erection of pioneer presbyteries and synods resulted directly from missionary activity. After the Assembly of 1951 the Presbyterian Church had 38 synods, including the Synod of Cameroun in West Africa. The 37 synods in continental United States included organized work in each of the 48 states and in Alaska, Puerto Rico, and Cuba.

A few basic facts regarding the organization and development of the Presbyterian Church should be noted. The 4 synods of 1802 had increased to 28 at the time of the Old School, New School division of 1837. The Old School reorganized its General Assembly with 23 synods. There was some confusion in New School ranks, but in 1840 its Assembly recognized commissioners from 15 synods. In 1857 the New School lost 6 synods and parts of others to the United Synod, a forerunner of the Confederate Presbyterian Church, and in 1861 the Old School saw 10 of its synods withdraw to form the Confederate Presbyterian Church. The two Southern groups united in 1864. After the Civil War the Confederate Church changed its name to the Presbyterian Church in the United States. The following historical sketches of the different synods do not include the histories of the various synods of the Presbyterian Church, U.S.

At the time of the union of the Northern branches of the Old School and the New School in 1869, the Old School had increased to 24 synods

while the New School had 27. The united Church had 35 synods in 1872. The General Assembly of 1881 combined a number of smaller synods existing within the boundaries of the states of Illinois, Indiana, Iowa, New York, Ohio, and Pennsylvania. This reorganization reduced the total to 23. The boundaries of the enlarged synods were made to conform to state lines.

The Cumberland Presbyterian Church had 17 synods at the time of its reunion in 1906 with the parent body. This necessitated some re-shuffling of synod boundaries. The union added a number of synods in the South, which made the Presbyterian Church, U.S.A., a truly national body for the first time since the division of 1861. The union with the Welsh Presbyterian Church in 1920 added 6 of its synods, which maintained a separate existence after the union until the years 1934-1936, during which they were absorbed into the collateral synods of the Presbyterian Church.

Of the 37 synods in continental United States in 1951, 27 conform almost exclusively to state borders and are known by the names of the states they occupy. There are 4 synods for colored people — Atlantic, Blue Ridge, Canadian, and Catawba; and 1 for people of German descent, Synod of the West. The boundaries of these synods in each case extend over two or more states. The following 6 synods are organized on a regional basis:

1. Baltimore, with churches in Delaware, District of Columbia, Maryland, and Virginia.
2. California, which includes Nevada and Utah.
3. New England, which includes Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island, and Vermont.
4. Mid-South, which has churches in Alabama, Georgia, Mississippi, North Carolina, and Tennessee.
5. Oklahoma, which includes Arkansas.
6. Texas, which includes Louisiana.

The following brief review of Presbyterian beginnings in the 37 synods in continental United States is admittedly incomplete. An effort has been made to note the beginning of Presbyterian work, the date and place of the organization of the first Presbyterian church, and the dates of the erection of the first presbytery and of the first synod. Sometimes additional items of special historical interest are added. The limitations of space make it impossible to trace out the history of each of the many synods that no longer have a separate existence. The reference works used to prepare these sketches are listed in the main

bibliography or in the footnotes. Note the frequency with which the claim is made that Presbyterian missionaries were the first to enter a certain territory or the first to organize a Protestant church.

The following alphabetical list of existing synods includes a cross reference to states or territories now included in regional synods.

#### Alabama

See Synod of Mid-South. References to work for Negroes in Alabama are found in the account of the Synod of Blue Ridge.

#### Alaska

See Synod of Washington.

#### Arizona

Rev. Charles H. Cook initiated Presbyterian work in Arizona on an independent basis in December, 1870. He settled among the Pima Indians at Sacaton, where he labored for nearly fifty years. In 1881, upon the recommendation of Dr. Sheldon Jackson, Cook came under the Board of Home Missions. The First Pima Presbyterian Church of Sacaton was organized April 3, 1889, by Dr. Cook, and Dr. T. C. Kirkwood, of Colorado Springs.

The first Presbyterian minister known to work with English-speaking people in the state was Rev. John A. Merrill, who organized a church at Prescott on October 1, 1876, which later affiliated with the Congregationalists. Rev. William Meyer, a home missionary whom Sheldon Jackson sent to Phoenix in 1876,<sup>1</sup> on June 1, 1879, organized the First Presbyterian Church of Phoenix. Rev. James Woods, one of the pioneers of Presbyterianism in California, established a church at Tombstone on September 19, 1880. The Presbytery of Arizona was formed November 13, 1888, at Phoenix to be a part of the newly organized Synod of New Mexico. In 1912 the Synod of Arizona was formed, with the presbyteries of Northern Arizona, Phoenix, and Southern Arizona.

#### Atlantic (Colored)

The Old School Committee on Freedmen began missionary work among the Negroes in the vicinity of Charlotte, North Carolina, in January, 1866. Two white ministers, Rev. S. C. Alexander and Rev. S. S. Murkland, organized churches for colored people early that year. Since both men were members of a presbytery of the Southern Church, they were offered the alternative of giving up their commissions from

the Old School Committee or of leaving their presbytery. They accepted the latter, and with Rev. W. L. Miller, another white minister, organized Catawba Presbytery on October 6, 1866, at Freedom Church, Dunlap, North Carolina. This presbytery was attached to the Synod of Baltimore.

In 1866 the Presbytery of Hopewell of the Southern Church ordained 3 Negroes: David Laney, Joseph Williams, and Robert Casters. These 3 ministers, all residents of Georgia, withdrew from their presbytery in 1867 and organized Knox Presbytery. This presbytery, the first in the United States to be composed entirely of Negroes, was received by the Old School Assembly of 1868. A third presbytery, Atlantic, was organized on January 1, 1868, with both white and Negro ministers who lived in the vicinity of Charleston, South Carolina.

The erection of the Synod of Atlantic was authorized by the Assembly of 1868 to consist of the presbyteries of Catawba, Atlantic, and Knox. The initial meeting was set for October 11 at Charlotte, North Carolina. This was the first colored synod to be organized. Fairfield Presbytery, New School, was added to this synod in 1870. The oldest church in the synod is reported to be Zion Church, Charleston, South Carolina, which was organized by Dr. John B. Adger in 1846.

The Synod of Atlantic now has churches in the three Southern states of South Carolina, Georgia, and Florida.

#### Baltimore

The Old School Synod of Baltimore was formed in 1854, consisting of the presbyteries of Carlisle, Baltimore, and Eastern Shore from the Synod of Philadelphia, and the Presbytery of Winchester from the Synod of Virginia. A part of the synod joined the Confederate Presbyterian Church in 1861. With the exception of the First Presbyterian Church of Philadelphia, the synod contains within its bounds all the continuing churches now in the Presbyterian, U.S.A., fold that were in the initial presbytery formed in 1706. The Presbytery of New Castle lists 9 churches, 6 in Maryland and 3 in Delaware (including Old Drawyers, originally called Apoquinimy Church), which date their organization prior to, or about, 1700. No other presbytery has so many churches of comparable age.

With the exception of a few churches in Virginia, which are included in the Presbytery of Washington City, the boundaries of the synod are now limited to Delaware, Maryland, and the District of Columbia.

### *Delaware*

During the Dutch occupation of Delaware, between 1651 and 1664, the Classis of Amsterdam sent in 1657 Rev. Everardus Welius to be minister of the church in New Amstel (New Castle). Since the Reformed Church in Holland is as fully Presbyterian as is the Church of Scotland, Welius thus became the first Presbyterian minister to settle in Delaware. After 1664, when the English assumed jurisdiction over the colony, services in the church at New Castle were conducted sometimes in Dutch but with increasing frequency in English. The last reported services by a Dutch minister were in midsummer of 1690.

The first minister without Dutch ecclesiastical connections was Rev. John Wilson, who came from Boston in 1698. He was one of the group of 7 ministers who laid the foundations of the present Presbyterian Church in this country by establishing its first presbytery ("The Presbytery"), probably in 1706, with Francis Makemie as its first moderator. Wilson was its second moderator in 1707. During that same year, 1707, the New Castle congregation, with the active assistance of Makemie, built a new church. This structure, recently restored, is the oldest Presbyterian church building still in use in Delaware. In point of age the church at Lewes is next to New Castle. Rev. Samuel Davis was conducting services there sometime previous to 1698. A third church in Delaware, organized about 1700, is Old Drawyers near Odessa. This church, with a reported membership in 1950 of 9, is kept on the roll of the presbytery for sentimental reasons.<sup>2</sup>

### *District of Columbia*

Rev. Stephen B. Balch organized the First Presbyterian Church of Georgetown in 1780 and served as its pastor for fifty-two years. Georgetown was merged with the District of Columbia in 1871, thus giving to the First Presbyterian Church of Georgetown the distinction of now being the oldest Presbyterian church in the District.

The National Presbyterian Church (Covenant-First) of Washington, D.C., dates its ancestry back to 1795, when a group of Scottish stonemasons and others met for worship in a carpenter shop on what are now the White House grounds. This group asked the Presbytery of Baltimore for a pastor, and on April 29, 1795, Rev. John Brackenridge was appointed. He was installed on June 24 following. The church, known as the St. Andrew's Presbyterian Church, was the first Presbyterian church established in Washington, D.C. For years the congre-

gation had no building and met for worship in various places, including the rooms of the Supreme Court, then in the north wing of the basement of the Capitol. The church dedicated its first building on June 20, 1812. The inscription on Brackenridge's tombstone includes the following: "The first Presbyterian preacher in Washington City, and who also served the Church at Bladensburg forty years." The movement to establish a National Presbyterian Church was initiated in 1803, but was not brought to realization until October 19, 1947, in accordance with an act of the General Assembly.

The New York Avenue Presbyterian Church, which was organized as an Associate Reformed Presbyterian Church in 1803, erected in 1807 the first Protestant church building in Washington, D.C. This congregation also grew out of meetings held in the carpenter shop on the White House grounds. In 1823 this church joined the Presbyterian Church, U.S.A. The New York Avenue Presbyterian Church shares with St. John's Episcopal Church of Washington the title of "The Church of the Presidents," since no fewer than 10 of the 15 presidents, including Abraham Lincoln, who attended Presbyterian churches while in office, frequently worshiped at the New York Avenue Church.

### *Maryland*

There is strong evidence for believing that many of the Puritans who settled at Jamestown and surrounding places were sympathetic to Presbyterianism. Sir William Berkeley, whose administration as governor of Virginia began in 1641, silenced three Puritan ministers in Virginia who refused to conform to Episcopalian doctrines and practices. Although the first proprietor of Maryland, George Calvert, was a convert to the Roman Catholic Church, the majority of the first colonists who sailed from England in 1633 in the *Ark* and the *Dove* were Protestants. Since at that time Presbyterianism was on the ascendancy in England, many of the first colonists to Maryland must have been Presbyterians and exercised their religious freedom from the day they landed. Because of the persecutions of Governor Berkeley, many of the nonconformist Puritans in Virginia found it expedient to migrate. Maryland, because of its proximity and also because of the tolerant spirit of its rulers, received many of these persecuted people.

Rev. Francis Doughty, the apostle of Presbyterianism in the American colonies, conducted services in Charles County, Maryland, as early as 1657. It may be that Doughty organized the first Presbyterian churches in the colony. One of Doughty's successors was Rev. Mat-



thew Hill, also a Presbyterian, who arrived about 1669. On July 19, 1677, Lord Baltimore wrote, "The greatest part of the inhabitants of that province do consist of Praesbiterians [sic], Independents, Anabaptists and Quakers."<sup>3</sup>

About 1682 Rev. William Trail, of the Presbytery of Laggan in North Ireland, arrived in Maryland. He remained until 1688. Rev. Francis Makemie, of the same presbytery, arrived in 1683. According to a tradition of long standing, Makemie organized the following 6 churches in Maryland sometime before or about 1700: Rehoboth, Snow Hill, Pitts Creek (Pocomoke City), Manokin (Princess Anne), Wicomico (Salisbury), and possibly Buckingham (Berlin). These 6 churches are in New Castle Presbytery. A building was erected at Rehoboth in 1706, two years before Makemie died, and is still being used by Presbyterians. Its age among American Presbyterian churches is exceeded only by the building at Norriton, Pennsylvania, which dates (so it is claimed) from 1698.

The first presbytery was presumably formed in 1706. Of the 7 ministers who were charter members, 2 came from Delaware, 1 from Pennsylvania, and 4 from Maryland. The first Presbyterian church of Baltimore was organized in 1761. The Presbyterian Board of Foreign Missions was organized in this church in 1837. The present Presbytery of Baltimore was formed in 1786.

### *Virginia*

Presbyterianism in Virginia may go back to 1611, when Rev. Alexander Whitaker arrived in Jamestown. He was a stanch Puritan, who organized a church on what was described as "an informal congregational Presbytery" plan. Writing in June, 1614, Whitaker explained, "Our church affairs be consulted on by the minister and four of the most religious men."<sup>4</sup> Evidently the four "most religious men" were elders. If the essential difference between Presbyterianism and Congregationalism is to be found in the government of the congregation through elders or by the democratic participation of all members, then the pioneer church in Virginia was Presbyterian.

Whitaker's nonconformist views are also found in a subsequent letter when he wrote, "Here neither surplice nor subscription is spoken of."<sup>5</sup> Contrary to this expressed conviction, the pictorial representation in the rotunda of the Capitol building in Washington, D.C., of Whitaker performing the marriage of Pocahontas, shows him wearing the full vestments of an Episcopal clergyman. By 1641, Nansemond County

contained 3 parishes of nonconformists.<sup>6</sup> After 1642 many of these people were harried out of Virginia by Governor William Berkeley. Some of the ejected colonists settled in Maryland, where Presbyterianism appears to have been well rooted as early as 1657.

Another Presbyterian minister known to have preached in Virginia was Rev. Francis Doughty, who conducted one or more services in Setlingbourne Parish in 1659.<sup>7</sup> About 1690, Rev. Francis Makemie was living in Accomac County. On August 15, 1699, Makemie received a license to preach "in his own dwelling house in Pocomoke, near the Maryland line and at Onancock."<sup>8</sup>

The records of the original synod for September 19, 1719, carry the following:

"The Synod having received a letter from the people of Potomoke, in Virginia, requesting the Synod's care and diligence to provide them an able gospel minister to settle among them, it was appointed that Rev. Mr. Daniel McGill should go and preach to that people."<sup>9</sup>

At the following meeting of the synod, McGill reported that he had gone to Virginia "and after some months' continuances there, put the people into church order." For a time the name "Potomoke" disappears in available Presbyterian records. In the early minutes of the Presbytery of Donegal, formed in 1732, the name "Potomack in Virginia" appears. It may be assumed that Potomoke and Potomack refer to the same community, which has been identified with the present-day Shepherdstown in West Virginia.<sup>10</sup>

While the Presbyterians were persecuted east of the Blue Ridge, they were tolerated in the Shenandoah Valley west of the Ridge. A colony of Scotch-Irish is reported to have crossed the Blue Ridge in 1734. However, the greater penetration of the valley came from the north. Among those who crossed the Potomac to enter the mouth of the valley were many Presbyterians. In 1735, Rev. Samuel Gelston took up residence at Opequon, being possibly the first Presbyterian minister to be settled in a parish in Virginia.<sup>11</sup>

Rev. Samuel Davies, the father of Hanover Presbytery, went to Hanover County in 1747. This presbytery, formed in 1755, became the mother presbytery of the expanding Presbyterian Church to the south and southwest. The Synod of Virginia, one of the 4 charter member synods of the first General Assembly, was established in 1788. In 1802 the synod was divided into the synods of Virginia, Kentucky, and

Pittsburgh. The latter Synod of Virginia joined the Confederate Presbyterian Church in 1861.

#### Blue Ridge (Colored)

The Synod of East Tennessee was organized on October 25, 1907. By action of the General Assembly of 1935, the name was changed to Blue Ridge. This synod and that of Canadian, also Negro, arose out of an action of the General Assembly of 1905, which permitted the erection of presbyteries and synods in geographical areas already occupied by other Presbyterian judicatories.

The beginnings of the Synod of Blue Ridge go back to the work of missionaries of the New School. Rev. George W. LeVere, a Negro missionary, organized the Knoxville Shiloh Church in 1865. This church remains today as one of the strongest Negro churches in the South. LeVere also established churches at New Market and Maryville. These Negro churches were received into Union Presbytery, which was made up largely of white members.

The Synod of Blue Ridge, composed of the presbyteries of Birmingham, LeVere, and Rogersville, has churches in Mississippi, Tennessee, and Alabama.<sup>11a</sup>

#### California

The regional Synod of California contains within its bounds the states of California, Nevada, and Utah.

#### *California*

The first Protestant minister to arrive in California to engage in full-time religious work was Rev. Timothy Dwight Hunt, a New School Presbyterian, who was pastor of an American congregation in Honolulu when news reached Hawaii of the discovery of gold. Hunt landed in San Francisco on October 29, 1848, and was at once asked by a small group of Protestants to be chaplain of the city. Hunt conducted the first recorded Protestant Communion service in California on January 7, 1849.

Five of the first 6 Protestant clergymen to arrive in California following the discovery of gold were Presbyterians. Both the Old and the New Schools sent missionaries. Rev. Sylvester Woodbridge, Jr., Old School, organized the First Presbyterian Church of Benicia on April 15, 1849. This was the first Protestant church to be established in California with a resident ordained pastor. The second such church was the First Presbyterian Church of San Francisco, which was organized

by Rev. Albert Williams on May 20, 1849. Since the Benicia church was dissolved in 1875, the First Church of San Francisco is now the oldest Protestant church in the state.

The first presbytery to be formed west of the Rockies and the first Protestant regional ecclesiastical body to be formed in California was the Presbytery of San Francisco, New School, which was organized at Monterey on September 20, 1849. The Synod of the Pacific, Old School, was established in 1852 to include all its churches west of the Rockies. The Synod of Alta California, New School, was erected in 1857. The united synods of 1870 kept the name of Pacific until 1892, when the title was changed to the Synod of California.

The first Cumberland Presbyterian minister known to have labored in California was Rev. John E. Braly, who began his ministry with the gold miners at Fremont on July 4, 1849. California Presbytery, attached to the Synod of Missouri, was erected on April 4, 1851, and the Synod of Sacramento on October 11, 1860. The synod included the presbyteries of California, Pacific, Sacramento, and Oregon.

### *Nevada*

The first Presbyterian minister known to have worked in Nevada was Rev. W. W. Brier, a New School missionary, who took the initial steps toward the organization of a Presbyterian church at Carson City on May 19, 1861. The New School Presbytery of Washoe, which included all the work in Nevada within its bounds, was formed in 1863. In 1868 this presbytery was linked with the Presbytery of Sierra Nevada, and the name changed to Nevada. The Presbytery of Nevada is a part of the Synod of California.

### *Utah*

The beginnings of Presbyterianism in Utah go back to 1869 when Dr. Sheldon Jackson, then Superintendent of Missions for Iowa, Nebraska, Dakota, Montana, Wyoming, Utah, and Colorado, sent Rev. Melancthon Hughes to Corrine. Hughes arrived at his destination on June 11, 1869, the date accepted as marking the beginning of Presbyterian missions in Utah. On April 13, 1870, Rev. Edward E. Bayliss replaced Hughes, and on the first Sunday after his arrival organized a Sunday school. A Presbyterian church was organized at Corrine on July 14, 1870, the first to be established in Utah. On November 20 of the same year a building with a spire seventy-five feet high was dedicated. The Corrine church was dissolved about 1917.

The First Presbyterian Church of Salt Lake City, now the oldest continuing Presbyterian church in the state, was organized by Rev. Josiah Welch and Sheldon Jackson on November 17, 1871. The early work in Utah was under the jurisdiction of the Presbytery of Wyoming. On December 7, 1874, the Presbytery of Utah was formed. In 1883 the General Assembly authorized the formation of the Synod of Utah, to be composed of the presbyteries of Montana, Wood River in Idaho, and Utah. The initial meeting was held in Salt Lake City on August 22, 1883. After the Synod of Montana was formed in 1893, the Presbytery of Wood River was divided into the presbyteries of Boise and Kendall, thus permitting the Synod of Utah to continue with the required 3 presbyteries. Following the erection of the Synod of Idaho in 1909, the Synod of Utah was reconstituted with the presbyteries of Ogden, Salt Lake, and Southern Utah. In 1949 the Synod of Utah voted to dissolve itself into a single presbytery, which was to be attached to the Synod of California. To this the Synod of California agreed in 1950 and the General Assembly of 1951 approved.

#### Canadian (Colored)

The Synod of Canadian, which has churches in Arkansas, Oklahoma, Missouri, and Texas, takes its name from the Canadian River, a tributary of the Arkansas in Oklahoma. Two churches for Negroes were organized in Oklahoma in 1872, one called New Hope, at Frogville, and the other Hebron, at Hugo.<sup>12</sup> However, these churches do not appear upon the rolls of a presbytery until 1885, when they are listed under the Presbytery of Indian Territory, Synod of Kansas.

The first presbytery to be organized for Negro churches west of the Mississippi was Allen Presbytery, which is listed in 1889 as being a part of the Synod of Missouri. The next year the name was changed to the Presbytery of White River. In 1898 the Presbytery of Kiamichi was reported as a part of the Synod of Indian Territory. The General Assembly of 1907 authorized the erection of the Presbytery of Rendell on October 2, 1907, out of the Presbytery of Kiamichi, and also the organization of the Synod of Canadian to consist of the presbyteries of White River, Kiamichi, and Rendell. The first meeting of the synod was held in the First Colored Presbyterian Church in Oklahoma City on October 8, 1907, with the pioneer minister Rev. William L. Bethel as the first moderator.

## Catawba (Colored)

By action of the General Assembly of 1887, that part of the Synod of Atlantic north of the boundary line between the states of North and South Carolina was set apart as the Synod of Catawba. The initial meeting was held November 2 of that year. To the three charter member presbyteries of Cape Fear, Catawba, and Yadkin was added the Presbytery of Southern Virginia.

## Colorado

The first Presbyterian minister known to have entered Colorado was the New School Presbyterian Rev. Lewis Hamilton,<sup>18</sup> who arrived in Denver as an independent missionary on Saturday, June 11, 1859. His first service was held there the following day. The first Old School ministers, Rev. John Steele and Dr. A. T. Rankin, arrived in 1860, the latter under an appointment from the Board of Domestic Missions. Steele, who had gone to Colorado for his health, returned east in the fall of 1860 without having established any continuing work. Rankin remained eight months and is reported to have "partially" organized a church in Denver. In the spring of 1861, Rev. A. S. Billingsley, also under the Board of Domestic Missions, arrived and took up the work that had been started by Rankin. On December 15, 1861, Billingsley completed the organization of the First Presbyterian Church of Denver. The first New School Presbyterian church was established by Hamilton at Central City on January 26, 1862.

On July 1, 1869, Colorado was added to the "parish" of Dr. Sheldon Jackson. He was active in organizing Presbyterian churches at Pueblo, Georgetown, Colorado City, and Golden City between February 18 and March 4 of 1870. Following the national union of the Old and New Schools, the Presbytery of Colorado was formed on February 18, 1870, with Jackson as the convening officer and Hamilton as the first moderator. The new presbytery was attached at first to the Synod of Iowa but in May, 1870, the General Assembly transferred it to the Synod of Kansas. The Synod of Colorado, authorized to be constituted on September 4, 1871, with the presbyteries of Colorado, Santa Fe, and Wyoming, failed to meet for want of a quorum. At the initial meeting held in 1872, Hamilton was elected the first moderator. In 1883 a portion of the Synod of Colorado was transferred to the Synod of Utah. The new Synod of Colorado, with the presbyteries of



Denver, Pueblo, and Santa Fe, was reconstituted on October 10 of that year.

The first Cumberland Presbyterian minister to work in Colorado was Rev. B. F. Moore, who was on the field to greet two of his brother ministers, Rev. J. C. Littrell and Rev. S. D. Givens, when they arrived in the fall of 1870. The three organized in November of that year the Rocky Mountain Presbytery.

#### Connecticut

See Synod of New England.

#### Cuba

See Synod of New Jersey.

#### Delaware and District of Columbia

See Synod of Baltimore.

#### Florida

For account of Negro work, see Synod of Atlantic.

The first Protestant colonists to come to the New World arrived at the mouth of St. John's River, Florida, on May 1, 1562. They were Huguenots seeking a refuge from the persecutions in France. The expedition, sponsored by Admiral Coligny, consisted of two small vessels under the command of Jean Ribaut. After landing and erecting a monument at the mouth of the river, which Ribaut called May River, the expedition continued up the coast to what is now Parris Island, opposite Port Royal, South Carolina. There a fort was built and a garrison of 26 men was appointed. Ribaut returned to France.

Admiral Coligny sent out a second expedition in 1564 under René de Laudonnière. The expedition arrived at the mouth of St. John's River on June 22, 1564. Here Fort Caroline was built. When Laudonnière was about to return to France the following year, Ribaut arrived with three ships and about 300 colonists including 4 women. No Protestant minister is known to have accompanied any of these three expeditions, but a "Master Robert" conducted religious services for the third party "according to the reformed rites."<sup>14</sup> On September 20, 1565, the Spanish from nearby St. Augustine attacked Fort Caroline and completely destroyed the colony, killing most of the inhabitants. The leader of the Spanish forces said he killed them "not as French-

men, but as Lutherans." At that time, the distinction between the Lutheran and the Reformed aspects of the Protestant faith was not always understood. This massacre ended the first effort to establish the Reformed faith in America.

The oldest Presbyterian church in Florida with a continuous history is the Memorial Church of St. Augustine, once known as First Church, which was organized by Dr. William McWhir and Eleazer Lathrop on June 10, 1824. A Presbytery of Florida was formed on April 29, 1841, as a part of the Synod of South Carolina and Georgia. All the Presbyterian churches of Florida went into the Confederate Church except the First Church of St. Augustine and the Ocean Street Church in Jacksonville. The latter united with the Presbyterian Church, U.S., in 1900.

The erection of the Presbytery of East Florida was authorized in 1870 and attached to the Synod of Atlantic. The Presbytery of South Florida was organized on April 13, 1886, and the Presbytery of West Florida on November 21, 1906. A Synod of Florida was organized on November 21, 1906, but the General Assembly of 1907 dissolved it, consolidated the three presbyteries into the Presbytery of Florida, and attached it to the Synod of Alabama. The latter synod had just come into the mother Church through the union with the Cumberland Presbyterians. In 1921 the Assembly again authorized the erection of a Synod of Florida. This was constituted on October 11, 1921, and included the presbyteries of North, Southeast, and Southwest Florida.

### Georgia

See Synod of Mid-South. For account of Negro work, see Synod of Atlantic.

### Idaho

In 1835, Rev. Samuel Parker, a New School Presbyterian,<sup>15</sup> and Dr. Marcus Whitman made an exploring tour to the Rockies. They separated west of the Continental Divide, at a point called the Rendezvous. Parker continued his explorations, going down to Fort Vancouver, while Whitman returned for reinforcements. In his journal Parker refers to a religious service held on September 6 in probably what is now a part of the state of Idaho for a congregation of "between four and five hundred" Nez Percés. Parker had a good interpreter for the occasion.

In 1836 the American Board of Commissioners for Foreign Missions

sent Rev. and Mrs. Henry H. Spalding, Dr. and Mrs. Marcus Whitman, and W. H. Gray to Oregon, which then included the present state of Idaho. All five were Presbyterians. Mrs. Spalding and Mrs. Whitman were the first white American women to cross the Rockies. The Spaldings settled among the Nez Percé Indians at Lapwai, near what is now Lewiston, Idaho, in December, 1836.

The First Presbyterian Church of Oregon was organized on August 18, 1838, at Whitman's station at Waiilatpu, near the present Walla Walla, Washington. This was the first Protestant church established west of the Rockies. Spalding was the pastor and Whitman the elder. Whitman, his wife, and 12 others were killed by a band of non-Christian Cayuses on November 29, 1847. Most of the native members of the church at the time of the massacre were Nez Percés. Spalding built a meetinghouse at Lapwai, the first church building to be constructed in Idaho, in 1843. This has long since been torn down. Spalding escaped the massacre. He returned in October, 1871, to his beloved Nez Percés and led in a great revival which brought hundreds of the natives into the Church. Writing in the old record book of the First Presbyterian Church of Oregon on November 26, 1873, on his seventieth birthday, Spalding noted: "Whole No received since 1836 into 1st. Pres. Ch. Oregon . . . 961."<sup>16</sup>

In May, 1873, the Presbytery of Oregon recognized the Presbyterian Indian congregations at Kamiah and Lapwai as separate churches. Spalding always considered the revitalized work among the Nez Percés as a continuation of the old mission church. The present building of the First Presbyterian (Indian) Church of Kamiah was dedicated in 1873 and is the oldest Presbyterian building in the state.

The first Presbyterian church for white people was organized at Boise by the synodical missionary, Rev. W. H. Stratton, on February 24, 1878. The Presbytery of Oregon, a charter member of the Synod of the Pacific, was constituted November 19, 1851. This included the whole Pacific northwest. The first presbytery to be established in the inland empire was the Presbytery of Idaho, which was formed April 1, 1879, by the Synod of Columbia. This presbytery included Idaho and parts of eastern Washington. When the Synod of Washington was organized in 1890, northern Idaho was included within the bounds of the Presbytery of Walla Walla.

In 1883 the Presbytery of Wood River was formed under the jurisdiction of the Synod of Utah. This included that part of Idaho to the south and east of Idaho County. The Presbytery of Boise was organ-

ized on April 24, 1893, and the Presbytery of Kendall the day following. The latter was named for Dr. Henry Kendall, for many years the senior Secretary of the Board of Home Missions. These 2 presbyteries were attached to the Synod of Utah. On October 13, 1908, the Presbytery of Twin Falls was organized. This permitted the erection of the Synod of Idaho on October 12, 1909. When the northern 10 counties were transferred to the jurisdiction of the Synod of Idaho from the Synod of Washington in 1931, the enlarged synod conformed to the boundary lines of the state.

### Illinois

The first recorded visit of a Presbyterian minister to what is now the state of Illinois was in 1797, when Rev. John Evans Finley visited Kaskaskia. In 1812, 2 licentiates, John F. Schermerhorn, of the Dutch Reformed Church, and Samuel J. Mills, a Congregationalist, surveyed the religious void along the Ohio River, and in 1814, Mills and Rev. Daniel Smith, a Presbyterian, continued the explorations. The facts regarding the spiritual destitution of the interior that these men discovered constituted one of the main reasons for bringing the American Bible Society into being.

Daring immigrants, many of whom were Presbyterians, pushed into what is now the state of Illinois several years before the French and Indian titles to the land had been extinguished. Rev. John Barnett, a Cumberland minister, is reported to have delivered the first Protestant sermon in the state near what is now Golconda on the Ohio River in 1815. Rev. James McGready organized a Cumberland church at Sharon in September, 1816. One of the ruling elders of this church was James Rutledge, the father of Ann Rutledge. The Sharon church is no longer in existence. A Cumberland church was organized at Hopewell on June 8, 1819. In 1865 the name of this church was changed to Enfield. It is still in existence.<sup>17</sup> A Presbyterian, U.S.A., church was organized at Golconda on October 24, 1819, by Rev. Nathan B. Darrow.<sup>18</sup>

The first presbytery to be erected within the state was the Illinois Presbytery of the Cumberland Church, organized in 1822. The first presbytery of the mother Church, Center Presbytery, was established on January 9, 1829, as a part of the Synod of Indiana. The Synod of Illinois, consisting of the presbyteries of Illinois, Kaskaskia, Sangamon, and Missouri, was formed September 15, 1831. In 1838 the synod divided into the Old and New Schools. An Old School Synod of Chicago was formed in 1856. In 1843 the New School established the

Synod of Peoria. At the time of the reunion in 1870, three regional synods were formed within the state—Central, North, and South. These three were merged into the Synod of Illinois on October 17, 1882.

### Indiana

Among the first Presbyterian ministers to labor within the bounds of Indiana was Dr. Thomas Cleland, who is reported to have arrived in 1805. Rev. Samuel B. Robertson organized a Presbyterian church at Vincennes in 1806, for six years the only Presbyterian church within the territory. The second Presbyterian church was organized in 1812 at Charleston by Rev. Joseph B. Lapsley.<sup>19</sup>

Salem Presbytery was formed April 1, 1824. Previous to this, the churches in Indiana were a part of Louisville Presbytery, Synod of Kentucky. The Synod of Indiana was organized in 1826. The Old and New Schools each had organized work in Indiana during the years 1837–1870, and each branch of the Church organized a second synod within the state. The Old School formed the Synod of Northern Indiana in 1843; the New School, the Synod of Wabash in 1851. Two regional synods were established at the time of the reunion in 1870, North and South. These were combined by order of the General Assembly of 1881, and the new Synod of Indiana was reconstituted on October 12, 1882.

The Cumberland Presbyterians established a circuit in Indiana under the jurisdiction of Logan Presbytery in 1817, although individual Cumberland ministers had preached in the state as early as 1811. Rev. William Barnett organized the Shiloh Presbyterian Church in Gibson County in August, 1817. The Cumberland Presbytery of Indiana was formed on April 18, 1826.

### Iowa

The Cumberland Presbyterians were the first among the Protestants to organize a church in Iowa. Rev. David Lowry, a missionary to the Indians, organized a church in 1834 near what is now Ion, Allamakee County, composed of officers and men from the Army, Government employes, and a few Indians. This church is no longer in existence. An Iowa presbytery was listed in the *Minutes of the General Assembly* of the Cumberland Church for 1845.

The oldest church of the parent body was organized at West Point, Lee County, on June 24, 1837, by two circuit-riding Presbyterian mis-

sionaries. They were Rev. Launcelot G. Bell and Rev. Samuel Wilson. Bell was elected the first moderator of the Iowa Presbytery (of the same name as that of the Cumberland Church), formed on November 6, 1840. A New School Presbyterian church was established at Burlington on November 23, 1838. This later became Congregational. The Presbytery of Des Moines, New School, was formed on April 12, 1842. The Old School Central Presbytery of Iowa was organized in 1843.

The Old School Synod of Iowa, consisting of the presbyteries of Iowa, Des Moines, and Cedar, met for the first time at Muscatine on October 14, 1852. A second Old School synod was authorized by the General Assembly of 1857 to include the presbyteries of Iowa, Des Moines, and Council Bluffs. It was called the Synod of Southern Iowa and was formed on October 8, 1857.

The New School Synod of Iowa was organized on September 1, 1853, with the presbyteries of Des Moines, Iowa City, and Keokuk. At the time of the reunion of the two Schools in 1870, the three Iowa synods were merged into two — Synod of North Iowa and Synod of Iowa South. The General Assembly of 1881 ordered a consolidation. The new Synod of Iowa was constituted on October 19, 1882.

### Kansas

The first Presbyterian minister known to have visited "Indian Territory," consisting in part of the present states of Nebraska, Kansas, and Oklahoma, was Rev. William D. Smith, a representative of the Western Foreign Missionary Society, who made an exploring trip through this region in the summer of 1833. Upon Smith's recommendation, the Society decided to establish a mission among the Wea Indians. Rev. and Mrs. Wells Bushnell and Rev. and Mrs. Joseph Kerr were sent out late in 1833. They settled at a place near what is now Ottawa, Kansas, in April, 1834. For health reasons Bushnell was soon obliged to leave. The annual report of the Society for 1836 states that a Presbyterian church had been organized among the Weas. This was the first Presbyterian church established on Kansas soil. The Wea mission was closed in 1838 and the members of the church were commended to the care of a nearby Methodist mission.

The oldest Presbyterian church still in existence in the state is the church at Highland, which was organized by Rev. William Hamilton and Mr. Samuel M. Irvin, missionaries to the Iowa Indians, on October 21, 1843. The Old School Presbytery of Nebraska, which included



Kansas, was formed on December 1, 1849. This presbytery failed to continue for want of a quorum. The Old School Presbyterians made a fresh start on November 6, 1857, when they reorganized the Presbytery of Highland. The Synod of Kansas was formed in 1864 with the presbyteries of Highland, Leavenworth, and Topeka.

A New School Presbytery of Kansas was organized at Brownville on May 3, 1859, which was later attached to the Synod of Iowa but was transferred in 1860 to the Synod of Missouri. The New School Synod of Kansas was erected in 1869. The reunion of Old and New Schools in 1870 gave birth to the present Synod of Kansas on July 4, 1870.

Cumberland Presbyterians were among the first to settle in Kansas when the state was opened to white settlers in 1854. Rev. C. B. Hodges organized the Round Prairie Church, the first Cumberland church in the state, in 1855. The Cumberland Presbytery of Kansas, attached to the Synod of Missouri, was formed November 16, 1855. It was the first presbytery to be established within the state and gives evidence of the early vitality of the work of the Cumberland missionaries.

### Kentucky

The "Father of Presbyterianism in Kentucky" was Rev. David Rice, a native of Hanover County, Virginia, who visited Kentucky in 1783 looking for a home. He preached as opportunity afforded. After his return to Virginia, he received a call signed by 300 persons who besought him to be their minister. He accepted the call and returned to Kentucky, settling in Mercer County in October, 1783. In the spring of 1784, Rice organized a Presbyterian church at Danville, the first to be established in the state. Shortly afterward, he organized churches at Cane Run and Salt River. Church buildings were erected at each of these three places.

In 1785 the Synod of New York and Philadelphia authorized the dividing of Abingdon Presbytery and the formation of a second presbytery west of the Alleghenies to be known as Transylvania. The first meeting was held at Danville on October 17, 1786, and Rice was made the first moderator. On March 27, 1799, the original presbytery was divided into 3: Transylvania, West Lexington, and Washington. These 3 formed the Synod of Kentucky at Lexington on October 14, 1802.

In 1799, Rev. James McGready took charge of 3 congregations in Logan County. He was a leader in a revival that began in the Cumberland mountains that year. This was the beginning of the Second

Great Awakening. Out of this revival and out of the ever-increasing calls from the frontier for more ministers came differences of opinion regarding the advisability of licensing and ordaining men who lacked the required educational preparation. In 1805 the Cumberland Presbytery, which contained an influential group of revivalists, was dissolved by the Synod of Kentucky. In 1810 these revivalists organized an independent presbytery which they called the Cumberland Presbytery, thus giving birth to the Cumberland Presbyterian Church. At the time of the reunion with the mother Church in 1906, the Cumberland Synod of Kentucky had 7 presbyteries while the synod belonging to the parent body had but 3.

After the Old School, New School schism of 1837, the Old School retained control of the Synod of Kentucky. The New School attempted to carry on in a separate synod, but this was extinct at the time of the reunion of 1870. The Synod of Kentucky, like the Old School Synod of Missouri, withdrew from the denomination in 1867 as a protest to an action of the General Assembly of 1866. The Synod of Kentucky remained independent until 1869, when a considerable part of it joined the Presbyterian Church, U.S.

#### Louisiana

See Synod of Texas.

#### Maine

See Synod of New England.

#### Maryland

See Synod of Baltimore.

#### Massachusetts

See Synod of New England.

#### Michigan

The first Presbyterian minister known to have visited Michigan was Rev. Joseph Badger, who arrived in Detroit on September 2, 1801. Badger preached the first sermon in what is now Cleveland. He reported that in the whole area beyond Cleveland to Detroit he found no Christian "except one black man who appeared to be pious."<sup>20</sup> Badger was a Congregational minister under the Connecticut Missionary Society at the time of his first trip to Michigan. However, he joined the Presbytery of Erie on April 13, 1803, and in 1806 was com-

missioned by the Western Foreign Missionary Society and returned to Detroit on July 15 of that year.

Although Badger's ministry in Michigan and Ohio began with work for the Indians, his greatest service was with the white settlers. Weigle states: "Itinerating as did the Methodist circuit riders, Badger helped to establish ninety churches in the Western Reserve."<sup>21</sup>

The first Presbyterian minister known to have gone to Michigan to work with the white settlers was licentiate John Monteith, who arrived in Detroit on June 25, 1816. He preached his first sermon there on the following Sunday, June 30. Monteith returned east the next year and was ordained. He then went back to Detroit where on September 15, 1817, he organized "The First Evangelic Society."<sup>22</sup> On April 12, 1821, this Society was incorporated as "The First Protestant Society of Detroit," still the legal name of the First Presbyterian Church of Detroit. On February 2, 1826, the church became Presbyterian when it accepted the Westminster Standards.<sup>23</sup>

On January 13, 1820, Rev. John Monteith and Rev. Moses Hunter organized the first Presbyterian church in the state at Monroe. The United Foreign Missionary Society sent Rev. William Ferry to the Indians at Mackinac, among whom he established a church on February 1, 1823.

The Presbytery of Detroit, authorized by the General Assembly of 1827, met for the first time on September 5 of that year. It was attached to the Synod of Western Reserve. The Synod of Michigan was constituted at Ann Arbor, with the presbyteries of Detroit, Monroe, and St. Joseph, on September 23, 1834. Since the sentiment of the Presbyterians of Michigan was overwhelmingly New School, the Synod of Michigan swung into that fold at the time of the schism of 1837. The Old School failed to organize a parallel synod during the thirty-three years of division.

### Mid-South

The Synod of Mid-South, now having churches in Alabama, Georgia, Mississippi, North Carolina, and Tennessee, was formed June 16, 1942, through a combination of the three former synods of Alabama, Mississippi, and Tennessee.

### *Alabama*

The first Presbyterian missionaries known to have entered Alabama were from the Cumberland Church. In 1807, three years before the or-

ganization of the independent Cumberland Presbytery and while the revivalists were operating under the council, Rev. Robert Bell was sent to the new settlements in the vicinity of Huntsville. On June 15, 1818, Rev. Gideon Blackburn, the first commissioned missionary of the General Assembly of the mother Church, organized a Presbyterian church at Huntsville. This was the first Presbyterian church to be established in the state. It is now a part of the Presbyterian Church, U.S. Another Presbyterian church was founded at Valley Creek on November 2 of the same year.

Alabama Presbytery was formed in 1820. The northern part of the state was included in the Synod of West Tennessee in 1826, and the southern part was assigned to the Synod of Mississippi and South Alabama in 1829. The Synod of Alabama was formed in 1835.

The first Cumberland presbytery, also called Alabama, was organized in 1824. The Cumberland Synod of Union, formed in 1836, had its name changed to Alabama in 1868. At the time of the union in 1906, the Alabama Synod of the Cumberland Church brought back into the parent body an organized work in that state.

### *Georgia*

A colony of Scottish Highlanders settled at Darien in 1735. Their pastor was Rev. John McLeod, the first Presbyterian minister to take up residence in what is now the state of Georgia. However, McLeod moved to South Carolina in 1741 and nothing further is known about the Darien congregation.

A Presbyterian church, known as the Independent Presbyterian Church, was organized at Savannah in or before 1755. This church continues to be independent, but is in fellowship with the Presbyterian Church, U.S., and is the oldest church of the Presbyterian persuasion in the state.

The Presbytery of Hopewell was formed in 1796 to include the churches located below the Savannah River in Georgia. A Presbytery of Georgia was formed in 1821 and a Synod of Georgia in 1845. This synod has been a part of the Presbyterian Church, U.S., ever since the initial meeting on December 4, 1861, of the Presbyterian Church in the Confederate States of America at Augusta.

The Cumberland Church never established a strong work in Georgia. By 1888 there was but one Cumberland presbytery in the state, and in the union of 1906 with the parent body these few churches in Georgia were brought into the Presbyterian Church, U.S.A.

### Mississippi

Rev. Joseph Bullen was sent by the New York Missionary Society in 1799 to the Chickasaw Indians in Mississippi. He is reported to have been the first Presbyterian minister to go south of Tennessee.<sup>24</sup> Bullen organized a church, now defunct, at Bethel, near the present Uniontown. Rev. James Bowman, Rev. William Montgomery, and a Dr. Hall, all under appointment by the Synod of the Carolinas, entered Mississippi Territory in October, 1800.

The oldest extant Presbyterian church in Mississippi is the Pine Ridge Church, near Natchez in Adams County, organized February 25, 1807, by Rev. J. Smylie. This church is now in the Presbyterian Church, U.S. The first meeting of the Mississippi Presbytery was held in the Pine Ridge Church in 1816. An illustration of the way certain areas shifted from the jurisdiction of one synod to another is seen in the history of Presbyterianism in Mississippi. The initial presbytery of Mississippi was at first a part of the Synod of Kentucky; in 1817 it was transferred to the Synod of Tennessee; in 1826 it came under the jurisdiction of the Synod of West Tennessee; in 1829 the Synod of Mississippi and South Alabama was formed; and in 1835 the Synod of Mississippi was established. This latter synod was largely Old School in its sympathies, although the New School was able to withdraw enough strength to organize a Synod of Mississippi in 1846. In 1858 the New School synod withdrew to join the United Synod, the forerunner of the Confederate Presbyterian Church.

The Cumberland Presbyterians began work in Mississippi in the fall of 1818, when their missionaries were sent to the Chickasaw Indians on the Tombigbee River. The Mississippi Presbytery was organized on November 22, 1832, and the Mississippi Synod the same year, with the presbyteries of Mississippi, Alabama, and Elyton. The jurisdiction of the synod extended into Louisiana and Texas. The Cumberland churches in this synod came into the parent body in the union of 1906.

### North Carolina

A colony of Huguenots is reported to have settled about 1707 on Trent River.<sup>25</sup> As early as 1729 Scottish immigrants had established a colony on Cape Fear River, in what is now Cumberland County, North Carolina. The famous evangelist George Whitefield is reported to have preached to a congregation that included many Presbyterians at Newton in 1739.<sup>26</sup> No ministers are known to have accompanied these

early migrations of the Scots. The first Presbyterian minister known to have conducted services in what is now North Carolina was Rev. William Robinson, who traveled on a mission through Virginia and the Carolinas in the winter of 1742-1743. A Rev. John Thompson is reported to have settled in North Carolina around 1750, but apparently not as a pastor of a particular church.

Among the early Presbyterian missionaries to visit North Carolina was Rev. Hugh McAden, who was sent as a licentiate in 1755 by New Castle Presbytery. After being ordained, he returned to North Carolina in 1759 and settled in Caswell County, where he served the congregations of Duplin and New Hanover for ten years.

In 1758, Rev. James Campbell became pastor of a Scottish Presbyterian church on Cape Fear River above the present site of Fayetteville. Campbell was dismissed from New Castle Presbytery that year to join South Carolina Presbytery, an independent judicatory set up some time prior to 1730.

The Presbytery of Orange, consisting largely if not exclusively of churches in North Carolina, was formed in 1770. At the time of the formation of the General Assembly in 1789, one of the 4 constituting synods was that of the Carolinas, consisting of Orange, South Carolina, and Abingdon. In 1813 the Synod of the Carolinas was divided into the Synod of North Carolina and the Synod of South Carolina and Georgia. At the time of the Civil War, these synods joined the Presbyterian Church in the U.S.

### *Tennessee*

The first Protestant missionaries and churches in Tennessee were Presbyterian. Dr. Samuel Doak, the first minister to settle in Tennessee, arrived in 1777, but itinerant Presbyterian missionaries had visited the area previously. The Salem Presbyterian Church, now at Washington College, was organized by Dr. Doak shortly after his arrival. This was the first Protestant church established in the state. Twenty-three Presbyterian churches were organized in Tennessee before the formation of the General Assembly in 1789.

Before 1785 the Presbytery of Hanover included the settled parts of Tennessee and Kentucky. These two states were also a part of the Presbytery of Abingdon when it was formed in 1785. This presbytery became a part of the Synod of the Carolinas at the time of the organization of the General Assembly in 1789. In 1810 the churches in Tennessee were made a part of the Synod of Kentucky, and on Oc-



tober 1, 1817, the Synod of Tennessee was organized with boundaries that extended from southwestern Virginia to the Gulf of Mexico and into Missouri. The Synod of West Tennessee, which included parts of Tennessee, Mississippi, and Alabama, was formed in 1826. At the time of the Old School, New School division of 1837, the Synod of West Tennessee took over the work of the Old School and became the Synod of Tennessee. In 1850 its name was changed to the Synod of Nashville. The New School synod was weak. Its Synod of Tennessee was reorganized in 1865.

The New School felt the effects of division over the slavery issue sooner than did the Old School. On May 20, 1858, the Southern element of the New School met at Knoxville and organized the United Synod of the Presbyterian Church in the United States of America. This body joined the Confederate Presbyterian Church in 1864. A large part of the Old School Synod of Tennessee joined the Confederate Church when it was organized in 1861. Greatly weakened numerically, the two Northern branches of the Old and New School synods were united in 1870 to reconstitute the Synod of Tennessee.

The origins of the Cumberland Presbyterian Church are rooted in central Tennessee as much as in central Kentucky. Work in Tennessee was included in the bounds of the original Cumberland Presbytery. The Presbytery of Tennessee was formed in 1821. By 1906 there were two synods in the state. At the time of the union with the mother Church in 1906, lawsuits testing the legality of the union were brought in 15 states. In all cases except in Tennessee the decision was in favor of the union. The continuing minority carried on the name of the Cumberland Church.

### Minnesota

The first Presbyterian missionaries known to enter Minnesota were Alvan Coe and J. D. Stevens, who visited Fort Snelling on September 1, 1829. On May 6, 1834, the Pond brothers, Samuel W. and Gideon H., on their own initiative arrived at Fort Snelling to carry on missionary activities with the Dakota Indians. The following year they were joined by Rev. Thomas S. Williamson, M.D., and Rev. J. D. Stevens. A church was organized at Fort Snelling on June 11, 1835, the first Presbyterian church to be established in the state. The first Presbyterian building was erected at Lac qui Parle in 1841, where a church had been organized in September, 1836. Rev. Stephen R. Riggs began his work with the Dakotas in 1837. These 4—the Pond broth-

ers, Williamson, and Riggs—had a long and eminently fruitful ministry among the Dakota Indians. This work was supported at first by the New School and Congregationalists through the American Board.

The Presbytery of Dakota was organized in 1844, and the New School Synod of Minnesota, consisting of the presbyteries of Dakota, Minnesota, and Blue Earth, was formed in 1858. Rev. E. D. Neill was sent as a home missionary to Minnesota in April of 1849 and on November 26 of that year organized the First Presbyterian Church of St. Paul. The first Christian church in the white settlements on the west side of the Mississippi was organized on May 22, 1853, west of the Falls of St. Anthony. This became the First Presbyterian Church of Minneapolis.

The first Old School minister to visit the territory was Rev. W. S. Potts, who arrived in 1851. Following his report and recommendations, the Old School Board of Missions sent Rev. J. G. Riheldaffer to Minnesota in October, 1851, and in February of the following year he organized Central Presbyterian Church of St. Paul. In May, 1855, the Old School Presbytery of Minnesota was formed; in 1856 its name was changed to St. Paul. In 1860 the Synod of St. Paul was constituted with the presbyteries of St. Paul, Chippewa, Lake Superior, and Owatonna. The Old School and New School synods merged into one at the time of the union of 1870.

The union with the Welsh Presbyterian Church in 1920 included a Welsh Synod of Minnesota. The General Assembly of 1935 dissolved this synod and authorized the erection of the Presbytery of Blue Earth to take its place. This presbytery became a part of the Synod of Minnesota.

### Mississippi

See Synod of Mid-South. For account of Negro work, see Synod of Blue Ridge.

### Missouri

For account of Negro work, see Synod of Canadian.

The first Presbyterian minister known to have visited Missouri was Rev. Daniel Smith, who, with Rev. Samuel J. Mills (in all probability a Congregational minister at the time), visited St. Louis in November, 1814. They were agents of the Philadelphia Bible and Missionary Society. As a result of their report regarding the spiritual destitution of the settlements in Missouri, Rev. Salmon Giddings, a Congregational

minister from Connecticut who became a Presbyterian in 1817, arrived in St. Louis on April 6, 1816.

Giddings organized at least 3 Presbyterian churches — the first on August 2, 1816, at Bellevue Settlements, later called Concord, in Washington County; the second on October 3 of that year at Bonhomme in Forest County; and the third on November 23, 1817, in St. Louis. The latter was the first Protestant church to be established in St. Louis. Since the first two Presbyterian churches organized are no longer in existence, the First Church of St. Louis has the distinction of being not only the oldest Presbyterian church in the state, but also the oldest Presbyterian church west of the Mississippi.

On December 8, 1817, the Presbytery of Missouri, consisting of the states of Missouri and Illinois and attached to the Synod of Tennessee, held its first meeting in St. Louis. When the Synod of Illinois was formed in 1831, the Synod of Tennessee authorized the dividing of the Presbytery of Missouri into 3, including Missouri, St. Louis, and St. Charles. The Synod of Missouri was formed in 1832. A Synod of Upper Missouri was authorized in 1857.

The roots of the New School work in Missouri go back to the activities of the American Home Missionary Society, which sent missionaries to that state shortly after the formation of the Society in 1826. A New School Synod of Missouri was organized on April 8, 1842, consisting of the presbyteries of Harmony, Lexington, and St. Louis. A part of this synod withdrew from the New School Assembly in 1858 to join in the United Synod, a forerunner of the Confederate Presbyterian Church.

The Old School Synod of Missouri, like that of Kentucky, broke with the General Assembly in 1867. The synod was split into 2 parties, each of which formed a synod. The larger group merged with the Presbyterian Church, U.S., in 1874. The continuing Old School Synod and the New School Synod united in 1869 to form the present Synod of Missouri.

Cumberland Presbyterians were found among the first migrating band of settlers that entered Missouri about 1816. Rev. Green P. Rice, a Cumberland preacher, is reported to have conducted services in St. Louis in 1817. St. Louis Presbytery was organized in 1828, and on October 27, 1828, the Cumberland General Assembly was formed. One of the 4 constituting synods was the Synod of Missouri. At the time of the union of 1906, the Missouri Synod of the Cumberland Church had 13 presbyteries, being second in size only to the Synod of Texas, which had 21.

## Montana

In all probability the first Protestant and the first Presbyterian service ever held in what is now Montana was conducted by Rev. Samuel Parker on September 20, 1835, when he was accompanying a band of Nez Percés over the old Lolo trail. Parker wrote: "After they had closed their worship, I sang a hymn and prayed, and conversed with them."<sup>27</sup>

The founder of organized Presbyterianism in Montana was Dr. Sheldon Jackson. The first of several Presbyterian churches established in the state by him or under his direct supervision was the First Presbyterian Church of Helena, organized on August 1, 1869. Through the lack of leadership, it disintegrated and had to be reorganized on June 15, 1872.

Other Presbyterian ministers preceded Dr. Jackson to Montana, but did not leave any permanent organization. Rev. Elkanah D. Mackey and his wife, under appointment by the Presbyterian Board of Foreign Missions, arrived at Fort Benton in August, 1857, with the expectation of opening a mission for the Blackfoot Indians. Because of Mrs. Mackey's failing health, they were obliged to leave the field after six weeks. Rev. George G. Smith arrived in Bannock in June, 1864, and labored there and in Virginia City as a missionary under the New School Committee of Home Missions for about two years. When Dr. Jackson organized the Helena church in 1869, the nearest Presbyterian church for white people was then at Cheyenne, over four hundred miles distant as the crow flies.

Following the union of the Old and New Schools in November, 1870, more missionaries were available for Montana. Beginning with the organization of a Presbyterian church at Gallatin City on May 30, 1872, Dr. Jackson and his assistants founded 7 churches in sixteen days. Of these, Bozeman, Hamilton, Deer Lodge, and Helena continue to the present. The Bozeman church was organized on June 2, 1872. It is the oldest Presbyterian church in Montana with an unbroken history.

The Presbytery of Montana was organized at Helena on June 17, 1872, with Sheldon Jackson as the first moderator. The Synod of Montana, consisting of the presbyteries of Butte, Great Falls, and Helena was formed in 1893.

## Nebraska

The first Presbyterian missionaries to Nebraska were Rev. John Dunbar and Samuel Allis, who were sent out by the American Board

of Commissioners for Foreign Missions to the Pawnee Indians in 1834. They arrived at Bellevue on October 2. The missionaries were supported by the First Presbyterian Church of Ithaca, New York. "One of the first Presbyterian churches organized in Nebraska, if not actually the first, was the mission church at the Plum Creek location of the Pawnee Mission of which the Reverend Mr. Dunbar was minister and Mr. Allis the elder, it is reported.<sup>28</sup> This church was organized June 11, 1836.

Rev. Edmund McKinney, commissioned by the Old School Presbyterian Board of Foreign Missions, began work among several Indian tribes in Nebraska in 1846. On December 26, 1850, he organized the Presbyterian Church of Nebraska at Bellevue. This church was reorganized in 1855. A building was erected here in 1856 that in 1940 was listed as the oldest church building of any denomination in Nebraska still being used for public religious services.

The Presbytery of Omaha, Old School, organized in 1858, was attached to the Synod of Southern Iowa. The New School Presbytery of Omaha, attached to the Synod of Iowa, was erected in 1867. The present Synod of Nebraska was formed October 1, 1874, consisting of the presbyteries of Omaha, Nebraska City, and Kearney.

The first Cumberland minister known to have labored in Nebraska was Rev. Robert Renick, who conducted services at Nebraska City in 1858 or 1859. Here a Cumberland Presbyterian church was organized on July 16, 1865. The Nebraska Presbytery was erected March 6, 1873, and was made a part of the Synod of Kansas.

### New England

The present Synod of New England was erected at Boston on October 22, 1912, with the presbyteries of Boston, Newburyport, Providence, and Connecticut Valley. The synod includes organized Presbyterian work in the states of Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island, and Vermont.

The strength of the Presbyterian element among the Puritans and Pilgrims who first settled in the American colonies is often overlooked. According to one authority, a Presbyterian colony under John White settled at Salem in Massachusetts Bay in 1629 with Samuel Skelton as pastor.<sup>29</sup> Cotton Mather stated that about 4,000 Presbyterians arrived in Massachusetts before 1640.<sup>30</sup> However, Presbyterians had a hard time taking root in New England. The Congregational Church became a state Church and did not encourage other forms of ecclesiastical polity. For the most part the Presbyterians in New England either

migrated to the middle colonies or were absorbed into Congregational churches.

The first Presbyterian church known to have been established in New England was a French Huguenot congregation planted in Boston in 1696, with Rev. Peter Daille as pastor. A strong Scotch-Irish immigration to New England began about 1714. Among the first Presbyterian ministers to accompany these people was Rev. Thomas Craighhead, who for a few years beginning in 1715 served as pastor of a Congregational church. A Presbyterian church was formed at Londonderry in 1719. This later became a Congregational church. The New or West Parish Presbyterian Church of Londonderry was organized in 1736. This remains today as the oldest continuing Presbyterian church in New England.

The shifting story of presbyteries and synods in New England is complicated. Sometime between 1726 and 1729, Londonderry Presbytery was formed, which was entirely independent of the Synod of the Middle Colonies. This presbytery continued to about 1781. A Presbytery of Boston lasted from 1745 to 1776, when it practically became the Synod of New England. In 1782 the Presbytery of Boston became the Presbytery of Salem, and continued as such to 1791. A Synod of New England was formed in 1775, which led a precarious existence for about seven years.

In 1809 the Presbytery of Londonderry joined the Synod of Albany, thus for the first time linking the New England churches with the Presbyterian Church, U.S.A. The Presbytery of Newburyport was formed in 1825 and was also attached to the Synod of Albany. The Old School, New School division was felt in New England. At the time of the reunion of 1870, the Old School had the two presbyteries of Connecticut and Londonderry, while the New School churches were scattered among the synods of Albany, Utica, and Onondaga. Out of the union came the Presbytery of Boston. In 1951 the only Presbyterian, U.S.A., work in Maine was the Central Maine Mission at Starks and nearby villages.

#### New Jersey

The General Assembly of 1904 authorized the formation of the Presbytery of Havana in Cuba and directed that it should be attached to the Synod of New Jersey.



### *Cuba*

No organized Protestant work was permitted in Cuba before the end of the Spanish-American War. Dr. James A. Worden, Secretary of the Sunday School Board, and Rev. Pedro Rioseco arrived in Havana on March 24, 1899. A Sunday school was opened on April 2. In October, 1901, Dr. J. Milton Greene, superintendent of the Presbyterian work for Cuba, accompanied by Rev. A. Waldo Stephenson and Rev. Herbert S. Harris, arrived in Havana. Using the work of the Sunday school missionary as a nucleus, they organized a Presbyterian church in Havana on December 8, 1901. The Presbytery of Havana was organized on November 14, 1904, with 7 ministers and 4 licentiates. In 1930 the name of the presbytery was changed to Cuba.

### *New Jersey*

New Jersey, with Maryland and Pennsylvania, was the cradle of organized Presbyterianism in the United States. Many of the first settlers in New Jersey were Presbyterian Puritans from New England and New York. The First Presbyterian Church of Elizabeth dates its organization from 1664, when the town was first laid out. The first record of a resident Presbyterian minister is that of Jeremiah Peck, who began preaching at Elizabethtown in 1668. Six other churches in the Synod of New Jersey claim to have been founded prior to 1700. They are: Newark, First, 1666; Woodbridge, 1675; Bound Brook, 1688; Old Tennent, 1692; Fairfield (originally Cohanzie), 1680; and Lawrenceville, 1698.<sup>21</sup>

The first recorded meeting of the original presbytery was on December 27, 1706, at Freehold, New Jersey. The 6 churches listed above were not charter members of this first presbytery, but joined before the synod was formed in 1717. The churches of Long Island and New Jersey were formed into the Presbytery of Long Island in 1717. A Presbytery of East Jersey was authorized in 1733. This was combined with Long Island Presbytery in 1738 and then divided, one part becoming the Presbytery of New York. The churches and ministers of New Jersey were organized into the Presbytery of New Brunswick. The College of New Jersey, chartered in 1746, traces a connection to the Log College of William Tennent, started about 1735. The College of New Jersey was located first in Elizabeth, then in Newark, and finally in 1756 was moved to Princeton. There also was located Princeton Theological Seminary, which opened its doors in August, 1812, to receive 3

students. In 1896 the name of the College of New Jersey was changed to Princeton University.

The Synod of New Jersey was erected in 1823. Following the Old School, New School division of 1837, the New School organized a Synod of Newark in 1839. The reunion of 1870 brought the two synods together into the Synod of New Jersey.

#### New Mexico

The first Presbyterian minister known to have worked in New Mexico was Rev. W. J. Kephart, an Old School home missionary, who arrived in Santa Fe in 1850. He failed to establish any continuing organization. The first permanent work in the state was begun by Rev. D. F. McFarland, who arrived in Santa Fe on November 22, 1866, as a commissioned worker under the Board of Domestic Missions. On the Sunday following his arrival, McFarland preached to a good-sized audience in the senate chamber in the Palace of the Governors and organized a Sunday school. The First Presbyterian Church of Santa Fe was organized on January 13, 1867. The Presbytery of Santa Fe, attached to the Synod of Kansas, was formed in Santa Fe on December 14, 1868. In 1871 this presbytery joined with the presbyteries of Colorado and Wyoming to constitute the Synod of Colorado. In 1889 the Presbytery of Santa Fe was divided into the 3 presbyteries of Santa Fe, Rio Grande, and Arizona, to form the Synod of New Mexico.

#### New York

Beginning in 1640, a number of Presbyterian Puritans migrated from New England into the Dutch settlements on Long Island and Manhattan. Rev. John Young settled with his congregation at Southold, Long Island, where a township church was organized on October 21, 1640. Although the church did not formally unite with a presbytery until 1832, its pastors had been installed by presbytery for many years previous. Although this church cannot claim to be the oldest church in the Presbyterian, U.S.A., denomination with a continuous Presbyterian history, it can claim to be the oldest church.

Rev. Abraham Pierson and his congregation settled at Southampton, Long Island, about 1640. This church also seems to have followed the Congregational polity for a time. The Southampton church was called Presbyterian in 1707.

Rev. Richard Denton, a Presbyterian minister, and his congregation migrated to Hempstead, Long Island, in 1644. Although Presbyterian

polity may have been followed at first, after 1658 the church seems to have assumed a Congregational character. Two of Denton's sons, Nathaniel and Daniel, together with others from Hempstead, settled at Jamaica, where a Presbyterian church was organized on June 3, 1672. This church, although not a charter member of the first presbytery, has the distinction of being the first permanent Presbyterian church in what is now the United States.

The first Presbyterian minister known to have worked in New York City was Rev. Francis Doughty, who was there from 1643 to 1648 and was supported by voluntary contributions from the Puritans and the Dutch. Richard Denton also conducted services in New York from time to time. The First Presbyterian Church of New York was organized in 1717.<sup>32</sup>

In 1716 a Presbytery of Long Island was formed to include churches in New York and New Jersey. The Presbytery of New York was erected in 1738. The Old Side, New Side schism of 1741-1758 resulted in the organization of the first Synod of New York in 1745. The Synod of New York and New Jersey, authorized in 1788, was one of the 4 constituting synods of the First General Assembly. Albany Synod was organized in 1803; Geneva in 1812; and Genesee in 1821. The Synod of New York was formed in 1823, and Utica in 1829.

Presbyterianism in New York was divided by the Old School, New School schism. The Old School had the synods of Albany and New York. In 1843 the Old School formed the Synod of Buffalo. The New School claimed part of Albany, and all of Geneva, Genesee, and Utica. The New School Synod of New York and Newark was organized in 1840.

After the reunion of 1870, 6 synods in New York State were established. They were Albany, Genesee, Geneva, New York, Long Island, and Utica. In 1881 the General Assembly combined all 6 into the present Synod of New York. The union with the Welsh Church in 1920 brought in the Synod of New York and Vermont. This was dissolved on October 4, 1936, and the ministers and churches were transferred to corresponding presbyteries in the Synod of New York.

### *Puerto Rico*

As a result of the Spanish-American War, the island of Puerto Rico was brought under the sovereignty of the United States. This in turn made it possible for organized Protestant missionary work to be carried on there. The Presbyterian Board of Home Missions sent Rev.

Milton E. Caldwell, a member of the Presbytery of Cincinnati, as the first missionary to the island in 1899. He began work at Mayagüez on July 15, and in April, 1900, organized the First Presbyterian Church of Mayagüez. The second Presbyterian church to be established was that at San Juan in January, 1901.

For about two years the Mayagüez church was enrolled in the Presbytery of Cincinnati. The General Assembly of 1902 authorized the formation of the Presbytery of Puerto Rico with Rev. Milton E. Caldwell as the convening officer. The presbytery was attached to the Synod of Iowa but was transferred in 1904 to the Synod of New York.

#### North Carolina

See Synod of Mid-South. For account of Negro work, see Catawba Synod.

#### North Dakota

The first Protestant service known to have been conducted in North Dakota was held in the summer of 1851 at Pembina, in the extreme northeast corner of the state, by Rev. Alonzo Barnard, reported to have been a Presbyterian minister.<sup>88</sup> In 1853 Barnard and some associates opened an independent mission at St. Joseph, now Walhalla. This was discontinued in 1855 because of the hostility of the Sioux Indians.

In 1871 the Northern Pacific was making preparations to lay its tracks across North Dakota. Rev. O. H. Evans pitched his tent at Moorhead, Minnesota, on October 29, 1871, in advance of the railroad. Preaching services were started in Fargo across the river from Moorhead in a tent hotel on December 17. These services are considered to be the beginning of organized Presbyterianism in North Dakota.

Rev. I. O. Sloan, with the assistance of Rev. D. C. Lyon, organized the first Presbyterian church in North Dakota at Bismarck on June 15, 1873. As Lyon was a transient minister, Sloan was for many years after his arrival the only Presbyterian minister in the area. On December 30, 1877, the First Presbyterian Church of Fargo was organized. Red River Presbytery, including the 6 northwest counties of Minnesota and all of North Dakota, was erected on October 11, 1879. The Synod of North Dakota was formed on May 26, 1885, with the presbyteries of Pembina, Grand Forks, and Red River.

#### Ohio

Presbyterianism in Ohio first took root along the Miami River at Cincinnati and vicinity where, on October 16, 1790, Rev. David Rice,

"Father of Presbyterianism in Kentucky," organized the "Cincinnati-Columbia Presbyterian Church."<sup>84</sup> A call was extended to Rev. James Kemper to be the first pastor. He and his family arrived on October 17, 1871. Kemper was the first Presbyterian minister to settle north of the Ohio River. By 1792 2 congregations of the original church seem to have been in existence — one in Cincinnati and the other at Columbia. The Cincinnati congregation erected a building in 1792 that is reported to have been the second Protestant church edifice northwest of the Ohio River. A Moravian church was erected in 1772 at Schoenbrunn, Ohio.

In 1796, Kemper resigned his ministry with the Cincinnati congregation but continued with the Columbia group. The Cincinnati body then began calling itself "The First Presbyterian Church of Cincinnati." In recent years it has united with other Presbyterian congregations to form the present Covenant-First Presbyterian Church. The Columbia congregation divided about 1796, one part being established near the present site of Newtown. This, called Mt. Carmel, disbanded in 1929. The other group moved several times and changed its name as often. It is now located in a suburb of Cincinnati and is known as the Pleasant Ridge Presbyterian Church.

The Synod of Virginia in 1798 authorized the division of the Presbytery of Transylvania, under whose jurisdiction the work in Ohio was then being conducted. One part, known as Washington Presbytery, was to include churches in Kentucky and those located northwest of the Ohio.<sup>85</sup> The Synod of Ohio was formed in 1815, consisting of the presbyteries of Washington, Lancaster, and Miami.

Presbyterianism in northern Ohio developed under the Plan of Union with the Congregationalists. Many of the churches established in the Western Reserve part of Ohio began as Congregational but became Presbyterian. Rev. W. Wick organized a Presbyterian church, the first in the Western Reserve, at Youngstown in 1799. The Synod of Western Reserve was formed in 1825, and the Synod of Cincinnati in 1829.

Following the division of 1837, the Old School had a Synod of Ohio, a Synod of Cincinnati, and in 1860 organized the Synod of Sandusky. The New School likewise had a Synod of Ohio, a Synod of Cincinnati, and all of the Synod of Western Reserve. Four synods — Cincinnati, Cleveland, Columbus, and Toledo — emerged from the union of 1870. By order of the General Assembly of 1881 these 4 united on October 9, 1882, into the present Synod of Ohio.

The first Cumberland church in Ohio was organized in Alexander

Township, six miles from Athens, in the fall of 1832 by Rev. Jacob Lindley. By 1866 the Cumberland had 3 presbyteries in the state. A synod was established that came into the mother Church in 1906.

The union of 1920 with the Welsh Calvinistic Methodist Church brought a Welsh Synod of Ohio into the Presbyterian Church, U.S.A. This synod was dissolved in June, 1934, and its ministers and churches transferred to existing presbyteries.

### Oklahoma

In 1950 the Synod of Arkansas and the Synod of Oklahoma approved the absorption of the former by the latter. The General Assembly of 1951 concurred.

### Arkansas

For the account of Negro work, see Synod of Canadian.

A small colony of Cumberland Presbyterians settled at Crystal Hill, about fifteen miles up the river from what is now Little Rock, in 1811. Shortly afterward John Carnahan, a Cumberland lay evangelist, visited the colony and held the first Protestant service in what is now Arkansas. Carnahan, ordained in 1816, is reported to have been the first to administer the Protestant sacraments in the territory. At the time of the organization of the original Cumberland Synod in 1813, the work in Arkansas was given to Elk Presbytery. Arkansas Presbytery was established on May 6, 1824, and the Synod of Arkansas in 1834. The union of 1906 brought this synod into the parent body.

Rev. James Wilson Moore, of the Presbyterian Church, U.S.A., organized the First Presbyterian Church of Little Rock on July 28, 1828. The Presbytery of Arkansas, erected on April 16, 1835, was attached to the Synod of Mississippi and South Alabama. The Synod of Arkansas, established on October 16, 1852, entered the Confederate Church in December, 1861.

### Oklahoma

For the account of Negro work, see Synod of Canadian.

In 1820 the United Missionary Society, representing the Presbyterian and Dutch Reformed Churches, established a mission for the Osage Indians, and later for the Cherokees, at Union, near what is now Mazie, Oklahoma. This was the beginning of Presbyterian work in the territory. Rev. Samuel A. Worcester joined the mission at Union in 1835, bringing with him the first printing press to be set up in the terri-



tory. Rev. Alfred Wright organized the Wheelock Church for the Choctaws on December 9, 1832. The Dwight Mission, established first near Russellville, Arkansas, in 1820, was moved to Sallisaw Creek in 1832, where it continued in operation until July, 1948.

The Presbytery of Indian Territory was formed in 1840 by the Synod of Mississippi. The Synod of Memphis formed Creek Presbytery in 1848. The Synod of Indian Territory was organized at Vinita on September 7, 1887, with the presbyteries of Cherokee Nation, Choctaw, and Muskogee. The Cumberland Synod of Indianola was organized in 1898. This synod, at the time of the reunion in 1906, had 6 presbyteries, largely made up of Indian churches. The united synod was named the Synod of Oklahoma.

### Oregon

Rev. Samuel Parker, a New School Presbyterian minister, visited Rev. Jason Lee at the Methodist mission in November, 1835, and on Sunday, November 29, conducted the first religious service by a Presbyterian minister at "McKey's settlement" in what is now the state of Oregon.<sup>86</sup>

The first Presbyterian church organized for white settlers in the whole Pacific northwest was "The Presbyterian Church of Willamette Falls," established at Oregon City under the leadership of a Congregational minister, Rev. Harvey Clark, on May 25, 1844. In deference to the wishes of one of the 3 charter members, a staunch Presbyterian, the church was called Presbyterian. However, when this member moved away in 1849, the church changed its name to "The First Congregational Church of Oregon City."

The first Presbyterian minister to go to Oregon to work with white settlers was Rev. Lewis Thompson, who made the overland journey in 1845. He settled at Clatsop Plains, now Warrenton, south of Astoria, where on September 19, 1846, he organized a Presbyterian church that is still in existence. Thompson went to Oregon on an independent basis but about 1847 came under the auspices of the Board of Missions. The First Presbyterian Church of Portland was reorganized by Lewis Thompson and licentiate Philip S. Caffrey, who had been sent to Oregon by the Board of Domestic Missions, on August 3, 1860.

The oldest Presbyterian church building still standing on the Pacific coast is the one-room frame building at Pleasant Grove, near Salem, erected in 1858. The church founded here by Rev. Philip Condit in 1854 was disbanded about 1921, but the old building is still being used for

Sunday church school and for occasional services. In 1867 Albany College was founded at Albany, Oregon. This was the first Presbyterian college to be founded on the Pacific coast. In 1942 the institution was moved to Portland and the name changed to Lewis and Clark.

The mother presbytery of the Pacific northwest was the Presbytery of Oregon, formed on November 19, 1851, with Rev. Lewis Thompson as the first moderator. This presbytery was one of the 3 charter members of the Synod of Pacific established October 19, 1852. The General Assembly of 1876 authorized the formation of the Synod of the Columbia to include the states of Washington, Idaho, and Oregon. The first meeting was held on October 19, 1876. In 1890 the boundaries of the synod were limited to the state of Oregon, and in 1891 the name changed to the Synod of Oregon.

The first Cumberland Presbyterian minister to go to Oregon was Rev. J. A. Cornwall, who led a Presbyterian colony across the country in 1846. The second Cumberland minister to arrive was Rev. J. E. Braly. Oregon Presbytery was established on November 3, 1851. A Cumberland Synod of Oregon, which included the Presbytery of Walla Walla, was in existence at the time of the union of 1906.

### Pennsylvania

Organized Presbyterianism in Pennsylvania began with the labors of Rev. Francis Makemie. During August, 1692, Makemie visited Pennsylvania, perhaps Philadelphia. In 1695 a group of Baptists and Presbyterians combined in a congregation which met for religious services in a storehouse at Second and Chestnut Streets in Philadelphia. The First Presbyterian Church of Philadelphia dates its organization from 1698, when the Presbyterians withdrew from the union meetings to organize their own church. Rev. Jedidiah Andrews arrived in the city in the summer of 1698 to be the pastor of the newly formed Presbyterian church. He remained as such for about fifty years.

According to tradition a Presbyterian church existed in Norriton Township, Montgomery County, as early as 1698. An old stone church bearing the date "1698" is still standing at Norriton. This building may be the oldest Presbyterian church in the United States. It is still being used for occasional services. Rev. David Evans is reported to have been the pastor of this church before 1705.

Although the first page of the original record book of the first presbytery is missing, it is assumed that the first meeting was held in 1706.

At that time Andrews was the only active minister from Pennsylvania among the 7 minister charter members. The Synod of Philadelphia was formed at Philadelphia on September 17, 1717, with the Presbytery of Philadelphia as one of the constituting bodies. The first meeting of the General Assembly of the Presbyterian Church, U.S.A., was held in the Second Church of Philadelphia on May 21, 1789.

Rev. Charles C. Beatty, a Presbyterian chaplain serving with British troops, is reported to have preached the first Protestant sermon at what is now Pittsburgh. The British captured Fort Duquesne from the French on November 25, 1758, after which a service of thanksgiving was held. Presbyterianism grew rapidly throughout Pennsylvania. Redstone Presbytery, the first west of the Alleghenies, was organized in 1770 to include the churches in western Pennsylvania. Pittsburgh Synod was formed in 1802. Here the Western Missionary Society took root in 1802 under the auspices of the Pittsburgh Synod. This Society became the Western Foreign Missionary Society, which was taken over by the General Assembly of 1837 and made the Presbyterian Board of Foreign Missions.

Most of the Presbyterian churches and ministers of Pennsylvania remained with the Old School in the schism that began in 1837. However, the New School organized a Synod of Pennsylvania in 1838 and the Synod of Susquehanna in 1853. At the time of the reunion of 1870 the Old and New School presbyteries were regrouped into the 4 synods of Philadelphia, Pittsburgh, Harrisburg, and Erie. By order of the General Assembly of 1881, these 4 synods were combined into 1 — the Synod of Pennsylvania — which met for the first time on October 19, 1882.

The first Presbyterian church of the Cumberland branch to be established in Pennsylvania was in Washington County on August 18, 1831. Union Presbytery was organized at Uniontown on April 14, 1837, and Pennsylvania Synod was formed at the same place on October 11, 1838. This synod had 4 presbyteries at the time of the reunion with the mother Church in 1906.

The union in 1920 of the Welsh Presbyterian Church with the Presbyterian Church, U.S.A., brought in a Welsh Synod of Pennsylvania. This was dissolved on September 18, 1936, and a Welsh Presbytery established to care for the ministers and churches involved. This presbytery in turn was dissolved in 1947, and the ministers and churches absorbed into existing presbyteries.

## Puerto Rico

See Synod of New York.

## Rhode Island

See Synod of New England.

## South Carolina

See Synod of Atlantic for references to work with Negroes in South Carolina.

A Huguenot colony under command of Jean Ribaut established Fort Charles at what is now Parris Island, South Carolina, in 1562. This was forty-five years before the English settled at Jamestown. Ribaut left a garrison of twenty-six men at the fort and returned with the rest of the expedition to France. The colony came to an untimely end when the men mutinied and left for their homeland. There is no record of a minister's being with this colony.<sup>37</sup>

The Scots, the Scotch-Irish, and the French Huguenots began settling in the state shortly before 1670. It is possible that Francis Makemie, the Father of American Presbyterianism, visited some Scottish congregations in South Carolina about 1683. In one of Makemie's letters, dated July 28, 1685, he refers to "Mr. Thomas Barret, a minister who lived in South Carolina, who, when he wrote to me from Ashley River . . ." <sup>38</sup> Barret was certainly a dissenter and most probably a Presbyterian. There was a Presbyterian church at Stuart-Town from 1683 to 1686 consisting of members of Lord Cardross' colony. Their minister was William Dunlop.<sup>39</sup>

Rev. Elias Prioleau left France in 1686, about six months after the revocation of the Edict of Nantes, and settled with his congregation at Port Royal. Other groups of Huguenots with their pastors soon followed. The French Huguenot Church of Charleston, now a part of the Presbyterian Church, U.S., was organized in 1686. Two other Huguenot churches — one on the eastern branch of Cooper River and the other on the Santee — were formed in 1686 or 1687.

A Presbytery of Charleston, independent of the presbytery organized by Makemie in 1706, was established sometime between 1722 and 1730. This was known by several names — Presbytery of Province, Presbytery of South Carolina, and Presbytery of Charleston. In 1770 this presbytery considered uniting with the Synod of New York and

Philadelphia. It appears to have become extinct during the Revolutionary War.

On May 21, 1784, the Synod of New York and Philadelphia authorized the erection of the Presbytery of South Carolina to consist of that part of the Presbytery of Orange that was in South Carolina. This presbytery was divided into the First and Second presbyteries of South Carolina in 1799. The First Presbytery was dissolved in 1810 after which the Second Presbytery was renamed the Presbytery of South Carolina.

The Synod of the Carolinas, 1788, was one of the 4 charter-member synods of the first General Assembly. In 1813 the Synod of South Carolina and Georgia was formed. Georgia was separated from South Carolina in 1845. The Synod of South Carolina was Old School in the division of 1837. It became a part of the Confederate Church in 1861.

#### South Dakota

The first Protestant missionary to visit the territory of South Dakota was a Presbyterian, Rev. S. R. Riggs, who established a mission at Pierre in 1840. Rev. J. P. Williamson organized Indian churches as early as 1868. Kettle Creek was organized in 1868 at Fort Sisseton, with Louis Mazawakiyanna, a native, as pastor.

Rev. C. D. Martin began work in South Dakota under the Board of Domestic Missions in 1860, and on January 20, 1861, dedicated a church building at Vermillion. Martin wrote, "It is an humble hewed-log house, but it is the only church in this entire territory" (*Home and Foreign Record*, March, 1861, p. 65). It may be assumed that the church was organized in 1860. The church is no longer in existence.

The Presbytery of Dakota (see under the Synod of Minnesota) was organized in 1844 and included within its bounds the states of Minnesota, North and South Dakota, Montana, Idaho, and Colorado.<sup>40</sup> The Presbytery of Southern Dakota was constituted at Dell Rapids, October 19, 1881, and in 1884 the Synod of Dakota was erected, consisting of the presbyteries of Aberdeen, Central Dakota, Indian, and Southern Dakota. After North Dakota became a separate synod in 1885, the name of the Synod of Dakota was, in 1888, changed to the Synod of South Dakota.

#### Tennessee

See Synod of Mid-South. For account of work with Negroes, see Synod of Blue Ridge.

## Texas

For the account of work with Negroes, see Synod of Canadian.

The Synod of Texas, as it was reconstituted following the reunion of the Cumberland Presbyterian Church with the parent body, includes the Presbytery of New Orleans, which in turn includes all of Louisiana.

*Louisiana*

According to a provision of the French law of 1725, all religions except the Roman Catholic were prohibited in the vast area called Louisiana.<sup>41</sup> The purchase of Louisiana Territory by the United States in 1803 automatically removed all prohibitions against Protestants. However, several years passed before Protestant missionaries were available to enter the Territory. When John F. Schermerhorn and Samuel J. Mills visited New Orleans in March and April, 1813, they reported that the city had a population of about 25,000 people without any established Protestant work.

In the spring of 1818 the General Assembly's Board of Missions sent two young men from Princeton Seminary to Louisiana—Jeremiah Chamberlain, a graduate of 1817, and Sylvester Larned, who had completed his second year. Chamberlain remained in New Orleans for only six months. Larned held the first Protestant service in Mobile, and for two years ministered to a congregation in New Orleans until his untimely death in 1820. The First Presbyterian Church of New Orleans was organized on November 23, 1823, and attached to the Presbytery of Mississippi. A Presbytery of Louisiana (originally Amite) first met in March, 1835. In 1844 the New Orleans Presbytery was formed. This was dissolved in 1845, and another New Orleans Presbytery was formed in 1855. During the Civil War, most of the Presbyterian churches in Louisiana joined the Confederate Church. However, a few of the churches and ministers of the Presbytery of New Orleans refused to join the Southern Church and kept their presbytery alive until about 1880.

A Cumberland Presbyterian church was organized near Springfield in 1831, and on March 13, 1835, the Cumberland Presbytery of Louisiana was formed at Alexandria. W. A. Scott, later a founder of San Francisco Theological Seminary, and Sumner Bacon, a pioneer missionary to Texas, were ordained at the first meeting of this presbytery. Louisiana Presbytery was short-lived. It disappeared without leaving any continuing work.



A second Presbytery of Louisiana was established by the Cumberlands on October 19, 1872, which was attached to Ouachita Synod in southern Arkansas. In 1886 the presbytery was attached to the Synod of Texas. At the time of the reunion with the mother Church in 1906, this presbytery was combined with Texas and Marshall presbyteries to form Jefferson Presbytery. It then included 17 counties of eastern Texas and all of the state of Louisiana. The name was changed in 1926 to the Presbytery of New Orleans and Jefferson, and in 1936 the churches in Louisiana were set apart as the Presbytery of New Orleans. The Presbyterian Church, U.S., also has a New Orleans Presbytery, covering a part of the same area as that of the Presbyterian Church, U.S.A.

### *Texas*

Texas did not become an independent republic until 1836. Until that time all Protestant missionaries were banned from within its borders. However, some infiltration of Protestant workers had taken place in spite of the official prohibitions to the contrary. The first Presbyterian missionary known to have entered Texas was a layman, John Calvert. He entered in 1794 but was soon arrested and expelled from the country by the authorities for his Protestant activities. The second Presbyterian missionary to enter Texas was a layman of the Cumberland Church, Sumner Bacon, who entered in 1828 on a self-appointed mission. He was able to do some preaching and to distribute Bibles. The growing number of Americans in Texas before it became an independent republic in 1836 made it increasingly difficult for the authorities to enforce the ban against Protestants.

Bacon was ordained by the Presbytery of Louisiana on March 13, 1835. The Cumberland Presbytery of Texas, the first to be erected in the republic, was organized in Bacon's home east of San Augustine on November 27, 1837. A Cumberland synod was formed in 1843. At the time of the reunion in 1906, the Synod of Texas had 21 presbyteries, including the one in Louisiana.

Both the Board of Missions and the newly organized Presbyterian Board of Foreign Missions sent workers to Texas. Rev. Henry R. Wilson, an appointee of the Board of Missions, was the first Presbyterian minister to hold services in Texas. He entered in 1833 and delivered a sermon at a logging ranch near what is now Doaksville. In 1834, Rev. Peter Hunter Fullenweider, sent by the Synod of Mississippi, settled at San Felipe de Austin. Wilson organized the first Presbyterian church in the republic at San Augustine on June 2, 1838. Four other

pioneer churches established by home missionaries were: Independence (Prospect), February, 1839, by Hugh Wilson; Houston, March 31, and Austin, October 13, 1839, by W. Y. Allen; and Galveston, January 1, 1840, by John McCullough. These were the first Protestant churches in these places.

From March 2, 1836, to December 29, 1845, Texas existed as an independent republic. Since it had a separate government, the Board of Foreign Missions considered it a foreign land to which foreign missionaries should be sent. Accordingly, in 1837 the Foreign Board sent its agent, Rev. John Breckenridge, to investigate. There was some question as to whether both Boards should occupy the field. The Foreign Board felt that the field was large enough for both, and on June 10, 1839, appointed Rev. W. C. Blair to work in the southwestern part of Texas. This marked the beginning of Presbyterian mission work for Spanish-speaking people, as Blair was to work especially with the Mexicans. He established a mission at Victoria on the Guadalupe.

The Presbytery of Texas was erected on April 3, 1840, but soon thereafter was called the Presbytery of Brazos to distinguish it from the Cumberland Presbytery of Texas. Since Texas was a sovereign state, the members of this presbytery refused to be joined with any synod of the Presbyterian Church, U.S.A. The presbytery functioned as an independent body until the spring of 1845. It was then taken under the care of the Synod of Mississippi. The Synod of Texas, embracing the presbyteries of Brazos, Western Texas, and Eastern Texas, was formed on October 30, 1851.

Most of the Presbyterian churches, except, of course, the Cumberland churches, stayed with the Confederate Church at the time of the Civil War. However, on July 16, 1868, the Old School Assembly was able to organize the Presbytery of Austin, attached to the Synod of Kansas. On October 10, 1878, the Synod of Texas was formed with the presbyteries of Trinity, North Texas, and Austin. At the time of the reunion of the Cumberland Church in 1906, that body outnumbered the Presbyterian Church, U.S., in Texas about 5 to 4, having a membership of about 25,000.

#### Vermont

See Synod of New England.

#### Virginia

See Synod of Baltimore. For the account of work with Negroes, see Synod of Catawba.

## Washington

The Synod of Washington contains within its bounds the two presbyteries in Alaska—the Presbytery of Alaska and the Presbytery of Yukon. This combination goes back to 1881, when the General Assembly of that year attached the Territory of Alaska to the Synod of Columbia.

*Alaska*

The United States secured title to Alaska on October 18, 1867. The first Protestant minister from the United States known to have entered the territory after the purchase was a Presbyterian evangelist, Rev. Edward P. Hammond, who visited Fort Wrangell and Sitka in 1875.<sup>42</sup> Dr. Aaron L. Lindsley, pastor of the First Presbyterian Church of Portland, Oregon, corresponded with the Presbyterian Board of Foreign Missions in 1877, begging the Board to send missionaries to Alaska. In May, 1877, John C. Mallory, a member of First Church, Portland, went to Alaska to investigate the possibilities of opening a mission. Mallory started a school at Fort Wrangell but was unable to do much because of ill health.

The first permanent Presbyterian work in Alaska was started by Dr. Sheldon Jackson, who visited the territory for the first time in August, 1877. While passing through Portland, Jackson met Mrs. A. R. McFarland, a member of First Church of that city and the widow of the pioneer Presbyterian missionary to New Mexico. Mrs. McFarland indicated her willingness to serve as a missionary to Alaska. She and Dr. Jackson arrived on August 10 at Fort Wrangell, where Mrs. McFarland remained to conduct a school for the natives. Mrs. McFarland was the first missionary—and the first woman—to work in Alaska under the Board of Home Missions.

Rev. John G. Brady, another appointee of the Board, arrived at Fort Wrangell on March 15, 1878. After a month there, he moved on to Sitka, where with Miss Fannie Kellogg he established a mission on April 11. Brady was afterward the fifth governor of Alaska. The first Presbyterian and the oldest Protestant church in Alaska was organized by Rev. S. Hall Young at Fort Wrangell on August 3, 1879, with 18 native and 5 white communicants. Dr. and Mrs. Henry Kendall, Dr. and Mrs. A. L. Lindsley, and Dr. and Mrs. Sheldon Jackson were present at that time. The Presbytery of Alaska met for the first time at Sitka on September 14, 1884, with Rev. S. Hall Young as the first moderator. The Presbytery of Yukon was organized at Eagle on July

26, 1899. Both presbyteries have been attached since their beginning to the Synod of Washington.

### *Washington*

Rev. Samuel Parker records a service held on Sunday, October 4, 1835, near the present site of Walla Walla, Washington.<sup>48</sup> Organized Presbyterianism in the Pacific northwest began with the arrival of the members of the Whitman-Spalding party, all five of whom were Presbyterians, in September, 1836. Dr. and Mrs. Marcus Whitman established their mission at Waiilatpu, about five miles west of the present site of Walla Walla. Here on August 18, 1838, the First Presbyterian Church in the Oregon Territory was organized, with Spalding as the pastor and Whitman the elder.

The Whitman massacre occurred on November 29, 1847, when Dr. and Mrs. Whitman and 12 others lost their lives. They were the first Protestant martyrs of the Pacific coast. At that time the mission church had 43 members, of whom 23 were natives. The Christians did not take part in the massacre, and only 3 white members of the church, including the Whitmans, were killed. Spalding, the pastor, returned to the Nez Percés in 1871 and revived the old mission church. (See account under Synod of Idaho.)

The father of Presbyterianism in the state of Washington was George Frederick Whitworth, D.D., a home missionary who crossed the country with a Presbyterian colony in 1853 and settled at Olympia in February, 1854. Whitworth organized the First Presbyterian Church of Olympia, now federated with the Congregationalists, on November 12, 1854. Among the several Presbyterian churches founded by him was the First Church of Seattle, organized on December 12, 1869. Whitworth College was named for him.

The Presbytery of Puget Sound was organized with Whitworth as the first moderator on September 27, 1858. However, because of some irregularities, the presbytery was not recognized by the Synod of the Pacific. When the Synod of the Columbia was formed in 1876, the old Presbytery of Puget Sound was reorganized to include the whole of Washington. The Synod of Washington was formed on October 9, 1890, with the presbyteries of Puget Sound, Idaho, Alaska, and Olympia. Dr. Whitworth was chosen the first moderator.

The first Cumberland Presbyterian church in Washington was that organized at Walla Walla on January 5, 1873, by Rev. H. W. Eagan. The Cumberland Presbytery of Walla Walla was a part of the Cumberland Synod of Oregon at the time of the union of 1906.

### West (German)

The only present synod of the Presbyterian Church, U.S.A., that is both regional and linguistic or national is the West (German) Synod, erected on August 14, 1912, with the German presbyteries of Galena, George, and Waukon. Most of the churches are located in Illinois and Iowa, but a few are scattered in Wisconsin, Minnesota, South Dakota, Nebraska, Oklahoma, and Missouri.

As early as 1833 a Presbyterian missionary in Illinois drew the attention of the Board of Domestic Missions to the arrival of 100 or more German families in St. Claire County. In 1840 some 16,000 Germans arrived, most of whom went to the farms of the middle west. During the years 1849-1851, Jean Baptiste Madoulet worked as a missionary to the Germans as an appointee of the American Home Missionary Society, in which the New School Presbyterians were then co-operating. Madoulet was succeeded by Adrian Van Vliet, the founder of German Presbyterianism in the west. Van Vliet, a member of the Synod of Iowa, became pastor of the German Evangelical Church of Dubuque, which, on March 28, 1854, voted to become the First German Presbyterian Church. This church, organized in 1847, was destined to be the mother of German Presbyterianism in the Upper Mississippi Valley. A German Presbyterian church was established at Galena, Illinois, in 1854 and another was formed at Muscatine, Iowa, in 1855. Dubuque became the hub from which radiated Presbyterian missionary effort among the Germans.

At first the German churches were a part of the presbyteries within whose bounds they were located. However, the many ties arising out of their German background gave rise to the conviction that these churches could be more efficient if they were associated in German presbyteries. Hence, the General Assembly of 1908 authorized the establishment of 3 German presbyteries, to be placed under the jurisdiction of the Synod of Iowa. This plan did not prove to be satisfactory, so a separate German Synod of the West was erected in 1912.

### West Virginia

The first Presbyterian minister known to have entered what is now West Virginia was Rev. Daniel McGill, who visited Potomoke (Shepherdstown) probably late in 1719. Rev. Ben Edward Crawford, also a Presbyterian, entered West Virginia soon after the first permanent settlements began in 1769. The first Presbyterian minister known to have settled in the state was Rev. John McCue, who was sent as a missionary

to "the western waters" in Greenbrier Valley. Churches at Lewisburg and Union were organized in 1783. The "Old Stone Church" erected at Lewisburg in 1796, now a part of the Southern Presbyterian Church, is still in use. Presbyterians began holding services at Morgantown in 1788.

The churches located in West Virginia were divided among several presbyteries until October, 1863, when the Presbytery of West Virginia, later known as Parkersburg, was formed at Parkersburg. This presbytery gave its allegiance to the Northern Church at the time of the Civil War. Churches of Greenbrier Presbytery, organized in April, 1838, joined the Southern Church. The Synod of West Virginia was formed on October 18, 1904, consisting of the presbyteries of Parkersburg, Wheeling, and Grafton.

### Wisconsin

In 1822 a colony of about 250 Stockbridge Indians settled at Fox River, Wisconsin, near Green Bay. Christian missionaries, including the famous Jonathan Edwards, had worked with the ancestors of these Indians for about one hundred years. These Indians had had to migrate several times. The first move was to New Stockbridge, Oneida County, New York, where a church had been organized among them in 1818. While there they were served by Rev. Jesse Miner, a Presbyterian. In 1818 the colony moved to White River, Indiana, where it remained for about four years before moving westward to Wisconsin. The American Board of Commissioners for Foreign Missions sent Miner to the Stockbridge Indians in Wisconsin in 1827. He remained with them until his death on March 22, 1829. Thus the first church in Wisconsin to have a Presbyterian pastor was this Indian congregation.

For eight years following 1829, Rev. Aratus Kent, who was then living at Galena, Illinois, visited mining communities in southwestern Wisconsin.

In 1830, Rev. Cutting Marsh, a Presbyterian, was sent by the American Board to the Indians in the vicinity of Green Bay. On January 9, 1836, Marsh organized a Presbyterian church at Green Bay, the first to be established in Wisconsin. The first Presbyterian edifice to be erected in the state was completed there in September, 1838. Before the autumn of 1846 all the Presbyterian ministers working in Wisconsin were of the New School. A Presbytery of Wisconsin was organized at Milwaukee on January 17, 1839. Within a year the name was changed to the Presbytery of Milwaukee. This presbytery merged in 1840 with the



Congregationalists into "The Presbyterian and Congregational Convention of Wisconsin." In 1851 the two New School presbyteries of Milwaukee and Fox River were organized. The New School Synod of Wisconsin was formed in 1857 with the presbyteries of Milwaukee, Fox River, and Columbus.

Old School Presbyterianism began its work in Wisconsin with the arrival of Rev. Thomas Fraser at Milwaukee in June, 1845. The Presbytery of Wisconsin was organized June 16, 1846. The Old School Assembly of 1851 authorized the formation of the Synod of Wisconsin. The initial meeting of this synod was held at Fort Winnebago on October 1, 1851. At the time of the union of 1870 the two synods merged to become the Synod of Wisconsin. The union with the Welsh Calvinistic Methodist Church in 1920 brought in a Welsh Synod of Wisconsin. This synod was dissolved in June, 1934, and the churches and ministers were absorbed into existing presbyteries.

### Wyoming

The first reported Protestant service on Wyoming soil was held on Sunday, August 23, 1835, by Rev. Samuel Parker, a New School Presbyterian, at a site at the south entrance of Hoback Canyon along the present highway that links Pinedale with Jackson. Parker had accompanied Dr. Marcus Whitman, both of them being under the American Board, to the Rockies in the summer of 1835 on an exploring tour for the Board. Whitman decided to return for reinforcements. Parker continued into the Oregon country with a group of Nez Percé Indians.

On April 29, 1869, the Presbytery of Missouri appointed Sheldon Jackson Superintendent of Missions for a number of western states, including Wyoming. Rev. John L. Gage was sent as a missionary to Cheyenne and Laramie, and began his work there on May 18, 1869. The First Presbyterian Church of Cheyenne was organized by Gage and Jackson on July 19 of that year. The church at Rawlins was organized on August 6 by Jackson. At Rawlins the first Presbyterian edifice in Wyoming and also the first Presbyterian edifice along the line of the Union Pacific west of Omaha was dedicated on March 13, 1870. Jackson founded a church at Laramie on August 10, 1869.

The churches and ministers in Wyoming were at first a part of the Presbytery of Colorado. The Presbytery of Wyoming was organized at Cheyenne on June 13, 1871. The Synod of Wyoming was constituted on October 14, 1915, with the presbyteries of Cheyenne, Laramie, and Sheridan.

## DATES OF ORIGIN

The year dates on the following chart indicating (1) the beginnings of Presbyterian work, (2) the organization of the first Presbyterian church, (3) the establishment of the first presbytery, and (4) the formation of the first synod, have been taken from the preceding text. The 37 synods listed constitute the revised roll of synods in continental United States after the General Assembly of 1951 approved the union of Utah with the Synod of California and Arkansas with the Synod of Oklahoma. The use of the question mark indicates doubt regarding the correctness of the date given. The letter n, o, or c after the date refers to New School, Old School, or the Cumberland Presbyterian Church, respectively.

Synod	Beginnings	1st Church	1st Presbytery	1st Synod
1. Arizona	1870	1879	1888	1912
2. Atlantic	1846	1846	1867 <sub>o</sub>	1868 <sub>o</sub>
3. Baltimore				1854 <sub>o</sub>
Delaware	1657	1698	1706	
District of Columbia	1780	1780		
Maryland	1657	1683	1706	
Virginia	1611?		1755	1788
4. Blue Ridge	1865 <sub>n</sub>	1865 <sub>n</sub>		1907
5. California	1848 <sub>n</sub>	1849 <sub>o</sub>	1849 <sub>n</sub>	1852 <sub>o</sub>
Nevada		1861 <sub>n</sub>	1863 <sub>n</sub>	
Utah	1869 <sub>o</sub>	1870	1874	1883
6. Canadian		1872	1889	1907
7. Catawba	1866 <sub>o</sub>	1866 <sub>o</sub>	1866 <sub>o</sub>	1887
8. Colorado	1859 <sub>n</sub>	1861 <sub>o</sub>	1870	1872
9. Florida	1562	1824	1841 <sub>o</sub>	1921
10. Idaho	1835	1838 <sub>n</sub>	1879	1909
11. Illinois	1797	1816 <sub>c</sub>	1822 <sub>c</sub>	1831
12. Indiana	1805	1806	1824	1826
13. Iowa		1834 <sub>c</sub>	1840 <sub>o</sub>	1852 <sub>o</sub>
14. Kansas	1833	1836	1849 <sub>o</sub>	1864 <sub>o</sub>
15. Kentucky	1783	1784	1786	1802
16. Michigan	1801	1817	1827	1834
17. Mid-South				1942
Alabama	1807 <sub>c</sub>	1818	1820	1835
Georgia	1735	1755	1796	1845 <sub>o</sub>
Mississippi	1799	1807	1816	1832 <sub>c</sub>
North Carolina	1707		1770	1813

Synod	Beginnings	1st Church	1st Presbytery	1st Synod
South Carolina *	1562	1686	1730?	1788
Tennessee	1777	1777?	1785	1817
18. Minnesota	1829	1835	1844n	1858n
19. Missouri	1814	1816	1817	1828c
20. Montana	1835	1869o	1872	1893
21. Nebraska	1834	1850o	1858o	1874
22. New England	1629	1696	1726	1912
23. New Jersey	1664	1664	1706	1823
Cuba	1899	1901	1904	
24. New Mexico	1850o	1867o	1868o	1889
25. New York	1640	1672	1716	1745
Puerto Rico	1899	1900	1902	
26. North Dakota	1851o	1873	1879	1885
27. Ohio	1790	1790	1798	1815
28. Oklahoma	1820	1832	1840o	1887
Arkansas	1811c	1828	1824c	1834c
29. Oregon	1835	1844n	1851o	1890
30. Pennsylvania	1692	1698	1706	1717
31. South Dakota	1840n	1860o	1881	1884
32. Texas	1794	1838o	1837c	1843c
Louisiana	1813	1823	1835c	
33. Washington	1835	1838n	1858o	1890
Alaska	1875	1879	1884	
34. West (German)	1833	1854n	1908	1912
35. West Virginia	1719	1783	1863o	1904
36. Wisconsin	1827	1836	1839n	1851o
37. Wyoming	1835	1869o	1871	1915

\* At present the only churches belonging to the Presbyterian Church, U.S.A., in South Carolina are those for colored people in the Synod of Atlantic.

#### SIGNIFICANT ANNIVERSARY DATES

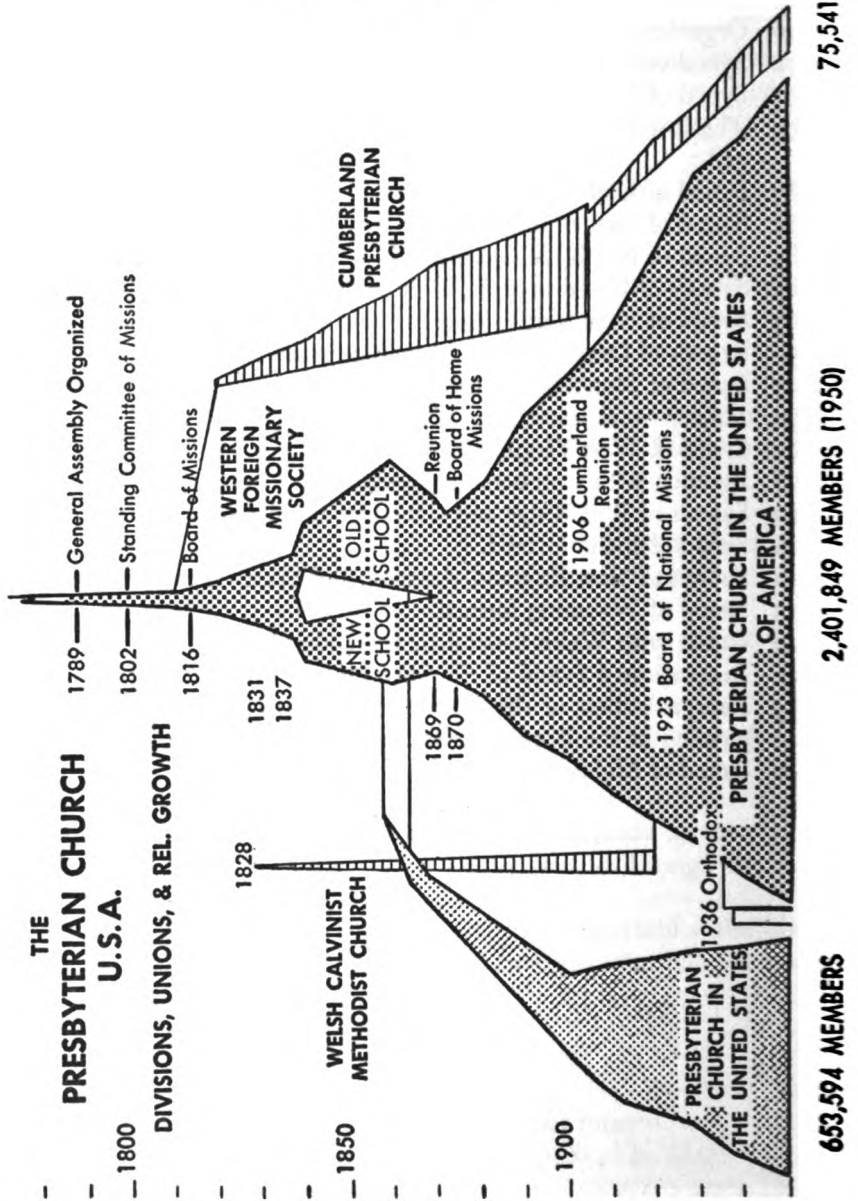
The following is a chronological list of dates in the history of the Presbyterian Church, U.S.A., that are worthy of commemoration. Turn to the sketches of the states concerned for further details.

- 1562 Arrival of French Huguenots in Florida and South Carolina — first recorded visit of Protestants to the New World.
- 1629 Presbyterian Puritan colony arrived at Massachusetts Bay.
- 1640 A church was established at Southold, Long Island, which later became Presbyterian and is now the oldest Presbyterian church in the denomination with a continuous history.

- 1672 A Presbyterian church was organized at Jamaica which, although it did not come into the first presbytery, is the oldest church in the denomination with a continuous Presbyterian history.
- 1683 Rev. Francis Makemie, Father of American Presbyterianism, arrived in Maryland. He organized the Rehoboth Church, reported to have been the oldest Presbyterian church joining the first presbytery.
- 1698 Erection of the oldest Presbyterian church building still standing at Norriton, just north of Philadelphia.
- 1706 Organization of the first presbytery.
- 1717 Organization of the first synod. Beginning of the Pious Fund.
- 1788 Four synods of New York and New Jersey, Philadelphia, Virginia, and the Carolinas formed.
- 1789 Organization of the first General Assembly.
- 1802 Standing Committee of Missions appointed. Erection of synods of Kentucky, Pittsburgh, and Albany. Western Missionary Society formed.
- 1815 Synod of Ohio established.
- 1816 Organization of the First Presbyterian Church of St. Louis, now the oldest Presbyterian church west of the Mississippi.
- 1817 Synod of Tennessee organized.
- 1823 Present synods of New Jersey and New York were formed.
- 1826 Synod of Indiana formed.
- 1828 Cumberland Synod of Missouri established.
- 1831 Synod of Illinois formed. Western Foreign Missionary Society established.
- 1832 Synod of Mississippi formed.
- 1834 Synods of Arkansas (Cumberland) and Michigan formed.
- 1837 Old School, New School division. Board of Foreign Missions organized.
- 1838 The First Presbyterian Church of Oregon organized at the Whitman mission station. This was the first Protestant church established on the Pacific coast.
- 1843 Cumberland Synod of Texas formed.
- 1847 Whitman massacre.
- 1851 Synod of Wisconsin established.
- 1852 Synods of California, Iowa, and Arkansas formed.
- 1854 Synod of Baltimore formed.
- 1858 Synod of Minnesota formed.

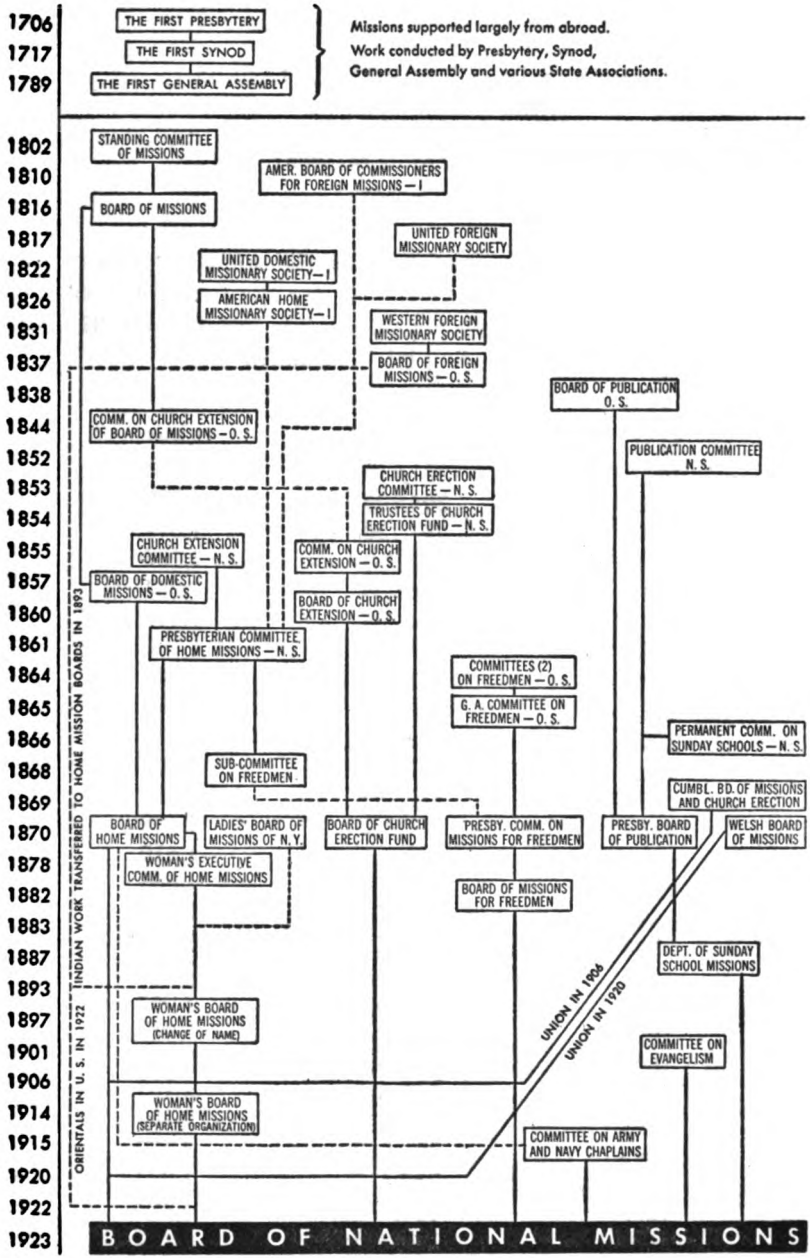
- 1864 Synod of Kansas formed.  
1868 Synod of Atlantic formed.  
1869 Reunion of Old and New Schools, put into effect in 1870.  
1870 Organization of Board of Home Missions.  
1872 Synod of Colorado formed.  
1874 Synod of Nebraska formed.  
1879 The first Presbyterian church in Alaska founded at Fort Wrangell.  
1883 Synod of Utah established.  
1884 Synod of Dakota formed.  
1885 Synod of North Dakota formed.  
1887 Synods of Catawba and Oklahoma formed.  
1889 Synod of New Mexico formed.  
1890 Synods of Oregon and Washington formed.  
1893 Synod of Montana formed.  
1899 Mission work started in Cuba and Puerto Rico.  
1904 Synod of West Virginia formed.  
1906 Reunion with Cumberland Presbyterian Church.  
1907 Synods of Blue Ridge and Canadian established.  
1909 Synod of Idaho formed.  
1912 Synods of New England, Arizona, and West (German) formed.  
1915 Synod of Wyoming formed.  
1920 Union with Welsh Calvinistic Methodist Church.  
1921 Reconstituted Synod of Florida formed.  
1923 Reorganization of the Boards of the Presbyterian Church. Beginning of the Board of National Missions.  
1942 Synod of Mid-South formed.

APPENDIX B. CHARTS





# THE FAMILY TREE OF NATIONAL MISSIONS



Missions supported largely from abroad.  
 Work conducted by Presbytery, Synod,  
 General Assembly and various State Associations.

--- Responsibility for work transferred    — Organic connection    O.S.—Old School    N.S.—New School    I—Interdenominational

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## APPENDIX C. FINANCIAL TABLES

### RECEIPTS AND MISSIONARIES *Board of Home Missions* 1871-1923

The following statistics are taken from the annual reports of the Board of Home Missions. The totals are for the fiscal years ending March 31. Column A represents total receipts and Column B gives number of missionaries, including teachers, aided.

Year	A	B
1871	\$ 282,430	1,232
1872	331,043	1,154
1873	304,705	993
1874	297,150	1,012
1875	360,698	1,286
1876	325,955	1,087
1877	304,722	1,019
1878	277,314	1,220
1879	292,579	1,230
1880	311,329	1,190
1881	375,245	1,289
1882	423,389	1,403
1883	479,798	1,520
1884	611,428	1,602
1885	513,875	1,610
1886	659,580	1,566
1887	640,087	1,680
1888	783,627	1,750
1889	832,647	1,910
1890	831,170	2,062
1891	852,363	2,017
1892	925,949	1,839
1893	967,455	2,102
1894	902,690	2,189
1895	934,259	2,122
1896	729,433	1,874
1897	800,770	1,724
1898	702,403	1,723
1899	856,907	1,727

Year	A	B
1900	729,511	1,743
1901	745,905	1,737
1902	803,663	1,808
1903	816,352	1,744
1904	820,606	1,632
1905	867,017	1,692
1906	911,794	1,798
1907	963,327	1,728
1908	989,285	1,956
1909	1,073,972	1,867
1910	1,108,344	1,810
1911	1,192,860	1,921
1912	1,491,183	2,049
1913	1,465,419	2,150
1914	1,381,720	2,224
1915	1,441,428	2,153
1916	1,492,340	2,154
1917	1,349,664	2,174
1918	1,376,977	2,051
1919	1,487,251	1,539
1920	1,797,248	1,626
1921	1,454,940	1,692
1922	1,560,830	1,611
1923	1,645,531	1,537

GRANTS AND LOANS FOR BUILDING AND PROPERTY PURPOSES  
1940-1950

Year	Grants	Loans	Total
1940-41	\$ 21,775	\$ 208,489	\$ 230,264
1941-42	11,500	273,239	284,739
1942-43	6,650	67,505	74,155
1943-44	93,527	34,373	127,900
1944-45	89,763	38,600	128,363
1945-46	194,135	43,383	237,518
1946-47	746,201	87,050	833,251
(9 mos.) 1947	470,811	148,000	618,811
1948	585,683	511,650	1,097,333
1949	609,300	1,496,975	2,106,275
1950	424,077	1,348,919	1,772,996
<b>TOTALS</b>	<b><u>\$3,253,422</u></b>	<b><u>\$4,258,183</u></b>	<b><u>\$7,511,605</u></b>

## RECEIPTS AND EXPENDITURES (Excludes Specials)

## Board of National Missions

1923-1950

Year	Receipts from Living Sources	Receipts from Other Sources *	Total Receipts *	Total Expenditures	Surplus Deficit *
1923-24	\$3,052,505	\$ 742,453	\$3,794,958	\$3,686,637	\$108,321
1924-25	2,811,223	719,090	3,530,313	4,063,540	533,227 *
1925-26	3,010,766	637,729	3,648,495	4,260,279	611,784 *
1926-27	3,146,616	694,229	3,840,845	4,032,089	191,244 *
1927-28	3,138,421	657,087	3,795,508	3,999,721	204,213 *
1928-29	3,254,974	660,363	3,915,337	3,983,567	68,230 *
1929-30	3,058,812	816,861	3,875,673	3,944,524	68,851 *
1930-31	2,884,946	1,083,774	3,968,720	4,143,264	174,544 *
1931-32	2,474,675	882,436	3,357,111	3,917,928	560,817 *
1932-33	1,854,826	944,498	2,799,324	3,418,431	619,107 *
1933-34	1,666,725	800,357	2,467,082	2,448,415	18,667
1934-35	1,582,854	834,074	2,416,928	2,415,193	1,735
1935-36	1,570,037	922,073	2,492,110	2,489,441	2,669
1936-37	1,579,897	975,221	2,555,118	2,554,189	929
1937-38	1,580,533	1,118,915 *	2,699,448 *	2,698,534	914
1938-39	1,563,427	779,676	2,343,103	2,752,705	409,602 *
1939-40	1,576,231	845,189	2,421,420	2,706,492	285,072 *
1940-41	1,626,668	919,155	2,545,823	2,707,456	161,633 *
1941-42	1,669,664	953,965	2,623,629	2,735,714	112,085 *
1942-43	1,764,981	971,623	2,736,604	2,709,817	26,787
1943-44	1,988,475	950,417	2,938,892	2,825,656	113,236
1944-45	2,156,616	981,784	3,138,400	3,138,400	
1945-46	2,346,030	988,967	3,334,997	3,334,997	
1946-47	2,462,717	947,005	3,409,722	3,825,147	415,425 *
(9 mos.) 1947	2,103,935	793,901	2,897,836	3,200,371	302,535 *
1948	3,505,190	1,090,294	4,595,484	4,883,597	288,113 *
1949	3,747,528	1,193,437	4,940,965	5,195,615	254,650 *
1950	3,843,764	1,368,386	5,212,150	5,368,404	156,254 *

\* In 1937-1938 and all years prior thereto unrestricted legacies were considered current work income and are included in "Nonliving Sources" receipts. After 1937-1938 unrestricted legacies were added to General Funds and are not included above.

## SELF-BUDGETING SYNODS

1930 and 1950

The figures below offer a comparison between receipts and expenditures for National Missions in 14 synods.

The figures for 1950 are taken from the annual report of 1951 and do not include church extension or other separately operated funds. The number of presbyteries involved in each synod for each of the comparative years is indicated.

Appendix C. Financial Tables

Synods	No. of Presbyteries		Receipts		Expenditures	
	1930	1950	1930	1950	1930	1950
California	3	1	\$ 76,127	\$ 135,922	\$ 74,370	\$ 129,311
Illinois	12	12	157,860	229,736	180,003	224,586
Indiana	10	8	92,798	148,338	79,040	120,985
Iowa		10		124,483		86,158
Michigan		1		170,731		165,955
Minnesota		9		67,913		45,890
Missouri	3	2	65,495	94,463	66,690	71,570
Nebraska	1	1	3,775	21,088	4,037	6,294
New Jersey	9	9	172,420	157,536	141,364	168,677
New York	3	4	46,699	100,024	45,572	89,470
Ohio	2		19,999		20,799	
Pennsylvania	18	17	428,517	306,508	387,011	273,253
West German	4	3	5,918	13,824	5,587	14,164
Wisconsin	5	6	44,688	73,371	39,705	60,031
	<u>70</u>	<u>83</u>	<u>\$1,114,296</u>	<u>\$1,643,937</u>	<u>\$1,044,178</u>	<u>\$1,456,344</u>
Less Shared *			40,478			
			<u>\$1,073,818</u>			

\* This figure includes \$38,297 sent to the Board by New Jersey, and \$2,181 sent by Wisconsin.

## APPENDIX D. ENTERPRISES AND PERSONNEL

### STATISTICAL SUMMARY, 1950

<i>Mission Enterprises</i>	(From annual report of 1951, p. 95)		<i>Synods and Presbyteries Budgeting with Board</i>		<i>Synods and Presbyteries Budgeting Separately</i>		<i>Total</i>
	<i>Division of Missionary Operation</i>		<i>Number</i>	<i>%</i>	<i>Number</i>	<i>%</i>	
	<i>Number</i>	<i>%</i>					
Organized Churches	650	30	904	42	611	28	2,165
Unorganized Pr. Stations	192	77	17	7	39	16	248
Neighborhood or Com. Houses	62	50	24	20	35	30	121
Mission Sunday Schools	975	98	5	1	5	1	985
Training Schools and Sems.	4	100	0	0	0	0	4
Boarding Schools	15	100	0	0	0	0	15
Day Schools	24	100	0	0	0	0	24
Hospitals	6	86	0	0	1	14	7
Dispensaries and Clinics	20	95	0	0	1	5	21
Gov't. School with Worker	41	100	0	0	0	0	41
Other Enterprises	23	51	4	9	18	40	45
<b>Totals</b>	<b>2,012</b>	<b>55</b>	<b>954</b>	<b>26</b>	<b>710</b>	<b>19</b>	<b>3,676</b>
<b>Less Number Counted Twice</b>	<b>110</b>	<b>63</b>	<b>57</b>	<b>33</b>	<b>8</b>	<b>4</b>	<b>175</b>
<b>Net Total</b>	<b>1,902</b>	<b>54</b>	<b>897</b>	<b>26</b>	<b>702</b>	<b>20</b>	<b>3,501</b>
<b>Mission Workers</b>							
Ministers of Churches	372	28	507	38	471	34	1,350
S. S. Missionaries	71	75	0	0	23	25	94
Colporteurs	3	75	0	0	1	25	4
Other Itinerant Missionaries	4	36	1	9	6	55	11
Community Workers	192	38	38	7	259	53	489
Teachers	291	98	1	1	1	1	293
Chaplains	1	14	2	29	4	57	7
Doctors	16	100	0	0	0	0	16
Nurses	50	100	0	0	0	0	50
Evangelists	27	96	0	0	1	4	28
Student Service	109	41	159	59	0	0	268
Exec. and Field Staff	17	15	64	55	34	30	115
Others	192	76	27	11	33	13	252
<b>Totals</b>	<b>1,345</b>	<b>45</b>	<b>799</b>	<b>26</b>	<b>833</b>	<b>29</b>	<b>2,977</b>
<b>Less Number Counted Twice</b>	<b>42</b>	<b>56</b>	<b>14</b>	<b>20</b>	<b>18</b>	<b>24</b>	<b>74</b>
<b>Net Total</b>	<b>1,303</b>	<b>44</b>	<b>785</b>	<b>27</b>	<b>815</b>	<b>29</b>	<b>2,903</b>



## FOREIGN LANGUAGE WORK IN THE UNITED STATES, 1922 AND 1939

Nationality	Year	Churches		Gain	Loss
		and Missions	Church Members		
Welsh	1922	115	13,228		
	1939	82	10,319		2,909
German	1922	119	14,706		
	1939	99	16,632	1,926	
French	1922	5	1,207		
	1939	5	1,032		175
Slavic	1922	73	4,744		
	1939	53	5,643	899	
Hungarian	1922	42	3,337		
	1939	42	4,445	1,108	
Italian	1922	100	6,173		
	1939	74	8,216	2,043	
Portuguese	1922				
	1939	1	72	72	
Oriental	1922	32	1,428		
	1939	38	2,300	872	
Asia Minor	1922	13	768		
	1939	15	1,268	500	
Spanish (Including Mexican)	1922	61	3,140		
	1939	78	3,830	690	
Total	1922	560*	48,731		
	1939	487	53,757	8,110	3,084
Net Gain				5,026	

\* Number of centers reporting, 480.

NEIGHBORHOOD HOUSES AND COMMUNITY CENTERS  
UNDER THE DEPARTMENT OF CITY AND INDUSTRIAL WORK, 1951

Field		Name	Location	Av. Weekly Attendance
City and Industrial	(9)	McKim Community Center	Baltimore, Md.	641
		Campbell Community Center	Baltimore, Md.	104
		Potrero Hill Neighborhood House	San Francisco, Calif.	2,517
		Dora Ashly Memorial Center	Madison, Ill.	198
		The Shack	Pursglove, W. Va.	1,370
		Labor Temple	New York, N. Y.	1,915
		East Harlem Project	New York, N. Y.	
		100th Street Unit		187
		102d Street Unit		33
		104th Street Unit		270

Field	Name	Location	Av. Weekly Attendance
<b>Negro Work in North and West</b>	(7) Faith Center	Oakland, Calif.	301
	Camac Center	Philadelphia, Pa.	538
	Barnes Memorial Center	Philadelphia, Pa.	694
	Morningside Community Center	New York, N. Y.	1,418
	Woodland Center	Cleveland, Ohio	10
	Carmel Community Center	Cincinnati, Ohio	1,042
	W. Cincinnati, St. Barnabas Center	Cincinnati, Ohio	2,502
<b>Jewish</b>	(6) Hebron Community Center	Los Angeles, Calif.	250
	Emmanuel Center	Baltimore, Md.	25
	Merrill Hall	Philadelphia, Pa.	100
	Thomas M. Thomas Center	Chester, Pa.	357
	East N. Y. Neighborhood House	Brooklyn, N. Y.	251
	Peniel Community House	Chicago, Ill.	748
<b>Oriental</b>	(1) Cameron House	San Francisco, Calif.	1,198
<b>Spanish-speaking</b>	(12) House of Neighborly Service	Bisbee, Ariz.	104
	Home of Neighborly Service	Brighton, Colo.	92
	Casa de Luz	Denver, Colo. }	238
	Home of Neighborly Service Community Center	Denver, Colo. }	
		Albuquerque, N. Mex.	304
	Community Center	El Paso, Tex.	177
	Home of Neighborly Service	Guadalupe, Ariz.	52
	Community Center	Phoenix, Ariz.	106
	Home of Neighborly Service	Redlands, Calif.	303
	Home of Neighborly Service	San Bernardino, Calif.	662
Home of Neighborly Service	San Antonio, Tex.	810	
Community Center	Santa Fe, N. Mex.	153	
Home of Neighborly Service	Tracy, Calif.	209	
<b>Totals</b>	<b>(36)</b>		<b>19,879</b>

## APPENDIX E. MEMBERS OF THE BOARD AND STAFF

### MEMBERS OF THE BOARD OF NATIONAL MISSIONS, 1951

From the 1951 report showing the membership as of June 1 of that year.

By act of the General Assembly, the Board consists of 54 members, distributed as follows (the Roman numeral following each name indicates the classification): I. Eastern Region, 22 members; II. North Central Region, 12 members; III. Southern Region, 4 members; IV. Rocky Mountain and Pacific Region, 4 members; V. Members-at-large, 12.

The Board has an Executive Committee of 18, composed of those persons whose names are starred.

The term of service of the following expires in 1952:

Mrs. Roland P. Beattie — V	Roy A. Ramseyer — II
William R. Biggs — I	Mrs. Harry M. Reed — II
Rev. G. Raymond Campbell, D.D.	Ernest C. Savage — I
— III	* Mrs. Theodore Cuyler Speers —
* James A. Edgar — I	V
Mrs. Robert W. Macdonald — IV	* Mrs. Rush Taggart — V
* Rev. John J. Moment, D.D. — I	Richard J. Turk, Jr. — V
Samuel W. Moore, M.D. — V	Glen E. Wilson — IV
* Emma Jessie Ogg — I	Mrs. James W. Wiltsie — I
J. Nelson Pyle — II	Mrs. Donald Young — II

The term of service of the following expires in 1953:

Charles H. Albers — II	Rev. Arthur J. McClung, D.D. —
Mrs. John M. Beatty — I	III
Mrs. Herbert N. Brockway — II	* Rev. John O. Mellin — I
Rev. Henry Sloane Coffin, D.D.	James M. Nicely — I
— V	* Rev. Morgan P. Noyes, D.D. — I
Rev. John T. Colbert, D.D. — V	Mrs. W. H. Scheihing — III
Rev. Louis H. Evans, D.D. — IV	* William W. Smith, 2d — I
* Mrs. Charles B. Fernald — I	Rev. Robert S. Steen, D.D. — I
* Walter L. Johnson — I	Rev. Herman L. Turner, LL.D.
* Rev. Raymond I. Lindquist,	— V
D.D. — I	Rev. Irving A. West, D.D. — II

The term of service of the following expires in 1954:

* Paul Bestor — V	* Rev. William G. Felmeth, D.D. — V
Mrs. Arthur G. Butler — I	Mrs. Horace Z. Goas — I
Mrs. Matthew C. Cavell — II	Elliott H. Lee — V
Rev. Gaylord M. Couchman, D.D. — II	Mrs. R. H. Knaack — IV
S. Wilson Davidson — I	* Rev. Jean S. Milner, D.D. — II
William J. Demorest — I	* Rev. Robert M. Skinner, D.D. — I
Earl A. Dimmick, Ed.D. — I	Mrs. Neal B. Spahr — III
* Mrs. Frederick W. Evans — V	Rev. T. Guthrie Speers, D.D. — I
* Rev. Hugh I. Evans, D.D. — II	* William G. Werner — II

#### Officers of the Board and Executive Officers

Rev. Jean S. Milner, D.D.	President
Mrs. Rush Taggart	First Vice-President
Walter L. Johnson	Second Vice-President
Rev. E. Graham Wilson, D.D., LL.D.	General Secretary Emeritus
Rev. Hermann N. Morse, D.D., LL.D.	General Secretary (Also Executive Vice-President)
Rev. Alexander E. Sharp, D.D.	Administrative Secretary
D. Allan Locke, LL.D.	Treasurer
Rev. Merlyn A. Chappel, D.D.	Secretary, Missionary Support

#### MEMBERS OF THE STAFF, 1952

Membership of the National Staff of the Board, as of January 1, 1952, is given below. The dates show the beginning of service of each person in the position indicated. Unless otherwise shown, the address is 156 Fifth Avenue, New York 10, N. Y.

Rev. Hermann N. Morse, D.D., LL.D. (1949)	General Secretary
Rev. Alexander E. Sharp, D.D. (1949)	Administrative Secretary (Also Director of the Budget)
D. Allan Locke, LL.D. (1947)	Treasurer
Rev. Merlyn A. Chappel, D.D. (1949)	Secretary, Division of Missionary Support
Rev. Alcwyn L. Roberts, Clerk of the Board and Assistant to General Secretary (1951)	

Division of Missionary Operation  
(Under Direction of Administrative Secretary)

*Secretaries*

Rev. Harold H. Baldwin, D.D.  
(1950)  
City and Industrial Work

Rev. Jesse B. Barber, D.D. (1950)  
Work with Colored People

Katharine E. Gladfelter, M.A.  
(1947)  
Educational and Medical Work

Rev. J. Earl Jackman, D.D. (1944)  
Sunday School Missions and  
Mobile Ministries  
Alaska

Laurence W. Lange, Ph.D. (1948)  
Missionary Personnel

Rev. Barney N. Morgan, D.D.  
(1949)  
West Indies

Rev. Henry S. Randolph, Ph.D.  
(1938)  
Town and Country Church  
Indian Work

*Secretaries (Cont'd)*

Rev. Howard V. Yergin (1949-  
1951) (now deceased)  
Field Service

*Associate Secretaries*

Frances F. Ball, M.A. (1946)  
Missionary Personnel

Alice Maloney, M.A. (1948)  
Town and Country Church  
Indian Work

*Assistant Secretaries*

Rev. Paul L. Warnshuis, D.D.  
(1922)  
Spanish-speaking Work in  
Southwest  
315 S. Broadway, Los Angeles  
13, Calif.

Lillian A. Windham, M.A. (1942)  
Educational and Medical Work

Inter-Divisional Offices

*Department of New Church De-  
velopment and Church Exten-  
sion*

John N. Penn, Jr. (1949)  
Secretary of Office of New  
Church Development and  
Building Aid

Rev. Richard S. McCarroll (1951)  
Secretary of Office of New  
Church Development—Or-  
ganization and Promotion

*Office for Religious Broadcasting*  
John Groller (1951)  
Secretary

Division of Missionary Support  
(Under Direction of Secretary of Division)

<i>Secretaries</i>	<i>Area Secretaries</i>
Rev. Merlyn A. Chappel, D.D. (1937) Department of Church Budget	Rachel Benfer (1945) 77 W. Washington St., Chicago 2, Ill.
Jane Gillespie (1939) Specific Work	Ellanore Ewing (1934) 228 McAllister St., San Fran- cisco 2, Calif.
Janette T. Harrington (1950) Education and Publicity ——— (Vacant) Youth Work	Carolyn O. Mathews (1947) 156 Fifth Ave., New York 10, N. Y.
Elsie R. Penfield, M.A. (1949) Department of Women's Or- ganizations	Gertrude F. Seubold (1948) 1021 McGee St., Kansas City 6, Mo.
Rev. F. Campbell Symonds, D.D. (1947) Special Gifts	<i>Field Secretary</i> Vivian Olson (1950)
Rev. Frederick R. Thorne, D.D. (1942) Audio-visual Aids	"Outreach" Mrs. Florence Hayes, Editor (1941)

Division of Evangelism

<i>Secretary</i>	<i>Associate Secretaries (Cont'd)</i>
Rev. George E. Sweazey, Ph.D. (1945)	Rev. John M. Paxton, D.D. (1950) 228 McAllister St., San Fran- cisco 2, Calif.
<i>Associate Secretaries</i> Rev. Raymond V. Kearns, D.D. (1946) Room 1318 77 W. Washington St., Chicago 2, Ill.	Rev. Alfred H. Davies (1952)

Division of the Treasury

Gertrude Vint, M.A. (1939) Assistant Treasurer	Lucien H. Tribus, D.J.Sc. (1947) Legal Counsel
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## Division of Jarvie Commonweal Service

Robert C. Scott (1947)  
Secretary

Christine K. Stephan (1947)  
Associate Secretary

## Executives of Synods

California	Rev. Thomas Holden, D.D., 228 McAllister St., San Francisco 2, Calif.
Illinois	Rev. Ralph Cummins, D.D., 809 S. Fifth St., Champaign, Ill.
Indiana	Rev. Roy E. Mueller, D.D., 1132 N. Alabama St., Indianapolis 2, Ind.
Iowa	Rev. Henry C. Schneider, D.D., Presbyterian Headquarters, 525 Sixth Ave., Des Moines, Iowa
Kansas	Rev. Leslie F. Sweetland, D.D., 925 Kansas Ave., Topeka, Kans.
Michigan	Rev. Kenneth G. Neigh, D.D., 1105 Kales Bldg., Detroit 26, Mich.
Minnesota	Rev. Eldon W. Wenzel, 122 W. Franklin Ave., Minneapolis, Minn.
Missouri	Rev. Ralph A. Waggoner, D.D., 1122 W. Seventh St., Sedalia, Mo.
Nebraska	Rev. George S. Bancroft, D.D., 212 Patterson Bldg., Omaha, Nebr.
New Jersey	Rev. Frank D. Getty, D.D., 605 Broad St., Newark 2, N. J.
New York	Rev. David S. MacInnes, 430 University Bldg., Syracuse 2, N. Y.
Ohio	Rev. Herman A. Klahr, D.D., 1652 Neil Ave., Columbus 1, Ohio
Oklahoma	Rev. Douglas V. Magers, D.D., 1001 N. Robinson Ave., Oklahoma City 3, Okla.
Oregon	Rev. G. Henry Green, D.D., 711 Dekum Bldg., Portland, Ore.
Pennsylvania	Rev. Claude S. Conley, D.D., Payne-Shoemaker Bldg., Harrisburg, Pa.
Washington	Rev. C. E. Polhemus, D.D., 1002 American Bldg., Seattle 4, Wash.
Wisconsin	Rev. Irwin E. Bradfield, D.D., 257 W. Broadway, Waukesha, Wis.

## Field Representatives

- Alaska Rev. R. Rolland Armstrong, Box 2539, Juneau, Alaska
- \* Arizona-New Mexico Rev. William M. Orr, D.D., 3725 Montclair Place, Albuquerque, N. Mex.
- \* Atlantic Rev. Charles W. Talley, 1213 Market St., Cheraw, S. C.
- \* Blue Ridge-Canadian Rev. Herbert R. Pinkney, 1509 Sigler St., Nashville, Tenn.
- California
- N. Coastal Area Rev. Ronald T. White, D.D., 228 McAllister St., San Francisco 2, Calif.
- Valley Area
- Southern Area ——— 315 S. Broadway, Los Angeles 13, Calif.
- \* Catawba Rev. Frank C. Shirley, D.D., 522 Beattys Ford Rd., Charlotte 2, N. C.
- \* Colorado Rev. L. Wesley Almy, D.D., 700 Interstate Trust Bldg., Denver 2, Colo.
- \* Florida Rev. Charles T. Martz, 904 Hollingsworth Rd., Lakeland, Fla.
- \* Idaho-Utah Rev. A. Walton Roth, D.D., Westminster College, Salt Lake City, Utah
- \* Kentucky Rev. George S. Watson, D.D., Room 316, Columbia Bldg., Louisville 2, Ky.
- \* Mid-South Rev. Marion E. Mansell, D.D., Box 120, Rockwood, Tenn.
- \* Montana-Wyoming Rev. Charles F. Bole, Rocky Mountain College, Billings, Mont.
- \* Negro Work in North Rev. Robert Pierre Johnson, 156 Fifth Ave., New York 10, N. Y.
- \* New England Rev. Walter David Knight, 185 Bay State Rd., Boston 15, Mass.
- \* North Dakota Rev. Wesley R. Tennis, D.D., Jamestown College, Jamestown, N. Dak.
- Oklahoma Rev. L. Burney Shell, Box 109, Clarksville, Ark.
- \* South Dakota Rev. Curtis P. Winkle, D.D., Room 104, Huron College, Huron, S. Dak.

- \* Texas Rev. J. Hoytt Boles, Box 901, Denton, Tex.  
 West German Rev. Robert E. Niebruegge, D.D., Willow  
 Lake, S. Dak.  
 \* West Virginia Rev. Claude King Davis, Sistersville, W. Va.  
 \* Jointly with Board of Christian Education.

## Executives of Specially Designated Presbyteries

- Baltimore Rev. Walter R. Cremeans, D.D., 808 Park  
 Ave., Baltimore 1, Md.  
 Brooklyn-Nassau Rev. Herbert H. Field, D.D., 130 Clinton  
 St., Brooklyn, N. Y.  
 Buffalo-Niagara Rev. Paul S. Heath, D.D., 146 W. Utica St.  
 at Delaware Ave., Buffalo 22, N. Y.  
 Chicago Rev. Paul S. Johnson, D.D., 8 South Dear-  
 born St., Chicago 2, Ill.  
 Cincinnati Rev. Lowell H. Palmer, Room 6, Lane Sem-  
 inary Bldg., Cincinnati 6, Ohio  
 Cleveland Rev. George O. Reemsnyder, 845 B. of L. E.  
 Bldg., Cleveland 14, Ohio  
 Detroit ——— 1105 Kales Bldg., Detroit 26, Mich.  
 Los Angeles ——— 315 S. Broadway, Los Angeles 13,  
 Calif.  
 New York Rev. Theodore F. Savage, D.D., 156 Fifth  
 Ave., New York 10, N. Y.  
 Philadelphia Rev. William F. Wefer, D.D., 2200 Locust  
 St., Philadelphia, Pa.  
 Pittsburgh Rev. John K. Bibby, D.D., 2010 Common-  
 wealth Bldg., Pittsburgh 22, Pa.  
 Rochester Rev. Glen E. Morrow, D.D., 717 Case Bldg.,  
 82 St. Paul St., Rochester 4, N. Y.  
 St. Louis Rev. Sidney Blair Harry, D.D., 1709 Arcade  
 Bldg., St. Louis, Mo.  
 San Francisco Rev. Ronald T. White, D.D., 228 McAllister  
 St., San Francisco 2, Calif.  
 Washington City Rev. Ralph K. Merker, 1229 Connecticut  
 Ave., N.W., Washington 6, D.C.

Representatives of Synods and Presbyteries on Membership  
of Administrative Council, 1951

Rev. David S. MacInnes, D.D.	Synod of New York
Rev. Hugh M. Miller	Synod of New Jersey
Rev. William F. Wefer, D.D.	Presbytery of Philadelphia

ADMINISTRATIVE PERSONNEL, 1802-1949

Presiding Officers

1802-1812	Rev. Ashbel Green, D.D., LL.D., Chairman
1813-1828	Available records do not designate the chairman
1829-1847	Rev. Ashbel Green, D.D., LL.D., President
1848-1857	Rev. J. J. Janeway, D.D., President
1858-1862	Rev. John McDowell, D.D., President
1863-1869	Rev. John MacLean, D.D., LL.D., President
1863-1868	Rev. E. F. Hatfield, D.D., Chairman, New School Committee
1870-1873	Rev. Jonathan F. Stearns, D.D., Chairman
1874-1875	Rev. James O. Murray, D.D., President
1876-	Rev. William M. Paxton, D.D., President
1877-1879	Rev. Thomas S. Hastings, D.D., LL.D., President
1880-	Rev. William C. Roberts, D.D., President
1881-1898	Rev. John Hall, D.D., LL.D., President
1899-1914	Rev. D. Stuart Dodge, D.D., President
1915-1922	Rev. Wilton Merle-Smith, D.D., President
1923-1936	Rev. Joseph A. Vance, D.D., President
1936-1941	Rev. Louis H. Evans, D.D., President
1941-	Rev. Jean S. Milner, D.D., President

General Secretaries

1817-1826	Rev. Thomas H. Skinner	} Without Salary
1827-	Rev. William M. Engles	
1828-	Rev. Ezra S. Ely, D.D.	
1829-1832	Rev. Joshua T. Russell, Corresponding Secretary	
1833-1850	Rev. William A. McDowell, Corresponding Secretary	
1850-1853	Rev. C. C. Jones, Corresponding Secretary	
1853-1859	Rev. G. W. Musgrave, D.D., Corresponding Secretary	
1860-	Rev. G. W. Musgrave, D.D., and Rev. R. Happersett, D.D., Secretaries	
1861-1868	Rev. Thomas L. Janeway, D.D., Corresponding Secretary	

- 1863-1870 Rev. Henry Kendall, D.D., General Secretary, New School  
Committee
- 1868-1870 Rev. G. W. Musgrave, D.D., Corresponding Secretary
- 1870-1881 Rev. Cyrus Dickson, D.D., and Rev. Henry Kendall, D.D.,  
Corresponding Secretaries
- 1881-1887 Rev. Henry Kendall, D.D., and Rev. William C. Roberts,  
D.D., Corresponding Secretaries
- 1887-1889 Rev. Henry Kendall, D.D., and Rev. William Irvin, D.D.,  
Corresponding Secretaries
- 1890-1891 Rev. Henry Kendall, D.D., Rev. William Irvin, D.D., and  
Rev. D. J. McMillan, D.D., Corresponding Secretaries
- 1892- Rev. Henry Kendall, D.D., Rev. William Irvin, D.D., Rev.  
D. J. McMillan, D.D., and Rev. William C. Roberts,  
D.D., Corresponding Secretaries
- 1893-1898 Rev. William C. Roberts, D.D., and Rev. D. J. McMillan,  
D.D., Corresponding Secretaries
- 1898-1914 Rev. Charles L. Thompson, D.D., General Secretary
- 1914-1918 Rev. Baxter P. Fullerton, D.D., Rev. John Dixon, D.D.,  
and Mr. Joseph E. McAfee, Secretaries
- 1918-1930 Rev. John A. Marquis, D.D., LL.D., General Secretary
- 1930-1949 Rev. E. Graham Wilson, D.D., LL.D., General Secretary  
(January 1, 1930 to June 2, 1949)
- 1930-1949 Rev. Hermann N. Morse, D.D., LL.D., Administrative Sec-  
retary (July 1, 1930, to June 2, 1949). General Secretary  
(June 2, 1949- )
- 1949- Rev. Alexander E. Sharp, D.D., Administrative Secretary  
(June 2, 1949- )

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These include the annual reports of several Boards and Committees; the *Minutes of the General Assembly*; many of the minutes of the individual synods; the references quoted at the end of each of the brief histories of individual synods in Appendix A; the several Presbyterian periodicals mentioned in the footnotes; and the various pamphlets published by the Board of National Missions describing certain phases of its work. In addition, the following works have been consulted:

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## NOTES

### Chapter 1

- <sup>1</sup> For further detail, see historical sketch of the Synod of Florida and of the Synod of South Carolina, Appendix A.
- <sup>2</sup> See historical sketch of the Synod of Virginia and of the Synod of New England, Appendix A.
- <sup>3</sup> Mather, Cotton, *Magnalia Christi Americana*, p. 80. Silus Andrus and Son, Hartford, 1855.
- <sup>4</sup> See historical sketch of states mentioned, Appendix A.
- <sup>5</sup> Since the first page of the original records has been lost, we are not absolutely sure of the date of organization. It may have been in 1705.
- <sup>6</sup> Manuscript minutes of the Standing Committee, p. 17. On deposit, 156 Fifth Avenue, New York, N. Y.
- <sup>7</sup> *Records of the Presbyterian Church*, p. 31. Hereafter reference to this work will be indicated in the text by the abbreviation Rec.; *Minutes of the General Assembly* will be indicated as MGA; and the annual reports of the Boards, as AR. If the year concerned is not indicated in the text, then it will follow the abbreviation.
- <sup>8</sup> Love, William DeL., *Samson Occom*, pp. 141-147. Pilgrim Press, 1899.
- <sup>9</sup> Shaw, G. C., *John Chavis, A Remarkable Negro*. Vail-Ballou Press, Inc., 1931. (Copy in New York City Library.)  
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### Chapter 2

- <sup>1</sup> See account of District of Columbia under Synod of Baltimore in Appendix A.
- <sup>2</sup> Samuel J. Mills, although a Congregational minister, was closely associated with the Presbyterian Church. He was ordained on June 21, 1815, in the First Presbyterian Church of Newburyport, Massachusetts; his observations on his two exploring tours into the Mississippi Valley were far more concerned with Presbyterianism than with Congregationalism; and he was one of the chief advocates for the organization of the United Foreign Missionary Society in 1817, which was largely a Presbyterian organization.
- <sup>3</sup> Schermerhorn, J. F., and Mills, S. J., *A Correct View of That Part of the United States Which Lies West of the Allegany Mountains*, p. 43. Hartford, 1814.
- <sup>4</sup> *Assembly's Magazine*, May, 1805, p. 258.
- <sup>5</sup> Bacon, L. W., *A History of American Christianity*, p. 230. Charles Scribner's Sons, 1918.
- <sup>6</sup> The *Minutes of the General Assembly* for 1802 did not list the number of churches. Rather, it listed 181 ministers as being settled in a parish and 102 vacant churches, making the total of 283 given here. However, undoubtedly some ministers were serving more than one church, so the total should be larger.

### Chapter 3

- <sup>1</sup> This chapter is a condensation, with some passages copied verbatim, from the author's article on the "Western Missionary Society," which appeared in the December, 1950, number of the *Journal of the Presbyterian Historical Society*.



- Used by permission. See also *The Centennial of the Western Foreign Missionary Society*, edited by James A. Kelso. Committee of Pittsburgh Presbytery, 1931.
- <sup>2</sup> Green, Ashbel, *op. cit.*, p. 101.
  - <sup>3</sup> Kelso, J. A., *The Centennial of the Western Foreign Missionary Society*, p. 140. Pittsburgh Presbytery, 1931.
  - <sup>4</sup> WFMS Correspondence, Vol. I, No. 65. Presbyterian Historical Society.
  - <sup>5</sup> *Dictionary of American History*, Vol. III, p. 108.
  - <sup>6</sup> *Foreign Missionary Chronicle*, January, 1834, pp. 148, 149.
  - <sup>7</sup> *Ibid.*, July, 1834, p. 248.
  - <sup>8</sup> *Ibid.*, October, 1834, p. 333.
  - <sup>9</sup> Manuscript file, Presbyterian Historical Society IN-25, 8-1, No. 50.
  - <sup>10</sup> *Foreign Missionary Chronicle*, September, 1835, pp. 138, 139.

#### Chapter 4

- <sup>1</sup> The original manuscript minutes of the United Foreign Missionary Society are with the archives of the American Board of Commissioners for Foreign Missions on deposit in Holbrook Library, Harvard University. Some of the printed annual reports are on file at the Presbyterian Historical Society, Philadelphia.
- <sup>2</sup> *Memorial Volume of the First Fifty Years*, issued by the American Board of Commissioners for Foreign Missions on the fiftieth anniversary of the sending out of the first foreign missionaries, p. 15. Boston, 1862.
- <sup>3</sup> Tracy, Joseph, *History of the American Board of Commissioners for Foreign Missions*, p. 345. Spooner and Howland, Worcester, 1840.
- <sup>4</sup> Kuykendall, Ralph S., and Day, A. Grove, *Hawaii: A History*, pp. 76, 77. Prentice-Hall, Inc., 1949.
- <sup>5</sup> *Memorial Volume*, pp. 300, 301.
- <sup>6</sup> *Ibid.*, p. 273.
- <sup>7</sup> Bass, Althea, *Cherokee Messenger*, p. 345. Norman, Oklahoma, University of Oklahoma Press, 1936. This volume not only gives a splendid biography of Samuel A. Worcester; it also throws much light upon the whole missionary program for the Cherokees. The story of George Guess, the inventor of the Cherokee syllabary, is told. Guess's Indian name, Sequoya, was given to giant California trees, *Sequoia gigantea*.
- <sup>8</sup> Tracy, *op. cit.*, pp. 276, 277.
- <sup>9</sup> *Memorial Volume*, p. 273.
- <sup>10</sup> Tracy, *op. cit.*, p. 173.
- <sup>11</sup> *Memorial Volume*, p. 268.
- <sup>12</sup> For further details, see Appendix A, Wisconsin.
- <sup>13</sup> For further details, see Appendix A, Minnesota.
- <sup>14</sup> Drury, C. M., *Henry Harmon Spalding*, Chapter III, gives details regarding this Nez Percé delegation. One of the 4 may have been half Flathead and half Nez Percé. Caldwell, Idaho, The Caxton Printers, Ltd., 1936.
- <sup>15</sup> Drury, C. M., *Henry Harmon Spalding, Marcus Whitman, M.D., and Elkanah and Mary Walker* tell the story of the Oregon mission of the American Board. Caxton.
- <sup>16</sup> Tracy, *op. cit.*, p. 211.
- <sup>17</sup> See 1823 annual report, United Domestic Missionary Society. Green, *Presbyterian Missions*, gives May 9, which is the date usually given.
- <sup>18</sup> A file of these reports is on deposit in the Presbyterian Historical Society.
- <sup>19</sup> *Missionary Herald* 22:161.
- <sup>20</sup> *Ibid.*, 191.

- <sup>21</sup> *Home Missionary*, September, 1833, p. 77.  
<sup>22</sup> See Appendix A for a brief summary of the history of the Synod of Arkansas.  
<sup>23</sup> McDonnold, B. W., *History of the Cumberland Presbyterian Church*, p. 175. Nashville, Cumberland Presbyterian Church, 1888.  
<sup>24</sup> *Ibid.*, p. 177.  
<sup>25</sup> *Ibid.*, pp. 261, 262. "At this first meeting it ordained W. A. Scott, P. M. Griffin, and Sumner Bacon." However, James Curry, in his *History of San Francisco Theological Seminary*, states that Scott was ordained May 17, 1835. Vacaville, California, Reporter Publishing Co., 1907.

#### Chapter 5

- <sup>1</sup> Gillett, E. H., *History of the Presbyterian Church*, II:214. Philadelphia, Presbyterian Board of Publications, 1864.  
<sup>2</sup> Green, Ashbel, *op. cit.*, pp. 19, 20. MGA, 1828, p. 244.  
<sup>3</sup> The first printed annual reports of the Board of Missions came in 1829.  
<sup>4</sup> Today the terms "synodical" and "presbyterial" refer to women's organizations, but prior to the organization of the women's work on these levels, these terms were used to designate the societies of the Church in these judicatories.  
<sup>5</sup> Bacon, L. W., *op. cit.*, p. 292. Used by permission of Charles Scribner's Sons.  
<sup>6</sup> Page 296.  
<sup>7</sup> *Ibid.*, p. 297. Used by permission.

#### Chapter 6

- <sup>1</sup> The log of the *Portsmouth* is in the Naval Records College, National Archives, Washington, D.C. See also article by Albert Williams, "Early Presbyterianism," in *Overland Monthly*, February, 1885, p. 180. The first Protestant service in what is now California was conducted by Chaplain Francis Fletcher, who was with Sir Francis Drake when the *Golden Hind* anchored in what is now Drake's Bay, Marin County, California, in June-July, 1579. Fletcher conducted the first Protestant service by an ordained minister not only in California but also in continental United States.  
<sup>2</sup> Lord, Clifford L., *Historical Atlas of the U.S.*, p. 228. Henry Holt and Company, Inc., 1944.  
<sup>3</sup> The original letter is in the archives of Whitman College, Walla Walla, Washington. See Drury, *Marcus Whitman, M.D.*, p. 71, for copy.  
<sup>4</sup> Dr. J. W. Christie, pastor of the Westminster Presbyterian Church, Wilmington, Delaware, in a paper read before the American Society of Church History meeting in Cleveland, Ohio, December, 1947, gave evidence of a divided opinion on slavery which existed in the Presbyterian Church as early as 1818. The Assembly of that year passed a strong antislavery resolution and, in contrast, also agreed to the deposition from the ministry of George Bourne, a strong antislavery writer.  
<sup>5</sup> Gillett, E. H., *op. cit.*, II:564.  
<sup>6</sup> Notes from Dr. Harrison Ray Anderson, pastor, Fourth Presbyterian Church of Chicago.  
<sup>7</sup> Thompson, Robert Ellis, *A History of the Presbyterian Churches in the United States*, p. 152. New York, Charles Scribner's Sons, 1910.  
<sup>8</sup> *Ibid.*, p. 380.  
<sup>9</sup> Vander Velde, L. G., *The Presbyterian Churches and the Federal Union, 1861-1869*, p. 50. Harvard University Press, Cambridge, c. 1932.

#### Chapter 7

- <sup>1</sup> *Memorial Volume*, pp. 209, 273.  
<sup>2</sup> *Presbyterian Magazine*, October, 1855, p. 471.

- <sup>3</sup> Edwards, M. D., *History of the Synod of Minnesota*, p. 21.
- <sup>4</sup> *Missionary Herald*, January, 1862, p. 16.
- <sup>5</sup> *Ibid.*, p. 353.
- <sup>6</sup> *Missionary Herald*, January, 1870, p. 16.
- <sup>7</sup> Drury, C. M., *Henry Harmon Spalding*, p. 202.
- <sup>8</sup> A discussion of the Whitman-Saved-Oregon theory is found in C. M. Drury's *Marcus Whitman, M.D., Pioneer and Martyr*. Reputable historians have long since abandoned the theory that Whitman rode to save Oregon to the Union.
- <sup>9</sup> The detailed story of the Oregon mission of the American Board is to be found in C. M. Drury's trilogy—*Henry Harmon Spalding, Marcus Whitman, M.D.*, and *Elkanah and Mary Walker*. Caxton.
- <sup>10</sup> *Home Missionary*, July, 1861, p. 55.
- <sup>11</sup> Hunt's diary. On deposit in San Francisco Theological Seminary's library.
- <sup>12</sup> Goodykoontz, C. B., *Home Missions on the American Frontier*, p. 246. The Caxton Printers, Ltd., 1939, from letter of S. Woodbury, December 13, 1841, on deposit with AHMS papers, Chicago Theological Seminary.
- <sup>13</sup> Beecher, Lyman, *A Plea for the West*. Cincinnati, 1835.
- <sup>14</sup> *Home Missionary*, February, 1844, p. 216.
- <sup>15</sup> Annual report, Presbyterian Board of Home Missions, 1876, p. 13.
- <sup>16</sup> First made in *New England Puritan*, August 27, 1846.
- <sup>17</sup> *Church History*, March, 1936, p. 46.
- <sup>18</sup> *Journal of the Presbyterian Historical Society*, March, 1948, p. 43.
- <sup>19</sup> Letter to author from Dr. Harold L. Bowman, pastor of the First Presbyterian Church of Chicago, June 7, 1951. Dr. Bowman adds, "Oddly enough, some years later this one Presbyterian left the church and founded the First Congregational Church."
- <sup>20</sup> *Home Missionary*, July, 1859, pp. 78, 79.
- <sup>21</sup> *Ibid.*, p. 80.

### Chapter 8

- <sup>1</sup> The material for the sections about Presbyterian mission activities with the Indians is taken largely from the annual reports of the Board.
- <sup>2</sup> Brown, Arthur Judson, *One Hundred Years, a History of the Foreign Missionary Work of the Presbyterian Church in the U.S.A.*, p. 173. Fleming H. Revell Company, 1936.
- <sup>3</sup> From letter of William Hamilton to the Board, May 28, 1839, in Presbyterian Historical Society.
- <sup>4</sup> Estimate by S. M. Irvin in *Claims of the Indians on the American Churches*, 1850. Pamphlet in Presbyterian Historical Society.
- <sup>5</sup> Timothy Hill in his *Historical Sketch of the Presbyterian Church in Kansas*, p. 5, states that the church was organized by Irvin. However, Hamilton was the only ordained minister in the mission at the time.
- <sup>6</sup> From letter of Loughridge to the Board, July 11, 1842, in Presbyterian Historical Society. Vol. 18:29.
- <sup>7</sup> The complete list of missionaries who served under the Board of Foreign Missions among American Indians is found in an appendix to Brown's *One Hundred Years*.
- <sup>8</sup> Speer, William, *China and California*, p. 11. Pamphlet, San Francisco, 1853.
- <sup>9</sup> Condit, Ira, *The Chinaman as We See Him*, pp. 96, 97. Fleming H. Revell, 1900.
- <sup>10</sup> *Ibid.*, p. 99.
- <sup>11</sup> This is the same W. H. Gray who accompanied the Whitmans and the Spaldings to Oregon in 1836. At the time of this writing (September, 1951)

- a daughter of Rev. Lewis Thompson is still living in Oakland, California, and a son in Portland, Oregon. Both are over 90.
- <sup>12</sup> Patton, J. H., *A Popular History of the Presbyterian Church*, p. 74.
  - <sup>13</sup> Drury, C. M., article "Presbyterian Beginnings in Oregon," in *Journal of the Presbyterian Historical Society*, June, 1947.
  - <sup>14</sup> Drury, C. M., article "George Whitworth in Washington," in *Journal of the Presbyterian Historical Society*, March, 1948.
  - <sup>15</sup> *The Presbyterian Digest*, 1938, Vol. II:726.
  - <sup>16</sup> From transcript of Charles Cook's diary, San Francisco Theological Seminary.
  - <sup>17</sup> *Presbyterian Reunion: A Memorial Volume, 1837-1871*, pp. 275, 276. DeWitt C. Lent and Company, New York, 1870. Issued on the occasion of the reunion of the Old and New Schools in 1869.
  - <sup>18</sup> Thompson, R. E., *op. cit.*, p. 180.

#### Chapter 9

- <sup>1</sup> Hill, Timothy, *Historical Sketch of the Presbyterian Church in Kansas*, p. 20.
- <sup>2</sup> Statistics from Office of Research, Board of National Missions.
- <sup>3</sup> Pamphlet, *Our Country and Home Missions, 1802-1902*, pp. 44, 45.
- <sup>4</sup> Hanzsche, William Thomson, *The Presbyterians*, p. 173.
- <sup>5</sup> Anonymous, *Home Mission Heroes*, pp. 126 ff.
- <sup>6</sup> *Anniversary Bulletin*, November, 1927, p. 2.
- <sup>7</sup> Thompson, C. L., *The Soul of America*, p. 107.
- <sup>8</sup> Goslin, Thomas S., "Henry Kendall and the Evangelization of a Continent," 1948. Manuscript in Board's office. Also, Doyle, S. H., *Presbyterian Home Missions*, p. 89.
- <sup>9</sup> Fraser's report to Synod of the Pacific, file of San Francisco Theological Seminary, p. 1.
- <sup>10</sup> Curry, James, *History of the San Francisco Theological Seminary*, p. 78.
- <sup>11</sup> Hinkhouse, J. F., *One Hundred Years of the Iowa Presbyterian Church*, p. 368.
- <sup>12</sup> *Ibid.*, p. 365.
- <sup>13</sup> Stewart, Robert L., *Sheldon Jackson*, p. 247.
- <sup>14</sup> *Minutes of the Synod of Washington*, 1936, p. 300.

#### Chapter 10

- <sup>1</sup> Drury, C. M., *Marcus Whitman*, pp. 87-89. Used by permission of The Caxton Printers, Ltd.
- <sup>2</sup> Brown, Arthur Judson, *op. cit.*, p. 119.
- <sup>3</sup> *Home Mission Monthly*, 1909, p. 264.
- <sup>4</sup> *A Historical Sketch of the Board of Home Missions, 1802-1888*, p. 19.
- <sup>5</sup> *Ibid.*, pp. 21, 22.
- <sup>6</sup> A fascinating life of the indomitable Miss Cameron was published in 1931 under the title *Chinatown Quest*, by Carol Green Wilson. Stanford University Press.
- <sup>7</sup> Brown, Arthur Judson, *op. cit.*, p. 136.
- <sup>8</sup> Reherd, H. W., "An Outline History of the Protestant Churches in Utah," p. 687. AR, 1896, 33.
- <sup>9</sup> *Presbyterian Home Missionary*, March, 1884, p. 58.

#### Chapter 11

- <sup>1</sup> McDonnold, B. W., *op. cit.*, p. 312.
- <sup>2</sup> *The Presbyterian Digest*, 1938, Vol. II:50.
- <sup>3</sup> Williams, Daniel J., *One Hundred Years of Welsh Calvinistic Methodism in America*, p. 362. The Westminster Press, Philadelphia, 1937.

## Chapter 12

- <sup>1</sup> Whittles, Thomas D., *Frank Higgins, Trail Blazer*.
- <sup>2</sup> See write-up about Ferrell in *Presbyterian Life*, September 17, 1949.
- <sup>3</sup> 1951 *Encyclopædia Britannica Book of the Year*, p. 158.
- <sup>4</sup> Barber, Jesse, *A History of the Work of the Presbyterian Church Among the Negroes in the United States of America*, p. 62. Princeton Theological Seminary, 1936.
- <sup>5</sup> Crawford, Mary M., *The Nez Percés Since Spalding*, p. 45.
- <sup>6</sup> 1951 *Encyclopædia Britannica Book of the Year*, p. 363.

## Chapter 15

- <sup>1</sup> 1951 *Encyclopædia Britannica Book of the Year*, p. 156.

## Appendix A

- <sup>1</sup> Rev. J. A. Skinner was listed as a missionary of the Board of Domestic Missions for Arizona in 1869 and 1870, with the notation each time, "No Report." Evidently he did not accept the commission, as he was serving as pastor of the Presbyterian church at Stockton, California, in 1869 and was pastor of a church in Ohio in 1871. His name is not listed in MGA for 1870.
- <sup>2</sup> Christie, J. W., *Presbyterianism in Delaware*, being a reprint of Chapter 36 of *Delaware, a History of the First State*, 1947, edited by H. Clay Reed. The information for the above sketch has been supplied by Dr. Christie, who herein makes one important correction of his former article. On the basis of a restudy of available documents, no credit should be given to the report that Rev. Johannes Theodorus Polhemus conducted services at New Castle in 1654.
- <sup>3</sup> McIlvain, J. W., "Early Presbyterianism in Maryland," in *Johns Hopkins University Studies in Historical and Political Science*, 1890, No. 3.
- <sup>4</sup> Briggs, C. A., *American Presbyterianism*, p. 87.
- <sup>5</sup> *Ibid.*
- <sup>6</sup> Mack, Edward, "Our Presbyterian Heritage in Eastern Virginia," in *Union Seminary Review*, Richmond, July, 1924.
- <sup>7</sup> Briggs, C. A., *op. cit.*, p. III.
- <sup>8</sup> *Ibid.*, p. 118.
- <sup>9</sup> *Records of the Presbyterian Church*, pp. 55, 56. See also sketch of West Virginia.
- <sup>10</sup> Graham, J. R., *The Planting of the Presbyterian Church in Northern Virginia*, p. II. 1904.
- <sup>11</sup> *Ibid.*, p. 18.
- <sup>11a</sup> Barber, J. B., *op. cit.*
- <sup>12</sup> According to a letter of October, 1950, from Rev. W. J. Starks, Stated Clerk of Canadian Synod.
- <sup>13</sup> Not to be confused with his contemporary of the same name and also of the New School, Rev. Louis Hamilton, who was called to the First Presbyterian Church of San Jose, California, in May, 1859, and for whom nearby Mount Hamilton is named.
- <sup>14</sup> Lorant, Stefan, *The New World*, pp. 42, 44, 102.
- <sup>15</sup> Parker was for a time a Congregational minister, but from 1831 to 1837 was listed as a New School Presbyterian minister.
- <sup>16</sup> "Records of the First Presbyterian Church of Oregon," in *Minutes, Synod of Washington*, 1936, p. 300.
- <sup>17</sup> McDonnold, B. W., *op. cit.*, pp. 168, 171.

- <sup>18</sup> Cremeans, W. R., "An Outline of the Synod of Illinois," read before the synod, June 11, 1941. On file, Presbyterian Historical Society.
- <sup>19</sup> The Cleland and Lapsley families were united by marriage about 1810. The associations of pioneer and church life brought these families into touch with the McAfees. Hence the names of the late Cleland McAfee and Lapsley McAfee.
- <sup>20</sup> *Church at Home and Abroad*, p. 307. October, 1890. The Synod of Virginia is reported to have sent missionaries to Detroit as early as 1801, but their names remain unknown, nor are we told whether they preceded or followed Badger's visit.
- <sup>21</sup> Weigle, Luther A., *The Pageant of America*, p. 238.
- <sup>22</sup> Comin, John, and Fredsell, Harold F., *The History of the Presbyterian Church in the United States of America*, Synod of Michigan, p. 5, give March 27, 1818. However, John Comin in his article "Presbyterian Progress in Michigan," in the *Journal of the Presbyterian Historical Society*, June, 1947, gives September, 1817, as the date of the organization.
- <sup>23</sup> Comin and Fredsell, *op. cit.*, p. 21. Comin, in his article, gives January 23, 1826.
- <sup>24</sup> Evidence is lacking as to when Bullen became a Presbyterian. He is listed in the *Minutes of the General Assembly of 1816* as such. For an account of Bullen, see Williams, Benjamin H., *A Farewell Sermon with a Brief History of the Pine Ridge Church*. Natchez, 1854.
- <sup>25</sup> Foote, W. H., *Sketches of North Carolina*, p. 77. 1846.
- <sup>26</sup> Webster, Richard, *A History of the Presbyterian Church in America*, p. 531. 1857.
- <sup>27</sup> Parker, Samuel, *Journal of an Exploring Tour*, p. 115.
- <sup>28</sup> Weyer, F. E., *Presbyterian Colleges and Academies in Nebraska*, p. 12. 1940.
- <sup>29</sup> Briggs, C. A., *American Presbyterianism*, p. 93.
- <sup>30</sup> Mather, Cotton, *Magnalia Christi Americana*, p. 80. 1855.
- <sup>31</sup> Information from *Minutes, Synod of New Jersey*. 1947.
- <sup>32</sup> *Ecclesiastical Records of New York*, p. 286. 1672.
- <sup>33</sup> No record of Barnard's connection with either the Old or the New School has been discovered. An Alonzo Barnard is listed as a Presbyterian minister for the years 1877-1881. It may be that he joined the Presbyterian Church after his pioneer labors in North Dakota.
- <sup>34</sup> North, E. R. (Editor), *One Hundred and Fifty Years of Presbyterianism in the Ohio Valley, 1790-1940*, p. 9. 1941.
- <sup>35</sup> It is all a bit confusing. In 1793 the Synod of Virginia authorized the erection of a Presbytery of Ohio consisting of ministers and churches on the south side of the Ohio River west of the Monongahela River, largely in Washington County, Pennsylvania, while in 1798 the same synod erected the Presbytery of Washington to include churches in Ohio.
- <sup>36</sup> Drury, C. M., "Presbyterian Beginnings in Oregon," in *Journal of the Presbyterian Historical Society*, June, 1947. Also, Parker, Samuel, *op. cit.*, p. 173.
- <sup>37</sup> See reference to this expedition under review of Synod of Florida.
- <sup>38</sup> Webster, Richard, *op. cit.*, p. 297.
- <sup>39</sup> Jones, F. D., and Mills, W. H., *History of the Presbyterian Church in South Carolina Since 1850*, p. 7.
- <sup>40</sup> Adams, Moses N., and Others, *The History of the Dakota Presbytery of the Presbyterian Church in the U. S. A.*, p. 3. 1892.
- <sup>41</sup> Ford, Fred H., *Historic Continuity of Louisiana Presbytery*. 1943.
- <sup>42</sup> Holt, W. S., "Beginning of Mission Work in Alaska," in *Washington Historical Quarterly*, April, 1920.
- <sup>43</sup> Parker, Samuel, *op. cit.*, p. 126. Cf. footnotes 15 and 27.



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# PRESBYTERIAN Author

## PANORAMA

CLIFFORD M. DRURY, Ph.D.

### In 1802

- A great war had ended, but real peace had not come.
- The United States was in disagreement at home and in danger from without.
- The Church was respected, but its membership was small.
- Difficulty and danger were everywhere.

### In 1952

- A great war is ended, but real peace has not come.
- The United States is in disagreement at home and in danger from without.
- The Church is respected, but its membership is less than 50 per cent of the population.
- Difficulty and danger are everywhere.

In 1802 the Church chose to go forward. In that year the first Presbyterian Standing Committee of Missions was formed.

In 1952 the Presbyterian Church in the U. S. A., still going forward, celebrates the 150th anniversary of its work of National Missions.

PRESBYTERIAN PANORAMA is the story of that work, as told by Dr. Drury.

It is the story of the epic years when the work of National Missions expanded as the nation expanded.

It takes us through the critical periods of the Church's history — including the schisms, divisions, and reunions — up to the present.

It is a story of great accomplishments, although the needs have always outrun the resources and the men at hand. It is an unfinished story, as the Church goes on into the future. While it is the story of one denomination, it is also the story of religion in the United States from 1802 to 1952.



Drury at the San Francisco Seminary, San Anselmo, California. M. Drury, Ph.D., is the author of *Presbyterianism in the United States for 150 Years* and the pioneer of the subjects of several books: *Whitman, M.D., Pioneer*; *Harmon Spalding, Pioneer*; *Mary and Elkanah Walker of the Spokanes*; and *Yard* (biography of the first stories of early missions). He is also the author of several historical and religious books.

Drury entered the Navy in 1917, was promoted to the rank of lieutenant, and became the official historian of the Marine Corps. The United States Army awarded him his three-volume *Plain Corps* from the present time.

Drury was a member of the Community of Christ, from 1923 to 1938, before joining the Presbyterian Church, where he served as a Theological Seminary professor.

*Presbyterian Panorama*

**DRURY**

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## The Author



Professor of Church History at the San Francisco Theological Seminary, San Anselmo, California, Rev. Clifford M. Drury, Ph.D., has taken the northwestern United States for his special field of research and the pioneer missionaries of that area as the subjects of several biographies. *Marcus Whitman, M.D., Pioneer and Martyr*; *Henry Harmon Spalding, Pioneer of Old Oregon*; *Mary and Elkanah Walker, Pioneers Among the Spokanes*; and *A Tepee in His Front Yard* (biography of H. T. Cowley) tell the stories of early missionaries in the northwest. He is also the author of many articles in historical and religious magazines.

During the war, Dr. Drury entered the Naval Chaplaincy, and was promoted to the rank of Captain, U.S.N.R. He is the official historian of the Naval Chaplain Corps. The United States Government printed his three-volume history of the Naval Chaplain Corps from the days of John Paul Jones to the present time.

Dr. Drury was pastor of the Community Church in Shanghai, China, from 1923 to 1927, and of the First Presbyterian Church in Moscow, Idaho, 1928-1938, before joining the faculty at San Francisco Theological Seminary.

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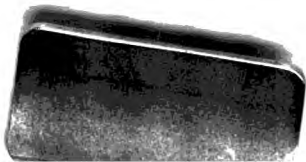
# Presbyterian Panorama

CLIFFORD MERRILL DRURY

FIFTY HUNDRED AND FIFTY YEARS OF NATIONAL MISSION







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