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**A DIGEST**  
**OF THE**  
**ACTS AND PROCEEDINGS**  
**OF THE**  
**GENERAL ASSEMBLY**  
**OF THE**  
**PRESBYTERIAN CHURCH**  
**IN THE UNITED STATES,**

**REVISED DOWN TO AND INCLUDING ACTS OF THE GENERAL  
ASSEMBLY OF 1910.**

**BY**  
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**AND**  
**G. F. NICOLASSEN.**

**RICHMOND, VA.**  
**PRESBYTERIAN COMMITTEE OF PUBLICATION.**  
**1911.**



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## PREFACE

Alexander's Digest was published in 1888. Ten years later a Supplement was added, bringing the work down to 1898. In 1909 the General Assembly requested Dr. Alexander to revise and republish the book. To this end it was necessary to cull from the Minutes of the Assembly the items to be used, distribute these under various topics corresponding to the divisions of the Digest, and incorporate these items with the older material. The first two steps were nearly completed by Dr. Alexander, and a part of the third. In finishing the work his plan has been followed. The order is sometimes historical, sometimes logical; at times it has seemed impossible to follow any one principle of classification. But special care has been taken to make the Index very full; and it is hoped that any defects of arrangement will be offset by completeness in the Index. As a means of facilitating reference the name of the Book has been put at the head of the left-hand pages, and the name of the Chapter on the right hand pages.

According to the suggestion of Dr. Alexander himself, some of the historical parts of the former Digest have been abridged, and reference is made to the full accounts given in the older book. But recent matters have been treated at length, especially the very important changes made by the Assembly of 1910, consolidating some of the Executive Committees and giving greater prominence to the Committee on Systematic Beneficence. Reports of two meetings of this Committee are included in the Digest, but references to these reports are put in brackets, since they have not yet been acted on by the Assembly. As the consolidation went into effect on October 1, 1910, the resulting arrangement of the Causes has been used in Book IV., The Agencies of the Church.

The effort has been made to indicate in the heading of each Section the content of the Section, especially in the case of long Sections, and where there has been a change of policy on the part of the Church. In such cases the present aspect of the subject has been stated in the heading.

Ms. T. P. Allen Oct 29, 1910 712

It must be remembered that the Digest is not intended to give a complete account of the activities of the Church, especially in Foreign Missions, Home Missions, etc. Such information must be sought in the Annual Reports of the Executive Committees and elsewhere. The present work aims simply to record the acts of the Assembly.

Very valuable aid has been received from the Secretaries of the Executive Committees, especially in compiling the Statistics in Book IX.; from Rev. Thos. H. Law, D. D., Stated Clerk of the General Assembly; from Rev. R. O. Flinn, Secretary of the Permanent Committee on Systematic Beneficence. To Mr. R. E. Magill, Secretary of Publication, are due special thanks for many suggestions as to the mechanical part of the work and for his general oversight during the progress of the book through the press. The Statistics have been made as full as possible, and each table has been submitted to the Secretary on that subject for his criticism and review. It is very difficult to get reliable figures in these matters, as the reports on which the tables are based are more or less incomplete. The older Statistics have been omitted, as they are contained in the old Digest.

The compiler will be glad to have his attention called to errors or omissions, and to receive suggestions for future revision of the work.

G. F. NICOLASSEN.

CLARKSVILLE, TENN., *May 6, 1911.*

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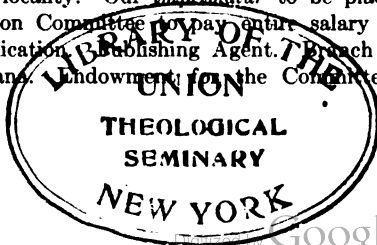
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A DIGEST  
OF THE  
ACTS AND PROCEEDINGS  
OF THE  
GENERAL ASSEMBLY  
OF  
THE PRESBYTERIAN CHURCH  
IN THE UNITED STATES.

*Revised down to and including Acts of the General Assembly of 1910.*

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BOOK I.  
THE CONSTITUTION.

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

1861, p. 7. *Resolved*, 1. That the style and title of this Church shall be THE PRESBYTERIAN CHURCH IN THE CONFEDERATE STATES OF AMERICA.

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

2. *Title of the Church changed.*

1865, p. 357. The Committee on Bills and Overtures made a report, recommending that the name of the Church shall be THE PRESBYTERIAN CHURCH IN THE UNITED STATES; after which various other names were proposed by members of the Assembly. After considerable discussion on the merits of the names proposed, the vote was taken with the following result: For the name proposed by the Committee, 42; Presbyterian Church in the South, 7; American Presbyterian Church, 2; Protestant Presbyterian Church in the United States, 2. The vote was then made unanimous.

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

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

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

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

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

1884, p. 250. To this Overture, forty-nine Presbyteries answer in the affirmative, ten in the negative, and two give modified answers, claiming that the provision of the Synod of 1788 is the law of the Church on this subject, and must be complied with in this case.

1884, p. 248. *Resolved*, That this amendment be, and is hereby enacted as Par. 3, Chap. VII., Form of Government.

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

1885, p. 411. An overture from the Presbytery of St. Johns, asking the amendment of the Book of Church Order, defining and limiting the method of altering the doctrinal symbols of the Church. *Answer*: The Assembly recommends that the Form of Government, Chapter VII., Paragraph 3, be amended by adding to the said paragraph the following words, viz.: "The provision contained in the preceding paragraph for the amendment of the Book of Church Order shall not apply to this paragraph; but this paragraph shall be amended or altered only in the way which itself provides for the amendment of the Confession of Faith and Catechisms of the Church." And the Assembly sends down to the Presbyteries this amendment for their advice and consent thereunto.

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

### 4. *This supersedes the old method of amending the Standards.*

1884, p. 249. The Presbytery of Mecklenburg overtures the General Assembly as follows: *Whereas*, The provision of the Synod of 1788 for amending the Confession of Faith and Catechisms by two-thirds of the Presbyteries proposing alterations and

amendments, to be enacted by a subsequent General Assembly, is still in force, as was declared by the General Assembly of 1844; therefore the Assembly is asked to order said provision to be prefixed to all future editions of the Confession of Faith, as an organic part of the same.

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

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

1885, p. 401. The Assembly declined to give its advice and consent for amending the Form of Government and the Confession of Faith by transferring to the latter Paragraph 3, Chapter VII., of the former. See Section 3, above.

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

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

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

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

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

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

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

1901, p. 23. The Assembly declined to take steps so as to provide that the Book of Church Order may be amended on the recommendation of our General Assembly, when three-fourths of the Presbyteries advise and consent thereunto, and a succeeding General Assembly shall enact the same.

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

1881, p. 358. The Assembly refused to appoint a committee to consider and report to the next Assembly upon the lawfulness of marrying a deceased wife's sister.

1882, p. 570. Concord Presbytery overtures the General Assembly to take steps to have stricken from our Book the prohibition against the marriage of a deceased wife's sister, and other

degrees of affinity contained in the last sentence of Chap. XXIV., Sec. IV., Confession of Faith; assigning the following reasons:

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

The following answer was returned:

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

1883, p. 36. The committee to whom was referred the communications from the Presbyteries anent the above subject submit the following report:

Responses have been received from fifty-five of the sixty-seven Presbyteries that constitute our Church. Of these, thirty-eight express their judgment clearly and unequivocally that the sentence in question ought to be stricken out; five more ask the General Assembly to take steps to introduce a provision into the constitution by which the Confession of Faith may be altered in this regard. So that forty-three Presbyteries—four-fifths of those heard from, and more than two-thirds of the whole number—officially recommend the change; three decline to express any opinion on the merits of the question, as the Constitution makes no provision for a change in the Confession of Faith; four decline to express opinion because the time is inopportune for making changes in the Standards of the Church; two declare the rule unscriptural, but make no recommendation; three oppose the change, without assigning any reasons.

It appears, therefore, that an overwhelming majority of the Presbyteries favor the abolition of this rule as a law of the Church; and in view of this fact, as well as of the settled conviction on the part of almost the whole Church, that the rule in question is not supported by any just Scripture authority, and that nothing should be contained in the Confession of Faith which has not clear and undoubted warrant from the Word of

God, your committee recommend that the General Assembly take the proper steps to have stricken from the Confession of Faith the last sentence of Sec. IV. of Chap. XXIV., which reads as follows: "The man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own." The section will then read: "Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word; nor can such incestuous marriages ever be made lawful by any law of man or consent of parties, so as those persons may live together as man and wife." Adopted.

1883, p. 51. The General Assembly does hereby send down to the Presbyteries, by way of overture, the following proposition, viz.:

That in Chap. XXIV., Sec. IV., of the Confession of Faith, the words, constituting the last sentence of that section, be stricken out.

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

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

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

1885, p. 427. Fifty-five out of the sixty-nine Presbyteries returned answers. Of these forty-eight replied in the affirmative. Three-fourths of the entire number being necessary, the proposed change has not been authorized. It was therefore *Resolved*, That the report now presented be referred to the next Assembly (together with the answers now in hand) in order that those Presbyteries which have not already responded to the overture may have the opportunity to send up their replies to the Assembly of 1886; and that it be made the duty of the Stated Clerk to inform the delinquent Presbyteries of this resolution.

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



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

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

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

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

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

To the action of the Assembly enacting this amendment, a protest, signed by Rev. C. W. Humphreys and three others, was admitted to record without answer. This protest is found on page 49 of the Minutes.

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

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

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

8. *Amending the Confession of Faith as to Chapter X., Section 3.*  
*Foot-note.*

1900, p. 614. An overture from W. E. Shive and W. M. Kilpatrick asking that the Confession of Faith, Chap. X., Sec. 3, be amended so as to read: "All dying in infancy are elect infants, and are regenerated," etc., was declined, inasmuch as the present language of the Confession cannot, by any fair interpretation, be construed to teach that any of those who die in infancy are lost.

P. 643. *Resolved*, That in every edition of the Confession of

Faith published hereafter the Committee of Publication be instructed to insert as an explanatory foot-note the action of this Assembly regarding infants dying in infancy.

1901, p. 58. To overtures from six Synods and twenty-nine Presbyteries, asking in various terms that this action be rescinded, the Assembly made response granting the request, but declaring that this action is in no way to be taken to modify the answer made to the overture of W. E. Shive and W. M. Kilpatrick by the Assembly of 1900.

Concerning the overture from the Presbytery of Norfolk, asking that the Assembly send down to Presbyteries the following overture, "Shall Chap. X., 3, of the Confession be changed to read, 'Infants dying in infancy, being elect, are regenerated,'" and concerning the overture from the Synod of South Carolina that this be not done; and concerning the overture from the Presbytery of Fort Worth, asking that the Assembly take such action as will leave no doubt of the true position of our church upon this subject; and concerning the overture from the Presbytery of Chesapeake, asking that the Assembly send down to Presbyteries the following overture, viz.: "Shall the word 'elect' in Chap. X., 3, in the first line, of the Confession of Faith be stricken out?" and concerning an overture from F. H. Johnston and eight others, asking the same thing, or, failing this, asking that the word "infants" in the section in question be changed to "persons"—

Your committee recommends that no action be taken, for the following reasons:

1. Because it is unwise to initiate at this time the agitation of this question among our people.
2. Because no modification that does not eliminate scriptural Calvinism from this section of the Confession will obviate the objection which comes from Arminian sources.
3. Because the Westminster Confession of Faith is the first Great Creed which taught the salvation of infants dying in infancy, on truly scriptural grounds.
4. Because the Confession of Faith in this section does not teach the damnation of any infants dying in infancy, for the reason that the contrast made in it is not between elect and non-elect infants dying in infancy, but between elect persons who die in infancy, and elect persons who do not die in infancy.
5. Because, while we have a well grounded hope, founded on Scripture, that all infants dying in infancy are saved, yet the Confession of Faith goes as far as the Scriptures justify a positive creedal statement upon this subject.

In addition, your committee recommends that this entire report be published by our Executive Committee of Publication in a convenient form for distribution, and that it be kept on sale at the Depository.

1902, pp. 259, 294. The Assembly declined an overture, asking the addition of a foot-note to Chap. III., Sec. 7, and to Chap. X., Sec. 3, of the Confession of Faith.

1902, p. 264. The Assembly on a yea and nay vote, declined to recommend and send down to the Presbyteries, for their concurrence, the following amendment to Chap. X., of our Confession of Faith, namely, that in place of the language now contained in the first sentence of Sec. 3, of said Chap. X., the following be inserted: "All infants, dying in infancy, are included in the election of grace, and are regenerated and saved by Christ, through the Spirit, who worketh where and when and how he pleaseth."

P. 265. The following was adopted:

Eleven overtures have been placed in the hands of your committee relating to the subject of infant salvation. All of them reveal more or less dissatisfaction with some parts of the action taken by our last Assembly touching the question of infant salvation, and express a desire to see our church authorize some positive statement as to the certainty of the salvation of all infants dying in infancy. The majority of said overtures ask this Assembly to rescind some parts of the action of the last Assembly. (See Minutes of 1901, page 59.) Others call for a declarative or explanatory statement which shall clear our church of the false charge that we teach or hold that at least some infants who die in infancy are eternally lost; and yet others ask that this Assembly shall take the proper constitutional steps to have our Confession so amended as to make it affirm, in unmistakable terms, the salvation of all infants who die in infancy.

In response to these overtures your committee asks the Assembly to make answer as follows:

1. In answer to the overtures, asking for the rescinding of the one or the other part of the whole action of the General Assembly at Little Rock in 1901, concerning Chap. X., Sec. 3, of the Confession, the Assembly does hereby rescind the fifth reason of the last General Assembly for declining to amend the Confession, which is in terms following: "Because, while we have a well-grounded hope, founded on Scripture, that all infants dying in infancy are saved, yet the Confession of Faith goes as far as the Scriptures justify a positive creedal statement upon this subject.

2. This Assembly is fully persuaded that the language employed in Chap. X., Sec. 3, of our Confession of Faith, touching infants dying in infancy, does not teach that there are any infants dying in infancy who are damned, but is only meant to show that those who die in infancy are saved in a different manner from adult persons, who are capable of being outwardly called by the ministry of the Word.

Furthermore, we are persuaded that the Holy Scriptures, when fairly interpreted, amply warrant us in believing that all infants who die in infancy are included in the election of grace, and are regenerated and saved by Christ through the Spirit.  
Adopted.

(NOTE.—Item 1, above, was substituted in the report, and then adopted

as part of the report; in lieu of the following, which was a part of the committee's recommendations:

"1. That the request to rescind the action of the last Assembly (Minutes of 1901, page 59) in regard to the foot-note, which was adopted by the Assembly of 1900, be respectfully declined, because the relief desired can be secured as effectively by other forms of action."

By accident, this amendment was not inserted in the report, when made a part of it, nor did it come into the hands of the Permanent Clerk. In consequence the action appeared in the printed Minutes as it came from the committee, and not with the substitute which by amendment took the place of item 1. The clerks called attention to the inaccuracy through the press, also called the matter to the notice of the next Assembly, which took no action in the way of recognizing or rectifying the inaccurate minute. Fidelity requires that this note be appended.—A.)

P. 288. *Resolved*, That the order given to our Executive Committee of Publication by the last Assembly (as printed in the Minutes of 1910, page 59) for publishing the report adopted by that Assembly, touching the subject of infant salvation, be hereby countermanded, inasmuch as a vital part of said report has been rescinded by this Assembly; and that the Committee of Publication is hereby instructed to print, in leaflet form, the second recommendation of the Standing Committee of Bills and Overtures, which was adopted by this Assembly (see report), and to send the same to the ministers of our church.

1903, p. 489. In response to an overture, that the Assembly send down to the Presbyteries an amendment to our Confession of Faith, Chap. X., Sec. 3, so that it shall read, "Infants dying in infancy" etc., instead of "elect infants," etc., the following was adopted:

That this request be answered in the negative, for the reason that the section as thus amended would not fully state and properly correlate the doctrines of grace as held by our Church in relation to the salvation of infants.

By a yea and nay vote, the Assembly declined to send down to the Presbyteries for their advice and consent the following two explanatory foot-notes to the Confession, Chap. X., Sec. 3, to-wit:

"This language is not properly construed as teaching that any infants dying in infancy are not saved," and "The Holy Scriptures, when fairly interpreted, warrant us in believing that all infants who die in infancy are included in the election of grace and are regenerated and saved by Christ through the Holy Spirit."

1904, p. 20. The Assembly was asked to appoint a committee to inquire into the meaning of Chap. X., Sec. 3, of the Confession of Faith, and into the Scriptural grounds for our credal statement, and to make such changes in the Confession as may conform its language to the Word of God. The Assembly declined this request, stating that the deliverances of the Assemblies of 1901, p. 59; 1902, pp. 264, 265, and 1903, p. 489, are a sufficient statement of the Church's position on this subject.

1907, p. 54. The Assembly declined to add a declaratory statement on Chapters III. and X.

1908, p. 62. Four overtures were received, one asking for a foot-note to the Confession of Faith, Chap. III., Sec. 7, and to Chap. X., Sec. 3; one that the Assembly refrain from adding explanatory foot-notes to the Confession; one asking for an amendment to Chap. X., Sec. 3; and one asking for the adoption of the substitute submitted in said overture.

*Answer:* In view of the widespread difference of opinion as to the necessity of changes of some sort to Confession of Faith, Chap. III., Sec. 7, and Chap. X., Sec. 3, this Assembly sends down to the Presbyteries this question, answers to be returned to the next Assembly, to-wit: Shall any change be made to Confession of Faith, Chap. X., Sec. 3?

1909, p. 49. Answers have been received from sixty-eight Presbyteries, that twenty-four answered in the negative and forty-four in the affirmative. A number of those which answer in the affirmative, send up overtures as to what the change shall be; and these suggestions are varied and diverse. Thereupon an *ad interim* committee was appointed to digest these overtures and report to the next Assembly as to what change shall be made, and all the Presbyteries are requested to communicate to this committee their views on this subject. Committee: A. M. Fraser, W. W. Moon, G. L. Petrie, H. E. Kirk and W. L. Lingle. P. 70.

1910, pp. 46, 127. The second recommendation of the committee was adopted:

That the following language as a substitute for Chapter X., Section 3, be sent down to the Presbyteries for their advice and consent:

"Of those whom God hath given to the Lord Jesus to be His seed, such as are incapable of being outwardly called by the ministry of the Word, are regenerated and saved by Christ, through the Spirit, who worketh when and where and how he pleaseth."

#### 9. *Other amendments to the Confession refused.*

1907, p. 54. Overture asking for amendments to the Confession of Faith by adding chapters on the Holy Spirit, the Love of God and Missions, was answered in the negative. P. 21. An overture that the Assembly approve amendments to the Confession of Faith, as made by the Presbyterian Church, U. S. A., was answered in the negative.

#### 10. *Declines to define "Necessity and Mercy," and to publish the Confession in different form.*

1909, p. 35. In regard to the request of your Standing Committee that the Assembly should define what is meant by "Works of Necessity and Mercy," your committee is of the opinion that it would be unwise for this Assembly to undertake to specify the individual acts that would fall under these terms, and as a general statement of the principle, the words are as

simple and plain as any that could be used. We are sure that a conscience alive to God, and heart in love with Him, to which the Sabbath is a delight, and eager to reduce all work to be done on that day to the smallest minimum, will never have any difficulty in understanding these terms.

1910, p. 37. The Assembly declined to publish the Confession of Faith in different form and style on account of the expense.

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

1861, p. 10. *Whereas*, The necessity has long been felt for a revision of the Book of Discipline of the Presbyterian Church, it is highly proper that such revision should be made before another edition of the Book is printed. Therefore,

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

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

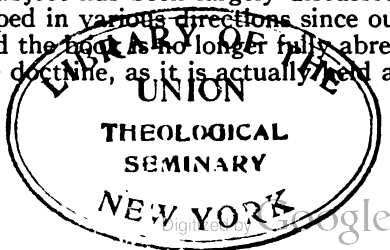
1862, p. 7. Owing to the disturbed state of the country, the committee was unable to meet. It was therefore continued and requested to report to the next General Assembly; Rev. Thos. E. Peck was added to the committee.

1863, p. 151. To fill vacancies occasioned by the death of Mr. Johnstone and Dr. Thornwell, W. P. Finley, Esq. and Dr. B. M. Palmer were added to the committee, and Dr. Adger was made its chairman.

12. *A first draft of the revision submitted.*

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

With reference to the Form of Government, the report says: The committee are deeply impressed with the desirableness of our possessing, as a Church, a more scientific statement of the Scripture doctrine of Church government than is found in our present form. The subject has been largely discussed and the doctrine much developed in various directions since our present form was adopted, and the book is no longer fully abreast of the advanced stage of the doctrine, as it is actually held among us.



For example: the book does not contain any statement of what are the radical principles of our system, except a very imperfect one introduced in a mere foot-note. Again, our doctrine of the courts receives no adequate presentation, nor is anything found in the book respecting the duties in full of the different office-bearers. Again, the evangelist does not appear in any part of the book, except in a clause appended to the chapter on Ordination, and in the general reference made to that most important office in the chapter on Missions. Then, again, the method prescribed in the book for setting apart ruling elders and deacons without the imposition of hands, is clearly unscriptural; and the remarkable omission cries aloud for the consideration of the Church.

It was resolved that the consideration of the amended Book of Discipline and General Rules, after they shall have been read to the body, be referred to the next General Assembly.

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

1865, p. 349. The chairman of the committee reported that the state of the country had rendered it impossible for the committee to come together since the date of the last Assembly's meeting, and that no further progress had been made.

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

*Resolved*, That the whole report, viz.: the Rules of Parliamentary Order, Canons of Discipline and Form of Government, be adopted; that the committee shall have liberty to make verbal changes in it; and that each part be sent down as a separate overture to the Presbyteries for their adoption.

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

1867, p. 149. A careful examination of the answers to the overtures touching the Form of Government, Canons of Discipline and Rules of Parliamentary Order sent to the Assembly by forty of the Presbyteries, reveals the fact that thirty-five of these Presbyteries answer all the overtures with an unconditional negative; that four of them answer with a conditional negative; whilst only five adopt the overture with reference to Rules of Parliamentary Order, and but one adopts the whole three absolutely.

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

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

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

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

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

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

1869, p. 377. The Assembly granted the memorial of certain ministers and ruling elders, and an overture from the Presbytery of South Carolina, asking attention to the importance of prosecuting and completing the work of revising our Form of Government and Discipline, and resolved to appoint at once a special committee to carry out the ends contemplated, to-wit: to revise the Book of Order and Canons of Discipline in the light of objections and suggestions sent up by the Presbyteries to the Assembly of 1867, and report the result to this Assembly, so that, if approved, the Assembly may send down the revised book to the Presbyteries, with a request that they express their assent to such portions thereof as may meet their approval, and send up also to the next Assembly objections to any portions they may disapprove of, and with a request that the portions disapproved of be revised by that Assembly, and sent down for the action of Presbyteries, with a view to final action by the Assembly of 1871.

The committee appointed under this action was empowered to call to its aid any members of the old committee on Revision who might be present, also the Stated and Permanent Clerks of the Assembly.

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

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



15. *The vote of the Presbyteries.*

1870, p. 518. Of the fifty-four Presbyteries on the roll of the General Assembly, returns have been received from forty-seven. Of these forty-seven, fifteen express in general terms their approval of the new Book, with certain specified amendments. Two Presbyteries approve the Book as it stands. Ten Presbyteries simply send up amendments, and express a desire for continuance of the revision. All these, twenty-seven in number, may be classed together as favoring the further revision and early adoption of the Book.

On the other hand, twelve Presbyteries send up amendments, with an expression of general disapproval of the Book. Seven Presbyteries express a wish, in view of the unsettled condition of the present period, that the adoption of the Book may not now be pressed upon the Church. One Presbytery has not yet taken action. These, twenty in number, may be classed together as being unfavorable to the present agitation of this subject. If to these should be added the seven silent Presbyteries, it will make an exactly equal division of the Presbyteries, so far as the question of the present adoption of the Book is concerned.

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

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

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

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

(Only a revised Book of Discipline was submitted this year. A revision of the Form of Government was not reported until next year.—A.)

16. *The work again discontinued.*

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

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

Thirty approve the work of revision, and of the revised Rules of Discipline. But, of this number, ten, on the ground of expediency, or for other reasons, decline to adopt. Of the remainder, fifteen decline to adopt; while three decline to vote either to adopt or not. A majority of the Presbyteries heard from do not adopt the rules. Therefore:

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

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

The Revision Committee having submitted to this Assembly a new Form of Government, the following was adopted:

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

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

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

1877, p. 424. Answers were received from sixty out of the sixty-three Presbyteries on the roll. An examination of these answers shows that twenty-five Presbyteries have adopted the Revised Book as it now stands, leaving thirty-five that have not adopted. But of this thirty-five, twenty express approval of the Revised Book in the main, and ask that the work of revision be continued; whilst two only ask that the work may stop. It will be remembered that the last General Assembly sent down the Book, not specifically for adoption or rejection, but for the action of the Presbyteries, without specifying what the nature of that action should be; your committee, therefore, would report that the action of the Presbyteries, by an over-

whelming majority, is in favor of prosecuting the work of revision, and upon the basis of the present revised Book. How shall this work be done? The Presbyteries have suggested two plans:

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

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

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

Your committee, for these reasons, recommend, 1, that this Assembly consider certain articles proposed to be submitted to the Presbyteries, to be separately voted upon by them, as follows, viz.:

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

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

III. Chap. VI., Sec. III., Art. IV., Form of Government, Electors of Pastors. (1.) This article as it stands in the Revised Book of Church Order, printed at Richmond in 1876. (2.)

The article as adopted by the General Assembly at Memphis [in 1866], viz.: All communicating members of the Church, in good and regular standing, but no others, are entitled to vote in the election of church officers in the churches to which they are respectively attached. In the election of a pastor, when a majority of the electors cast their votes for a candidate, he shall be considered elected; but a separate vote may also be taken of the non-communicating adult members of the Church who are regular in their attendance on the common ordinances in that congregation, and all other persons who regularly contribute to the support of the pastor, in order to be laid before the Presbytery as a representation of their desires in the premises. (3.) All communicating members of the Church in good and regular standing, but no others, are entitled to vote in the election of pastors, ruling elders and deacons; and when a majority of the electors cast their votes for a person for either of these offices, he shall be considered elected.

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

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

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

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

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

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

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

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

1878, p. 638. On this page is given a tabular survey of the vote of the Presbyteries on the Book as a whole, and on the separate items with reference to which an expression was asked, as follows: For the Book as a whole, 29; against, 32. Form of Government, Chap. V., Sec. IV., Art. II., For, 26; against, 27. Form of Government, Chap. V., Sec. IV., Art. V., For, 39; against 15. Form of Government, Chap. V., Sec. VII., For, 35; against,

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

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

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

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

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

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

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

*Resolved*, That the General Assembly of the Presbyterian Church in the United States, sitting in Louisville, Ky., May 19, 1879, hereby declares that the new Book of Church Order has been adopted by a large majority of the Presbyteries, as shown in their official reports to this body; and that the said new Book of Church Order is, therefore, hereby declared to be the law of the Church.

The Assembly declined an overture to incorporate the old Book's chapter on Preliminary Principles into the new Book as a preface.

19. *Steps toward revising the Directory for Worship.*

In 1864 (p. 270), the committee on the revision of the Form of Government and Book of Discipline was directed to inquire whether any, and if so what, changes are needed to make the Directory conform to the Government and Discipline, a draft for whose revision had just been submitted. On this no report was ever made. In 1878, p. 651, the Assembly declared it inexpedient at that time to take steps toward preparation of a revised Directory, but in 1879, p. 55, the Revision Committee was authorized to prepare such a Directory. The committee as then reorganized was made to consist of J. B. Adger, B. M. Palmer, G. D. Armstrong, Stuart Robinson, T. E. Peck, James Woodrow, J. A. Lefevre, Thomas Thomson, W. W. Henry and R. K. Smoot.

In 1880, p. 191, this committee presented the draft of a revision. It was accepted and recommitted to the same committee, and steps were taken to secure its critical examination by the Presbyteries, the results of such criticism to be forwarded to the Committee on Revision for its use in making a further report to the next Assembly. In the light of the suggestions thus received the committee re-wrote its revision and laid it before the Assembly of 1881 (p. 368), calling attention to the leading changes it had made. Thereupon this revision was also recommitted for further examination by the Presbyteries, which were to report their results to the next Assembly. In response fifty-two Presbyteries sent up answers with criticisms. The Assembly thereupon referred these to the Permanent Committee on Revision with instructions to examine and compare the same, and with their aid to prepare another revision, to be reported to the next Assembly, with a view to its being submitted to the Presbyteries for their adoption. J. L. Girardeau and W. E. Boggs were added to the committee, while the names of Stuart Robinson, Thomas Thompson and R. K. Smoot were dropped therefrom.

1882, p. 535. This committee completed its task and laid their new revision before the Assembly of 1885, (p. 421). It was sent down to the Presbyteries, not for adoption, but for further examination and criticism, and the committee was discontinued. The answers sent to the next Assembly, 1886, p. 54, show that five Presbyteries voted to adopt this third revision without qualification, twelve disapproved, six declined to take action, and thirty-nine approved and recommended continuance of the work of revision. Thereupon a new committee consisting of Moses D. Hoge, T. D. Witherspoon, J. Henry Smith, G. D. Armstrong and Elder W. W. Henry was appointed, to which these criticisms should be submitted with instructions to revise the Directory for Worship and report to

the next Assembly. This committee was unable to secure a full meeting during the year and was granted leave to continue its labors another year.

1887, p. 201. It did not report till 1889. It then submitted a draft, which was adopted chapter by chapter and then as a whole. It was then (p. 613) sent down to the Presbyteries for adoption or rejection. The Committee on Revision was continued with instructions to prepare and report to the next Assembly an appendix to the Directory, containing a Funeral Service, also a Marriage Service, which, with the sanction of the Church, may be used either in whole or in part by such of our ministers as choose to use them.

1890, p. 57. Twenty-three Presbyteries voted to adopt, forty-one to reject, one declined to vote and six made no report. The revision was therefore rejected. Foreseeing through the newspaper reports this result, the committee did not prepare and report a Funeral or a Marriage Service. Thereupon D. O. Davies, R. P. Kerr and W. S. Lacy were added to the committee, all reports and overtures on this subject together with the Revised Directory were referred to it, and it was instructed to report to the next Assembly, and also to report, as directed by the last Assembly, a Marriage and a Funeral Service. This the committee did. Its report (1891, p. 224) was approved and sent to the Presbyteries to vote upon its adoption as a whole and as a part of the Constitution of the Church. The result (1892, p. 45,) was, thirteen Presbyteries voted to adopt, and fifty-two to reject. Twelve Presbyteries asked that the work be continued; and two, that it be dropped.

It appearing clearly that there was a strong desire in the Church for some material changes in our Directory, the Assembly determined to refer the Revised Directory to a new committee for further revision, and asked the Presbyteries to send up criticisms to the committee to be incorporated, as it may deem wise, and the whole to be submitted to the next Assembly, the committee to incorporate as much as may be deemed expedient from the body of the old Directory. E. M. Green, J. F. Cannon, G. A. Trenholm, R. P. Kerr, G. B. Strickler, Robert Bingham and W. H. Graybill were constituted the committee.

In 1893 this committee reported a Directory (pp. 24, 39). It was considered by the Assembly and amended. The optional form for Baptism of Infants was rejected. It was then adopted and sent to the Presbyteries to vote upon its adoption as a part of the Constitution of the Church. The Committee of Publication was directed to publish the Optional Forms, approved by the Assembly, as an Appendix to the Book of Church Order.

1894, p. 209. Of the seventy-two Presbyteries, fifty-seven voted to adopt; three, not to adopt; one declined to vote. Thereupon the Assembly did enact the same as a part of the Constitution.

20. *Right to a seat in a Commission of Presbytery.*

1882, p. 571. When a Commission is appointed by Presbytery, in accordance with the Book of Church Order, has any other member of Presbytery than the Commission the right to claim a seat in said Commission? Answered in the negative.

21. *The number required to constitute a Commission of Presbytery.*

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

22. *Quorum of a Commission of Presbytery.*

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

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

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

23. *Membership and quorum of a Presbyterial Commission.*

1896, p. 610. Overture from the Presbytery of Paris, asking, How many should be appointed upon a Presbyterial Commission, and what constitutes a quorum of such a Commission? Should a Commission of any court of our Church proceed to business without a quorum?

The Assembly declines to define the number necessary to constitute a Presbyterial Commission or a quorum thereof. A Commission of any court of our Church should not proceed to business without a quorum. The Assembly directs the attention of the Presbytery to the action taken by the Assemblies of 1882, 1883 and 1884, in regard to the questions raised by the Presbytery, to be found in the Minutes and in Alexander's *Digest*, pp. 57, 58.

1899, p. 420. The Assembly declined to change Par. 93, Book of Church Order.



24. *Powers of a Commission limited to the work committed to it.*

1897, p. 40. The Presbytery of Mississippi overtured the General Assembly to give a deliverance upon Section VII., Paragraph 2, Book of Church Order, relative to the powers and duties of a Presbyterian Commission:

1. Is said paragraph exhaustive in its definition of the powers and duties of a Presbyterian Commission, or may a Presbyterian Commission perform duties other than those specified in said paragraph?

2. May a Presbyterian Commission, consisting of three ministers and one or more elders (which is a quorum of Presbytery), perform any duty competent for a Presbytery to perform?

1. The Book of Church Order is sufficiently explicit in defining the powers of a Commission. A Commission cannot transact business other than that committed to it.

2. A Commission is incompetent, although consisting of a quorum of Presbytery, to do any work except that which has been committed to it.

25. *Law of Commissions not amended.*

1900, pp. 613, 635. An *ad interim* committee was appointed to consider the subject of Commissions and report to the next Assembly.

1901, pp. 23ff, 50. This committee presented a report, which was adopted and sent down to the Presbyteries for their advice and consent.

1902, pp. 286, 259, 289. The vote of the Presbyteries was twenty-six in favor and forty-nine against the proposed amendment. The matter was referred to another *ad interim* committee.

1903, pp. 499, 544. A majority report and a minority report were presented and put upon the docket to be considered by the next Assembly.

1904, p. 41. The matter was referred to the following Assembly.

1905, pp. 48f. The proposed amendment [minority report] was sent down to the Presbyteries with the advice and recommendation of the Assembly.

1906, pp. 52, 53. The matter was approved by a majority of the Presbyteries, but was again referred by the Assembly to an *ad interim* committee.

1907, p. 62. The majority report of this committee was recommended to the Presbyteries for their adoption.

1908, p. 24. The amendment was lost, having failed to receive a majority vote of the Presbyteries. The Assembly declined to agitate the matter further.

26. *No appeal from decision of a Commission until it has reported.*

1909, p. 48. Four members of the Session of a church asked a deliverance upon the following case:

Where the pastor of a church gives notice that he intends offering his resignation as pastor and the congregation in a regular called meeting joins him in the petition to dissolve the pastoral relation, pending which action before the Presbytery, a question is raised as to the adoption of a part of the Session record; a Commission is appointed to visit said congregation to "investigate and adjust the troubles" therein. Said Commission performs that duty and dissolves the pastoral relation.

Can the pastor appeal from his action to the Synod before that Commission reports its decision back to the court or Presbytery which authorized it?

Answered in the negative.

27. *Sketch of Westminster Assembly as Preface to the Confession.*

1879, p. 55. The committee on the revision of the Book of Church Order was directed, in a preface thereto, or elsewhere as in their discretion may seem best, to add a short sketch of the Westminster Assembly of Divines. This direction was never complied with. In 1904, p. 50, a request that a committee be appointed to prepare such an account to be printed in future editions of the Confession, simply for information, was declined. This request was repeated in 1906, p. 24, whereupon the Committee of Publication was authorized to prepare and publish the brief historic statement contemplated in the overture, when a new edition shall be issued.

28. *The Apostles' Creed.*

1904, p. 20. The Assembly declined to enjoin its Committee of Publication from printing in Catechisms and other Sunday School literature what is commonly called "The Apostles' Creed."

1878, p. 652. The Assembly does not regard it as necessary to omit in the future publications of our Church the phrase in the Creed, "He descended into hell," since the phrase objected to as liable to misrepresentation is satisfactorily explained, as published by us, in a foot-note, by a quotation from the answer to the 50th question of the Larger Catechism.

1910, p. 66. Same action.

29. *Revision of Proof Texts to the Doctrinal Standards.*

1902, pp. 259, 294. The Assembly returned a negative answer to an overture asking for a revision of the proof texts to the Confession of Faith.

1903, p. 507. The Assembly granted an overture of Lafayette Presbytery asking for a committee *ad interim* to revise the proof texts in the editions of our doctrinal Standards now published under the authority of the General Assembly with a view to their approval and publication.

A committee of five was appointed with Dr. W. T. Hall as chairman.

1904, p. 16. The committee reported progress and asked to be continued until the meeting of the next Assembly.

1905, p. 13. The committee presented a report which was referred to a select committee to examine and report to this Assembly concerning approval and method of publication.

This *ad interim* report is found on p. 99. It says that an inspection of the list of changes thought by the committee to be advisable will show that passages of doubtful genuineness or interpretation, together with such as are irrelevant, have been rejected, and that additional proof has been supplied where required. It suggests that all proof texts be printed in full in the Standards, except when whole chapters are cited—this rule to apply to what is not altered, as well as to what is added.

P. 41. The select committee made a report, which was adopted, and is, in part, as follows:

As far as time and opportunity at our disposal would allow, we have carefully examined the work assigned to us by the General Assembly. It is obviously impracticable, under the circumstances in which we have been placed, to examine in detail and with critical care all this work. The utmost we could do was to note rules adopted by the *ad interim* committee, and to ascertain as far as practicable in a general way how these rules have been observed. These rules, so far as the rejection or selection of proof passages is concerned, are four—viz.:

1. Reject passages of doubtful genuineness.
2. Reject passages of doubtful interpretation.
3. Reject irrelevant passages.
4. Add other texts where required.

So far as we have been able to judge, the added texts are generally, if not universally, apt, and are neither of doubtful genuineness nor of doubtful interpretation. In some instances we have noted that texts which seem to be of doubtful interpretation or which are irrelevant have not been rejected. We also find instances in which passages cited have been retained about which it may be said that their truth, as a part of God's Word, is not vouched for by the inspired authors of the books in which these passages occur. At the same time it is evident that the *ad interim* committee have faithfully and diligently executed the work assigned them, and for this they are justly entitled to the thanks of the Church.

In view of the fact that it is possible, in our judgment, still further to improve the work so far admirably begun, we recommend the following action:

1. That the revision so far accomplished be now assigned to a new committee *ad interim*, with instructions to examine carefully the work already done, to make further changes as they may deem desirable, with a view to bring the work still nearer to perfection.

(Item 2 thanks the former committee. Item 3 gives new committee of sixteen, Rev. E. C. Gordon, D. D., as chairman, the

other members being grouped in threes about the five Schools of Theology in our bounds.)

4. That the report of the former committee *ad interim* be printed in the Appendix to these Minutes, and otherwise as the new committee shall determine.

5. That our officers and courts be requested to examine the work already done, and to make to the new committee any suggestions which they may deem desirable to secure further improvement in the citation of proof-texts.

6. That the new committee be directed to give due regard to such suggestions, and to report their further revision to the next General Assembly.

1906, p. 44. The committee was granted further time and vacancies in the committee were filled.

1907, p. 65. The committee made a partial report of work done, and was continued. Four members of the committee resigning, their places were not filled, the remaining members being deemed sufficient to complete the work devolved upon it by the Assembly. The partial report of the committee was filed with the Stated Clerk.

1908, p. 54. The committee to which was referred the report of the *ad interim* committee on the Revision of the Citation of Proof-texts to our Doctrinal Standards would respectfully report that the *ad interim* committee submits to this Assembly a complete revision of texts for the Confession of Faith, the Larger Catechism and the Shorter Catechism.

The time occupied in the revision, counting the work of the first committee, appointed in 1903, covers a period of five years. Although the texts are merely cited, and not written out, the report covers sixty-two large pages, closely written, and represents a prodigious amount of work for which the church should be duly grateful.

The names attached to this revision are a sufficient guaranty of orthodoxy, thoroughness and loyalty to truth, and we should have no hesitation in recommending the immediate adoption of the report, if the revisers were unanimous, or nearly so. They *are* unanimous as to most of the changes proposed, but in two sets of cases they report serious difference of opinion.

It has been suggested to us by some members of the *ad interim* committee that their failure to agree was probably due to the fact that they conducted their work largely by correspondence, and that, if a conference of the whole committee could be held, they would probably be able to reach practical unanimity on all points.

On account of the expense involved in holding a meeting of the whole committee, we recommend that the report be sent back to the committee, with instruction that they try by further correspondence to reach substantial agreement, and report to the next Assembly. Adopted.

1909, p. 28. The Select Committee on the report of the *ad interim* Committee on Proof Texts to the Confession of Faith

and the Larger and Shorter Catechisms respectfully report that they find that the *ad interim* Committee has done its work with commendable care and at the expense of great labor; and recommend that the report be approved with a single change which will be indicated below.

The additional recommendations which your committee makes to the Assembly are these:

1. That the note on the mode of establishing the Canon of Scripture be changed by the insertion, after the word "Apostles," of the words "of ancient manuscripts and versions," so that the note will read, "The Canon of Scripture is not established by explicit passages; but by the testimony of Jesus and His Apostles, of ancient manuscripts and versions, of ancient Christian writers and church councils, and by the internal evidence exhibited in the separate books."

2. That the Committee of Publication be directed to print a sufficient number of copies of the report, thus amended, for distribution among the Presbyteries, adopting the recommendations of the *ad interim* Committee as to arranging a uniform system of reference in printing the proof-texts of the Shorter Catechism.

3. That the report be sent down to the Presbyteries for their answers as to its adoption. Adopted.

1910, pp. 47, 48. Fifty-five Presbyteries answered in the affirmative, eight in the negative; other Presbyteries make various suggestions. As a majority of the Presbyteries have given their approval the Assembly enacted the report and directed the Committee of Publication to print the Standards with proof-texts as revised.

### 30. *Counting the vote in Judicial Cases.*

1907, p. 56. In answer to an overture the Assembly said: There is no authority in Paragraph 262, Sec. 8 or in Paragraph 270, Sec. 4, Rules of Discipline, for a vote "not to sustain in part." A vote to sustain in part should ordinarily be counted as a vote to sustain.

P. 57. An *ad interim* Committee was appointed to consider an overture asking that the Book of Church Order, Chap. 13, Sec. 4, be amended by inserting five additional sections upon the method of taking and counting the vote, and report to the next Assembly.

1908, p. 24. The Committee recommended that the Assembly send down the proposed amendment to the Presbyteries with a recommendation that they adopt the same, as follows:

*First*—To amend the Book of Church Order, Chap. XIII., Sec. 4, by inserting after the present Paragraph "4" the following new paragraphs, viz.:

"5. In voting upon a complaint, the vote shall be either to sustain, to sustain in part, or not to sustain.

"6. The effect of a vote to sustain shall be to sustain each

and all of the items or counts of the complaint; that of a vote not to sustain shall be to annul each and all of the items or counts of the complaint and that of a vote to sustain in part, shall be to sustain one or more *specific* items or counts of the complaint.

"7. Those voting to sustain in part shall be required when voting to state what item or items, count or counts of the complaint they desire to sustain.

"8. In making up the vote on the complaint, only those items or counts shall be declared to be sustained for the sustaining of which a majority of the votes cast has been given.

"9. The foregoing provisions shall apply *mutatis mutandis* to voting upon appeals."

*Second*—That the remaining paragraph of this section be numbered "10," instead of, as at present, "6." Adopted.

1909, p. 49. Seventy-four out of seventy-six Presbyteries adopted the amendment. Thereupon the Assembly enacted the same.

### 31. *A Chapter in the Form of Government on Church Property.*

1907, p. 57. An *ad interim* Committee was authorized to prepare a form of law as to Church Property and report upon same to the next Assembly. By oversight the committee was not appointed.

1908, p. 31. This matter having been taken up and considered by a select committee, the Assembly appointed an *ad interim* Committee to prepare such a law and report to next Assembly. The next year, not having completed its work, it was granted further time. See "Church and College Property," under Christian Education and Ministerial Relief.

### 32. *A Judicial Tribunal.*

1908, p. 59. *Resolved*, That an *ad interim* Committee of five be appointed, who shall prepare and submit to the next Assembly a plan for the erection of a separate tribunal for the hearing of judicial cases, to the end that, when needful, future Assemblies may be relieved of the burden of judicial business and may devote themselves to their other functions.

1909, p. 69. The committee appointed under the above resolution reported an amendment to the Book of Discipline, which was referred to the next Assembly, and is found in the Appendix to the Minutes (p. 131).

1910, p. 68. Put on the docket for the next Assembly.

### 33. *Phraseology of the Baptismal Formula restored to its original form.*

1898, p. 220. The Assembly was overtured to take steps to have the Baptismal Formula, found in Chap. IX., Sec. 6, of the Directory for Worship, restored to its original form—"I baptize thee *in* the name,"—instead of "*into* the name," etc.,

that this formula may be in harmony with all other parts of our Standards in which the sentence occurs.

This petition was granted and the Presbyteries were overtured to give their advice and consent to the restoration of the original form as found in the old Directory.

1899, p. 434. Answers from seventy out of a total of seventy-seven Presbyteries were received. Of these fifty-five voted for the amendment, fourteen voted against, and one did not vote. Thereupon it was

*Resolved*, That the Directory be now amended by enacting the above change.

34. *Declines to insert in the Directory a Chapter on Christian Giving.*

1898, p. 220. The Assembly declined an overture that it take steps to change Sec. 6 of the Directory, on the subject of Christian Giving, which is part of Chap. VI., entitled "Of the Preaching of the Word," by enlarging said paragraph, with a view to magnifying the duty of worshiping the Lord with our substance, and by erecting the enlarged paragraph into a distinct Chapter on Christian Giving.

35. *When shall vote be taken in Judicial Cases.*

1904, p. 19. Interpreting Paragraph 261, Book of Order, as to whether the members shall vote immediately after they have expressed an opinion, or after all the members have expressed their opinion, the Assembly said: After all the members have expressed their opinion.

36. *Fatalism in the Confession.*

1909, p. 48. The Assembly was asked to make such change in Chap. III., Sec. 3, of our Confession of Faith as will eliminate the appearances of fatalism, and thus enable us the more successfully to commend our doctrine to the favorable consideration of our fellow-men.

This the Assembly declined, for the reason that this Section, when read in connection with the other parts of the Confession, furnishes no ground for the charge that it has even the appearance of fatalism.

1910, p. 67. Similar action.

37. *Informality in sending down overtures.*

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

*Answer.* Whereas, the General Assembly at Lexington did

send down to the Presbyteries certain overtures concerning constitutional amendments couched in such language as does not in itself decide whether it intended to "recommend" that the Presbyteries "advise and consent thereto," or not; therefore,

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

38. *Interpretation of the phrase "System of Doctrine."*

1898, p. 223. The Assembly was asked to give a deliverance upon Paragraph 119, Section 2, Book of Church Order, relative to the meaning of the words, "system of doctrine." Can a minister or officer accept the Standards as a whole without subscribing to each particular doctrine therein?

The Assembly answered as follows: *First*, The words "system of doctrine" as applied to the whole body of truth contained in the Confession of Faith, being not ambiguous, but sufficiently definite and plain, the Assembly considers it unnecessary, and therefore declines to give any further definition. *Second*, The use of the words "system of doctrine" in the terms of subscription precludes the idea of the necessary acceptance of every statement in the Standards by the subscribers, but involves the acceptance of so much as is vital to the system as a whole. Differences of opinion as to whether any divergences are or are not vital to the system, when of sufficient importance, should be determined judicially by the proper ecclesiastical courts.



# BOOK II.

## THE CONGREGATION.

### CHAPTER I.

#### ITS MEMBERS.

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

1861, p. 11. Is a member of a church in good and regular standing, and entitled to a dismissal in due form when about to remove to another church, who has, for some time prior to his application for such dismissal, absented himself from the ministrations of the Word and the ordinances of the church on account of personal prejudices?

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

See also the decision in the first Turner case, 1881, p. 378.

See Book VIII. Judicial Cases.

40. *Letter of dismissal necessary before receiving a member from a neighboring church.*

1896, p. 590. Does Section 1, Chapter XV, of the Rules of Discipline require that a Session, having "other satisfactory reasons of information" in regard to the good and regular standing in a neighboring church of a member who resides in their bounds, shall notwithstanding, prior to receiving him as a member on his application for transfer, require him to procure a letter of dismissal from the church with which he has been connected, provided such letter can be obtained? *Answer:* Yes.

41. *When transfer of membership under the twelve months' rule shall apply.*

1896, p. 590. Does a member's removal of residence from the country to a town in which there is a regularly organized church of our denomination, and his ceasing for reasons of convenience to attend *regularly* upon the services of the church whose vicinity he has left, bring him after twelve months under the purview of the rule (Sec. 2, Chap. XV.) requiring the transfer of his membership? *Answer:* Not necessarily.

42. *Meaning of the word "Church" in Book of Discipline, and how members may be received from other denominations.*

Overture from Palmyra Presbytery to the Synod of Missouri in 1883: 1. Does the word "church" in Chap. XV., Sec. I., Rules of Discipline, refer to Presbyterian churches only, or to churches of other denominations as well as Presbyterian?

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

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

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

1884, p. 253. The Assembly approved the records of the Synod of Missouri with two exceptions. The second of these had reference to the answer which Synod gives to the overture from the Presbytery of Palmyra, touching the definition of the word *church*, as it is found in Chap. XV., Sec. I., Book of Discipline.

43. *Dismissing members to and receiving them from churches not connected with this Assembly.*

1881, p. 378. The usage of the church is to grant a letter of dismission to members in good and regular standing, to churches not connected with this Assembly, but such a letter cannot be demanded as a matter of legal right.—*Extract from the decision in the first Turner case.* See Book VIII. Judicial Cases. Reaffirmed, 1893, p. 17.

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

44. *Not required to notify the Church to which a member is dismissed.*

1882, p. 572. The Assembly declined taking steps to amend Chap. XV. of the Rules of Discipline by adding: "And in all cases where a member is dismissed to a particular church, the Session dismissing shall inform the Session to which said member is dismissed of the fact," because the matter is not of sufficient importance to justify an amendment to the Rules of Discipline; but it added: "Presbyteries may, however, in their discretion, request Sessions to give the information asked for in this overture."

1898, p. 222; 1899, p. 406. Similar overtures, embodying the further feature that the Session receiving the member shall notify the Session dismissing of such reception, were declined,

1885, pp. 416, 425. To a similar overture, the answer was made: Whilst it is very desirable that such certificates, notifying the court issuing the letter of the fact of reception, should be given and whilst the Assembly would urge upon Presbyteries and church Sessions the importance of issuing them, it is not deemed best to incorporate this provision as a part of the organic law of the church.

(The overture had reference to dismissal of ministers as well as members—A.)

45. *Dismissing a member in blank irregular.*

1906, p. 24. Is it irregular or unconstitutional for a church Session to issue a letter of dismissal in the following form (to a member who has permanently removed beyond its bound):

"This is to certify that A. B. is a member in good and regular standing in the C. D. church, and at his own request is hereby dismissed and affectionately commended to any Presbyterian church in our communion, where God, in his providence, may cast his lot, and when so received, and not before, his special relation to this church will cease."

*Reply:* In the judgment of this Assembly such a letter is irregular, and no provision is made for it in the Constitution.

1908, p. 34. Must the name of the church be given to which any member is dismissed? *Answer:* The name of the church to which a member is dismissed should ordinarily be given in the certificate of dismissal.

46. *By whom may certificates of dismissal be granted?*

1908, p. 34. Can a Session empower a committee or commissioner to grant certificates of dismissal?

*Answer:* The Assembly regards the granting of certificates of dismissal to members, under our Constitution, as a Sessional act, (Par. 67).

47. *Baptized non-communicants—their relation to the church.*

1890, p. 24. Overture respecting the relation of adult baptized non-communicants to the church.

*Answer:* While such persons fail to avail themselves of their privileges their relationship to the church is not thereby severed, but they are still under its care. (See Book of Discipline, Chap. II., Pars. 3, 4, 5.)

48. *Who are baptized non-communicants?*

1892, p. 434. To interpret the meaning of the words "baptized non-communicants," in the statistical tables.

1. Should a church under these words report all baptized children not yet come to the age of discretion only?

2. Should non-communicants of all ages, baptized in its folds and living in its bounds, be included?

3. Should those living in the bounds of a church, recognized as belonging to a congregation, known to have been baptized in other Presbyterian churches, be included?

The Assembly made answer to first question, No. To second question, Yes. To third question, Yes.

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

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

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

1873, p. 312. The General Assembly enjoins it on Presbyteries to require church Sessions, in dismissing members, to bring their practice into conformity with the Standards of the Church.

50. *Specific instructions concerning the registry of dismissal of non-communicating members.*

1874, p. 504. 1. Baptized children being, according to our Discipline, "members of the Church, and subject to Church government and Constitution," there should be kept by the Sessions a register of the names of such persons. (1873, p. 312.)

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

3. Whenever any baptized child, not a communicant, shall remove from the bounds of any church, to become, prospectively a resident within the bounds of another, such child, having reached the years of discretion, shall be furnished by the Session, at his or her request, with a certificate of such relationship, to be transferred to the Session of the church within whose bounds the proposed residence is to be made.

51. *Sessions to report number of non-communicating members in their annual statistics.*

It was so ordered, 1873, p. 312. In 1874 (p. 510), a column

for such was ordered added to the statistical tables. Sessions were urged, 1907, p. 55, to report baptized non-communicants by actual count, instead of approximately.

1901, p. 36. Your committee believes that it would be better to omit the column for baptized non-communicants from our statistics than to give such defective and misleading reports as are usually given as matters now are. But your committee also believes that an effort should first be made to secure uniform and accurate reports as to the number of baptized non-communicants. To this end we recommend that the Assembly instruct its Presbyteries to call the attention of pastors and Clerks of Session to the defective nature of these statistics, and to the use made of them against our church by others, and to urge pastors and Clerks of Session to make accurate reports as to the number of baptized non-communicants under their care. Adopted.

*52. Column for baptized non-communicants to be hereafter omitted.*

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

1909, p. 61. This column was ordered stricken out.

1910, p. 37. It was decided not to replace baptized non-communicants in the statistical report.

*53. Added by certificate from other denominations.*

1891, p. 243. The Assembly declined to order a change in the heading of a column in the statistical report, so as to read, "Added by certificate from other denominations."

*54. Number of names on the side-rolls.*

1890, p. 41. The Assembly declined to order a column in the statistical report for the number of names on the side-rolls for which the Book provides, upon the ground that the change would not subserve a purpose commensurate with the expense.

1904, p. 20. The Assembly declined a similar request as to reserved roll of non-resident and suspended members. The same in 1896, p. 575, where the attention of Sessions is directed to the requirements of Chap. XV. of the Rules of Discipline.

*55. Losses in membership by deaths, removals and discipline.*

1875, p. 14. The Assembly declined to direct Sessions to report the losses of their churches by death and removal into other denominations. In 1905, p. 54 and 1896, p. 574, declined to order such changes as shall indicate dismissals as well as additions to the churches. Similar action in 1893, p. 36. Re-

fused request for three additional columns, one each for members lost by death, dismissal and discipline, 1903, p. 503. Similar action as to retired and absentee members, 1903, p. 503; and as to a column for deaths and removals in 1890, p. 41; and in 1894, p. 206; and one for deaths of members, 1893, p. 36; and for losses in membership, 1907, p. 55. In 1904, p. 20, the Assembly declined to require report of either accessions or losses to be reported on in the narrative or to enlarge the narrative blank for that purpose.

#### 56. *Loss in membership by removals.*

1907, pp. 59, 108. With references to defections in church membership, incident to removals and consequent lack of pastoral care, the Executive Commission of the Alliance of the Reformed Churches made the following suggestions as to church guidance and oversight, which were adopted by the Assembly:

1. Care should be taken to exhort those who are changing their location that they be faithful in attendance on Gospel ordinances, and especially that they be prompt in joining another congregation of Christ's people.

2. Members leaving a congregation should be furnished in every case with certificates of standing and dismissal. Where there is neglect in applying for these, church officers should take the initiative by urging the application.

3. Each congregation should have a Committee charged to be on the lookout for visiting church members, to extend to them a fraternal greeting, and to assure them of a cordial welcome to the place of worship and to all the privileges of the congregation.

4. Might not a bureau be established at some central point by the Evangelical Churches, and given as its sole business the supervision of church members in process of removal to new places?

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

So the Assembly of 1875 decided. [Omitted by oversight from Minutes. See Alexander's *Digest*, p. 37.] An elder returning his letter resumes his functions. See §131.

#### 58. *Members who refuse to contribute.*

1874, p. 487. What action should church Sessions take in regard to members who habitually refuse to contribute anything for the support of the gospel?

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

59. *Separate list for resident absentees from services not allowed.*

1899, p. 406. May a Session place in a separate list, and not report to Presbytery as active members, the names of resident members who habitually absent themselves from the services and ordinances of the church for years? Answered in the negative.

60. *Members not attending upon the ordinances of the church.*

1897, p. 42. The Assembly was overtured to interpret the first clause of Sec. 152, in Book of Discipline, as to the following points:

1. Is dislike for minister or officers, non-accord with the management of the church, or dislike for any of its officers and members, a justifiable reason for a member to urge for non-attendance upon services of the sanctuary?

2. Where such reason is given, and where such member persists in continued absence from all church services on such reasons, would a church Session be justified in dropping the name of offender from the church roll after due warning had been given that if such conduct, based upon such reason, continued for one year, the name of the party would be dropped from church roll without trial or process?

The Assembly answers the first question in the negative, and the second question as follows: Wilful absence from the Lord's table is always an offence. (Book of Discipline, Chap. XII., Sec. 2, Par. 235). In such a case the Session should proceed according to the requirements of the Book of Discipline.

61. *Dismissing a church to another denomination.*

1907, p. 56. If a church is to be dismissed to the care of a Presbytery, in the Presbyterian Church in the United States of America, shall proceedings be had as set forth in Chapter 19, in our Rules of Discipline, as applicable in dismissing a member of a church or a minister of the Gospel? It is recommended that this be answered in the affirmative. Adopted.

1909, p. 50. In the judgment in the complaint of Sory and Long, it was held that a Presbytery has the constitutional right to dismiss a church to another Presbytery (i. e. to a Presbytery in another denomination.) See Book VIII, Judicial Cases.

62. *For what purposes may a congregational meeting be called?*

1876, p. 240. Is it competent to a church Session to call a congregational meeting for other objects than those specified in our Book?

*Answer.*—As the purposes of congregational meetings, in all cases, must be presumed to relate, more or less directly, to the spiritual interests of the congregation; and as the power is vested in the Session (Form of Government, Chap. IX., 6,) "to concert the best measures for promoting the spiritual interests of the congregation," it seems to follow that it is com-

petent for the Session to call congregational meetings for any proper purpose.

63. *Who may preside at a congregational meeting?*

1876, p. 240. In case the subject to be considered at the congregational meeting be such as to prevent the pastor, from motives of delicacy, to preside, it is competent to the meeting to choose its presiding officer.

1903, p. 465. To overture asking who may preside over a congregational meeting called to elect officers, we recommend that the answer be that the congregation may choose any male member of that church to preside, when it is not practicable to secure the attendance of a minister. Chapter VI., Section 3, Paragraph 103, Form of Government. Adopted.

1890, p. 46. Nothing in the Form of Government prohibits the congregation from inviting an elder outside of their own Session to moderate a congregational meeting, but this is inexpedient, except in extraordinary cases.

64. *Voting by proxy not allowed.*

1900, p. 613. The Assembly being asked to interpret Paragraph 154, last sentence, with Paragraph 128, as to whether or not members of a church may vote by proxy, it made answer that voting by proxy is not allowed.

1906, p. 24. (1). Does the Book of Church Order forbid, a member of a church from voting in a congregational meeting for a pastor, or officer or any other matter by proxy?

(2) Can a person entitled to vote in a congregational meeting be "present" in the person of his proxy?

The former question was answered in the affirmative, and the latter in the negative.

65. *Election by ballot not required.*

1900, p. 614. A request for an amendment to the Book of Church Order, Paragraph 104, so as to require election by ballot under given conditions, was answered in the negative.

66. *Masonry and Church Membership.*

1904, p. 42. The Assembly records its hearty commendation of the brave stand taken by the majority in the Synod of Brazil in refusing to make membership in the Order of Free Masons a bar to communion in the Church.



## CHAPTER II.

### MINISTERS.

67. *Reception of Ministers without letters of dismissal.*

1862, p. 9. The Presbyteries in connection with this Assembly are authorized to receive ministers coming from the Presbyterian Church in the United States (of America) on their giving satisfactory evidence of their good standing, and after the usual examination upon experimental religion, didactic and polemic theology, and church government, without requiring a certificate of dismissal.

(This action was due to the exceptional nature of the times, which made it difficult, and in many cases, impossible to obtain letters.—A.)

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

1871, p. 25. The Presbytery of Augusta was cordially encouraged to employ the Rev. Robert Irvine, D. D. of the Presbytery of Montreal, and the Presbytery of Roanoke was authorized, 1873, p. 307, to employ the Rev. Thomas Drew, of the Somerset Association of the Independents of Great Britain, in preaching and administering the Sacraments within their bounds during the time of their probation. In each instance the following additional resolution was adopted:

That if the Presbytery shall continue to be, at their next meeting, well satisfied with his probation, they be then authorized to receive him to full membership, and, if the way be clear, install him into the pastoral work; this being the earliest date for such action permitted by the ordinances of the Assembly. This action was taken under the rule of the Assembly ordained for the probation and reception of foreign ministers. See Baird's Digest, pp. 258-260. To the requests of these two Presbyteries for a relaxing of this rule, the above answer was made.

69. *A majority vote sufficient to receive a minister from another denomination.*

1907, p. 57. To overtures from five Presbyteries asking for a change in the Book of Church Order, Paragraph 75, so as to require a two-thirds or a three-fourths vote to receive into a Presbytery a minister coming from another denomination, the Assembly made answer in the negative.

70. *Dismissing a minister by the Stated Clerk between Presbyterial meetings not allowed.*

1896, p. 569. The Assembly declined to take steps to amend

the Book of Church Order so as to provide that, when, in the intervals of the regular meetings of the Presbyteries, the transfer of a minister, probationer or candidate is urgent but impracticable, without calling a special meeting of the Presbytery to which the applicant belongs or to which he asks to be dismissed, the Stated Clerk of the dismissing Presbytery may, with the concurrence of three ministers and a ruling elder, issue the desired certificate of dismissal, and report the same to Presbytery at its ensuing regular meeting.

71. *Transfer of a minister to jurisdiction of another Presbytery.*

1893, p. 27. The Assembly held that the provisions of the Book of Church Order, Chap. XV., Sec. 2. Paragraph 277, apply to a teaching elder who shall remove his residence beyond the bounds of the Presbytery to whose jurisdiction he belongs into the bounds of another Presbytery.

72. *How a minister may be dismissed to other ecclesiastical bodies.*

1876, p. 238. The Presbytery of Atlanta dismissed a minister at his own request to the M. E. Church, South, The Synod of Georgia pronounced this action irregular. The judgment of the General Assembly thereto was asked by the Presbytery:

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

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

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

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

1865, p. 359. The Assembly was asked to amend this rule so as to make it optional. *Answer:* As there is no evidence that the rule has not worked well, the Assembly declines to make the change requested.

1871, p. 14. The same request to rescind the rule from another Presbytery. Not granted.

74. *The examination rule not to be incorporated in the Constitution.*

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

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

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

After discussion the whole subject was laid on the table.

(This rule was however incorporated in the form of Government adopted in 1879 and is found in Chap. V., Sec. IV., Art. IV.)

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

1880, p. 187. The Presbytery of Memphis does hereby overture the General Assembly to interpret the phrase, "which shall be subscribed by all admitted to membership." Does it mean all of *other denominations*, or ALL admitted to membership at their ordination, or all in the *widest sense*, including those coming from other Presbyteries to our own Church, and those who are already members?

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

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

1883, p. 25 and 1900, 604. Similar overtures were answered in the negative.

76. *Rights and privileges of a minister in transitu.*

1894, p. 234. The Presbytery of Augusta respectfully overtures the General Assembly for instruction in the following case:

The Rev. James Woodrow, D. D., being a member of this Presbytery, but residing in the bounds of Charleston Presbytery, obtained a letter of dismissal from the former to the latter; he presented this letter of dismissal to Charleston Presbytery, and his application for membership was rejected. He remains, of course, after Charleston Presbytery rejected his application for membership, under the jurisdiction of Augusta Presbytery; but, until he has formally returned the letter of dismissal to this Presbytery, is he entitled to *all* the rights and privileges of membership? If it is necessary that he should return his letter of dismissal to Augusta Presbytery in order to be entitled to all the rights and privileges of active membership, is he prevented from doing so by the law of our church, Paragraph 277, requiring that a minister shall be a member of the Presbytery in the bounds of which he resides?

*Reply:* Inasmuch as a minister who has a letter of dismissal from his own Presbytery to another Presbytery remains under the jurisdiction of the Presbytery from which he was dismissed until he has been formally received by the Presbytery to which he was dismissed (Book of Church Order, Rules of Discipline, Chap. XV., Sec. 5, Par. 280), he is entitled to all the rights and privileges of membership in the Presbytery from which he was dismissed; and it is the judgment of your committee that Paragraph 277 does not forbid him to return his letter.

P. 241. To this action a protest by W. W. Mills was admitted to record without answer. He protested.

1. Because, under existing circumstances, it is contrary to both the letter and spirit of our law as expressed in Paragraph 277, Book of Church Order, and renders said law of no binding force.

2. As being inconsistent with the action of the last Assembly (1893) in its answer to an overture from Rev. D. O. Davies. (Assembly's Minutes for 1893, p. 27.)

3. As being inconsistent with the action of the Assembly of 1876 (and of 1875), which clearly held that a dismissed member is not entitled to all the rights and privileges of membership in the church or Presbytery from which he has been dismissed until his letter of dismissal is returned. (Assembly's Minutes for 1876, pp. 238-'39.)

77. *A minister indefinitely suspended should be so reported.*

1894, p. 201. The Presbytery of Atlanta asks whether a minister indefinitely suspended from the ministry should be so reported to the Assembly? The Assembly answers: Yes.

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

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

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

(A similar request in 1862 was similarly referred. By the new Book (Par. 105) the right of voting is limited to communicant members in good standing.—A.)

79. *Amending form of call for pastor.*

1902, pp. 259-288. The Assembly declined to omit from the form of call for a pastor the words, "free from worldly cares and avocations."

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

1869, p. 376. Can a call for a pastor be considered regular by a Presbytery which does not pledge the congregations calling to provide an adequate support for the pastor?

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

81. *Term Pastorates.*

1889, p. 622. The Assembly declined to send down to the Presbyteries for their action an elaborate overture from the Presbytery of North Alabama proposing to amend the Form of Government so as to limit the call for a pastor to a period of five years.

1902, pp. 259-289. On overtures from the Presbytery of Missouri and the Synod of Missouri, asking that the Book of Church Order be so amended as to authorize the installation of a pastor for a definite period, the committee recommend that an amendment to Chap. V., Par. 4, Sec. 6, be sent down to the

Presbyteries, authorizing the employment of stated supplies by vacant churches until next stated meeting of the Presbytery, in cases where the formation of the pastoral relation is not practicable. Referred to the next Assembly.

1903, p. 507. *Resolved*, 1. That the Assembly declines to take any step looking to the establishment of the pastoral relation for a definite period.

2. That the Assembly sees no necessity for any further legislation in regard to the supply of vacant churches, inasmuch as our Form of Government in Paragraph 77 already provides that the Presbytery shall take especial oversight of vacant churches, and order whatever pertains to their spiritual welfare.

82. *Installation services may not be dispensed with.*

1894, p. 201. Overture asking that the Book of Church Order be amended (Chap. VI., Sec. 5., Par. 4) by the addition of these words: "The installation of pastors may be omitted when not desired by the congregation or pastor; or the Presbytery may dispense with such installation services when it is inconvenient to carry them out; but all ministers shall be pastors when called by the church, and such call is approved by the Presbytery." Answered in the negative.

83. *By whom may a pastor be installed.*

1896, p. 610. An overture asked: Should Presbytery install a pastor by a committee? The Assembly made reply: A pastor should be installed by the Presbytery or by a Commission appointed by the Presbytery.

P. 610. In answer to an overture asking whether a committee is competent to install a pastor, or does it require a Commission? *Reply*: In the judgment of the Assembly, the Form of Government (Chap. V., Sec. 7, Pars. 92 and 93) requires that a pastor should be installed only by the Presbytery, or by a Commission of the Presbytery.

1905, p. 49. In view of the action given above, the Assembly declined to make any further deliverance on installation by Commissions.

1909, p. 47. The Form of Government requires (Chap. V., Sec. VII. Pars. 92 and 93) that a pastor should be installed only by the Presbytery or a Commission of the Presbytery, but such Commission need not consist of a quorum of the court.

84. *Ruling Elder may deliver the charge TO THE PEOPLE in installation service.*

1894, p. 198. The Assembly held that the language of Par. 121 of the Book restricted to ministers the giving of the charge.

1895, p. 408. The Assembly declined to submit an overture looking to the amendment of Chap. VI., Sec. V., Par. 6, so as to make it competent for an elder as well as a minister to deliver the charge.

1898, p. 222. The Assembly was asked, (1) whether a ruling elder can constitutionally charge a pastor or the people in the installation service of a pastor, and (2) if not, what is the duty of a ruling elder as appointed on such commission?

*Answer:* An elder may deliver the charge.

P. 238. This action was reconsidered, and in lieu thereof, the Assembly recommended for adoption, and sent down to the Presbyteries for their advice and consent, the following amendment to Chapter VI., Section V., Par. 6, of Form of Government: Instead of the words, "after which the minister presiding, or some other appointed for the purpose, shall give a solemn charge," read, "after which the minister presiding, or some other minister appointed for the purpose, shall give a solemn charge." Then at the end of the paragraph add the sentence: "If, in the judgment of the Presbytery, it be deemed advisable, a ruling elder may be appointed to deliver the charge to the people."

1899, p. 434. Forty-four Presbyteries voted for, and twenty-six voted against. This change in the Book was thereupon enacted by the Assembly. The vote, taken by yeas and nays, was 78 to 43.

1899, p. 421. The Assembly declined to send down an overture further amending the Book, so as to empower a ruling elder, to deliver the charge *to the pastor* at an installation.

#### 85. *The prayer in an installation service.*

1901, p. 23. While we hold that the installation service should be conducted by the proper Commissioners of our own church, yet we do not consider it an infraction of our law to call upon a minister of another denomination to lead in the prayer.

#### 86. *Citation of church when a pastor tenders his resignation.*

1892, p. 460. Defining Paragraphs 126 and 128 of the Book the Assembly said: If the parties are ready, that is, present and agreeing to have the matter issued at the meeting then in progress, citation is not needed; but if the parties are not thus ready, citation is always necessary.

1898, p. 222. The Assembly declined to take steps to bring the law into conformity with custom by sanctioning prior notice to his charge of his intention to resign by the pastor, as equivalent to the citation by the Presbytery.

1905, p. 43. The Assembly sent down to the Presbyteries with its recommendation the following amendment to the Form of Government:

That for the first sentence of Paragraph 128 these words be substituted: "When any minister shall tender the resignation of his pastoral charge to his Presbytery, the Presbytery shall cite the church to appear by its commissioner, or the church may so appear upon its own motion, to show cause, if any it has, why the Presbytery should not accept the resignation."

1906, p. 52. Fifty-eight Presbyteries voted for and three

against. The amendment was thereupon enacted by the Assembly.

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

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

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

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

1880, p. 196. Can a Presbytery, by simple vote of the majority, displace a pastor against the will of both pastor and congregation?

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

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

1902, p. 259. On an overture touching the dissolution of the pastoral relation in order to a convenient grouping of churches, the committee recommends that the Assembly declare such dissolution to be within the prerogative of Presbytery. Adopted.

89. *What relation may a minister sustain to a church not in our connection.*

1869, p. 376. Is it contrary to our Standards for one of our ministers to remain the permanent supply of a church of another denomination; for example, a Congregational church?

Answered in the affirmative.

1880, p. 196. Is it unlawful for a minister in our connection to be pastor of an Independent church?

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

90. *Ministers not engaged in their sacred calling.*

1866, p. 37. With reference to ministers not now engaged in



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

1906, p. 23. The Assembly declined to entertain a proposed amendment to the Book of Order which looked to further definition of the powers of the Presbytery by adding to Paragraph 77 the clause: "To appoint ministers not already engaged in work by the approval of Presbytery to definite ministerial work in the bounds of the Presbytery, or to lend them to other Presbyteries temporarily for such appointment by them; also, to group churches, and require them to act together as one pastorate under directions ordained by Presbytery; also to provide for the appointing of acting pastors over vacant groups, who shall exercise all the functions of regular pastors, but shall serve no more than one year;" and to Paragraph 93: "The assignment of unengaged ministers to definite work."

1907, p. 31. In answer to an overture asking that the Assembly recommend that Presbyteries be more careful in releasing its ministers in their bounds from the obligations of pastoral and pulpit work for secular callings, your committee recommends that the overture be granted.

1908, p. 33. We recommend: (1) That Presbyteries exert their influence as far as possible to retain men in the active ministry and prevent their entrance into other lines of work as far as may be wise. (2) That as far as possible the men in other lines of work be urged to return to the active work of the ministry as God may open the way. (3) That the Assembly in the future try, as far as may be consistent with wisdom, to secure competent laymen for the various causes of the church, and use such pious men, officers and members of the church as may be available. Adopted.

91. *Vacant churches should be assigned to the care of some minister.*

1889, p. 612. The Assembly recommends that its constituent Presbyteries take steps to assign each vacant congregation within their respective bounds to the care of some minister, whose duty it shall be to take charge of such congregation, supply them with week-day preaching, moderate the Session, and take spiritual oversight of the congregation until a minister can be regularly employed, due care being exercised with reference to expediency.

92. *Manner of calling pastor by a group.*

1896, p. 575. The Assembly declines to send down to the Presbyteries an amendment to the Constitution by which two or more weak churches shall be organized by Presbytery into

one pastoral charge, which pastoral charge shall act as a unit in the call of a pastor, through a body or commission representative of all the churches in the pastorate, and shall be recognized by the Constitution as a unit in all matters pertaining to the making and dissolving of the pastoral relation.

93. *The title "W. C." to be omitted after ministers' names.*

1906, p. 24. The Assembly instructs its Stated Clerk to omit the designation of "W. C." (without charge) after the names of unemployed ministers in the Minutes of the Assembly, and leave their names without designation other than their post-office addresses.

94. *Official status of Stated Supplies.*

1881, p. 395. 1. The Stated Supply, being unknown to our Standards, has, as such, no official status. As, however, the Stated Supply is not unknown in our practice, it may be well to say that he has all the rights, and should discharge all the duties of the minister of the gospel, such as preaching the Word, administering the Sacraments, etc.; but he is not a member of the Session by virtue of Stated Supplyship. He can only act as moderator by invitation of the Session, except when his relation as Stated Supply is sanctioned by the Presbytery, under Form of Government, Chap. V., Sec. III., Art. III. 2. The whole case of the Stated Supply is anomalous; but the underlying principle of Form of Government, Chap. VI., Sec. I., Art. II., would seem to require scrupulous regard to the wishes of the congregation in employing or dismissing a Stated Supply.

1889, p. 594. Can the Stated Supplyship be entered into without the consent of Presbytery? *Answer:* The relation of Stated Supply is not recognized in our Form of Government. The Assembly, therefore, recommends that vacant churches be grouped as soon as practical into pastoral charges, or into fields under the care of evangelists.

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

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

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

96. *Ordination to the ministry is only as pastor or evangelist.*

1893, p. 28. Is it competent for a Presbytery to ordain a licentiate as a teacher; as a teacher or professor of a Bible course in a Presbyterian College by control and instruction; as a teacher, tutor, associate professor, or professor in one of our theological seminaries?

*Answer:* A Presbytery is constitutionally incompetent to ordain any man to the gospel ministry except as pastor or evangelist.

97. *Ordination sine titulo.*

1865, p. 362. Whether a Presbytery has a right to ordain a licentiate to the work of the gospel ministry, simply because he desires it, although neither one nor more churches have requested that he should be ordained.

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

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

98. *Extraordinary clause applies to ordination as well as licensure.*

1896, p. 580. Overture asking whether the provision for extraordinary cases, under the head of licensure, Chapter VI., Section VI., Paragraph 134, Book of Church Order, applies to ordination. If not, is there any provision for the ordination of a man who has been licensed as an extraordinary case?

The Assembly replies in the affirmative to the first question; this answer serves as a sufficient reply to the second inquiry.

To an overture asking whether there is authority in our Standards to ordain a licentiate as an extraordinary case, without requiring of him a satisfactory examination on all points prescribed for ordination, the Assembly made an affirmative reply, referring to the action of 1883, pp. 18, 21, 89ff.

99. *How far may the extraordinary clause be pressed?*

1896, p. 580. Overture asking to what extent the requirements for licensure and ordination may be waived under the provision for extraordinary cases. *Answer:* In the nature of the case, and according to the Book of Church Order, the Presbytery must act in each instance according to its discretion subject to the review of the Synod.

100. *Declines to prescribe a course of study for persons licensed under the extraordinary clause.*

1896, p. 570. A proposed amendment to Chap. VI., Sec. 6, Form of Government, requiring Presbyteries to institute a four years' course of study for all licensed under the extraordinary clause, was declined by the Assembly.

1906, p. 56. An Overture making a request similar to the above, and prohibiting by constitutional amendment the ordination of such until they shall have attained satisfactory proficiency in the required studies, was declined by the Assembly.

101. *When may an ordination not regular yet be valid.*

1901, p. 62. In response to an overture as to the validity of an ordination of a probationer by two ministers and one elder, we recommend the following answer: An ordination so made is not strictly regular, yet when ratified by the Presbytery, is valid. Adopted.

102. *Reinstatement of a divested minister.*

1909, p. 49. When a minister, after being divested of his office without censure, as provided in Par. 205, Book of Church Order, asks to be reinstated in the ministerial office, is it necessary that he be re-examined and ordained as though he had never been a minister, or may he be reinstated by a simple resolution of the Presbytery?

*Answer:* In the judgment of the Assembly, it is necessary that such a person be re-examined and ordained.

103. *Restoration of a deposed minister.*

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

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

1881, p. 394. Records of the Synod of Mississippi approved, with this exception: On page 324 of the records it appears that a

former action of Synod, in directing a Presbytery to restore a deposed minister, had met with the disapproval of the General Assembly, and Synod justifies its former action in this case by saying that it regards the language of the Book of Discipline, Chap. XI., Sec. II., as advisory, whereas it is mandatory, and requires that a Presbytery act with caution, and restore a deposed minister only by degrees.

104. *Ordination to the ministry in the foreign field.*

1893, p. 43. In response to the request of the Executive Committee, that some way be devised by which an unordained missionary in a foreign field, who desires to be ordained to the work of the ministry and yet retain his connection with the church in the United States, may receive such ordination, if the way be clear, without returning to the home Presbytery, the Assembly made the following deliverance:

It is lawful for the Presbytery from whose bounds such a missionary has gone to the foreign field, after having complied as nearly as possible with Paragraph 118, Form of Government, through correspondence to authorize a sufficient number of ordained missionaries (ministers and ruling elders) in the same field, to constitute themselves a Commission to complete the examination of the candidate and ordain him, if the way be clear. Such ordination should be reported to the home Presbytery, and the name of the ordained man entered upon its roll.

When this has been done the Commission is dissolved.

1894, p. 198. An overture from the Presbytery of Lexington, asking that the action of the last Assembly touching the ordination of evangelists in the foreign field be declared unconstitutional, and that steps be taken to amend the Constitution so as to relieve this matter of present difficulties; and another overture from the Presbytery of Roanoke asking the Assembly to rescind said action of the last Assembly.

*Answer:* The only lawful method of ordination to the ministry is prescribed in Paragraphs 6, 77 and 93, Book of Church Order; and it is recommended that the Assembly send down to the Presbyteries an overture recommending that Paragraph 40 be amended by adding thereto the following words: "And to ordain ministers in the foreign field, when ordination in the usual way is impracticable, said newly ordained ministers to be reported to and enrolled in the Presbytery of the ordaining minister."

1895, p. 402. Forty-five Presbyteries have answered this overture in the negative, ten in the affirmative, and five in the affirmative conditionally. The proposed change is, therefore, declined by the Presbyteries.

P. 390. In response to overtures from the Presbyteries of Abingdon and West Hanover, the Assembly declined, at this time to attempt any further legislation on the subject of the ordination by evangelists in the foreign field.

105. *Preaching by irresponsible evangelists, etc.*

1894, p. 239. Whereas, in many parts of our church, irresponsible evangelists and unlicensed persons are preaching the gospel within our bounds, therefore,

*Resolved*, That the General Assembly enjoins upon our Presbyteries, pastors and church Sessions to prevent the unscriptural and unconstitutional practice of permitting unlicensed persons to preach in our churches.

Same action in 1904 (p. 28.)

106. *Lay Evangelists.*

1878, p. 624. The General Assembly, whilst recognizing the fact that there are spheres of Christian labor which private Christians, as well as ruling elders, may profitably and lawfully occupy, yet feels called upon to give its solemn protest against the practice, now becoming general, of men who have never been ordained nor licensed to preach the Gospel, engaging in that peculiar function of the Christian ministry; and earnestly urges all our ministers and people to avoid encouraging the same, whether by active co-operation or otherwise.

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

1878, p. 563. Extract from the Minute adopted by the Assembly expressing its judgment in the case of the complaint of Rev. R. K. Smoot and others, against the action of the Synod of Texas upon the records of the Presbytery of Western Texas, in the matter of H. F. Williams.

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

107. *Lay preachers and exhorters.*

1869, p. 391. An overture from ministers of the South Alabama Presbytery, requesting the Assembly "to adopt some plan whereby Presbyteries may be authorized to license as lay preach-

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

The following answer was made:

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

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

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

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

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

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

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

108. *Public teaching by the unordained.*

1895, p. 394. The Presbytery of Concord, "in view of per-

plexing questions which confront the church at the present time," overtures the General Assembly "to appoint an *ad interim* committee to consider and report to the General Assembly of 1896 what action, if any, ought to be taken on the following subjects, viz: To define the relation of elders, deacons, and unofficial persons, such as candidates, lay evangelists, and other workers to public teaching; and to define the limits of Christian liberty and duty in the use of this talent, and especially to ascertain if these questions may not be settled on the principles already recognized and applied to Sunday School workers and to societies within the church; and whether all this may not be done by the Assembly in a declarative way without constitutional enactment."

The Assembly declined to appoint such committee.

1895, p. 433. The Presbytery of Norfolk overtures the General Assembly to add to Chapter V., Section IV., Form of Government, the following paragraph, viz.:

"Paragraph 10. Ministers in good standing in other evangelical churches, unlicensed evangelists, ruling elders, candidates for the gospel ministry, or other competent brethren, may be invited to do special work in our churches when Presbytery shall be satisfied, after due examination or inquiry, of their Christian character, soundness in the faith, and ability to edify the church."

The Assembly declined to grant the overture.

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

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

110. *May women preach in our churches.*

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

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



The following answer was returned:

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

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

111. *Women preaching and women's sphere of work.*

It is the settled doctrine of our church that women are excluded from licensure and ordination by the plain teaching of the Scriptures, and, therefore, cannot be admitted to our pulpits as authorized preachers of the world; and, also, that they are prohibited from speaking by way of exhortation, or leading in prayer, or discussing any question publicly in the meetings of the church or congregation as a mixed assembly. This is according to the mind of the Spirit as expressed by Paul in 1 Cor. xiv. 34, 35, and 1 Tim. ii. 11, 12. But we do not hold that Christian women are forbidden to hold meetings among themselves for mutual edification and comfort by pious conversation and prayer, or to devise ways and means to aid the general branches of church work, such as Home and Foreign Missions, etc., or to teach a class in the Sabbath School. Work of this kind we approve and commend, but public speaking in the promiscuous assembly of the congregation or church is contrary to the Holy Oracles, and, therefore, should be prohibited and condemned by the Presbyteries and church Sessions.

1897, p. 16. In reply to an overture from West Lexington Presbytery, the Assembly refers the Presbytery to the clear deliverances of former Assemblies which settle the principles involved in its overture, and should guide all our church Sessions in their procedure.

Thus, the Old School Assembly of 1832, and the General Assembly, U. S. A., 1872, "Meetings of pious women by themselves for conversation and prayer, whenever they can conveniently be held, we entirely approve; but let not the inspired prohibitions of the great apostle of the Gentiles, as found in his Epistles to the Corinthians and to Timothy, be violated. To teach and exhort, or lead in prayer in public and promiscuous assemblies, is clearly forbidden to women in the Holy Oracles."

1910, p. 67. Same doctrine reaffirmed.

112. *Lowering the standard for licensure.*

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

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

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

113. *Licensure a necessary prerequisite to ordination.*

1889, p. 587. Is the formal licensure of a candidate for the ministry an indispensable prerequisite to ordination?

*Answer:* Our law plainly supposes that licensure should precede ordination.

114. *Steps looking to a change in requirements for licensure and ordination.*

1889, p. 587. A committee was appointed to consider the whole subject and report to the next Assembly.

1890, p. 15. This committee submitted a majority report and a minority report, both of which were referred to a special committee (p. 23). This special committee made a report, which was considered, but not adopted (pp. 29, 53).

1891, p. 250. In response to several overtures, the matter was again taken up. The Committee on Bills and Overtures brought in two papers, each signed by one-half of the members of the committee (p. 247). In lieu of both of these a substitute was adopted, by which the Assembly declined to send down to the Presbyteries any overture on the subject (p. 255).

1892, p. 453. The Assembly again declined to present the matter to the Presbyteries.

1893, p. 28. An *ad interim* committee was appointed to report on the subject to the next Assembly.

1894, p. 263. The report of this *ad interim* committee was

referred to a special committee (p. 190). The majority report of this special committee was adopted, and certain changes were proposed to the Presbyteries. The result was as follows:

1895, p. 402. As to the overture touching licensure of candidates, fifty-three Presbyteries answered in the negative, thirteen in the affirmative, and three in the affirmative conditionally.

To the overture touching the ordination of ministers, forty-three have answered in the negative, eleven in the affirmative, and three in the affirmative conditionally. The Presbyteries have declined, therefore, to make the proposed changes.

(For fuller details, see Supplement to Alexander's *Digest*, pp. 14-28.)

1904, p. 28. Overture from the Presbytery of Greenbrier so to change the Book of Order that licensure be had earlier in the course of preparation, after examination for sufficient safety; that the preaching be a part of the probation, and then when the study is finished and the probation sufficient, a full and thorough examination be made for ordination.

Your committee recommends the following answer:

In view of the definite provisions of our Book of Church Order in reference to licensure and ordination, and the careful consideration of previous General Assemblies touching this whole matter, resulting in decisions adverse to any change in the provisions of our Book, your committee deems it unwise to impose upon the Church any new amendments of the same for the consideration of the Presbyteries.

Our Presbyteries are earnestly admonished to carry out the spirit of our Book in all matters pertaining to the licensure of candidates, as far as possible, and should permission ever be granted to the unlicensed to try their gifts in public meetings, such permission should be exercised under the direction of pastor, or Session, or Presbytery.

Presbyteries are urged to avoid the toleration of any practices which may encourage "unlicensed evangelists."

115. *Licensure after one year at Theological Seminary declined.*

1908, p. 33. To an overture asking that candidates be licensed after the first session at the Theological Seminary, a negative reply was made. Form of Government, Par. 134.

116. *Licentiatees in itinerant service.*

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

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

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

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

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

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

#### 117. *Additional requirements for licensure.*

1898, p. 201. Overture to add to Chap. V., Sec. IV., 75, of the Form of Government, the following words: "And shall subject them to such other particular examinations as shall fully satisfy the Presbytery of their fitness for the ministry of the Presbyterian Church."

This overture was answered in the negative.

1899, p. 433. Overture that the following amendments be sent down to the Presbyteries:

(1), Chapter VI., Section 5, Paragraph 118, Article 3, to-wit: After the words "the Greek and Hebrew language" add "the English Bible."

(2), Also, Chapter VI., Section 6, Paragraph 132, Article 4: After "Natural and Revealed Theology" add "On the English Bible."

(3), Also, Chapter VI., Section 6, Paragraph 134, Article 6, add to this article the following: Provided, that in every extraordinary case the candidate shall be required to stand a searching examination on the English Bible.

The committee recommended the following answer, which was adopted:

The Assembly declines to recommend the changes in the Form of Government asked for in these overtures, but would enjoin upon the Presbyteries to subject every candidate for the ministry to a thorough examination as to his knowledge of the English Bible.

118. *Legal sanction for work by candidates.*

1895, p. 432. Overtures have been received from several Presbyteries asking for such amendments to the Book of Church Order as will define more clearly the status of the candidate for the ministry, and the right and duty of the Presbytery to supervise and direct all that pertains to his training for the sacred office.

Columbia and Savannah each ask that Paragraph 134 be amended by prefixing the following words, viz.: "Candidates of one year's approved standing in divinity studies or Theological Seminary, may be allowed, at the discretion of Presbytery, to exercise their gifts for a specific time and duty; but" no candidate, except in extraordinary cases, shall, etc.

Fayetteville and Orange and Albemarle ask that Paragraph 77 be amended by inserting after the words "original jurisdiction," these words: "shall have power to receive candidates and to direct them in their literary and theological education, and in such practical training in the exercise of their gifts, as in the judgment of Presbytery, may be necessary to their efficiency in the work of the ministry."

The Presbytery of Louisville asks for such an amendment to the Book of Church Order as will secure to the candidate the explicit permission of his Presbytery to exercise his gifts in the churches during the period of his preparation for licensure; but that such permission shall be granted to those only who have completed one year's course of study in divinity, and after a suitable examination in the Standards and the English Bible.

The Assembly declined to propose any of these amendments to our Presbyteries.

1896, p. 574. Overtures from the Presbyteries of Enoree and South Carolina, asking that the General Assembly recommend to the Presbyteries that they advise and consent to the following amendments to the Book of Church Order, viz.:

"In Chapter V., Section IV., Paragraph 6, after the words 'shall have power to assume original jurisdiction,' and before the words 'to examine and license candidates for the holy ministry,' insert the following: 'To receive candidates for the ministry under its care, and to direct them in their literary and theological education, and in such practical training in the exercise of their gifts as may, in the judgment of Presbytery, be necessary to their efficiency in the work of the ministry.'

"Also that to Chapter VI., Section VI., Paragraph 1, be added the following: 'Before his licensure, a Presbytery may grant to the Session of a church authority to appoint a candidate for a limited time in such work as will aid his practical training for the ministry; provided, that if the candidate be under the care of a different Presbytery from that to which the church belongs, the consent of both Presbyteries shall be first obtained.'" The Assembly declined to recommend to the Presbyteries these amendments.

119. *The Latin thesis as a part of trial for licensure.*

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

1902, p. 288. In response to overtures asking that the Latin thesis be removed from the list of parts of trial for licensure the following was adopted:

This Assembly does hereby recommend and send down to the Presbyteries for their advice and consent the following amendment to the Form of Government, Chap. VI., Sec. 6, Sub-sec. 4, otherwise designated as General Par. 132, to-wit: from the sentence marked 1, and reading, "A discussion in Latin of a *thesis* on some common head of divinity," strike out the two words "in Latin," so that the sentence will read, "A discussion of a *thesis* on some common head of divinity."

1903, p. 481. Forty-seven Presbyteries answered in the negative, twenty-eight in the affirmative, and three did not vote.

120. *Licensure of candidates who are deficient.*

1896, p. 614. The Synod of South Carolina in its records of 1895, p. 13, recommended to its Presbyteries, that when students fail to pass any of their examinations at the seminaries, the Presbyteries require of them a satisfactory explanation of the failure, and in case such an explanation is not forthcoming, either refuse to license them until they make good their deficiency, or license them as extraordinary cases."

The Assembly took exception to this action as unwise and injurious in its effects, inasmuch as it recommends for licensure students who have failed to reach the minimum standard of scholarship.

121. *The office of catechist proposed.*

1895, p. 395. Overture to the General Assembly to send down to our Presbyteries for their approval a proposition to engraft into our present system the office and functions of the catechist. Declined by the Assembly.

The proposition as elaborated by the proposing Presbytery contemplated the licensure as catechists of such candidates for the ministry as wish to conduct services prior to licensure, and prescribed conditions as to attainments, supervision of work, etc. Its aim was to give sanction to a practice conceded to be without authority by provision of law.—A.

122. *Statistical column for pastor's salaries.*

1909, p. 27. The Assembly directed that the column in the blanks and Assembly Minutes for pastors' salary be abolished,

and that this item be merged in the column for congregational expenses.

1910, p. 37. The Assembly declined to restore the column for pastors' salary.

1907, p. 56. The Assembly declined to order an additional column in the statistical blank, headed: "Ministers otherwise paid."

123. *Licentiatees may be sent to declare a church vacant.*

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

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## CHAPTER III.

### ELDERS.

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

1872, p. 164. When an elder is appointed to attend a stated meeting of the Presbytery, he may, without any new appointment, meet and act with the Presbytery until its next stated meeting, unless the Session shall appoint some other member of its bench of elders to attend in his place. See § 185.

125. *Each church, in a group served by one minister, is entitled to a separate elder as representative in Presbytery and Synod.*

1862, p. 17. An overture to change the Form of Government so as to allow each of two or more churches associated together in one pastorate, a representative in Synod and Presbytery, was referred to the Committee on Revision.

1868, p. 275. To a similar overture the answer was made: It is not advisable at present to legislate on this subject, but it is commended to the consideration of the Presbyteries.

1869, p. 377, and 1870, p. 531. Responses were received in 1869 from only ten Presbyteries, and the matter was re-submitted, when responses were had from twenty-eight Presbyteries, nineteen in the affirmative and nine in the negative. The overture failed, being not supported by a majority of the Presbyteries, there being fifty-five Presbyteries. Inasmuch as this overture has in two successive years, been sent to the Presbyteries, and in both instances has failed from default of action on the part of Presbyteries, the Assembly does now dismiss the matter.

1871, p. 15. The Assembly declined to renew the above proposals. The same in 1874, p. 484. In 1876, p. 241, the matter, being revised, was referred to the Committee on the Revision of the Standards.

By the Form of Government adopted in 1879, each church is entitled to its separate representative in Presbytery and Synod. See Paragraphs 72 and 81.

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

1866, p. 37. *Resolved*, That every Presbytery be enjoined to require the Sessions of the vacant congregations to come up to the discharge of the duties devolved upon them in the twenty-first chapter of the Form of Government, in the assembling of their respective congregations for the worship of God, to which it may be proper to add exhortation. And in order that this duty may be performed to the greater acceptance of the worshippers, it is further required that the Presbyteries do seek out those elders who have the best gifts, and do especially appoint them to the performance of these duties.

1867, p. 148. *Resolved*, That the action of the last Assembly, on pp. 36 and 37 of the Minutes, is hereby reaffirmed, and the parts relating to the services of elders explained to mean, substantially, that, in accordance with our Constitution, when a vacant congregation does not enjoy the services of any elder, who, for any proper reason, is competent to perform the duties contemplated, it shall be the duty of the Presbytery to appoint an elder or elders from some neighboring congregation; provided nothing herein contained shall be regarded as justifying an Presbytery in extending its jurisdiction within the bounds of another.

127. *Distinction between teaching and ruling elders not removed.*

1900, pp. 604, 644. The Assembly declined an overture asking the removal from the Book of Church Order of all Presbyterial distinctions between teaching and ruling elders.

128. *Presbyterial courtesies to ruling elders.*

1883, p. 20. As to extending certain Presbyterial courtesies to ruling elders. Recommended that no change is deemed necessary. Adopted.

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

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

1865, p. 363. The provision of the Constitution, that no man is eligible to the office of elder unless he is a member of the church in which he is to serve, was evidently designed to prevent the existence of a non-resident eldership. And since



the rights of office and the discharge of its duties go together in the ordination engagements, this Assembly judges that when an elder voluntarily and permanently removes beyond the bounds of a congregation, he is therefore disqualified from discharging the functions of his office, and is no longer to be considered as an acting elder.

130. *Dissolving relation of elder when unacceptable.*

1901, p. 68. The Assembly is asked to define the word "competent" in Par. 113 of the Book of Church Order; also to answer the question: "When the officer described in this paragraph is unacceptable in his official capacity to a majority of the congregation, is his removal by the Session essential or merely optional?"

The Assembly gives as a fair paraphrase of the word "competent" the phrase "*within the authority of;*" but it is a matter within the discretion of the Session, to be exercised wisely in view of the facts in each particular case.

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

1876, p. 238. As the Constitution (Form of Government, Chap. XIII., Sec. II.,) requires that the ruling elder must be a male member, in full communion in the church in which he is to exercise his office, a ruling elder obtaining a letter of dismissal from his church does not thereby sever his connection with the church, nor until he is received as a member of the church to which he is dismissed; and when he returns his letter he may resume his office again as a ruling elder in that church. For otherwise, he must cease to be an acting elder for another cause, and in another mode, than one of the two only modes provided for in Chap. XIII., Secs. VI. and VII.; since only when unacceptable to the congregation, and then only either by his own voluntary act, or by act of the Session under advice of the Presbytery, can he cease to be an acting elder in the church.

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

132. *Demission of elders and deacons.*

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

1. The word "demit" does not occur in our Standards, and its use produces confusion. A minister of the gospel cannot

demit his office; he can be divested of his office only by act of Presbytery.

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

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

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

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

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

P. 427. The following was adopted: *Resolved*, That the following be, and hereby is enacted as a part of the Constitution (Rules of Discipline, Chap. XII., Par. 3): "But in all such cases the Session of the church to which the elder or the deacon who seeks demission belongs, shall act as the Presbytery acts in similar cases where a minister is concerned."

### 133. *Rotary eldership and deaconship.*

1907, p. 57. An overture asking the Assembly to send down to the Presbyteries, for their consent and approval, an overture recommending the rotary method of electing Elders and Deacons. Answered in the negative.

1909, p. 48. Overtures asking the Assembly to take such action as will allow each and every congregation throughout its bounds by their own vote to adopt the rotary system of Church officers; a communication from the Presbytery of Paris, reporting its refusal to join in said overtures; and an overture asking the Assembly not to favor such overtures, should they be sent.

*Answer.*—The Assembly declines to take any action looking to the adoption of the rotary system of Church officers.

134. *Presbytery may dissolve relation between a ruling elder and a congregation without deposing.*

1894, p. 196. May a Presbytery, without petition, set aside an elder without deposing him; that is, may the Presbytery dissolve the eldership relation, as they may the pastoral relation, without prejudice?

*Answer.*—Presbytery may dissolve the relation between ruling elder and a particular congregation without prejudice and without petition. See Book of Church Order, Paragraph 205, which, *mutatis mutandis*, applies to elders and deacons; and also Paragraph 77, which provides that "Presbytery shall have power to assume original jurisdiction in cases in which the Session cannot exercise its authority."

135. *No examination of elders and deacons on the Standards of the Church before their ordination.*

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

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

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

The General Assembly declines to take action in the direction indicated for the following reasons:

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

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

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

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

1890, p. 45. The Presbytery of Greenbrier respectfully overtures the General Assembly to recommend the amendment of Paragraph 1, Section IV., Chapter VI., Book of Church Order, so as to read: "When any person has been elected to either of these offices, and declares his purpose to accept, the Session

shall proceed, at some convenient time, carefully to examine him as to his acquaintance with experimental religion, as to his knowledge of the word of God and the Constitution of the church, and as to his ability to instruct the ignorant in the way of life. If the church is without a pastor at the time, the Session shall procure the attendance of some neighboring minister, belonging to the same Presbytery with the church, who shall preside and conduct the examination, every member of the Session having, of course, the right to participate therein. If, after a reasonable inquiry, the Session is well satisfied of the person's qualifications for the office to which he has been elected, it shall appoint a day for his ordination."

P. 46. Docketed and referred to the next Assembly.

1891, p. 260. The Assembly declines to send down such overture to the Presbyteries for adoption, but directs all our ministers and churches (through the Presbyteries) to be very careful in the selection of ruling elders and deacons, and endeavor to have them properly instructed before ordination in all the duties of their office, as required by our Book of Church Order, Chapter VI., Section IV.

136. *May a ruling elder be the Moderator of a church court?*

1876, p. 238. Overture inquiring whether the requirement of the Constitution that the meeting of church courts shall be opened with a sermon by the last Moderator, implies that only a minister can be moderator.

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

1878, p. 625. Requested to reverse the above decision, the following answer was made:

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

1884, p. 249. Being overtured to take constitutional steps to secure an amendment to the Form of Government that would sanction the choosing of a ruling elder as Moderator of a Presbytery, Synod or General Assembly, the Assembly made the following answer:

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

1885; p. 432. The Assembly hereby recommends and sends down to the Presbyteries, for their advice and consent thereunto, the following: That to the clause in the Form of Government, Chap. IV., Sec. III., Par. 2, stating that ruling elders "possess the same authority in the courts of the Church as the ministers of the word," shall be added this sentence: "When, however, a ruling elder is Moderator of a Presbytery, Synod or General Assembly, any official duty devolving upon him, the performance of which requires the exercise of functions pertaining only to the teaching elder, shall be remitted by him for execution to such minister of the word, being a member of the court, as he may select."

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

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

P. 60. A special committee was appointed to examine the Book and secure consistency in the declarations, regulations, &c., concerning the position, rights, etc., of the ruling elder in the courts of the Church.

1887, pp. 196, 231. This special committee made a report, which was received and after reference, its recommendations were approved and sent down to the Presbyteries for their advice and consent. as follows:

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

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

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

The pastor is, for prudential reasons, Moderator of the Session.

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

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

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

*Provided*, however, that when the Moderator of one of the higher courts is a ruling elder, the preaching of the opening sermon, or any other official duty, the performance of which requires the exercise of functions pertaining only to the teaching elder, shall be remitted by him for execution to such minister of the word, being a member of the court, as he may select.

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

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

The Assembly took no action on the committee's discussion of the meaning of the phrase "Authority in the Courts of the Church."

1888, p. 424. Forty Presbyteries voted aye, four voted nay, and one gave consent in part. A majority having voted for the amendment, it was thereupon enacted by the Assembly.

137. *Licensure of a ruling elder does not debar him from his powers as an elder.*

1897, p. 43. Does the licensure of a ruling elder debar him from the exercise of the powers of an elder? *Answer.*—The licensure in no way interferes with his duty as an elder.

138. *Ordination of deacon when elected ruling elder, and vice versa.*

1908, p. 53. As to the reordination of a deacon when elected to the eldership, and of an elder when elected to the diaconate, the Assembly would say:

1. That when a deacon is elected to the office of an elder, he must be ordained to that office, unless previously ordained thereto.

2. That when an elder is elected to the office of a deacon, he must be ordained to that office, unless previously ordained thereto.

139. *The functions of a single elder.*

See § 152 of this Revised Digest.

140. *Ruling elder of another church moderating a congregational meeting.*

See § 63 of this Revised Digest.

141. *Ruling elder may deliver charge to the people in an installation.*

See § 84 of this Revised Digest.

142. *Shall ruling elders be urged to ordination as evangelists?*

1896, p. 570. Overture: That to Paragraph 12, Section VI., Chapter VI., there shall be added the words: "But when an elder of the Presbyterian Church shall become an acceptable expounder of God's word to the edification of God's people, and manifests himself a real winner of souls, it shall be the duty of the Presbytery within whose bounds such an elder holds membership to call him and ordain him an evangelist to labor regularly as one ordained, so no encouragement be given to

irregular or unordained workers in our churches; and in case any thus called refuse ordination and continue, in defiance of our church custom and authority, to preach, all the churches shall be warned against such men.

Answered in the negative.

143. *Ruling elders urged to pastoral duties.*

1889, p. 612. To keep the pastoral arm of the service in its full efficiency, we urge upon the Presbyteries to make diligent effort to induce the elders to take a more prominent part in the pastoral work of the congregation, conducting prayer-meetings, and doing such other pastoral work within their jurisdiction as may be necessary, that the church suffer nothing from the temporary absence of the minister attending to the duties of the Presbyterial supply work.

We would emphasize the importance of requiring the Sessions of vacant churches to assemble the people for public worship on the Sabbath day.

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## CHAPTER IV.

### DEACONS.

144. *Deacons—for demission of, examination of, rotary system of and ordination of an elder as, see Chapter on Ruling Elders.*

145. *Relation of deacons to the Session.*

1877, p. 410. The duties of the deacons, as servants (ministers) of the Church, are to execute the orders of the Session (or parochial Presbytery) as rulers of the Church. Therefore, it is the duty of the deacons to collect and appropriate all funds for church purposes, whether for local purposes, support of a pastor, aid to the poor, and expenses of the church, or for objects of Christian benevolence recognized in the action of the courts of the Church, under the direction of the church Session.

146. *May the deacons elect a sexton.*

1892, p. 460. Has a board of deacons the right to elect a sexton, and fix his salary? or is it necessary for the authority to be specially committed to them? and by whom?

*Answer.*—When the management of the temporal affairs of the church has been committed to deacons by the Session, they have this right.—Chapter IV., Section IV., Paragraph 2, No. 47.

147. *Jurisdiction of congregation, officers and trustees over church property and other secular interests.*

1890, p. 28.

1. As to deacons, this Assembly repeats the enunciation of the Assembly of 1877 (page 410). See above, § 145.

(Under Paragraph 49, Section IV., of the Form of Government, an annual report is to be made to the Session.)

2. There is vested in each congregation organized as a church, or in a number of persons about to be organized as such, the right and power to appoint and remove at will trustees and their successors who may receive donations and purchase, take and hold property, real and personal, in trust for the congregation; and, if authorized by a majority of the church members at a congregational meeting constitutionally convened for that purpose, sell, mortgage, trust-deed, or exchange the property so held to aid in the construction or repairing of their church edifices, or for other purposes. Care should, however, be had to make the action in each case conform to the law of the State wherein the property is located.

3. In the appointment of trustees a part or all of the deacons, if suitable, should be selected; and wherever property is now held by unincorporated churches it is advisable to have deeds made to the trustees in all cases where it can be done.

148. *Relation of deacons to temporal affairs of the church*

1896, p. 575. In answer to an overture asking whether the management of the temporal affairs of the church is committed to the deacons by virtue of their ordination or by a special act of the Session, the Assembly replies that the management of the temporal affairs of the church does not belong to deacons by virtue of their ordination.

1899, p. 430. To an overture as to whether the Session or the congregation has the authority to commit to the deacons the temporal affairs of the church, it was answered that the authority lies with the Session.

149. *Deacons have no right to call congregational meetings.*

1890, p. 46. It was so answered to an overture from Savannah Presbytery.

150. *The Diaconate in its relation to the agencies of the Church.*

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

This committee reported a lengthy paper on the above subject to the Assembly of 1881. (See p. 355.) The substantive proposition of this paper is: "That the Assembly formally approve the principle, that wherever, in its administrative policy,



strictly temporal functions require to be discharged, deacons should be appointed for their performance." After being referred to the next Assembly for three successive years—1881, p. 394; 1882, p. 551; 1883, p. 62—the following paper was adopted:

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

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

This report may be found on p. 283 for that year. It is there simply for information, and was never endorsed or adopted.

#### 151. *Deaconess.*

1904, p. 53. The Assembly declined to consider the advisability of taking steps looking to the institution of the Order of Deaconess in connection with our church. The attention of Presbyteries was called to Paragraph 51, Book of Church Order, as making ample provision for the appointment of godly women to specific Christian work.

1907, p. 55. An overture asking the appointment of an *ad interim* committee to consider and report on the advisability of establishing the office of Deaconess in connection with our Church, was answered in the negative.

# BOOK III.

## CHURCH COURTS

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### CHAPTER I.

#### THE SESSION.

152. *One elder, where there is but one, may constitute a valid Session except in judicial cases.*

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

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

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

1881, p. 394. Can one elder constitute a quorum of Session to act in connection with a minister, invited by himself when he is the only elder of that particular church? This overture was answered in the affirmative.

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

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

1883, p. 49. The Assembly was asked to review and reverse the decision of the Assembly of 1882, wherein it was decided that where a church had but one elder, he cannot, without the presence of a minister, perform any of the functions of a Session.

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

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

1896, p. 610. In answer to an overture, asking whether the one ruling elder of a vacant church constitutes a Session, and may receive and dismiss members and perform other Sessional acts, and must hold quarterly meetings and make a record thereof.

*Reply.*—That one elder does not constitute a Session.

1897, p. 39. In answer to overtures touching the powers of one ruling elder, where there is only one in a particular church, this Assembly replies that the Book of Church Order, Chapter V., Section III., Paragraph 63, teaches that one elder, where there is only one in a church, constitutes its Session, and is competent to do the work of the Session, except in judicial cases.

153. *One elder, with the minister, may be a quorum when there are but two elders in the Session.*

1881, p. 358. The Presbytery of Orange asks that an amendment of Chap. V., Sec., III., Form of Government, be sent down to the Presbyteries, providing that, in cases where there are but two ruling elders in a Session, one of them, in connection with the minister, be authorized, under certain conditions, to act as a quorum of the body. Not granted.

1882, p. 571. The following overture was sent down to the Presbyteries:

Shall Chap. V., Sec., III., Par. 1, (Form of Government) be amended by adding these words: "But the pastor and one elder may constitute a quorum in cases where there are only two elders"?

1833, p. 26. Of the sixty-six Presbyteries answers have been received from fifty.

Forty-seven answer affirmatively, three answer negatively, and sixteen make no response.

The committee report to the Assembly that the overture has been carried by a majority affirmatively. Adopted.

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

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

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

1. The Assembly of 1882 did not "recommend" it, but only sent it down. 2. The Presbyteries did not "advise and consent"

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

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

#### 154. *Quorum of Session.*

1892, p. 437. Overture of W. I. Sinnott prays the Assembly to send down to the Presbyteries for their advice and consent an amendment of the language of No. 63 of the Book of Church Order (Chapter V., Section III., Paragraph 1, of Form of Government). The amendment consists in the substitution of the words "if there be more than this number," for the words "if there be so many," correcting the amended paragraph so as to read as follows: "Two ruling elders, if there be more than this number, with the pastor, if there be one, shall be necessary to constitute a quorum, but the pastor and one elder may constitute a quorum in cases where there are only two elders." The committee recommend that the prayer be granted, and the amendment sent down as proposed. Adopted.

1893, p. 23. Forty-two Presbyteries voted to approve and adopt this overture, one disapproved, and from twenty-nine no answers were received. A majority of the Presbyteries have consented to this change. The Assembly did, then, formally enact this amendment to the Form of Government, thereby constituting it a part of our Book of Order.

#### 155. *Moderator of the Session when the pastor is absent.*

1896, p. 580. Is it constitutional and regular that a Session be moderated by other than a minister, the church having a pastor at the time who is absent? The Assembly replied in the affirmative.

#### 156. *Does the pastor of a church which has no elder constitute the Session?*

1896, p. 610. Does the pastor of a church, after death of the only ruling elder, constitute the Session, and has he the right to call a meeting of the congregation for the purpose of electing elders, or must he refer the matter to the Presbytery?

*Reply.*—A pastor does not constitute a Session, and, under the circumstances stated in the second inquiry, the orderly procedure would call for the interposition of the Presbytery.

#### 157. *Shall a church organized without elders be enrolled?*

1897, p. 40. In the event of the report to Presbytery of the

organization of a church either by a Commission or by an evangelist, without the election of any ruling elders for the present, shall such an organization be enrolled?

The Assembly answers that a church without officers is entitled to be enrolled.

158. *Provisional Sessions.*

1887, pp. 204, 210. Exception to the records of the Synod of Mississippi:

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

The Assembly declared: (1). That the Constitution knows nothing of "provisional" or "special" Sessions, though it recognizes the power of Commissions to transact such business as may be committed to them by the several courts. (2). That no church constituted as the Bethel church has the right of representation in the Presbytery. An elder in one church cannot be an elder in another church at the same time. Form of Government, Chap. V., Sec. III., Par. 1.

159. *Citation of members by the Session, and refusal to obey the same.*

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

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

to deal with the offender for contumacy, as provided in Chap. VII., Sec. II., Rules of Discipline.

160. *May Sessions instruct their representatives how to vote?*

1884, p. 242. When a matter has been sent down by the Assembly for the consideration of the Presbyteries, is it in accordance with the principles of Presbyterianism, and the Constitution of the Church, for Church Sessions to instruct their representatives how they shall vote on the question to be considered by the Presbyteries?

The General Assembly answers this question that the Session cannot authoritatively instruct its delegates [representatives, § 183].

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

This Session instructed its delegate [representative—§ 183] how he should vote on a question sent down by the Assembly for the decision of the Presbyteries. The Presbytery took exception to this act of the Session. The Session then took a complaint to the Synod against this action of Presbytery The Synod sustained the complaint. The Presbytery thereupon took the matter to the Assembly in the above overture. The Assembly, by its answer to the overture and its exception to the records, sustained the Presbytery.—A.

161. *Discretion as to what shall go into Sessional records.*

1901, p. 22. While it is important that a record be made of all the proceedings, this does not necessarily require the copying at length on the record book of all papers adopted by it, unless so directed by the Presbytery. It is largely in the discretion of the Session to direct as to what papers shall be copied. It is important, however, that papers so adopted should be kept on file by the Clerk of Session as in that sense a part of the record.

162. *Topics for Sessional Narratives.*

See Presbyterian Narratives, §§ 197, 202, 204 of this Revised Digest.

163. *The Session has no power to make new rules of membership.*

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

164. *May a minister of another Presbytery moderate the Session?*

1886, p. 51. 1. It is competent, except in judicial cases, for a minister belonging to one Presbytery to preside at a meeting of a Session in another Presbytery, when invited to do so, in accordance with the rules laid down in Chap. V., Sec. III., Par. 3.

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

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

165. *May a minister of another denomination moderate a Session?*

1907, p. 56. Is it constitutional and regular for a minister not a member of the Southern Presbyterian Church, to act as the Moderator of a Session? It is recommended that it be answered that it is not constitutional and regular.

166. *Names and postoffices of Clerks of Sessions.*

1893, p. 36. The Assembly declined request for printing names and postoffices of the Clerks of Sessions in the Minutes of the General Assembly. Similar request refused, 1896, p. 569; 1903, p. 466.

167. *May Sessional powers be conferred on unordained male missionaries in the foreign field?*

1896, p. 580. Overture from certain missionaries in Korea, asking whether in a foreign field, where as yet there is neither Presbytery nor native Session regularly organized, it is allowable and proper to confer temporarily Sessional powers on regularly appointed but unordained male missionaries, said powers to be exercised in conjunction with one or more ordained missionaries. The Assembly replies that the procedure stated in the overture is not orderly.

168. *When notice of assuming jurisdiction over a member is to be sent to his former church.*

1896, p. 590. When a Session assumes jurisdiction over a member by authority of Section II., Chapter XV., shall "the due notice," required to be served upon the court from whose bounds said member has removed, be sent before or after such assumption of jurisdiction?

*Answer.*—After jurisdiction is assumed.

169. *Not mandatory to open Session with prayer.*

1893, p. 17. Does Rule 71 of our Form of Government, Chapter V., Section III., Paragraph 9, require every meeting of Session to be opened with prayer, as Rule 57, Chapter V., Section I., Paragraph 4, requires in the case of Presbyteries Synods and the General Assembly? Answered in the negative.

Does not the introduction into the Rule 71 of the word "ordinarily," leave all question of the possibility, propriety and necessity of the opening and closing prayer, to the conscientious direction of the Session?

*Answer.*—It does thus leave the question to the conscientious discretion of the Session.

1907, p. 55. To an overture asking that the word "ordinarily" in Par. 71, Form of Government be stricken out, a negative answer was given.

170. *Session opened, not constituted, with prayer.*

1909, p. 49. In the light of our Book of Church Order, Chap. V., Sec. III., Par. 9, when a church Session convenes and prayer is offered, is it correct to say the Session was constituted with prayer?

*Answer.*—It is not correct. The proper expression is that used in the Book (loc. cit.): The Session was "opened" with prayer.

## CHAPTER II.

### THE PRESBYTERY.

171. *The original Presbyteries.*

1861, p. 5. The first Assembly at Augusta was composed of commissioners from the following Presbyteries: Arkansas, Bethel, Brazos, Central Mississippi, Central Texas, Charleston, Cherokee, Chickasaw, Concord, Creek Nation, East Alabama, East Hanover, East Mississippi, Eastern Texas, Fayetteville, Flint River, Florida, Georgia, Greenbrier, Harmony, Holston, Hopewell, Indian, Knoxville, Lexington, Louisiana, Maury, Memphis, Mississippi, Montgomery, Nashville, New Orleans, North Mississippi, Orange, Ouachita, Potomac, Red River, Roanoke, South Alabama, South Carolina, Tombeckbee, Tuscaloosa, Tuscumbia, Western District, Western Texas, West Hanover, Winchester.

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

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

172. *Presbyterial changes in the Synod of Georgia.*

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

173. *The Presbyteries of Winchester and Potomac.*

1861, p. 9. Dr. McFarland, from the committee to which was referred the determination of the Synodical relation of the Pres-



byteries of Winchester and Potomac, reported, recommending that they be enrolled as Presbyteries "heretofore belonging to the Synod of Baltimore." Adopted.

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

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

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

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

#### 174. *New Presbyteries.*

In the enrollment of 1867, the Presbyteries of Abingdon and Rappahannock, in the Synod of Virginia, appear for the first time in the Assembly. Other new Presbyteries appear first as follows: In 1865, North Alabama; in 1866, Potomac; in 1869, Wilmington and Chesapeake; in 1870, Mecklenburg; in 1872, Sao Paulo; in 1873, Tuscumbia; in 1874, Hangchow; in 1878, Maryland and St. John; in 1879, Dallas and Enoree; in 1880, Paris and Athens; in 1884, Pine Bluff; in 1885, Washburn. The Synod of Nashville in 1875 changed the name of North Alabama Presbytery to Columbia. In 1867, the Presbytery of Patapsco having united with the Assembly, was attached to the Synod of Virginia. In 1890 the Presbytery of Pee Dee was erected by the Synod of South Carolina; the Presbytery of Albemarle by the Synod of North Carolina; the Presbytery of Suwanee, by the Synod of South Georgia and Florida; in 1894, the Presbytery of Norfolk, by the Synod of Virginia; in 1895, the Presbytery of Kanawha, by the Synod of Virginia; in 1896, the Presbytery of Fort Worth, by the Synod of Texas and the Presbytery of Central Alabama (colored), by the Synod of Alabama; in 1897, the Presbytery of Asheville, by the Synod of North Carolina. The Presbytery of Ethel (colored) was organized in January, 1891, (see Minutes of 1891, p. 272,) and appeared by commissioner in the Assembly of 1892.—A.

The Presbytery of East Alabama was erected in 1898, being composed of a portion of old South Alabama Presbytery. The remaining part of this latter Presbytery was annexed to Tuscaloosa Presbytery. The Minutes of 1899 fail to note the announcement of this new Presbytery. (See Minutes of 1900, p. 589, foot-note.) For discussion and protest, see Minutes 1899, pp. 423, 439. In 1900 the Presbytery of Meridian was erected by the Synod of Mississippi, and the Presbytery of Brownwood by the Synod of Texas; in 1903 the Presbytery of King's Mountain out of the territory of the Presbytery of Mecklenburg, Synod of North Carolina, the Presbytery of Mobile out of the territory of the Presbytery of Tuscaloosa, Synod of Alabama, and the Presbytery of Durant out of the territory of the Presbytery of Indian, Synod of Texas; in 1906 the Presbytery of El Paso, by the Synod of Texas. In 1907 the Presbytery of Mangum, by the Synod of Texas. In 1908 the Presbytery of East Mississippi by the consolidation of the Presbyteries of Chickasaw and Tombeckbee, Synod of Mississippi. In 1909 the Presbytery of Texas-Mexican, by the Synod of Texas. In 1910 the Presbytery of Piedmont, by the Synod of South Carolina, and the Presbyteries of Panhandle and Sherman, by the Synod of Texas.

175. *Presbyteries that have disappeared from the roll.*

The Synods having dissolved them, or united them with other Presbyteries, or changed their names, the following Presbyteries disappear from the roll, the figures denoting the year in which their names last appear on the roll of the Assembly. In 1864, Maury; 1865, Creek Nation; 1866, East Mississippi and Potomac; 1868, Tuscumbia; 1869, Rappahannock and Patapsco. These were united by Synod, and name changed to Chesapeake. 1877, Central Ohio; 1879, Upper Missouri, absorbed into Lafayette Presbytery, but reconstituted by Synod in 1882; 1881, Sao Paulo.

176. *Withdrawal of Charleston Union Presbytery.*

1870, p. 507. The Committee on Foreign Correspondence reported:

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

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

177. *Presbytery of Sao Paulo.*

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

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

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

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

3. The Presbytery of Sao Paulo is directed to meet in Campinas on Saturday before the second Sabbath in January,

1872, at 11 o'clock A. M., and be opened with a sermon by Rev. James R. Baird, or in case of his absence or inability, by Rev. Edward Lane, who shall preside till a Moderator is elected.

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

This Presbytery was dissolved by Synod, November, 1881.

#### 178. *Presbytery of Hangchow.*

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

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

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

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

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

1876, p. 232. This committee submitted a report on this memorial, as required. This report, having been amended by the addition of certain resolutions offered by Rev. Dr. Mallard, was adopted, and may be found in Alexander's *Digest*, pp. 51-55.

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

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

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

1867, p. 148. Similar action was taken.

179. *Jurisdiction not to be assumed by a Presbytery over a minister of another Presbytery resident for a time within its bounds.*

1889, p. 581. The Assembly was asked to interpret Chapter XV., Section II., of the Rules of Discipline, in answer to the following question: Is it to be understood that every minister living within the bounds of a Presbytery for twelve months shall be a member of the same, irrespective of the work in which he may be engaged? Answered in the negative.

1889, p. 583. The Presbytery of Central Texas asks the Assembly to resolve this question of jurisdiction: A minister is dismissed from one Presbytery to another, and lives for a considerable time in the bounds of the Presbytery to which he is dismissed without uniting with it. Which Presbytery has jurisdiction in the case? Does it depend upon Paragraph 2 or Paragraph 5 of Chapter XV., Rules of Discipline, or upon either of them?

*Answer.*—The case in question would fall under Chapter XV., Paragraph 5, Rules of Discipline. The minister is under the jurisdiction of the Presbytery which dismissed him.

180. *Power of a Presbytery to dismiss a minister continuing to reside within its bounds.*

1897, pp. 41, 42. The Presbytery of East Hanover asks the Assembly to interpret Paragraph 277, Chapter XV., Par. 2, of our Book of Church Order on these points:

1. Does the word "officer" in this place refer to ministers, or is it to be restricted to ruling elders and deacons?

2. Has a Presbytery a right to dismiss a minister continuing to reside in its own geographical bounds to a neighboring Presbytery to serve churches in that Presbytery?

3. Should a transfer be granted in a case such as is stated in Question 2, when the minister in question is engaged in a work of more general character (*e. g.*, in work more directly under the charge of the Synod or Assembly), when it seems that he can be more efficient in his work if connected with another Presbytery?

Reply to first question: The word "officer" in the above Paragraph is restricted to ruling elders and deacons?

To the second question the Assembly answers: The right belongs to each Presbytery to dismiss ministers. In each case the Presbytery is the judge, and should decide each case on its own merits.

The Assembly answers the third question by stating that the answer to the second question is sufficient.

This Section and the one just preceding interpret Paragraph 277 of the Rules of Discipline, and make it plain that in the judgment of the Assembly it does not apply to the relation of Presbyteries to their ministers, but to that of the Session to those over whom it has jurisdiction.—A.

181. *Transfer of territory from one Presbytery to another, transfers the ministers in the ceded territory without dismissal and without examination.*

1894, p. 197. The Synod of North Carolina asks whether, "when a Synod transfers any part of the territory of one Presbytery to that of another, with the churches included therein, the action of Synod transfers the ministers in the ceded territory from one Presbytery to the other without any dismissal from the Presbytery to which they belonged, and without any examination according to the Form of Government, Chapter V., Section IV., Paragraph 4, or any vote on the part of the Presbytery receiving them?"

*Answer.*—Yes. The case is not the same as that contemplated in the Form of Government, Chapter V., Section IV., Paragraph 4.

182. *Corresponding members of Presbytery.*

1892, p. 432. What is the scope of the words "established correspondence," in Paragraph 80, Book of Church Order?

*Answer.*—The official correspondence which the General Assembly has established with other bodies. (All Reformed Churches holding the Presbyterian system.) (1900, p. 620.)

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

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

184. *What elders may be appointed on Presbyterial Committees?*

1870, p. 508. From the Judicial Committee:

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

The committee recommend the following answer:

As ruling elders are delegates [representatives, § 183] from church Sessions, and members of the Presbytery by virtue of their commissions, the Assembly is of the opinion that it

is not competent for the Presbytery to appoint on a committee a ruling elder who is not a member of the Presbytery, unless appointed on a committee to act *ad interim*. Adopted.

185. *Length of an elder's membership in Presbytery.*

1888, p. 424. From the Presbytery of Eastern Texas, asking the General Assembly to decide the question whether or not a ruling elder elected to represent a church at a regular meeting of Presbytery is a member of Presbytery until its next regular meeting.

*Answer.*—The Term of a ruling elder's service continues from one regular meeting to the next regular meeting, unless the Session otherwise direct.

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

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

187. *The presence of a ruling elder is necessary to a quorum of Presbytery.*

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

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

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

188. *No change in the number of elders required for a quorum.*

1887, p. 206. Presbytery of Tombeckbee asks that an amendment be sent down to the Presbyteries changing the specific number of elders required for a quorum of a Presbytery and a Synod. Request not granted.

189. *Presbytery may meet without its bounds.*

1891, p. 258. The Synod of South Georgia and Florida asks

whether a Presbytery has the right to meet, on its own motion, in regular session, without its own bounds.

*Answer.*—There is nothing in the Constitution of our church affecting the right of a Presbytery to meet, on its own motion, in regular session, beyond its bounds.

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

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

1901, p. 22. On the overture of the Presbytery of Arkansas, asking the Assembly to legalize the proceedings of the Presbytery at Wynne, instead of at Augusta, which was the place appointed, the committee recommended that the Assembly do, and hereby does, grant their prayer. Adopted.

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

1878, p. 651. The Assembly was asked to allow Presbyteries to hold annual instead of semi-annual sessions.

*Answer.*—The Presbyteries are permitted by the Constitution as it is, to hold their sessions annually if they desire to do so.

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

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

The Assembly declined to submit this amendment to the Presbyteries.

1895, p. 391. The Presbytery of St. John's overtures the General Assembly that the Book of Church Order be so amended as to require but one stated meeting of Presbytery per year.

The Assembly declined to send to the Presbyteries an overture for such an amendment of our Book.

1897, p. 18. Overture proposing the abolition of the stated fall meeting of Presbytery.

The Assembly answers that it is inadvisable to make any change.

1899, p. 406, and 1907, p. 54. Similar action was taken; also 1910, p. 67.

192. *Called meeting of Presbytery.*

1893, p. 54. 1. The Book of Church Order is silent as to the composition of the Presbytery in called meetings; but it is the judgment of this Assembly that the elders elected to the stated meeting are the proper representatives of their church Sessions in such meetings.

2. Evidently if newly appointed elders sit in the called meeting, the election of new officers is likewise necessary.

1899, p. 430. The Presbytery of Eastern Texas asks whether "Paragraph 55, Chapter V., of the Book of Church Order, taken with Paragraph 79 of the same chapter, authorizes the Moderator to call a meeting of Presbytery (in case of the failure of the regular meeting, or because of an emergency that has arisen) without the concurrence or request of two ministers and two ruling elders?" The committee recommends an affirmative answer. Adopted.

1900, p. 644. The Assembly declined to reverse the above deliverance; but interpreted it as authorizing the Moderator to convene the court at his own discretion, only in the cases provided for in Paragraph 55 (any extraordinary emergency which necessitates the anticipation of the ordinary time of meeting, and the failure of the appointed meeting,) and not on any other emergency.

1904, p. 44. In answer to an overture asking the Assembly to send down to the Presbyteries an overture to amend Book of Church Order, Par. 8, Section IV., Chap. V. (Par. 79), by introducing after the word "meeting," in the tenth line, "or in case of the absence, death or inability to act, of both Moderator and Stated Clerk, any three ministers and two ruling elders of different churches shall call a special meeting."

Your committee recommend the following answer: That the overture be answered in the affirmative, and that the Assembly recommend the same to the approval of the Presbyteries, who shall answer, "Yes" or "No."

1905, p. 44. The select committee to tabulate the vote of the Presbyteries on the proposed amendment to the Book of Church Order, Paragraph 8, Section IV., Chapter V. (Paragraph 79), recommended by the last Assembly, would respectfully report that fifty-seven Presbyteries voted "yes" and six Presbyteries voted "no." A majority of the Presbyteries advise and consent to the amendment.

The committee recommends that the Assembly does hereby enact the amendment, making the Book of Church Order, Paragraph 8, Section IV., Chapter V. (Paragraph 79), read:

"The Presbytery shall meet at least twice a year on its own adjournment, and when any emergency shall require a meeting sooner than the time to which it stands adjourned, the Moderator, or in case of his absence, death, or inability to act, the Stated Clerk shall, with the concurrence, or at the request of two ministers and two ruling elders of different churches, call a special meeting. For this purpose he shall give notice speci-



fying the particular business of the intended meeting to every minister belonging to the Presbytery, and to the Session of every vacant church in due time previous to the meeting, which shall be not less than ten days. Or in the case of the absence, death, or inability to act of the Moderator and Stated Clerk, any three ministers and two ruling elders of different churches shall call a special meeting. And nothing shall be transacted at such special meeting besides the particular business for which the court has thus been convened." Adopted.

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

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

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

194. *Permission to erect church building across the State line—  
not a precedent.*

1903, p. 465. To the overture from the Presbytery of Paris that the Assembly permit the Texarkana Church to erect its building just across the State line at Texarkana, Texas, said Presbytery to retain jurisdiction over said church, we recommend the answer that the General Assembly has no power to grant this overture until the Synods concerned shall have taken action. This recommendation was put upon the docket.

1903, p. 506. The report of the Committee on Bills and Overtures on the overture from the Presbytery of Paris, asking the Assembly to permit the Texarkana church to erect its edifice a little way over the State line in Arkansas, the said church to remain under the jurisdiction of the Presbytery of Paris, was taken from the docket, amended so as to grant the request of the Presbytery, and then adopted.

1904, p. 20. In answer to the overture of the Synod of Arkansas, in reference to the rights of the Assembly to change the boundary lines of Synods, and asking it to clearly define the same, the following action was taken:

That while not intending to disturb any rights acquired by the action of the Assembly of 1903 referred to in the overture, the Assembly hereby declares that there is no jurisdiction in the Assembly to permit a congregation belonging to one Synod to construct and occupy a church building in the territorial limits of another Synod, and that the action of the Assembly of 1903 shall not be used as an authoritative precedent in such matters. But the Assembly has the authority, with the consent of the Synods, to change boundary lines.

195. *Presbytery may dismiss one of its churches to another denomination.*

1907, p. 64. Your Committee on the Records of the Synod of Texas, to whom was also referred a communication from the Session of the First Presbyterian Church, of Jacksonville, Texas, touching the action of the Synod of Texas, recorded on pages 44 and 45 of its printed Minutes, Vol. III., No. 1, reversing the action of the Presbytery of Eastern Texas, in dismissing the First Presbyterian Church of Jacksonville, to the Presbytery of Trinity, U. S. A., beg leave to report, that the records of the Synod and also said communication have been carefully examined, and that we recommend the approval of the Minutes with the exception:

*First*, that, as recorded on p. 44, the Synod denies the constitutional right of the Presbytery to dismiss one of its churches to another denomination.

*Second*, that, as recorded on the same page, the Synod directs the Presbytery of Eastern Texas to restore the First Presbyterian Church of Jacksonville to its roll after said church, having been dismissed by the Presbytery, had been received by another denomination.

*Third*, that similar action was taken in case of the Port Arthur Church, as recorded on page 59. Adopted.

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

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

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

1885, p. 406. The report of this *ad interim* committee was presented and referred to a special committee.

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

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

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

2. That in Rules of Discipline, Chap. V., Art. I., after the words, "and in relation to other church members, to the Session," shall be added the words, "unless the Session shall be unable

to try the person or persons accused, in which case the Presbytery shall have the right of jurisdiction."

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

1886, p. 56. On this overture the vote of the Presbyteries was, 60 approving and 3 disapproving. Whereupon it was enacted that the said additions be made to the Book of Church Order.

### 197. *Topics for Presbyterial Narratives.*

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

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

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

The Assembly of 1887 declined to strike out topic 1.

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

(See Sec. 204.)

### 198. *These topics explained.*

1883, p. 21. The language used does not require any report from the Session touching the prevalence of intemperance, worldly amusements and Sabbath-breaking, outside the membership of the church.

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

199. *Narratives must be signed by the Clerk.*

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

200. *How Clerks should send papers to the Assembly.*

1895, p. 389. The Assembly directs its Stated Clerk to publish annually in the Minutes of the Assembly the following instruction to the Stated Clerks of Presbyteries, viz.: Stated Clerks of Presbyteries are instructed by the Assembly not to send up to it different overtures or other papers upon the same sheet.

201. *Sessions to report on pastor's salary in its Narrative.*

1888, p. 425. From the Presbytery of Maryland, to add to the questions in the form for Narrative of the churches to Presbytery the following question: "How much is due on the pastor's salary?" Answered in the affirmative.

202. *Sessional Narrative.*

1890, p. 41. The Assembly was asked to add to topics 9 and 11 of the Narrative for the Session, the words, "Among church members." Granted.

1894, p. 206. Does Question 11 in the forms prepared for Sessional Narrative have reference to church membership, or does it refer to the general moral condition of the community?

*Answer.*—Refers to general moral condition of the community in which the church is located.

1897, p. 25. The Assembly revised the topics for Sessional Narratives so that hereafter they shall be:

1. Attendance on the services of the sanctuary by members and by others.

2. The observance of family worship.

3. The observance of the Lord's day by members.

4. The training of children and youth in the home and Sabbath School in the Scriptures and Catechisms of the church.

5. Fidelity of God's people in worshipping the Lord with their substance, in giving to the support and extension of the gospel.

6. Has your church paid its minister fully and promptly the amount promised him?

7. Have there been any special evidences of spiritual life, and growth and activity among your people?

8. Does worldly conformity prevail among church members?

9. Is your church engaged in any evangelistic work outside your own congregation? (See Sec. 204.)

203. *Reporting dismissals, deaths and names on side-rolls.*

1890, p. 41. The Assembly was asked to make the following

changes in the form of the statistical report, viz.: additional spaces for reporting dismissals by certificate or death, and for the number of names on the side-rolls, for which the Book provides. Answered in the negative, upon the ground that the changes would not subserve a purpose commensurate with the expense.

1894, p. 206. The Assembly was asked that a column showing the number of deaths and removals be inserted in the statistical reports. Declined.

#### 204. *Narratives of Sessions and Presbyteries.*

1904, p. 20. The Assembly declined to authorize the enlargement of Narrative blanks so as to show the number added to the churches on profession of faith and on certificate, and also the number dismissed or deceased. The Assembly also declined to add a column to the statistical report for a reserved roll, to consist of all non-resident members and suspended members.

1908, p. 64. I. Narratives of Sessions should embrace the following topics:

1. Attendance upon the services of the sanctuary by members and others.
2. Give proportion of families that observe family worship.
3. The observance of the Lord's day by members.
4. The home training of the children in the Scriptures and in the Catechisms of the church.
5. The training of pupils in the Sabbath Schools in the Scriptures and in the Catechisms of the Church.
6. Fidelity of the membership in honoring the Lord with their substance.
7. Has your congregation paid its minister fully and promptly the amount promised him?
8. Has there been any special manifestation of the Holy Spirit's power in your church, either by conversions or by increased activity in church work?
9. To what extent does worldly conformity exist in your church?
10. What evangelistic work is done by your church outside of its bounds?
11. What efforts are made by your Session to secure recruits to the gospel ministry?

II. Narratives of Presbytery should embrace topics that conform to the Narratives of Sessions with a prefatory statement which shows how many churches there are in the Presbytery and how many sent written Narratives to the meeting when the Presbyterial Narrative was prepared, and with a final topic on the supply of its churches with the ministry of the Word.

1909, p. 35. In answer to an overture the Assembly made the following reply: Question ten in the blank for the Narrative of the Session "What evangelistic work is done by your church outside its bounds?" has reference to evangelistic work by the church in *territory immediately touching the bounds of the congregation*, e. g., a mission Sunday School.

## CHAPTER III.

### THE SYNOD.

#### 205. *The original Synods.*

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

#### 206. *Synods received.*

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

#### 207. *New Synods erected. One Synod dissolved.*

In 1881 the Synod of South Georgia and Florida was formed, its name being changed in 1891 to Synod of Florida. (For details, see Minutes 1877, p. 421; 1881, p. 391; 1882, p. 519; 1891, p. 235; Alexander's *Digest*, pp. 59 and Supplement p. 42.) In 1901 the Synod of Louisiana was formed out of the Synod of Mississippi (Minutes 1901, pp. 51, 58.) In 1901 the Synod of Memphis was dissolved, two of its Presbyteries being transferred to the Synod of Mississippi, and two to the Synod of Nashville, the latter Synod to be known henceforth as the Synod of Tennessee. In 1908 the Synod of Oklahoma was formed from the Synod of Texas, comprising the Presbyteries of Indian, Durant and Mangum.

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

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

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

1888, p. 387. From the Synod of Alabama, asking that the boundary lines of the Synod of South Georgia and Florida be so changed as to place the entire territory of the State of Florida within the boundaries of the Synod of South Georgia and Florida. This overture was answered in the affirmative.

#### 209. *Boundary between the Synod of Georgia and the Synod of South Georgia and Florida.*

1890, p. 24. Overture from the Synod of South Georgia and Florida, the Synod of Georgia concurring, to transfer the

county of Worth, Presbytery of Macon, Synod of Georgia, to the Presbytery of Savannah, Synod of South Georgia and Florida. Granted.

1891, p. 235. Overture from the Synod of Georgia, asking that the request of the Presbytery of Savannah to be admitted into the Synod of Georgia, be granted. Granted.

210. *Transfer of Church from Synod of Alabama to Synod of Florida.*

1902, p. 258. On overtures from the Synods of Alabama and Florida, the Assembly authorized the transfer of Florala Church to the Synod of Florida.

211. *Change of boundary between the Synods of Arkansas and Texas.*

1891, p. 229. Indian Presbytery and the Synod of Arkansas, for reasons assigned, asked that the Indian Presbytery be transferred from the Synod of Arkansas to the Synod of Texas. Granted.

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

1861, pp. 12, 37. The Presbytery of Tuscumbia was transferred from the Synod of Nashville to the Synod of Memphis.

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

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

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

The committee having considered the reasons for this boundary line presented by the Synod of Memphis, and the argu-

ments offered against it by members of the Synod of Nashville, recommended that the southern boundary of the State of Tennessee, from the point where it crosses the Tennessee River eastward to the east line of Alabama, be the boundary between the Synod of Nashville and the Synod of Memphis, with this exception: that Madison county, in the State of Alabama, to within five miles along the northern bank of the Tennessee River, shall be included in the Synod of Nashville. Adopted.

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

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

214. *Presbyteries of Tuscumbia, North Alabama and Columbia.*

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

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

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

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

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

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



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

1868, p. 267. Memorial from Eufaula church, in the Presbytery of East Alabama, asking that the lines of the Synods of Alabama and Georgia be so changed that Eufaula church may be included within the Presbytery of Macon in the Synod of Georgia.

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

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

It was recommended that the request be granted when the Synods of Georgia and Alabama shall have consented.

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

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

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

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

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

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

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

1896, p. 585. Overture from the Presbytery of Chickasaw, asking that the church of Oak Grove be transferred from said Presbytery to the Presbytery of Tombeckbee.

*Reply:* Inasmuch as the Assembly has nothing before it but the overture from the Presbytery of Chickasaw, it is not competent for the Assembly to grant the petition made in the overture, and it is therefore declined.

1897, p. 15. Overtures from the Synods of Memphis and Mississippi touching the transfer of Oak Grove Church. Ordered by the Assembly, that said church be transferred from the Presbytery of Chickasaw to the Presbytery of Tombeckbee.

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

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

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

1901, p. 16. On the overture from the Synod of Virginia, asking the transfer to it from the Synod of North Carolina of a church and contiguous territory, "provided the last named Synod concurs therein"; and on the overture from the Synod of North Carolina, petitioning against such transfer, it was decided that, inasmuch as the one condition on which the overture from the Synod of Virginia is based was not fulfilled, no action is necessary.

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

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

1892, p. 434. The Synod of Virginia overtured the General Assembly, the Synod of Nashville concurring, to transfer the county of Lee, in Virginia, from the Holston Presbytery, Synod of Nashville, to Abingdon Presbytery, Synod of Virginia. Ordered that the transfer be made.

220. *Change of boundary between the Synods of Louisiana and Mississippi.*

1902, p. 259. Overtures from the Presbytery of New Orleans and the Synod of Louisiana, on boundary between the Synods of Louisiana and Mississippi.

*Answer* (p. 286): The General Assembly, in session at Little Rock, Ark., exceeded the specific request of the Synod of Mississippi in the matter of the division of the Synod of Mississippi into two Synods; therefore, the General Assembly, in session at Jackson, Miss., does hereby modify the action of the last Assembly, in so far as it affects the boundaries of the Presbytery of Louisiana, so as to leave the counties of Amite and Wilkinson in the Synod of Louisiana.

1909, p. 46. Overtures from the Synod of Louisiana and the Presbytery of Mississippi, asking the Assembly to transfer the churches of Liberty, Rose Hill, Centerville, Woodville, Hoyt Memorial, Unity and Bethany, all in the State of Mississippi, together with the territory embraced in the counties of Amite and Wilkinson in the State of Mississippi, from the Synod of Louisiana to the Synod of Mississippi, so that the boundaries of the Synods may coincide with the boundaries of the States.

*Answer*: The Assembly hereby transfers the churches named and the territory described, together with the ministers included, and the candidates from these churches, from the Synod of Louisiana to the Synod of Mississippi.

221. *Change in the boundary of Synods of Tennessee and Arkansas.*

1902, p. 259. Overtures from the Presbyteries of Memphis and Arkansas, asking the transfer of territory from the Synod of Tennessee to the Synod of Arkansas. The transfer was authorized that the boundary might conform to State lines.

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

1880, p. 185. Overture from the Synod of Texas, asking a division of said Synod. Overtures from the Presbyteries of Eastern Texas and Dallas, asking a modification of said overture and overtures from the Presbyteries of Central Texas, Western Texas and Paris, in opposition to the overture.

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

223. *Proposed changes in constitution of Synod.*

1882, p. 572. The Assembly declined to take steps to make the Synod to be composed of representatives of the Presbyteries.

1901, p. 22. On an overture asking the appointment of an *ad interim* committee to make an exhaustive study of our system of government with reference to the possibility and wis-

dom of effecting such change or changes in our system of government as will give our Synod its logical, natural and rightful position in the line of our church courts, the Assembly declined to appoint the committee.

1903, p. 465. To an overture asking that the Synod of Tennessee be made a representative body, a negative answer was given.

1907, p. 55. An overture asking the appointment of an *ad interim* committee to make an exhaustive study of our entire system of church government, with an especial view to changing same so that Synod may be given its rightful place in the line of our church courts. Answered in the negative.

1909, p. 47. Overtures from the Synod of North Carolina, asking the Assembly to send down to the Presbyteries for their adoption certain changes in our form of government having in view the making of the Synod a Court in regular gradation.

At the suggestion and request of representatives of the Synod of North Carolina, the Assembly appointed an *ad interim* committee to consider all the matters referred to in this overture and report to the Assembly of 1910.

1910, p. 26. The report of this committee was ordered printed in the Appendix of the Minutes (pp. 139ff), and was docketed for consideration by the next Assembly.

224. *Proposal to fix time of Synod's meetings with reference to visits of Secretaries.*

1907, p. 57. An overture asking that Synods be urged to arrange the times of their meetings, so as to expedite the visits of the Secretaries. Answered in the negative.

225. *Meetings of Synod held out of time legalized.*

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

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

1902, p. 257. Same request by Synod of Arkansas granted.

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

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

1865, p. 358. Overture from a convention of ministers and elders belonging to the Synod of Nashville, informing the Assembly that the Synod had not been able to meet since the fall of 1861; declaring their cordial adherence to this body, and their

approval of our position and principles; and requesting the Assembly to appoint a meeting of Synod at an early day.

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

227. *Called meetings of Synod.*

1893, p. 54. The Book of Church Order does not separately contemplate or provide for called, or *pro re nata*, meetings of Synod. The Book, that is, makes no separate provision therefor. There is general provision in Rule 55. And it is the judgment of this Assembly that emergencies may arise when the Moderator, with the concurrence or at the request of seven ministers and three ruling elders, not more than three of each belonging to the same Presbytery, may call such a meeting, under the same restricting principles as govern the Presbytery.

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

This action was taken in two cases—Minutes 1867, p. 139 and 1869, p. 380.

229. *Synod may order a Presbytery to meet instantler.*

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

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

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

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

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

*Answer:* The Assembly refers the Synod to its recent ruling in sustaining an exception to its Minutes, that a Synod has no such power. (See next paragraph.)

1885, p. 412. The records of the Synod of Mississippi were approved with the following exception: On page 143, Synod is on record as ordering a meeting of one of its Presbyteries on the next day, Synod having no power, according to our Book of Church Order, to order such meeting. (Chap. V., Sec. IV., Art. VIII.)

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

In reply, the following was adopted:

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

231. *Biennial meetings of Synod.*

1875, p. 20, 1879, p. 36 and 1894, p. 201, the Assembly declined to make this change.

232. *Quorum of Synod.*

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

1900, pp. 613, 643. On the overtures from the Presbyteries of Florida, Suwanee and St. Johns, asking that a quorum of Synod shall be representatives from two Presbyteries instead of from three, as at present, it is recommended that the Assembly send down to the Presbyteries for approval the following amendment to the Book of Church Order, so that Paragraph 82, last clause, shall read, "Provided this number include representatives from a majority of the Presbyteries constituting the Synod." Adopted.

1901, p. 45. A majority of the Presbyteries voted against this amendment. The Assembly then sent down to the Presbyteries the following amendment to the Book of Church Order, for their advice and consent, with the recommendation that it be adopted, to-wit: Add to Par. 82 the following words: "Provided further, that in the case of a Synod composed of only three Presbyteries, any seven ministers representing any two Presbyteries, together with three ruling elders, shall be a quorum."

1902, p. 286. The vote of the Presbyteries on this amendment was 57 in the affirmative and 8 in the negative. The amendment was thereupon enacted.

233. *Entering absentees from Synod upon its records.*

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

Request granted.

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

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

235. *Names of churches represented by elders should be given.*

1887, p. 232. This action was taken in reviewing the Minutes of two Synods.

236. *Synodical evangelists.*

1892, p. 449. The Presbytery of Mecklenburg asks:

1. Do the Scriptures or the Constitution of the Presbyterian Church recognize the office of Synodical evangelist?
2. Has the Synod power to inaugurate and maintain evangelistic work in its bounds?

The Assembly answers both questions:

The Scriptures recognize the office of evangelist, and the Constitution of the Presbyterian Church authorizes Synod to use them. "The Synod has power . . . to appoint ministers to such work, proper to their office, as may fall under its own particular jurisdiction; to concert measures for promoting the prosperity and enlargement of the church within its bounds. (Book of Church Order, Chap. V., Sec. V., Par. 4.)

3. Define the work, powers and prerogatives of said office in relation to the Presbyteries.

These are clearly defined in our Book of Church Order. (Chap. V., Sec. V., Par. 4.)

Because the Presbytery alone has power to ordain, this does not prevent Synod using such ordained men.

237. *Apportionments for Synodical evangelism.*

1892, p. 449. The Presbytery of Mecklenburg asks: Has the Synod any constitutional right authoritatively to make apportionments for Synodical evangelists upon the Presbyteries?

*Answer:* Only with the consent of Presbytery.

238. *Let overtures go to Synod.*

1894, p. 194. Inasmuch as the number of overtures and memorials from the Presbyteries, increasing from year to year,

greatly burdens the Assembly with work, much of which can be as well performed by their respective Synods, the Assembly recommends to the Presbyteries that, in the matter of overtures, the Synod be not passed over, except in cases clearly calling for the action of the Assembly.

239. *The records ought not to contain outside matter.*

1862, p. 13. This action was taken in reviewing the Minutes of a Synod.

240. *Candidates for the ministry and communicants not to be reported as members of Synod.*

1892, p. 426. This action was taken in reviewing the Minutes of a Synod.

241. *What Synod should put in its Minutes.*

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

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

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

242. *The Assembly may demand the records of a Synod.*

This action was taken in 1861, p. 34, and in 1884, p. 253. See also Minutes of 1905, pp. 16, 17.

243. *A copy of the records of Synod may be sent up for review, if duly authenticated.*

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

See also Minutes of 1883, p. 21; 1884, p. 252; 1899, p. 422.

244. *Minutes must be signed by Stated Clerk.*

1885, p. 410. The records of Synod of Alabama were approved except that they are not certified by the Stated Clerk.



245. *How a Synod may be divided.*

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

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

246. *May the members of a Presbytery, sitting as members of Synod, vote on the approval of their Presbyterial records?*

In 1878, p. 653, decided in negative. But the Book of Church Order, adopted in 1879, gives the representatives of a Presbytery sitting in Synod the right to vote both on the approval of the Minutes of their Presbytery, and on judicial cases appealed from it; in both of which respects it differs from the old Book.—A.

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## CHAPTER IV.

### THE GENERAL ASSEMBLY.

247. *The Assembly organized.*

The Assembly was organized at Augusta, Ga., Dec. 4, 1861. For a list of the Presbyteries which were represented by commissioners, see p. 77 of this Revised Digest. Rev. Francis McFarland, D. D., presided during the introductory exercises and afterward constituted the Assembly with prayer. Rev. B. M. Palmer, D. D., preached the opening sermon and was chosen Moderator.

248. *The Atlanta Convention.*

This Convention met in Atlanta, Ga., Aug. 15, 1861, and was in session three days. There were present twenty delegates from eleven Presbyteries, with fourteen corresponding members from six Presbyteries. The convention assumed no ecclesiastical authority. All its actions were in the form of suggestion and recommendation. It was urged that there be a full representation at the first meeting of the Assembly to be held in the following December. No action was taken on any of the Church Agencies, except to endorse a temporary plan for Foreign Missions which had been in operation in Columbia, S. C. (See Book IV, Chap. I of this Revised Digest.)

249. *Rules adopted.*

1861, p. 7. It was resolved that this Assembly shall be governed by the rules and precedents of the Presbyterian Church in the United States, until otherwise ordered.

1861, p. 31. It was made the duty of the Committee on Revision to examine the Rules of Order adopted by this General Assembly, and submit for the consideration of the next General

Assembly any change in said rules which to them may seem necessary.

1864, p. 244. This committee reported a revised draft of the Rules. The chief changes made consisted in the addition of a few rules, and a classification of them under distinct heads, by the use of which the Moderator and members of any court may find at a glance any rule sought for. (See p. 49 of Supplement to Alexander's *Digest*.) After being read, these rules were referred to the next General Assembly.

1866, p. 9. The Assembly adopted these rules for its own guidance and for the use of subsequent Assemblies.

These rules are omitted from this Revised Digest, as they are easily accessible elsewhere.

250. *The selection of ruling elders as commissioners not limited to those who are members of Presbytery at the time.*

1890, p. 46. An elder may be elected as a commissioner to the General Assembly when an acting elder within the bounds of the electing Presbytery, though he may not be a member of the Presbytery at the time of his election. Same action in 1896, p. 574.

251. *No Presbytery may have more than four commissioners.*

1894, p. 197. Is a Presbytery having more than forty-eight ministers entitled to a greater number than two ministerial and two ruling elder commissioners to the General Assembly?

Answered in the negative. Same action in 1895, p. 395.

252. *Double delegation compulsory.*

1902, p. 254. To an overture asking whether a Presbytery having the requisite number of ministers is under obligation to appoint four commissioners to the Assembly, an affirmative answer was given.

1903, p. 465. Same action.

253. *May an alternate take the place of a principal after the latter has been enrolled as a member of the court?*

1899, p. 430. To an overture asking whether alternates may take the place of principals, or *vice versa*, after the court has been organized, and one or the other has been enrolled as a member of it, and taken part in its deliberations, the following answer was given:

There being nothing in the Constitution bearing specifically on the point, it is the judgment of this Assembly that the substitution of the alternate for the principal, or *vice versa*, is competent whenever, in the judgment of the court, such a change is deemed necessary or proper, in every case the change being made a matter of record. See Minutes 1901, p. 31.

254. *Commissioners leaving before the Assembly adjourns.*

1877, p. 442. *Resolved*, That the Assembly does hereby advise the Presbyteries, in electing their commissioners in the future, to do so with a view to their remaining in session during a term probably not less than about two weeks.

1878, p. 666. Extract from report of Committee on Leave of Absence, which was approved: The committee would state that we are constrained to believe that some, whose names we are not able to give, did leave, without appearing before the committee and giving reasons, and that such are worthy of reprehension for violating the obligations which they owed to their respective Presbyteries.

The substance of the above actions appears in the Minutes every few years.

255. *Moderator of each Assembly not to be ex officio a member of the next Assembly.*

1908, p. 33. An overture asking the Assembly to declare that the Moderator of each Assembly is *ex officio* a member at large of the next succeeding Assembly.

*Answer:* Under the Constitution we see no way by which the overture can be answered favorably.

1909, p. 47. Same action.

1910, p. 66. To an overture touching a change in the Form of Government, making the retiring Moderator a member of the next Assembly, a negative answer was returned. But, inasmuch as our law requires that the retiring Moderator render certain services to the subsequent Assembly, we recommend that provision be made for his necessary traveling expenses by the court thus served, leaving Presbyteries free to send another as commissioner, should they prefer to do so.

Adopted.

256. *Badges for members.*

1896, p. 617. *Resolved*, That the Stated Clerk be directed to provide for each member of succeeding Assemblies a neat and inexpensive badge, to be worn upon the lapel of the coat, in order to distinguish him as a commissioner of the Assembly.

1900, p. 624. This action was rescinded.

257. *The Secretaries and Clerks of the Assembly to have the privilege of deliberating as members in certain cases.*

1869, p. 390. It was adopted as a standing rule of the General Assembly that its Secretaries and Clerks shall have the privilege of members of the body upon any matters before it in which the duties of their offices are specially involved.

1871, p. 18. Having been requested to rescind this rule as a dangerous violation of the Constitution, the Assembly gave the following answer: A reference to the rule will show that "the privileges of members on the floor" are not conferred by

it on the above officers, but only the privilege of making statements and explanations touching trusts committed to their care. This the Assembly regards as both safe and convenient.

258. *Declines to elect its Clerks for a fixed period.*

1878, p. 624. Overture, asking the Assembly to consider the advisability of electing its Clerks every four years, making the elections alternate every two years, and another asking the Assembly to consider the propriety of limiting the terms of office of the Stated and Permanent Clerks to the term of two years, and that the terms be so arranged that they shall expire on alternate years.

*Reply:* It is the judgment of this Assembly that neither of the proposed changes is advisable.

1897, p. 18. Similar action taken.

259. *For what length of time the Assembly may elect its officers.*

1878, p. 665. Overture from eleven ministers and elders:

1. Has any General Assembly the right to limit the liberty of a succeeding Assembly in the choice of its officers?

2. Has every Assembly the inherent right to choose its own officers—Moderator and Clerks?

*Reply:* The Assembly refers, for answer, to Form of Government, Chap. XIX., Sec. III.: "The Moderator of the General Assembly shall be chosen at each meeting." Also to Chap. XX.: "Every judicatory shall choose a Clerk to record its transactions, whose continuance shall be during pleasure."

260. *Treasurer of the Assembly.*

1863, p. 151. *Resolved*, That the Stated Clerk shall be the permanent Treasurer of this Assembly, and shall present to the next Assembly, and to each succeeding one, an account of his receipts and expenditures.

261. *Treasurer's accounts to be published in the Minutes.*

1879, p. 42. It was ordered that all the receipts by the Treasurer be published in the Appendix to the Minutes, together with the disbursements from the entire fund.

1884, p. 236. This order was modified, or explained to mean that the Treasurer publish in the Minutes a summarized statement of the receipts and expenditures.

1900, p. 624. It was ordered that a Standing Auditing Committee be appointed to examine the accounts of the Treasurer, annually.

1901, p. 63. It was directed that the Treasurer close his books on the 31st of March of each year.

262. *Changes of Clerks.*

1898, p. 226. Rev. Joseph R. Wilson, D. D., resigned the office of Stated Clerk and Treasurer, which he had held for

thirty-three years, and Rev. W. A. Alexander, D. D., was chosen in his place (p. 235).

1904, p. 22. Rev. Robert P. Farris, D. D., Permanent Clerk, having died, after nineteen years' service, Rev. Thos. H. Law, D. D., of Spartanburg, S. C., was chosen in his stead. On the death of Dr. Alexander, Rev. Thos. H. Law, D. D., was elected Stated Clerk and Treasurer (1910, p. 11), and Rev. J. D. Leslie, of Ballinger, Texas, was made Permanent Clerk (p. 25).

263. *Biennial meetings for the Assembly and Synods.*

1875, p. 20. Overture, asking the Assembly to propose to the Presbyteries such change in the Constitution of the Church as shall require only biennial, instead of annual, sessions of the Synods and the Assembly; and these to be arranged so as to alternate, the Synods meeting one year, and the Assembly the next. Answered in the negative.

Similar action, 1878, p. 651 and 1879, p. 36.

264. *Accepting invitations.*

Whenever invitations have been made to the Assembly, tendering to its members hospitality, excursions, etc., the custom has been to return thanks for the courtesy, and if deemed advisable, to adjourn at such an hour as will permit the members individually to accept the invitation. The Assembly has not deemed it proper, in its capacity as a court, to attend entertainments, commencements, etc. (see 1881, p. 354, *et passim*).

Latterly the custom has not been so uniform as at first.

265. *Electioneering pamphlets disapproved.*

1880, p. 212. Pamphlets, bearing upon questions pending before the Assembly, having been put in circulation among the members, the Assembly expressed its disapproval of this method of attempting to influence its decisions as disrespectful to this body and an infringement upon its prerogatives.

266. *Reports to be read by the Stated Clerk.*

1903, p. 467. It was resolved that hereafter all reports on references to the several committees be handed in to the Stated Clerk, to be read by him from the platform, and not by the chairman of the committee.

267. *Permanent Standing Committees.*

1876, p. 239. Overture, asking the Assembly to provide that its Committee of Bills and Overtures and its Judicial Committee, be made permanent committees, whose duty it shall be to publish in the newspapers reports of matters submitted to them, and their decisions, for discussion in the newspapers, before they be submitted to the General Assembly.

*Answer:* The proposed arrangement seems not only impracticable, but appears to be grounded on an incorrect conception of the functions of the General Assembly as a supreme court of Christ, meeting, with the promise of the presence of Christ, to deliberate, and, under the leading of the Spirit, to decide upon matters pertaining to the general interests of the Church, and not merely to express the public opinion of the Church.

268. *Printing reports of Standing Committees.*

1898, p. 197. Overture that the reports of all Standing Committees be docketed, without discussion, during the sittings of the Assembly until such reports can be printed and distributed to the commissioners. Answered in the negative.

269. *Overtures and memorials may be referred without being first read.*

1872, p. 158. Overture, asking that a rule be adopted requiring that all memorials and overtures presented to the Assembly shall be read before they are referred to a committee. Answered in the negative.

270. *Advisable that overtures should come through the Synods.*

1876, p. 219. *Resolved*, That in view of the multiplication of overtures from the Presbyteries to the General Assembly, and without intending to pronounce judgment upon the question whether, under Sec. IV. of Chap. XI. of the Form of Government, the Presbyteries have the constitutional right to pass by the Synods and overture the General Assembly directly on all proper questions, the General Assembly reminds the Presbyteries that this growing practice is of doubtful expediency; that it consumes the time of the Assembly in many instances without any practical benefits; and that it would be better for the interests of the Church if all overtures shall be approved by the Synods before they are sent to the General Assembly, except in extraordinary cases.

1878, p. 610. Overture, asking the Assembly to decide that all overtures, appeals, complaints, etc., should proceed in regular gradation from the Session to the Presbytery, from the Presbytery to the Synod, and from the Synod to the General Assembly, and *vice versa*, without omitting any of the intermediate courts.

*Reply:* 1. As to judicial cases, we refer to Chap. VI., Sec. III., Art. VI., Book of Discipline.

2. That while the General Assembly may recommend that overtures should ordinarily be sent from the Synod, it cannot deny the right of Presbyteries, the constituent elements of the Assembly, nor of individuals, to overture the General Assembly whenever circumstances may require.

3. That the General Assembly has the right to send its deliverances directly to the Presbyteries.

See also Minutes, 1878, p. 641; 1879, p. 43; 1883, p. 59.

271. "*Ministers otherwise paid,*" not to be in statistical blanks.

1907, p. 56. It was decided not to add such a column in the statistical blanks.

272. *Stated Clerk to publish annually a list of all reports required by the Assembly of its Presbyteries.*

1880, p. 196. Ordered, That the Stated Clerk publish hereafter in the Minutes, in connection with his requests to Stated Clerks of Presbyteries, a full list of all reports, both regular and special, which such Clerks are required to transmit to the Assembly.

273. *Shall overtures be printed in the Minutes.*

1873, p. 307. Request that the text or the substance of all overtures presented to the Assembly appear in the printed Minutes of this body.

*Answer:* We think our Minutes are sufficiently full on the subject of overtures.

1883, p. 28. Overture asking that the substance of all overtures sent up to the Assembly be printed in the Minutes of the Assembly. Granted.

274. *Synods and Presbyteries to be arranged in Minutes alphabetically.*

1861, p. 34. The Assembly directed the Stated Clerk, in publishing the Minutes, to cause the names of the Synods to be printed in alphabetical order, and the names of the Presbyteries in the several Synods to be printed in the same manner.

1900, p. 609. It was decided not to print the names of the churches in alphabetical order, nor in order of priority of organization (1903, p. 466.)

275. *Appointed days to be published in Minutes.*

1903, p. 466. It was decided that particular days and seasons appointed by the Assembly be published in the Minutes.

276. *Prayer for the General Assembly.*

1863, p. 133. Whereas, the General Assembly fully recognizes the efficacy of the prayers of God's people, and the necessity for divine guidance in its own deliberations; therefore,

*Resolved, 1,* That the General Assembly recommend to all the churches under its care, to offer special prayer during the devotions of the Sabbath preceding the meeting of the General Assembly in each year, that God would of great mercy so give the Assembly the wisdom that cometh from above, and so direct all its plans, discussions and decisions, as to promote his own glory, and advance the kingdom of Jesus in the earth.

*Resolved, 2,* That the above Preamble and Resolution be printed annually in the Appendix to the Minutes of the Assembly.

1910, p. 56. The following paper was offered by Rev. R. B. Willis, D. D., and adopted:

The General Assembly of 1910 in session in Lewisburg, W. Va., wishes to invite the Sessions of all the churches within the bounds of its territory, all the Synods and the Presbyteries that shall send commissioners to the Assembly of 1911, to a whole year's co-operative effort to make the Assembly of 1911 an opportunity not only for the wise, prompt and efficient transaction of the business of our Lord's Kingdom, but especially a time and means of great increase in the spiritual life and power, not only of all the commissioners but of the entire membership of our Zion. To this end we suggest to Sessions of churches to have this before them during the entire year—that it be made a frequent subject of discussion and much prayer, that the pastors and representatives of churches arrange to be present in the Synods and spring meetings of Presbyteries without fail, that if possible each of our Presbyteries and Synods appoint and set apart at least one whole day from the ordinary routine work as a day of humiliation, confession of sin and of prayer. In these and in such other ways as the Spirit of God may direct, we earnestly invoke all of our Sessions and other courts to greatly increase the spiritual life of Sessions, of Presbyteries, of Synods and especially of the Semi-Centennial Assembly of our Church.

*277. To be omitted from the Minutes.*

1903, pp. 466, 502. Names of Clerks of Sessions.

*278. Honorary titles.*

1892, p. 432. Overture to the General Assembly to adopt a standing rule directing its Clerks that in recording and printing the official Minutes of its proceedings, all honorary titles, or abbreviations thereof, of ministers and elders be omitted. Answered in the negative. See also Minutes of 1906, p. 25.

*279. Information as to contributions to be taken from printed reports of Treasurers of Executive Committee.*

1908, p. 26. In making the summary of the statistical tables to be published in the Minutes of the Assembly, the Clerk was instructed to take as the source of information of the contributions of the churches, the printed reports of the Treasurers of the various Executive Committees, instead of the incomplete reports from the Stated Clerks of Presbyteries.

*280. Minutes to be published by the Committee of Publication.*

1887, p. 202. Ordered: That the Stated Clerk be directed to have the Minutes of the Assembly printed by the Publication Committee in Richmond. This order to begin with the publication of the Minutes of 1888.



281. *Enacting power of the Assembly.*

1908, p. 32. An overture was received, submitting the following question:

"Has the General Assembly the right to set aside the decision of the Presbyteries in a matter which had been referred to them for their action; and independently, thereof, consider and determine the matter?"

Inasmuch as there was a wide difference of opinion as to the power of the Assembly when enacting that which has been voted upon by the Presbyteries, submitted to them by a previous Assembly, the Assembly appointed an *ad interim* committee of five (p. 47) to canvass the whole question of the enacting power of the General Assembly and report to the next Assembly.

1909, p. 51. This committee reported: There are two classes of questions which should be distinguished, the one from the other, in considering the enacting power of the General Assembly:

1. There is a class of questions concerning proposed amendments to the Constitution of the Church, as provided for in Chap. VII. of the Form of Government.

The wide difference of views as to the enacting power of the Assembly is probably due to an ambiguity in the language of Paragraph 2 of this Chapter. The ambiguity turns upon the construction of the last clause of the paragraph, which may be construed as a subordinate clause depending on the "when" of the preceding clause, or as an independent clause making it mandatory on a succeeding Assembly to enact an amendment recommended by a previous Assembly and voted upon affirmatively by a majority of the Presbyteries. In the view of your Committee Paragraph 3 avoids this ambiguity by specifying three co-ordinate conditions to be fulfilled in the case of the proposed amendments, namely: The recommendation of one Assembly, the concurrence of the required proportion of the Presbyteries, and the enactment of the proposed amendment by a subsequent Assembly.

Paragraph 2 is to be interpreted as specifying the same co-ordinate conditions which are found in Paragraph 3.

See Minutes of 1884, p. 207.

The ambiguity of Paragraph 2 is to be regarded as cleared up by the language of Paragraph 3; that is, Paragraph 2 is not to be construed as making it mandatory upon the General Assembly to enact the proposed amendment therein referred to. It lies within the discretion of the Assembly either to enact or to decline to enact. The Assembly of 1906, in the exercise of this discretion, declined to enact the amendment touching Commissions. (Minutes of Assembly, 1906, pp. 52, 53.)

2. The matter which gave rise to the overture belongs to another and a different class of questions, namely: Questions in regard to which the Constitution of the Church vests in the General Assembly alone the power to take final and authoritative action. One Assembly may refer questions of this class to a

succeeding Assembly, but the succeeding Assembly cannot be shorn of power constitutionally lodged in the General Assembly alone, by the act of a previous Assembly referring the question to the Presbyteries for action. The Presbyteries may properly express their opinion in such matters, and the expressed opinions of a majority of the Presbyteries would naturally have much weight with the Assembly, but the power to decide rests with the General Assembly alone.

282. *Price of the Minutes.*

1863, p. 151. It was resolved that each Presbytery in connection with this Assembly be requested to contribute annually a sum which shall be equal to one dollar for each minister, and one dollar for each church under its care; also that a copy of the Minutes be sent annually to every minister, and to the Clerk of every Session belonging to each Presbytery which may accede to the foregoing request.

1864, p. 263. The selling price [to those who were not ministers nor Clerks of Session] had been fifty cents; it was now made two dollars. It was ordered that one copy be sent annually to every minister of the church free of charge.

1865, p. 357. Money having returned to its normal value, the selling price per copy for the Minutes was again put at fifty cents.

1866, p. 10. It was ordered that one copy be sent to the Clerks of Presbyteries gratis.

1870, p. 505. The price was fixed at thirty cents a copy, provided as many as twenty-five copies should be sent to one address.

1873, p. 314. The price was made thirty cents in case ten copies should be ordered sent to one address.

1874, p. 523. To every church contributing to the contingent and commissioner's fund, according to the plan this year inaugurated, one copy of the annual Minutes shall be sent free.

1885, p. 404. The Stated Clerk was directed to send a copy of the Minutes each year, without charge, to every minister of the Church.

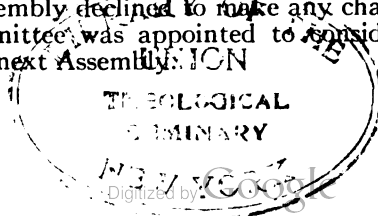
1887, p. 247. The Stated Clerk was instructed to present each Session with a copy of the Minutes free of charge.

1888, p. 401. The Assembly ordered two thousand copies of the Minutes of the Assembly published, and furnished to all applicants at twenty-five cents a copy.

1889, p. 584. The Assembly declined to return to the old rule and furnish each minister with a copy of the Minutes free of cost. This refusal was repeated in 1890, p. 58, but with the recommendation to Presbyteries that they furnish to each of their ministers and vacant churches a copy of the Minutes of Assembly in such manner as they may deem best.

1902, p. 285. The Assembly declined to make any change.

1903, p. 487. A committee was appointed to consider the matter and report to the next Assembly.



1904, pp. 97, 35. This committee made a report, on the basis of which it was decided that 2,000 copies be issued, and that each minister be provided with a single copy free of cost.

1905, p. 58. The price of the Minutes of the Assembly for parties outside of our bounds, commercial houses, etc., shall be \$1.00; for parties within our bounds, 50 cents; for members of the Assembly and for clubs ordered by a Presbytery for all of the Sessions of the Presbytery, 25 cents. A free copy shall be sent to the ministers reported on our roll.

### 283. *The Digest.*

1898, p. 213. In view of the fact that Rev. W. A. Alexander, D. D., had, with great labor, prepared a Digest of the Minutes of all the General Assemblies of the church from 1861 to 1898, and in view of the fact that the aforesaid Digest was practically a free gift to the church, the thanks of the General Assembly were extended to Dr. Alexander for the same. In view of the great importance of such a work to the proper conduct of the business of the courts of the Church, the Synods and Presbyteries were urged to purchase copies of the said Digest and place them in the hands of their Stated Clerks.

1909, pp. 125, 16. Dr. Alexander was requested to revise and republish the Digest, and the Committee of Publication was instructed to issue an edition of 1,000 copies, which shall be put on sale at a price as near the cost of publication as possible.

1910, p. 36. The Committee of Publication was instructed to purchase the Digest from the estate of Dr. Alexander, and to issue the new edition under the title of *Alexander's Digest Revised*.

1910, p. 37. The Assembly did not favor the incorporation, in the revised Digest, of the early records of Synods and Presbyteries.

### 284. *Contingent fund.*

1861, p. 24. The Assembly will need funds for its own contingent expenses; for the salaries of its Clerks; for its commissioners to corresponding bodies, and for publishing its Minutes; to which may also be added a commissioners' fund, out of which should be paid the mileage and expenses of commissioners to the General Assembly from Presbyteries that are not able to bear this expense.

1864, p. 263. Travelling expenses of the committees of the Assembly, and its other agents, enumerated as ordinary expenses.

### 285. *How this fund shall be raised.*

1861, p. 18. The Assembly requested the delegates from each of the Presbyteries represented on the floor to pay over to the Stated Clerk of the Assembly the sum of fifty cents for each minister in said Presbytery, for the purpose of constituting a contingent fund.

P. 39. To this was added the proceeds arising from the sale of the Minutes and Address ordered to be sold. An assessment, ranging from five to twenty dollars, was made upon the Presbyteries, to be sent up to the next General Assembly. This assessment was continued for two years.

1863, p. 151. Seven hundred and eighty-five dollars were assessed and apportioned among the Presbyteries, at rates from ten to twenty-five dollars on each. This assessment was quadrupled in 1864.

#### 286. *Assessments and the contingent fund.*

The assessments were changed in amount from year to year.

1870, p. 519. An overture concerning a new assessment to provide for a commissioners' fund, induced (1871, p. 33) the Assembly to so far raise the assessments as to provide a fund for meeting, in part at least, the expenses of commissioners from the more distant and impoverished Presbyteries.

1874, p. 523. The Assembly adopted a system of *per capita* assessment at the rate of ten cents for each communicant, and adopted certain rules on the subject. (See Alexander's *Digest*, p. 81.) In the next two years (1875, p. 35; 1876, p. 232) this plan proved to be a failure, and the Presbyteries were instructed to return to the original plan. This plan the Assembly was twice requested to change (1880, p. 213, 1881, p. 383), but declined.

1896, p. 604. The Assembly determined that the amount necessary for the treasury of the General Assembly should be apportioned among the Presbyteries on the basis of one cent for each communicant.

1901, p. 22. The Assembly declined to change this plan.

1908, p. 58. An assessment of one and one-half cents per member was made for the purpose of defraying the ordinary expenses of the Assembly.

1909, p. 30. The Assembly declined to reduce this assessment to one and one-quarter cents per member.

#### 287. *Travelling expenses and entertainment of Commissioners.*

1902, p. 258. Overtures asking that provision be made for meeting the expenses of commissioners to the Assembly. Answered in the negative.

1904, p. 20f. Same action.

1905, p. 16. In view of the well-founded conviction that the present plan of entertaining the commissioners to the General Assembly imposes a burdensome tax upon the churches whose guests they are, the Assembly was asked to appoint an *ad interim* committee, to take the whole matter under advisement, and report to the Assembly of 1906.

Answered in the negative.

1907, p. 56. An overture asking that the mode of entertaining the commissioners to the Assembly be so changed as to

require the expense of such entertainment to be borne by the Presbyteries. Answered in the negative.

1909, p. 30. In reply to an overture that the General Assembly pay the necessary travelling expenses of its commissioners on a mileage basis out of a contingent fund to be raised for that purpose, the question was submitted to the Presbyteries for their action; and the Stated Clerks of the several Presbyteries were instructed to send to the next General Assembly a statement of the actual expenses paid on account of their commissioners to the General Assembly of 1909. Also (p. 49) the following proposed change of Form of Government, Par. 58, VII., was sent down to the Presbyteries:

The expenses of Ministers and Ruling Elders in their attendance on the Courts shall be defrayed by the bodies which they respectively represent, except that the expenses of commissioners to the General Assembly shall be paid out of the treasury of the General Assembly.

1910, pp. 48f. This change was approved by the Presbyteries by a vote of sixty-three to nine, and was thereupon enacted by the Assembly, as follows:

(1) The General Assembly enacts the same, adding these words to Paragraph 58, "Except that the expenses of commissioners to the General Assembly shall be paid out of the treasury of the General Assembly."

(2) The overture of Fayetteville Presbytery, asking that the rate be fixed on the basis of pastors' salaries is answered in the negative.

(3) The mileage rate shall be on a per capita basis of communicants according to the last Minutes of the Assembly, it being the most feasible, the rate to be two and one-half ( $2\frac{1}{2}$ ) cents per capita.

(4) The Presbyteries at their stated meetings next following the General Assembly shall apportion the amount required of the churches for this purpose, and they are ordered to pay over their respective apportionments to the Stated Clerk or Treasurer at or before the meeting of Presbytery preceding the meeting of the General Assembly, the Stated Clerk or Treasurer to forward the same to the Stated Clerk and Treasurer of the Assembly.

(5) The commissioners shall be paid their traveling expenses entire, provided their Presbyteries have paid their apportionment in full. In case the Presbyteries have not paid their apportionment in full their commissioners are to be paid their expenses in proportion as their Presbyteries have paid their apportionments.

(6) The General Assembly at each meeting shall appoint a Standing Committee on Mileage to receive and audit the accounts of the Stated Clerk and Treasurer resulting from this action, and to pay the traveling expenses of the commissioners from funds received by him for this purpose.

288. *Expenses of ad interim Committees.*

1907, p. 64. In view of the custom of paying the expenses of *ad interim* committees out of the funds in the hands of the Treasurer of the General Assembly, collected for the purpose of paying the annual expenses of the General Assembly, it was decided that the expenses of these *ad interim* committees should be paid out of any funds in the hands of the Treasurers of the Executive Committees of the causes for which the appointment and action of each *ad interim* committee is intended, and where there is no committee fund to meet such *ad interim* committee expenses, the money should be supplied by special levy, or in such other manner as the Assembly will suggest.

289. *The expenses of Clerks to be paid.*

1879, p. 55. Ordered, That the actual and necessary expenses of the Stated and Permanent Clerks be paid by the Treasurer out of the funds in hand, and that this order apply to the expenses in attending the present Assembly, and all future meetings of the Assembly, until otherwise ordered.

290. *Equipment and salary of Stated Clerk.*

1899, p. 426. The salary was made \$360.

1904, p. 44. The salary was fixed at \$750.

1907, p. 64. The Stated Clerk was allowed such sum as may be necessary to secure adequate office and equipment for his work.

The General Assembly approved the employment, by the Clerks, of a typewriter to aid them during the sessions of future Assemblies, and in the preparation of the papers of the Minutes for printing.

1908, p. 58. In view of the extension of the church and the increasing labors and exacting duties of our Stated Clerk and Treasurer, it was decided that his salary be fixed at the sum of one thousand dollars per annum, payable monthly, and that the further sum of one hundred dollars be allowed the Stated Clerk to secure clerical help.

291. *Standing Committee on Finance.*

1864, p. 281. *Resolved*, That there be now established, as one of the standing Executive Committees of the Assembly, a Committee of Finance, consisting of the Stated and Permanent Clerks, together with the Treasurer of the Assembly, to whom shall be referred all the financial matters of the Assembly connected with the publication of the Minutes, and the providing of ways and means to meet the annual expenses of the Assembly; and that this committee be required to report, as the other Executive Committees, annually to the General Assembly.

292. *Auditing financial reports to the Assembly.*

Prior to the Assembly of 1864, the reports of the Treasurers of the various Executive Committees were simply audited by sub-committees, before being sent to the Assembly, and there inspected by the respective Standing Committees. (See 1862, pp. 10, 17.)—A.

293. *Special Auditing Committee to be appointed.*

1864, p. 278. *Resolved*, That the Assembly appoint annually a committee of three, unconnected with the Executive Committee of Domestic Missions, to audit all the accounts of the Treasurer; that it be made the duty of the Treasurer to have the report of these auditors endorsed upon his account before laying it before the Assembly.

P. 266. A similar provision was made for the Executive Committee of Foreign Missions; these committees to be appointed by one Assembly to audit reports sent up to the next Assembly.

This plan does not appear to have been adhered to for more than a year or two.—A.

294. *An Auditing Committee to be appointed annually among the Standing Committees.*

1868, p. 271. *Resolved*, That each of the Executive Committees of the Assembly shall, along with its annual report, send up also the Treasurer's book and vouchers, and also the book of records containing their proceedings; and that an auditing committee shall be appointed annually among the Standing Committees.

2. That the Treasurers be requested to attend each meeting of the General Assembly.

295. *The various Executive Committees to first audit the reports of their respective Treasurers.*

1882, p. 554. In view of the great labor and time necessary to examine the books and accounts of the Executive Committees of Foreign Missions, Home Missions, Education, Publication, Tuscaloosa Institute, and Board of Trustees of the General Assembly, as submitted at each General Assembly, it was ordered that hereafter each of the Committees above named, previous to submitting their reports to the General Assembly, appoint from among its own number respectively, a sub-committee to audit the accounts of their respective Treasurers; who shall submit a written report, which shall accompany the report of the committee as made to the General Assembly, and form a part of the same.

1899, p. 426. It was ordered that an auditing committee be appointed for the Home and School.

296. *Quarter-centennial of the Assembly.*

1885, pp. 400, 421. A committee was appointed to arrange for quarter-centennial services commemorative of the organiza-

tion of the General Assembly. This committee designated the three officers of the First General Assembly as the speakers for the occasion, viz.: Rev. B. M. Palmer, D. D., Moderator, Rev. Jno. N. Waddel, D. D., Stated Clerk and Rev. Joseph R. Wilson, D. D., Permanent Clerk. Tuesday, May 25, 1886, was devoted to the purpose. The three addresses were published in pamphlet form, together with other suitable matter; and the thanks of the Assembly were tendered to the First Presbyterian Church of Augusta, for its hearty and efficient aid in carrying out the programme. (Minutes 1886, pp. 12, 21, 25.)

### 297. *Semi-centennial of the Assembly.*

1909, p. 45. It was resolved that arrangements be made to celebrate the fiftieth anniversary of the organization of our Church, and also that the Assembly take steps to raise a memorial fund at the same time.

(1) The Assembly appointed a committee consisting of the Rev. R. H. Fleming, D. D., Rev. R. Cecil, D. D., Rev. L. W. Irwin, D. D., and the Rev. E. E. Lane, and Ruling Elders G. E. Caskie, Richard Hancock and W. S. Currell, to report to the next General Assembly a program for a semi-centennial celebration, to be held in connection with the Assembly of 1911.

(2) The Assembly authorized the Executive Committee of Home Missions to take whatever steps they may think practicable for gathering a semi-centennial memorial fund for Home Missions, the said sum to be kept as a permanent fund, the interest of which shall be used in the work, especially in the erection of manses and houses of worship.

1910, p. 32. The committee on a program for a semi-centennial celebration of the organization of the Presbyterian Church in the United States reported as follows:

1. That the celebration be held Thursday evening of the first day of the Assembly of 1911, Friday morning and evening of the second day.

2. The following program is recommended:

#### THURSDAY EVENING.

*The Past*—Address by Rev. Henry Alexander White, D. D., LL. D.

The origin of the Presbyterian Church in the United States.

- (a) The causes which compelled the organization.
- (b) The discouragements under which the Church began to live.
- (c) The heritage of her membership from the Scotch-Irish, the Huguenots and the English.

#### FRIDAY MORNING.

*The Present*—Address by Rev. W. W. Moore, D. D., LL. D.  
The history and progress of the Presbyterian Church in the United States.



- (a) Her great preachers and teachers.
- (b) Her missionary heroes and her triumphs.
- (c) Her achievements in scholarship, education and benevolence.

## FRIDAY EVENING.

*The Future*—Address by Rev. E. W. Smith, D. D.

The mission of the Presbyterian Church in the United States.

- (a) What is her distinctive work?
  - (b) What does she need in equipment of men, money and spiritual power to do this work?
  - (c) How can this Church demonstrate to the world what God will do with a supremely consecrated Church?
3. That each speaker be allowed one hour.
  4. That the committee be continued with authority to fill the vacancy, should there be any, in the list of speakers.

298. *Centennial of the first General Assembly in America.*

1886, pp. 20, 22. The Assembly was invited by the General Assembly of the Presbyterian Church in the United States of America, to co-operate in the year 1888 in the celebration of the organization of the General Assembly at Philadelphia. The invitation was accepted, and a committee appointed to act with a similar committee of the other church in carrying out the plan.

On the appointed day the Assembly adjourned and proceeded from Baltimore to Philadelphia. An elaborate program was carried out, and social courtesies were also tendered the guests, of which formal recognition was subsequently made. For fuller details, see Alexander's *Digest*, pp. 85ff, and Supplement, 46 ff.

299. *Two hundred and fiftieth anniversary of the Westminster Assembly.*

1896, p. 585. In response to two overtures the Assembly commended to the Presbyteries and Synods the propriety of observing the two hundred and fiftieth anniversary of the formulation of the Westminster symbols of doctrine, and took order to celebrate this event in connection with the sessions of the General Assembly of 1897. To carry this order into effect, the Assembly appointed an *ad interim* committee to prepare a program of commemorative exercises, and to select speakers for the occasion.

P. 618. The committee to arrange for this celebration: J. Henry Smith, *chairman*, F. R. Beattie, W. M. McPheeters, T. C. Johnson, W. A. Alexander, John A. Preston.

1897, p. 9. This committee reported the following program which was adopted:

1. The civil and religious condition of Britain at the time.
2. The "personnel" and work of the Assembly in its Confession, Catechisms, polity and worship.
3. The relations and influences of these symbols of doctrine to current popular theology and to the Reformed churches generally, and upon individual, family, social, and civil life, making in all eleven addresses.

## I. HISTORICAL AND DESCRIPTIVE.

(1), The Social and Political Condition of Britain at the time, with special reference to those aspects of the times that (a) prepared the way for the calling of the Assembly, and (b), exerted an influence on it when called. *Principal*.—Rev. Henry A. White, D. D., Lexington, Va. *Alternate*.—Rev. Robert P. Kerr, D. D., Richmond, Va.

(2), The Religious Situation of Britain at the time. *Principal*.—Rev. Robert Price, D. D., Clarksville, Tenn. *Alternate*.—Rev. C. R. Hemphill, D. D., Louisville, Ky.

(3), Description of the Assembly—its personnel, proceedings and place of meeting. *Principal*.—Rev. T. D. Witherspoon, D. D., Louisville, Ky. *Alternate*.—Rev. R. K. Smoot, D. D., Austin, Texas.

## II. EXPOSITORY AND CRITICAL.

(4), The Doctrinal Contents of the Confession—its fundamental and regulative ideas; and the necessity and value of creeds. *Principal*.—Rev. Robert L. Dabney, D. D., Victoria, Texas. *Alternate*.—Rev. John S. Watkins, D. D., Spartanburg, S. C.

(5), Nature, Value, and Special Utility of the Catechisms. *Principal*.—Rev. G. B. Strickler, D. D., Hampden-Sidney, Va. *Alternate*.—Rev. S. A. King, D. D., Waco, Texas.

(6), Polity and Worship, emphasizing their relation to doctrine. *Principal*.—Rev. B. M. Palmer, D. D., New Orleans, La. *Alternate*.—Rev. Eugene Daniel, D. D., Raleigh, N. C.

## III. INFLUENCES, RELATIONS, ETC.

(7), The Churches that Hold the Westminster Symbols, and the Reformed Churches Generally—their points of contact and contrast: their present relations, work and outlook. *Principal*.—Rev. J. D. Tadlock, D. D., Columbia, S. C. *Alternate*.—Rev. J. W. Walden, D. D., Athens, Ga.

(8), The Westminster Symbols in Their Relation to and Influence upon the Missionary Character and Activities of the Church. *Principal*.—Rev. Moses D. Hoge, D. D., Richmond, Va. *Alternate*.—Rev. W. F. V. Bartlett, D. D., Lexington, Ky.

(9), The Westminster Symbols Considered in Relation to Current Popular Theology and the Needs of the Future. *Principal*.—Rev. Samuel M. Smith, D. D., Columbia, S. C., *Alternate*.—Rev. E. H. Barnett, D. D., Atlanta, Ga.

(10), The Influence Exerted by the Westminster Symbols upon the Individual, the Family and Society. *Principal*.—Rev. J. F. Cannon, D. D., St. Louis, Mo. *Alternate*.—Rev. A. R. Coker, D. D., Waynesboro, Va.

(11), The Influence of the Westminster System of Doctrine, Worship and Polity on Civil Liberty and Responsible Government. *Principal*.—Hon. W. M. Cox, Baldwin, Miss. *Alternate*.—Judge J. Q. Ward, Paris, Ky.

This program was carried out and the addresses were subsequently published in book form. The Assembly expressed its high appreciation of the work of those who were appointed for this service. For further details, see Alexander's *Digest* (Supplement), pp. 3-7. See further, Minutes of 1898, pp. 199, 214.

## CHAPTER V.

### GENERAL POWERS OF CHURCH COURTS.

300. *Church courts have power to make deliverance affirming what is an offense.*

1865, p. 361. Has every church Session the right to make it a rule that dancing and other amusements are disciplinary?

*Answer:* No church judicatory has a right to make any new rules of church membership different from those contained in the Constitution; but it is the undoubted right of the church Session, and of every other judicatory, to make a deliverance, affirming its sense of what is "an offense," in the meaning of the Book of Discipline, Chap. I., Sec. III.

301. *The nature and authority of in-thesi deliverances of church courts.*

1879, p. 23. Overture asking the Assembly for definite instructions upon the following points, to-wit:

*First,* Are the deliverances of 1865, 1869 and 1877, on the subject of worldly amusements, to be accepted and enforced as law by judicial process?

*Second,* Are all the offenses named in them to be so dealt with, or are exceptions to be made?

*Third,* Are the deliverances of all our church courts of the same nature and authority, so far as the bounds of those respective courts extend?

In answer to these questions, the Assembly unanimously adopted the following minute:

*First,* This Assembly would answer the first question in the negative, upon the following grounds:

1. That these deliverances do not require judicial prosecution expressly, and could not require it, without violating the spirit of our law.

2. That none of these deliverances were made by the Assembly in a strictly judicial capacity, but were all deliverances *in thesi*, and therefore can be considered as only didactic, advisory and monitory.

3. That the Assembly has no power to issue orders to institute process, except according to the provisions of Book of Discipline, Chap. VII., in the old, and Chap. XIII., Sec. I., in the revised Book; and all these provisions imply that the court of remote jurisdiction is dealing with a particular court of original jurisdiction, and not with such courts in general. The injunctions, therefore, upon the Sessions to exercise discipline in the matter of worldly amusements are to be understood only as utterances of the solemn testimony of these Assemblies against a great and growing evil in the Church. The power to utter such a testimony will not be disputed, since it is so expressly given to the Assemblies in the Form of Government, Chap.

XII., Sec. V., of the old, and in revised Book of Church Order, Form of Government, Chap. V., Sec. VI., Art. VI., and this testimony this Assembly does hereby most solemnly and affectionately reiterate.

In thus defining the meaning and intent of the action of former Assemblies, this General Assembly does not mean, in the slightest degree, to interfere with the power of discipline in any of its forms, which is given to the courts below by the Constitution of the Church; or to intimate that discipline in its sternest form may not be necessary, in some cases, in order to arrest the evils in question. The occasion, the mode, the degree and the kind of discipline must be left to the courts of original jurisdiction, under the checks and restraints of the Constitution. All that is designed is to deny the power of the Assembly to make law for the Church in the matter of "offenses," or to give to its deliverances *in these* the force of judicial decisions.

*Second.* The second question, which is, "Are all the offenses named in the deliverances of 1865, 1869 and 1877 to be dealt with in the way of judicial process, or are exceptions to be made?" needs no answer after what has been said in answer to the first.

*Third.* In answer to the third question, relative to the nature and authority of our different church courts, this Assembly would say that the nature and authority of all our church courts are the same, so far as the bounds of these respective courts extend, subject, of course, to the provisions for review and control of the lower courts by the higher. The power of the whole is in every part, but the power of the whole is over the power of every part.

The perplexity about the nature of the deliverances in question has arisen from confounding two senses in which the word discipline is used in our Constitution. One is that of "judicial process," the other is that of inspection, inquest, remonstrance, rebuke and "private admonition." (Form of Government, Chap. IV., Sec. III., Art. IV). The one is strictly judicial or forensic; the other is that general oversight of the flock which belongs to the officers of the Church, as charged by the Holy Ghost with the duty of watching for souls. The one cannot be administered at all except by a court of the Church; the other, while it is a function of that charity which all the members of the Church are bound to possess and cherish for each other, is yet the special and official function of the rulers, to be exercised with authority toward those who are committed to their care. In the judgment of this Assembly, great harm is done by the custom of identifying, in popular speech, these two forms of discipline, or, rather, by forgetting that there is some other discipline than that of judicial process. Many an erring sheep might be restored to a place of safety within the fold by kind and tender, yet firm and faithful efforts, in private, who might be driven farther away by the immediate resort to discipline in its sterner and more terrifying forms. The distinction here asserted is recognized in the Word of God, and in our Constitu-

tion, for substance at least, in the directions given for the conduct of church members in the case of personal and private injuries. (See Chap. II., Art. III., of the old Book of Discipline, and Chap. I., Art. IV., of the revised; also, Matthew xviii. 15, 16.) If scandal can be removed or prevented in such cases, more effectually oftentimes by faithful dealing in private with offenders than by judicial process, it does not appear why similar good results may not follow from the like dealing in the matter of worldly amusements.

302. *Declines to repeal or modify this deliverance.*

1880, p. 201. "The Synod of South Carolina hereby overtures the General Assembly, respectfully praying that it will consider and repeal, or at least seriously modify, so much of the deliverance of the last Assembly, in relation to worldly amusements, as declares that all deliverances of the General Assembly, and by necessary implication, of the other courts of the Church, which are not made by them in a strictly judicial capacity, but are deliverances *in thesi*, can be considered as only didactic, advisory and monitory."

The Assembly met in Charleston, in virtue of its power to give authoritative interpretations of the word, declares:

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

2. The *judicial* decisions of our courts differ from *in thesi* deliverances, in that the former determine, and when proceeding from our highest court, conclude a particular case; but both these kinds of decisions are alike interpretations of the word by a church court, and both not only deserve high consideration, but both must be submitted to, unless contrary to the constitution and the word, as to which there is a right of private judgment belonging to every church court, and also to every individual church member.

303. *No deliverance in thesi can modify or set aside a judicial sentence.*

1879, p. 57. Overture from the Synod of Kentucky, asking the General Assembly to reconsider the action of the Assembly of 1878, approving the action of the Presbytery of Louisville "in restraining from the exercise of the functions of the ministry a minister deemed irresponsible for his words and acts by reason of unsoundness of mind, without the usual forms of judicial process."

And the Synod further more asks the Assembly to "make such a deliverance on the subject as shall obviate any liability to misinterpretation, or danger of the introduction of principles or usages at variance with the regulation of our Standards, and

threatening to the rights and liberties of our ministers and people."

The Assembly made the following answer:

While it might be competent for one General Assembly, under such rules as the Constitution provides, to grant a new hearing of a case which has been judicially decided by a previous General Assembly, yet inasmuch as this memorial simply asks for a deliverance in a case adjudicated by the Assembly of 1878, this Assembly declines to grant the request of the memorial, for the reason that no deliverance *in these* can modify or set aside a judicial sentence."

#### 304. *The right of private judgment.*

1881, p. 383. The Form of Government (Chap. V., Sec. II., Art. II.,) declares that "church courts can make no laws binding the conscience, but may frame symbols of faith," etc. It follows that church courts are not infallible, but on the contrary, "all may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as a help in both." (Confession of Faith, Chap. XXXI., Sec. III.) Thus the right of private judgment is asserted; this right, however, is not opposed to lawful authority, but to the assumption of power to bind the conscience.

#### 305. *A protest must be submitted at the meeting at which the action was taken.*

1875, p. 23. Is it regular for a member who was not present to vote at a meeting of a judicatory, to protest against an act of that judicatory at a subsequent meeting?

Should there be *any limitation of time*, when a protest may be admitted to record against such action, after the rising of the judicatory?

Is it regular to protest against an act after the records have been approved by a higher judicatory?

*Answer:* A protest should be submitted at the meeting at which the action was taken against which the protest is offered.

#### 306. *Authority of deliverances of church courts and force of logical inferences from the same.*

1881, p. 390. All just and necessary consequences from the law of the Church are a part of the same, in the logical sense of being implicitly contained therein. The authority of this law is, however, two-fold: it binds all those who profess to live under it as a covenant by which they are united in one communion, so that there is no escape from its control except by renouncing its jurisdiction; and it binds because it has been accepted as a true expression of what is revealed in Holy Scripture as infallible truth. The consequences deduced from it cannot, therefore, be equal in authority with the law itself, unless they be necessarily contained within it, as shown by their agreement also with the Divine Word.

307. *Tenure of office for Clerks.*

1887, p. 232. Overtures asking that an amendment to the Book of Church Order be sent down to the Presbyteries, making certain limitations to the office of Clerk, that a re-election shall be had every three or five years.

*Answer:* The General Assembly declined to send down the proposed amendment.

308. *Quorum of courts.*

1901, p. 68. To an overture asking that the quorum of all courts above the Session be made to consist of an equal number of teaching and ruling elders, the Assembly returned an answer in the negative.

309. *Not enroll members while the house is voting.*

1903, p. 456. A motion to permit the enrollment of newly-arrived commissioners was ruled out of order by the Moderator on the ground that new business cannot be interjected into the business with which the body is engaged [voting]. On appeal to the house from the decision of the Moderator, his ruling was sustained. [Rules of Parliamentary Order, 22, third.]

310. *What are the official records of a court, and how may errors in same be corrected?*

1890, p. 46. The Minutes of a church court become its official record as soon as they are approved by that court, and the signature of its Stated Clerk is evidence that they have been thus approved.

Any errors subsequently discovered by the court in its approved records may be corrected at its subsequent meeting, the correction appearing only in the Minutes of that meeting.

311. *Commissioner to a higher court may be required to report on other matters than his diligence.*

1887, p. 205. The Committee on the Records of the Synod of Mississippi reported the following exception: That on pages 213, 214, an overture from the Prytania Street church was answered incorrectly. A commissioner from one court to a higher is required to render a report of his diligence only. (Form of Government, Chap. V., Sec. III., Art. V., last part and Sec. IV., Art. VI., last part, and Sec. I., Art. I.)

This exception was not sustained. (P. 210.)

# BOOK IV.

## THE AGENCIES OF THE CHURCH.

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### CHAPTER I.

#### FOREIGN MISSIONS.

##### 312. *Constitution of the Executive Committee of Foreign Missions.*

1861, p. 15. For the organization of a permanent agency for conducting Foreign Missions, the following resolutions were adopted:

*Resolved*, 1, That this General Assembly proceed to appoint an Executive Committee, with its proper officers, to carry on this work, and that the character and functions of this Committee be comprised in the following articles as its Constitution, viz.:

ART. I. This committee shall be known as the Executive Committee of Foreign Missions of the Presbyterian Church in the Confederate States of America. It shall consist of a secretary, who shall be styled the Secretary of Foreign Missions, and who shall be the committee's organ of communication with the Assembly, and with all portions of the work entrusted to this committee; a treasurer, and nine other members, three of whom at least shall be ruling elders or deacons, or private members of the church, all appointed annually by the General Assembly, and shall be directly amenable to it for the faithful and efficient discharge of the duties entrusted to its care. Vacancies occurring *ad interim* it shall fill if necessary.

ART. II. It shall meet once a month, or oftener if necessary, at the call of the chairman or Secretary. Five members may constitute a quorum for the transaction of business. It may enact by-laws for its government, the same being subject to the revision and approval of the General Assembly.

ART. III. It shall be the duty of the Executive Committee to take direction and control of the Foreign Missionary work, subject to such instructions as may be given by the General Assembly from time to time; to appoint missionaries and assistant missionaries; to designate their fields of labor, and provide for their support; to receive the reports of the Secretary and Treasurer, and to give such directions in relation to their respective duties as may seem necessary; to authorize appropriations and expenditures of money, including the salaries of officers; to



communicate to the churches from time to time such information about the missionary work as may seem important to be known; and to lay before the General Assembly from year to year a full report of the work, and of their receipts and expenditures, together with their books of Minutes for examination.

*Resolved*, 2, That this committee shall be located at Columbia, S. C.

### 313. *Work of the Provisional Committee of Foreign Missions.*

Brethren in Columbia, S. C., having called the attention of the church throughout the Confederacy to the pressing demand of our missions among the Western tribes of Indians, and having received and disbursed funds sent forward, to the amount of more than \$4,000, and having reported its labors to the convention of delegates from various Presbyteries in the Confederate States of America, commonly known as the Atlanta Convention, which met in Atlanta in August, 1861, that convention fully endorsed their action, and as far as it had authority, and to the extent of the Presbyteries represented therein, appointed the same brethren at Columbia to continue the work till the meeting of the General Assembly to be held in Augusta in December next, when the whole subject of Missions, Foreign and Domestic, as well as all other objects of Christian enterprise in which our Presbyterian people are engaged, would be provided for.

The convention further appointed Rev. J. Leighton Wilson, D. D., and Rev. Charlton Henry Wilson, formerly missionary to the Choctaws, a commission to visit the missionaries and native preachers among these Indians, to prevent their entire dispersion and the loss of what has already been accomplished among them, with instructions to report fully the state of those missions to the General Assembly at its first meeting. All our churches were requested to contribute to the support of these Indian missions, and of those missionaries in more distant fields, as China, Siam and Japan, who went from our Southern country. Provision was further made for the payment of the salary of Rev. J. Leighton Wilson from the time he entered upon his duties at Columbia, in June last. The cost of this entire work, together with the expenses of the commission to the Indians, was estimated to be about \$20,000 per annum. (Condensed from the published proceedings of the convention of delegates held in Atlanta.)—A.

1861, p. 44. The commission above alluded to presented to the Augusta Assembly an elaborate and exhaustive report of its visit to the Indian Territory, and of the outlook for missions in that field. It described the country, its situation, population and direction of its sympathies, the mode in which missionary work has heretofore been conducted among the Indians, the recent excitement, its cause and its results. It spoke of the interviews held with the missionaries and addresses made to the Choctaw council, with the results of the same. It declared these missions entitled to the confidence of the Southern States, spoke of the measure of success so far achieved, and its great need of being sustained; declared that the Indian tribes, in the providence of God, have been thrown upon the care of the Southern Church, and that their sympathies were with the Southern people in the great conflict now agitating the land.

In regard to this report, and the Minutes of the provisional committee, the following resolutions were adopted:

1861, p. 16. *Resolved*, That three thousand copies of this report be printed under the direction of the Executive Committee, and we earnestly recommend that it be read to all our congregations on some suitable occasion, and that the Minutes be committed to the Executive Committee to be appointed, and entered on their book of records as an introduction to their own Minutes.

It was resolved to appoint six new missionaries to be sent to the Southwestern Indian tribes. The Assembly also approved the action of the Provisional Committee in sending funds to missionaries in foreign lands who had gone from our territory. As a means of rousing and increasing interest in the subject it was recommended that the monthly concert of prayer for Foreign Missions be held on the first Sabbath of each month, and that a collection be taken at that time for the cause.

(For fuller details, see Alexander's *Digest*, p. 95ff. This recommendation was repeated in 1862 (p. 10), and from year to year in substantially the same words.)

#### 314. *The Committee organized.*

1862, p. 30. The Executive Committee of Foreign Missions, immediately after the adjournment of the General Assembly in December last, organized themselves as a committee, and entered upon the work assigned them by the Assembly. A room was secured in Columbia for the Secretary and Treasurer, and also as a place of meeting for the Committee.

1875, p. 138. The location of the Committee was changed to Baltimore.

1889, p. 590. The location was changed to Nashville, Tenn.

1909, p. 43. The Executive Committee was authorized to fill vacancies in its own body.

#### 315. *Separation of Home and Foreign Missions.*

For the final severance between the departments of Home and Foreign Missions, and the creation of two separate Committees, see under Home Missions.

#### 316. *Consolidation of the Committee of Foreign Missions with the Northern Board not approved.*

1886, p. 36. Upon an overture asking a consolidation of the Committee of Foreign Missions of our Church with the Board of Foreign Missions of the Northern Presbyterian Church, it was deemed not expedient to take such action at this time.

#### 317. *The Executive Committee to elect all officers except Secretary.*

1893, p. 42. The Assembly appointed an *ad interim* committee to investigate and report to the Assembly, among other things, as to whether any modifications or changes are advisable in the present method of administration in this part of the church's work; this committee made a report (1894, p. 183), which was referred to the Standing Committee on Foreign Missions. This committee recommended and the Assembly ordered (p. 231) that the Manual be so amended that hereafter the Assembly shall elect only the Secretary of the Executive Committee, and that the Committee shall elect all other officers.

318. *Incorporation of the Executive Committee.*

1894, p. 232. *Resolved*, That the Executive Committee be incorporated.

1895, p. 414. The last General Assembly directed that the Executive Committee be incorporated. A charter of incorporation, with by-laws, was carefully examined by your committee. We recommend that the charter and by-laws, with suggested amendments, be referred back to the Executive Committee to be reported to the next General Assembly. Adopted.

1896, p. 587. The new charter of incorporation, secured in May, 1895, by direction of the Assembly, with the by-laws based on it, and the Revised Manual, have been found nicely prepared, and with them the Executive Committee has been working with satisfaction.

319. *Instructions to Executive Committee.*

1903, p. 476. To exercise the most rigid economy in the purchase of property, the opening of new stations, and the equipment of medical and educational plants; to restrict within proper limits the industrial and eleemosynary departments of work, and to have supreme regard in all educational agencies to the essential work of Missions, the planting and development of the Christian Church in heathen lands.

320. *Presbyterial chairman and corresponding members of the Executive Committees.*

1866, pp. 19, 56. That the Assembly enjoin upon the Presbyteries to appoint some one of their number to act as the representative of this cause within their own bounds, whose duty it shall be to see that all the churches contribute to this cause, and, when they fail to do so, to report them to the Presbytery; and further, that the same person be regarded as a corresponding member of the Executive Committee of Foreign Missions. It was further recommended, that until the Presbyteries meet and make the aforesaid appointments, the present ministerial commissioners to the Assembly be directed to act in this capacity in their respective Presbyteries; and where there are two ministerial commissioners from the same Presbytery, that the older take the precedence.

321. *Changes in Secretaries.*

Rev. J. Leighton Wilson, D. D., was the first Secretary, and served until 1885; from 1885 until his death in 1887 he was Secretary *emeritus*, with a salary of one thousand dollars annually. From 1872 to 1882 Rev. Richard McIlwaine was co-ordinate Secretary and Treasurer. In 1883 Dr. Wilson was authorized to secure clerical aid, at an expense not to exceed \$1,200. In 1884, it was resolved to secure an assistant Secretary, and dispense with the Clerk. In 1885, Rev. M. H.

Houston, D. D., was made Secretary and served until 1893, being relieved a part of the time by Rev. H. M. Woods, D. D., while Dr. Houston was visiting the Brazilian mission. Dr. Houston continued in the work some time after his resignation; and in 1894 Rev. S. H. Chester, D. D., was elected Secretary.

1902, pp. 281f. The Assembly expressed its high appreciation of the services of Mr. W. H. Raymond, who managed the business of the office during the absence and subsequent illness of the Secretary.

### 322. *Assistant Secretary and Treasurer.*

1888, p. 40. An Assistant Secretary was authorized, at a salary not to exceed \$1,500 a year; Rev. D. C. Rankin was elected.

1889, p. 609. Rev. D. C. Rankin was elected Treasurer and Assistant Secretary.

1891, p. 238. *Resolved*, That the office of Assistant Secretary and Treasurer be divided, the former to be elected by the Assembly, the latter, for the ensuing year, to be elected and subject to removal by the Executive Committee, and giving the usual bond for the faithful performance of his duties to the Trustees of the General Assembly.

Rev. D. C. Rankin was elected Assistant Secretary.

The above action as to the Treasurer was repealed in 1892, p. 447.

1893, p. 40. The Assembly having resolved to elect a Secretary and Treasurer of Foreign Missions and to leave the election of all other officers in the Foreign Mission rooms to the Executive Committee, elected Mr. J. H. Kline, of Nashville, to the office of Treasurer.

P. 41. Rev. D. C. Rankin was requested to retain the office of Assistant Secretary until first of September next, at which time the office shall be abolished.

P. 43. The Executive Committee was directed to consider and report to the next Assembly concerning the desirability of re-uniting the office of Assistant Secretary and that of Treasurer.

1894, p. 251. The Executive Committee reported that on the 12th day of June Mr. J. H. Kline resigned the office of Treasurer, and Mr. George G. O'Bryan was appointed Treasurer *pro tem.*, until a permanent Treasurer could be secured. On July 3rd Mr. Erksine Reed was elected by the Committee as permanent Treasurer.

P. 232. The Executive Committee was authorized to elect such office force, including the Treasurer, as shall appear to be necessary to efficient service, and that they fix the salaries of such force at a cost consistent with the demands of the most economical administration of the office.

### 323. *A Co-ordinate Secretary.*

1900, p. 622. In answer to a memorial urging the appointment of a second Secretary, the Assembly recognized the importance of the matter, but deemed it inadvisable to appoint such an officer at this time.

1902, p. 281. It was resolved to elect a Field Secretary; Rev. W. R. Dobyms, D. D., was elected.

1903, p. 475. Dr. Dobyms declined the office; further action was postponed.

1904, p. 43. Rev. Egbert W. Smith, D. D., was chosen Co-ordinate Secretary, with the chief charge of the field work, but declined to accept.

1905, p. 35. Rev. J. O. Reavis was elected to the office.

### 324. *Missionary Editor.*

This office was filled for ten years by Rev. D. C. Rankin, D. D. Upon his death in 1902, Rev. H. F. Williams was elected.

### 325. *Missionary Training School.*

See Chapter on Home Missions.

### 326. *Day of Prayer for Missions.*

1880, p. 206. The Assembly recommends that the last Wednesday of October be observed as a day of prayer for the continuance and increase of the success of our mission work; and that as a Church we may be enabled with cheerful zeal to meet the fresh demands which the providence of God now makes upon our fidelity, in order that we may share more largely than ever in the work which is the crowning duty and crowning glory of the Church, to give the gospel to the world.

### 327. *Noonday prayer.*

1895, p. 415. *Resolved*, That attention be called to the fact that in the office of the Executive Committee, at Nashville, the hour of noon of each working day is spent in prayer.

1896, p. 588. We commend the noonday prayer, when it is practicable, in concert with the brethren at that hour in the Mission office at Nashville.

1897, p. 60. The Executive Committee say: "The correspondence of the office shows that many throughout the church have participated in the midday service of prayer for missions, and that from many homes and many congregations the prayer of faith has regularly gone up. We believe it to be in direct answer to these prayers that we are now able to report that all qualified applicants during the year who were ready to go have been appointed and sent out, that no debt rests upon the work at the close of the year, and that there has been a large increase over last year in the numbers added to the churches in the mission field.

328. *Collections at the Monthly Concert.*

1868, p. 276. Regular collections should be taken up at such meetings, in addition to the annual collection for this object, as heretofore advised and urged by the Assembly.

1872, p. 168. *Resolved*, That the collections made in connection with the monthly concert of prayer, on alternate months (*i. e.* on the first Sabbath in February, April, June, August, October and December) be devoted to Foreign Missions.

329. *Free-will offerings.*

1886, p. 35. As the Committee is laboring under the pressure of debt, and it has furthermore been found that the single annual collection in May, ordered by the Assembly, does not gather satisfactorily the full contributions of the Church, it is hereby ordered that the Executive Committee be empowered to make, during the months of October and February of each year, special appeals for free-will offerings from the churches and from individuals, and that such appeals shall not be made at other times.

330. *Contributions to special objects.*

1884, p. 262. Extract from the Executive Committee's report:

Letters are received from Sabbath Schools, from missionary societies, and sometimes from churches, proposing that they shall contribute to some special object, and asking that an object be designated for them. Now, the position which this Committee has held in this matter is well known. It has seemed to them desirable that with all our people, great and small, an interest and a liberality should be shown towards all parts of our mission work. It could be wished that every object which our Church has in hand for the extension of the Redeemer's kingdom among the heathen should be to our people a special object. At the same time it is apparent that there is a desire in many quarters that special objects shall be assigned. The fact, too, is recognized that the energies of some will be better called forth if they are directed to one particular object. And now, in view of the repeated requests which are made for special objects, the Committee has determined to accede to these requests as far as possible, and would inform the Assembly and the Church that our missionaries in each field have been requested to furnish a list of all the objects in their field to which the money of our Church goes; and when these lists are received the Committee will be prepared to gratify all those who wish a special object.

331. *Assuming support of individual Missionaries.*

1892, p. 446. The Assembly cordially recommends the plan now in use in many of our congregations of undertaking the support of one or more of the missionaries in the foreign field.

This is the plan of carrying on the work, long maintained in that banner Foreign Missionary Church of the Presbyterian family, the United Presbyterian Church of Scotland, a body about the same size as our own, which gave last year the sum of \$400,000 to Foreign Missions.

1894, p. 249. The Executive Committee says: "With the view of bringing the home churches into closer relations with the mission field, the effort has been made to enlist as many of them as possible in the support of individual missionaries. Fifty-three missionaries now on our roll are thus supported in whole or in part; three are supported by individuals; thirty-seven by single churches or societies; nine by groups of churches or societies; two by ladies' Presbyterial unions, and two by Presbyteries. In almost every instance where churches have undertaken this special object work, their contributions have been largely increased, sometimes as much as two or three-fold." (See also 1894, p. 231.)

1895, p. 415. When individuals or churches desire to make contributions for special objects they are requested to seek advice from the Executive Committee, and to send their offerings through the Treasurer of the Committee.

1896, p. 588. The Assembly, approving heartily the support of individual missionaries by churches or individual Christians at home, yet deems it not wise to multiply the special objects in the foreign field to which contributions are devoted by churches, societies, Sunday Schools or individuals, as diverting attention from the great work of Christ, which is one, and embarrassing the Executive Committee in its control of the mission funds.

1902, p. 282. This plan was again commended by the Assembly.

1906, p. 49. The Special Donation Fund was approved.

### 332. *Women's Missionary Societies.*

1875, p. 37. This Assembly calls attention to the remarkable fact that the gifts of our Sabbath Schools and the "Women's Missionary Associations," during the year past, amount to one-third of the entire sum furnished by the regular contributions of the churches. And in view of this fact, the churches are urged to a large increase of these associations.

1877, p. 419. *Resolved*, That while the Assembly rejoices in the rapid multiplication of Ladies' Missionary Societies, and would not by any means discourage their increase, yet a tendency manifested by some churches, to have the ladies contribute alone, or to appear as the only contributors of the church, would seem to be attended with the evil effect of a failure to cultivate that spirit of benevolent liberality in all the members of the church which is inculcated in the gospel.

1878, p. 619. Congregations are exhorted to encourage the formation of Ladies' Missionary Societies, wherever they do

not already exist, for the purpose of raising funds for the cause of Foreign Missions.

333. *Men's and Women's Missionary Associations.*

1888, p. 430. This General Assembly commends<sup>a</sup> the formation, wherever practicable, of Men's Missionary Associations, as also Women's Missionary Associations (to be under the direction and control of the Sessions) wherever they do not now exist.

1906, p. 37. The Assembly expressed its hearty approval of the work being done by the Women's Societies and its gratification at the evidence of their increasing members and zeal, and commended to them the plan of mission study as outlined by our Executive Committee of Foreign Missions, and urged the formation of Home and Foreign Mission Study classes in all the Societies and Mission Bands.

334. *Presbyterial and Synodical Unions of Women's Societies.*

1908, p. 36. Method of organization endorsed as outlined by the Executive Committee.

1910, p. 47. 1. The Assembly approved of the organization of Women's Synodical Missionary Conferences whose Constitutions accord with the established principles and methods of work of our Church. In accordance with these principles and methods, all such Synodical Unions will be under the supervision and control of the Synods; make annual reports to them, and send their contributions to the various causes through the regular channels of the Church.

2. The Synodical Conference in each Synod shall be composed of two or more delegates from each Presbyterial Union to meet once a year and discuss matters of common interest in connection with the work of the Presbyterial Unions.

3. The Assembly recommended that each Synod appoint a committee on Women's Work through which the proposed Synodical Conference may report to that body; and which shall act in an advisory capacity, both to the Synodical Conference and the Presbyterial Unions *ad interim*.

335. *Women's Committee of Foreign Missions and Woman Secretary not appointed.*

1907, p. 52. In reply to an overture the Assembly stated that, in view of the splendid work now being done by our women, through their Church Societies and Presbyterial Unions, the Assembly did not see the necessity of appointing such a committee.

1908, p. 38. The Assembly declined to appoint a Woman Secretary for the Women's work.



### 336. *Children's Day.*

1887, p. 242. In response to an overture, the first Sabbath of June was set apart as Children's Day—a missionary festival. The Secretary of Foreign Missions was requested to prepare a programme of exercises suited to the day, and the children were invited to contribute to the cause of Foreign Missions.

1888, p. 430; 1890, p. 32. Similar action.

1891, p. 237. The last Sabbath of May was set apart as the "Children's Day" and the missionary festival, and the Executive Committee was directed to make all necessary arrangements for the observance of this day.

This action was renewed, 1895, p. 415.

1897, p. 36. In regard to the observance of "Children's Day," we believe that its services may be made useful, and we recommend that the last Sabbath in May, or such other day as may be suitable for its observance, be appointed. We also recommend that the Executive Committee prepare an order or program for these services, and that in preparing this the committee be careful not to introduce anything out of harmony with the Directory of Worship of our church.

Adopted.

1900, p. 622. Similar action was taken.

1906, p. 49. The Assembly approved the action of the Executive Committee in appealing to the Church to contribute at the Children's Day Service in May, a fund to be used for the Lapsley.

### 337. *Simultaneous meetings.*

1891, p. 237. The General Assembly learns with pleasure that "simultaneous meetings" have been held during the year with decided success, and the Executive Committee is directed to make arrangements for a more general and efficient observance of these meetings during the current year.

### 338. *The Forward Movement.*

1903, p. 475. The Assembly expressed its profound satisfaction with the work known as "The Forward Movement," and gratefully acknowledged its indebtedness to Messrs. J. L. Stuart, L. I. Moffett and J. F. Preston for their vigorous and generous labors. The work has hardly a parallel in the modern church for aggressiveness, wisdom, economy and success.

1906, p. 49. The Forward Movement received the continued and cordial endorsement of the Assembly, and Mr. Reavis was commended to all our churches while promoting it; and the policy of the Executive Committee in using young men under appointment as missionaries, to aid in this movement, was endorsed by the Assembly.

1907, p. 50. The work was reported as being vigorously and successfully prosecuted, the total number of churches co-operating in the plan at the time being 575. In 1908, the number of churches co-operating was 726.

### 339. *Missionary Platform.*

1907, p. 50. 1. It is the judgment of the General Assembly, that, according to the distribution of territory agreed upon by the different Boards and Committees, the number of human beings in non-Christian countries, for whose evangelization our Church is responsible, is approximately 25,000,000 souls, being distributed as follows: Africa, one million; Brazil, three millions; China, twelve millions; Cuba, five hundred thousand; Japan, four millions; Korea, four millions, and Mexico, five hundred thousand.

2. It is the judgment of the General Assembly that the number of foreign missionaries of our Church necessary to accomplish the result of giving the gospel to these twenty-five millions, within the present generation, is not less than 800, and that the number of trained native workers to be used in the same work, should be not less than 5,000. This would mean for our denomination the increase of our present force about fourfold.

3. It is the judgment of the General Assembly that it will cost not less than \$1,000,000 per annum to support the above-named workers and their work, and we, therefore, declare it to be, in our judgment, the duty of our Church to begin at once the effort to bring its foreign mission offerings up to this mark.

To this end we earnestly call upon every individual church of our denomination to adopt the following missionary policy, which we believe to be that laid down for us in the word of God:

a. Every true church of Christ is, by virtue of its organization as a church of Christ, a missionary society, each member of which is under solemn covenant to the Head of the church to help in the fulfillment of our commission to give the gospel to every creature.

b. It is the duty of those who have the proper gifts and qualifications, and who are not providentially hindered, personally to obey the command of the Head of the Church to "go" on this mission. It is the duty of those who may be lacking in necessary qualification for the work or who are providentially hindered from going, to have a share, by their gifts and prayer, in supporting the work. For this purpose every Christian who does not personally go as a missionary, is Scripturally bound to give systematically, proportionately and cheerfully, to the support of the cause.

The following recommendations were made in carrying out this platform.

1. It is urged on Synods and Presbyteries, through their Foreign Mission Committees, that they endeavor to have every church adopt the above missionary policy.

2. The Executive Committee of Foreign Missions is hereby instructed, in consultation with Synodical and Presbyterial Foreign Mission Chairmen, annually to lay before the General Assembly a statement of the amount needed for the ensuing year, and a suggested apportionment of said amount among the

various Synods and Presbyteries, not as an assessment, but as indicating to them a definite share of the great responsibility.

3. In the effort to carry out our missionary policy in individual churches, the Assembly hereby recommends the plan already in operation in our Forward Movement work, which has heretofore been approved by the Assembly, viz.: The plan of a subscription, by every member of the church, of a definite amount to be paid during the year, either for the general work, or for some special part of it, such as the salary of a missionary, or a share in the work of a station, as an expression of his love of souls and loyalty to Jesus Christ.

The contribution of one million dollars from our Church would mean an average of about \$4 per member, and the Foreign Missionary Chairmen of our Synods and Presbyteries are hereby urged to use their best endeavors to bring their churches as rapidly as possible to this standard of giving. The Assembly would also earnestly appeal to men of large means in our Church, to supplement by individual gifts, the regular contribution of the churches in amounts proportioned to the need of the work, and our churches' responsibility to it, as well as the ability which God has given them.

4. The Assembly hereby calls upon the consecrated young men and women of our Church to give themselves to this work in sufficient numbers to meet the demand that is made upon us to do our part, as a church of Christ, toward the evangelization of the world in this generation.

1908, p. 38. This platform was reaffirmed.

#### 340. *Laymen's Missionary Movement.*

1907, p. 51. The Assembly learned with pleasure and gratitude to God, of the proposed sending, by the Laymen's Missionary Movement, of a Commission of Laymen, of not less than fifty in number, to visit, at their own expense, all the mission fields of the world, for the purpose of investigating the work now being done and the needs of the various fields.

The following were appointed as representatives of our Church on this Commission, Mr. Alfred D. Mason, of Memphis, Tenn., Mr. S. L. Foster, of Norfolk, Va., and Dr. Hugh S. McLean, of Richmond, Va. It was also recommended that the Executive Committee of Foreign Missions be authorized to add to this list the names of such others as may be found to be available.

1908, p. 36. The Assembly noted with pleasure the progress of the Laymen's Missionary Movement, endorsed by the last Assembly, and already, in spite of hindering financial conditions, demonstrating its efficiency as an agency for awakening the interest of men of our churches, and urged them to avail themselves of its help by a thorough organization along the lines suggested by the last Assembly. Appreciation was expressed of the work of Rev. D. Clay Lilly, and the action of the Executive Committee in continuing him in it for the coming year was approved.

The Assembly also expressed its thanks to Mr. W. T. Ellis for his able and illuminating address delivered before it, and also to him and his fellow-worker, Mr. J. Campbell White, for the very helpful and instructive campaign of education conducted by them among our churches, which has done so much to disarm prejudice and stimulate interest in mission work.

P. 37. The Assembly declined to divide the funds between Foreign and Home Missions.

1909, p. 40. During the year, three state conferences were held, representing the movement within our own denomination, and one general conference for the whole church. Besides these, several interdenominational conferences were held in which our own church took a prominent part. The result of these conferences was to deepen and widen and intensify missionary interest, to develop the grace of Christian liberality, and thus to swell the contributions to the missionary treasury.

1910, p. 53. The following language was used by the Assembly:

We believe that the Laymen's Missionary Movement is the greatest and most significant missionary movement among the men of the Church that the world has ever seen. It has fired the heart of the whole Church with enthusiasm. This movement is growing in enthusiasm and power. During the past year 22 great interdenominational conventions have been held within the bounds of our church. We rejoice to see our own men leaders in this movement. Our men of the Laymen's Movement have been instrumental in the past year in raising something like \$75,000 for the better equipment of our missionary stations. In the year that lies before us we will see the telling effect of their work as we have never seen it before.

The General Assembly requested the Presbyteries to ratify the appointment of a Presbyterial Chairman of the Laymen's Movement in each Presbytery and to make this Chairman a member of the Presbyterial Committee of Foreign Missions.

#### 341. *Pastors required to preach on the subject of Missions.*

1877, p. 418. *Resolved*, That it be enjoined on all the Presbyteries to require each pastor and stated supply, at the commencement of every ecclesiastical year, to preach an instructive, faithful sermon on the great duty of sending the gospel to the unevangelized nations of the earth.

1884, p. 212. This Assembly urges upon our ministers that at least once a year they preach on Foreign Missions, and that in the conduct of public worship they fail not to remember in the prayers then offered a cause which lies so near the Saviour's heart, and upon which the Divine blessing is so much and so constantly needed. (See also 1878, p. 619.)

#### 342. *Foreign Missions and the Sabbath School.*

1868, p. 276. *Resolved*, That the superintendents and teachers of our Sabbath Schools, in co-operation with the pastors, be

urged to bring the subject of Foreign Missions before their respective schools and classes frequently, and to invite regular monthly offerings for this cause. (See also 1873, p. 314; 1875, p. 37; 1867, p. 138; *et passim*.)

343. *Missionary interest in the Seminaries.*

1884, p. 212. This Assembly recommends to the faculties of our Theological Seminaries that in some way they seek to beget and foster among the students a lively interest in Foreign Missions.

Report of the Executive Committee for 1885 says: The missionary interest in the Theological Seminaries has been reported as excellent.

344. *Evening session of the Assembly in the interest of Missions.*

1867, p. 138. *Resolved*, That the Assembly hold an evening session on Monday next, commencing at seven o'clock, at which time the interests of the foreign missionary enterprise shall be the special topic of discussion.

This precedent has been annually observed ever since thus instituted.

345. *Missionary meetings at Presbytery.*

1882, p. 546. *Resolved*, That the General Assembly advise the Presbyteries to devote one evening during the spring sessions, or such other hour as may be convenient, to the general discussion of the subject of Foreign Missions, in the presence of the congregation among whom they meet, and that during the fall sessions a similar meeting be held in the interest of Home Missions.

346. *Mission Study Course.*

1907, p. 70. From the report of the Committee:

The Mission Study Course has passed the pioneer stage and is now generally recognized as a department of the foreign missionary work of churches and missionary societies. There has been satisfactory growth in the number of classes, and marked progress has been made in the system and thoroughness of the work.

347. *Manual for Foreign Missions.*

1877, p. 418. A Manual for the use of missionaries and missionary candidates was adopted by the Assembly.

1895, p. 413. The Manual was revised.

1898, p. 218. Paragraph 49 of the Manual was altered so as to strike out, "He shall pay the missionaries their salaries in gold," and insert, "He may pay the missionaries their salaries either in gold or in the currency of the country to the amount that the gold appropriated for salaries will purchase, as the mission shall direct or as circumstances may render practicable."

348. *The Missionary.*

1862, p. 31. From the report of the Executive Committee: The Committee have thus far used the weekly religious journals as the medium of communicating missionary intelligence to the churches, and it is their opinion that so long as the editors of these papers are willing for their columns to be used in this way, there will be no necessity for any other organ of communication with the churches.

1867, p. 138. The committee was authorized to publish a monthly missionary paper for gratuitous circulation to ministers and Sabbath School superintendents.

1873, p. 315. *Resolved*, That *The Missionary* be strongly commended as an instrumentality of great value in diffusing information, and in creating and extending an interest in behalf of Missions. The Executive Committee is encouraged to press the circulation of this journal by all the means in their power.

Similar recommendations have been made from year to year. In 1887 it was ordered that this journal be enlarged, and that the subscription price be fixed at \$1. (P. 229.)

1888, p. 430. It was recommended that, from time to time, outline maps of our foreign mission fields be printed in *The Missionary*.

P. 441. Here is stated the manner in which the Executive Committee carried out the orders of the last Assembly as to enlarging *The Missionary*. There were 2,099 paying subscribers on the 1st of April. To be self-supporting 3,000 are necessary.

1889, p. 631. To increase the circulation of this magazine, it was resolved to reduce the subscription price to clubs, beginning with January 1, 1889. The club rate was fixed at seventy-five cents. To form a club in any church it was requisite that the number of copies of the magazine subscribed for should equal at least one-tenth of the communicants in the church, as reported in the Minutes of the General Assembly. In response to this offer, many clubs were formed; and the number of paying subscribers, which on the 1st of April last year was 2,099, was on the same date this year about 5,000, being an increase of nearly 3,000. This advance has made the magazine self-supporting.

1893, p. 59. The circulation of *The Missionary* increased during the year from 7,500 copies to 9,250. The magazine was more than self-sustaining this year.

1894, p. 232. The General Assembly authorized the Executive Committee to secure such editorial aid in the preparation of *The Missionary* as shall be found necessary to keep the magazine up to its high standard of excellence attained under the editorship of Mr. Rankin, who for a year had devoted himself so efficiently and faithfully to this important work. It was contemplated that the person or persons thus engaged by the Executive Committee shall have charge of the Leaflet Department and the sending out of literature to the churches.

1894, p. 232. The Assembly declined to comply with the overture to combine *The Missionary* with *The Home Missionary*. (See Section on *The Home Missionary*.)

1894, p. 250. The circulation of *The Missionary* increased during the year, beginning with an issue of 9,250 copies, and closing with an issue of 10,000. The number of copies sent free each month was 1,475. The excess of cost over the receipts was \$1,233.75. In 1888 the number of paying subscribers was only 2,000; now there are 8,525.

1895, p. 415. The Executive Committee was directed to consider the advisability of reducing the subscription price of *The Missionary* to fifty cents a year.

1895, p. 436. The number of paying subscribers is 7,200; the monthly issue is now 9,100. Excess of cost over receipts is \$471.61.

1896, p. 622. Paying subscribers, 9,259. Excess of cost over receipts, \$544.68.

1897, p. 63. Paying subscribers, 9,826; copies sent free, 1,600; cost of publishing, including its proportionate part of the editor's salary, was \$2,133.28 in excess of receipts from subscriptions and advertisements. The committee say: Unless a much larger increase can be had than has yet appeared, the Committee now thinks that the reduction of the price to fifty cents will prove to have been a mistake.

1906, p. 49. The total number of subscribers reached 13,000. A great increase is noted also in mission study; about 3,000 text-books were handled in the Senior course.

1907, p. 70. The circulation reached 20,500 copies.

### 349. *The Missionary not to be used for other causes.*

1898, p. 240. The Assembly decided not to devote a part of *The Missionary* to Home Missions.

1906, p. 57. It was resolved not to use *The Missionary* as the organ of all the causes.

1908, pp. 36, 37, 49. Similar action was taken.

### 350. *The Children's Missionary.*

1890, p. 31. The Presbytery of Columbia overtured the Assembly to provide for the publication of a children's missionary paper.

*Answer:* 1, It is desirable to have such a publication, and it is directed that one number in each month of the *Children's Friend* shall be devoted to this purpose, with the provision that the usual exposition of the Sunday School lesson shall be retained in the missionary number. 2, The copy for the missionary number shall be furnished by the Secretaries of Foreign Missions; but it is provided that the editorial control shall remain as at present, the subscription price be at the present rate, and no separate subscriptions for the missionary number be allowed.

1894, p. 232. The Executive Committee was instructed to furnish the children of the church with a suitable magazine or paper at a subscription price of twenty-five cents a year.

1895, p. 437. The first number of *The Children's Missionary* was issued in September. It has met, from the beginning, a most encouraging reception. Number of subscribers, 4,100. The excess of the receipts from subscription over cost of publication, including its proportionate part of the salary of the editor, has been \$215.65. The magazine is, therefore, already self-sustaining.

1896, p. 622. Number of subscribers, 5,297; cost of publication, including proportionate part of editor's salary (\$450), was \$1,739.01. Receipts from subscriptions were \$1,001.22. There is still needed an addition of 3,000 subscribers to make it fully self-supporting.

1897, p. 63. Number of subscribers, 6,059; cost of publication, including \$600 on editor's salary, was \$1,862.86; receipts from subscriptions, \$974.64.

From the report of the Executive Committee:

1907, p. 70. After careful consideration it was deemed advisable to publish only one missionary magazine. In accordance with this decision, the *Children's Missionary* was discontinued, as a separate publication, with the December, 1906, issue. Beginning with January, 1907, a Junior Department was opened in *The Missionary*. We have also accepted the offer of the Committee of Publication to furnish material for one issue each month for the *Children's Friend*, a paper which reaches over 100,000 of our young people. The regular monthly edition of *The Missionary* is now 20,500 copies, the largest in the history of the publication. The average increase in circulation for the past five years has been over 2,000 copies per year.

### 351. *The Missionary Calendar of Prayer.*

1895, p. 414. The Prayer Calendar has met with encouraging success.

1896, p. 622. Two editions of this calendar, of 2,000 each, were issued at a cost (including \$150 of editor's salary) of \$821.27. There were distributed 2,725 copies, the receipts from sales being \$532.27. This publication is intended to be both a compendium of missionary information and a stimulus and guide to intelligent prayer. The Assembly highly commended this calendar. (P. 587.)

1897. Three thousand copies were issued and about 2,000 were distributed; cost, about \$30 in excess of receipts.

### 352. *Monthly or quarterly bulletin.*

1903, p. 476. The editorial department was directed to publish a monthly or quarterly bulletin, which shall be a special medium of communication between all the missionaries of our Church, and shall keep them informed regarding all matters



of interest and value in the proceedings of the Committee and the progress of the work.

353. *Stereopticon slides.*

1907, p. 43. The Assembly instructed its Executive Committee to have prepared, from pictures on hand and to be secured from the various fields in which our church is at work, stereopticon slides, to be loaned to pastors and Presbyterian chairmen of Foreign Missions for use in illustrating missionary addresses; and to endeavor to induce Presbyterian chairmen to secure good lanterns and to visit systematically the churches within their bounds, giving illustrated talks on our work in distant lands.

354. *Missionary Conference in Edinburgh.*

1909, p. 42. A World Missionary Conference was appointed to be in Edinburgh, Scotland, June 14-24, 1910. The purpose of this conference was to promote in every way the enterprise of world evangelization. Our church was entitled, according to the basis of representation laid down by those who had the arrangements in charge, to seventeen delegates. The following persons were nominated to attend this conference, the delegates to pay their own expenses:

*Ministers*—(Principals)—Rev. W. R. Dobyms, D. D., Rev. W. W. Moore, D. D., Rev. J. M. Wells, D. D., Rev. A. B. Curry, D. D., Rev. Thornton Whaling, D. D. Alternates—Rev. S. M. Neel, D. D., Rev. W. H. Marquess, D. D., Rev. R. O. Flinn, Rev. J. H. Taylor, Rev. Robt. E. Vinson.

*Laymen*—(Principals)—James Sprunt, C. E. Graham, C. A. Rowland, A. J. A. Alexander, M. McH. Hull. Alternates—W. R. McKeown, J. L. Howe, H. W. Malloy, H. C. Ostrom, C. H. Pratt.

*Missionaries*—(Principals)—Rev. P. F. Price, Rev. W. D. Reynolds, Rev. R. E. McAlpine. Alternates—Rev. H. C. DuBose, Dr. T. H. Daniels, S. P. Fulton.

*Women*—(Principals)—Mrs. Elizabeth P. Allen, Charlotte, N. C., Mrs. Jno. B. Knox, Anniston, Ala., Mrs. Champ Clark, Washington, D. C. Alternates—Mrs. J. C. Stuart, Richmond, Va., Mrs. W. L. Hickman, Texarkana, Texas, Mrs. J. C. Tims, Tampa, Fla.

355. *Treasurer's bond.*

1864, p. 266. *Resolved*, That the Treasurer be required to give a bond of \$10,000, and that an auditing committee be appointed by the Assembly, who shall not be members of the Executive Committee.

356. *Secretary's salary.*

1861, p. 16. The salary of officers was left to the discretion of the Executive Committee. (1885, p. 418).

1884, p. 213. The salary of the assistant (contemplated in a previous action) shall be fixed by the Executive Committee, provided it be not more than \$2,000.

1900, p. 622. The question of the salary of the Secretary was left to the discretion of the Executive Committee. (So again in 1901, p. 35.) This Committee was also instructed to publish annually in *The Missionary* a statement of the expenses of that Committee, showing separately the salaries paid to each officer, the expense of the office and also the travelling expenses of the Committee.

### 357. *Women as missionaries.*

1873, p. 365. *Resolved*, That the Executive Committee be advised to consider carefully, in the light of the Scriptures and of missionary enterprise, the propriety of engaging, to a larger extent, pious women, in the distinct character of missionaries in the service of the Church, and make report of their views to the next General Assembly.

In the twelve months following the adoption of this resolution, five females were sent out to foreign lands as missionaries. (1874, p. 548.)

### 358. *Training of women for Foreign Missionary work.*

1890, p. 31. Whereas there is an increasing number of applications from young women for foreign missionary work; and whereas there is great need of special training in order to fit them for their work; and whereas in many of our missionary fields it is important that these young women should have had more or less medical training; therefore,

*Resolved*, That the General Assembly suggest to schools and colleges for young women under the control of our Presbyteries and Synods the propriety of establishing a department for the special training of such young women. Should any of these institutions act favorably on this suggestion and young women endorsed by the Sessions of their respective churches undertake this training, it is further suggested to such institutions to confer with the Executive Committee in regard to their methods and courses of study.

### 359. *Qualifications of Missionaries.*

1909, p. 40. The Assembly approved the proposition of the Executive Committee to raise the standard of qualification, and thus secure for our foreign work choice and winnowed workers. The following rules were laid down, to be rigidly adhered to, except in extraordinary cases: "First: In the appointment of ordained missionaries, physicians and male teachers, the Committee will endeavor to be even more careful than heretofore in maintaining the high standard of qualification required in our Manual. Second: No single lady, other than a trained nurse, will be appointed who has not had the equivalent of an A. B.

or B. S. degree from a reputable college, and also in addition to that at least one year of special training for the special line of work for which she is appointed." An age limit was also adopted, especially for female applicants, by which, except in very extraordinary circumstances, no appointment will be given to an applicant who is over thirty-five years of age:

360. *Examining physicians for applicants for appointment as missionaries.*

1897, p. 36. The Executive Committee calls attention to the matter of examining physicians for applicants who wish to go to the foreign field, and it recommends that each Presbytery appoint an examining physician, whose certificate, as well as that of the family physician, should be required on behalf of every applicant. This we believe to be a matter of great practical importance, and conducive to safety and economy; and we therefore recommend that each Presbytery of the church be requested to appoint such an examining physician when needed. Adopted.

361. *The foreign evangelist, his ecclesiastical character and powers.*

See Section on Hangchow Presbytery (p. 80).

1879, p. 27. An overture from the Presbytery of Abingdon, and one also from the Presbytery of Louisville, in regard to the ordination of Mr. G. W. Painter by Rev. J. L. Stuart.

The main facts in the case were as follows:

Mr. Painter, candidate under the care of Abingdon Presbytery, and for some years a teacher in connection with the mission in China, was ordained to the ministry of the gospel in that country by the Rev. J. L. Stuart, an evangelist and missionary of the Presbyterian Church in the United States, and a minister of the Presbytery of Louisville.

There are two questions proposed to the General Assembly, viz.:

1. Is the action of Mr. Stuart in ordaining Mr. Painter valid?
2. If so, to which Presbytery—Louisville or Abingdon—does Mr. Painter belong?

Answer to these overtures:

1. The ordination of G. W. Painter by Rev. J. L. Stuart, both of the mission in China, is hereby declared to be valid.

2. Inasmuch as Mr. Painter was a candidate at the time of his ordination, under the care of the Presbytery of Abingdon, he is hereby declared to be a member of that Presbytery.

3. The Assembly appointed a committee to report on the whole subject of the office and powers of the evangelist, his relation to the General Assembly and the Presbytery at home, his relation to the Church scattered among the heathen, and his relation to his fellow-evangelists in the same missionary field; said committee to report to the next General Assembly, by a proposed additional chapter to our Form of Government or otherwise.

1880, p. 200. This committee reported progress and was enlarged and continued.

1881, p. 387. This committee made the following report, which was adopted:

After careful consideration of the whole subject, it does not appear to your committee to be necessary to add a new chapter to the Form of Government, for the reason that the doctrine of the evangelist is set forth with sufficient clearness in Chap. IV., Sec. II., Arts. I. and VII. Nothing is required but the application of the general principle to the concrete case of the evangelist at home or abroad, which can be done in a declarative paper without importing into the organic law details of legislation upon which there may be more or less diversity of opinion in the Church. The committee therefore avail themselves of the discretion with which they are indulged, and submit their conclusions in a form to be adopted by the Assembly, if it sees fit, as simply interpretative of the law which already exists.

#### THE OFFICE AND POWERS OF THE EVANGELIST.

The only feature that distinguishes the evangelist from the ordinary "minister of the Word" is, that he labors to plant the gospel and the institutions of the Church in places where they do not exist. When his field lies within the territory of the Church as already organized, his powers are circumscribed within those of the court having jurisdiction over the same. As the Form of Government (Chap. V., Sec. IV., Art. VI., and Chap. VI., Sec. II., Art. I.) assigns the power of forming new churches and of ordaining to office, to a court, these extraordinary functions of the evangelist can be exercised only when expressly delegated by the court to him as their agent. When his field lies beyond the territory which the Church occupies, his powers are necessarily enlarged. There being no court to discharge these functions, the Constitution recognizes as inhering in his office all the powers that are necessary to constitute the Church. He may organize churches and ordain to all the offices required to make them complete; and also, with a view to the extension of the Church, he has the power to ordain other evangelists, both natives and foreigners, provided that the latter be not under the jurisdiction of a Presbytery at home, in which case the concurrence of said Presbytery shall first be obtained. As soon, however, as a court is created, even the lowest, his extraordinary powers cease within its jurisdiction, and can be resumed only in the region that is beyond; the guiding principle being, that the powers of an evangelist cannot supersede nor impair those which pertain to a court, either at home or abroad.

#### THE EVANGELIST'S RELATION TO THE GENERAL ASSEMBLY AND THE PRESBYTERY AT HOME.

The evangelist is a member of the Presbytery to which he belongs, in the same sense with every other "minister of the Word," with the same rights and privileges, equally amenable

to its discipline, and sustains, through the Presbytery, precisely the same relation to the Church at large; but as the foreign missionary is supported by the whole Church, and as the Form of Government (Chap. V., Sec. VI., Art. V.) vests in the General Assembly the power "to institute and superintend the agencies necessary in the general work of evangelization," the immediate direction and control of his labors is remitted by the particular Presbyteries to the Assembly, as the Presbytery which is common to them all. This control is exercised, *ad interim*, by the Assembly, through its Executive Committee of Foreign Missions, as a commission created for that purpose, with such powers as the Assembly may, from time to time, see fit to delegate, and equally responsible with the evangelist himself to the Assembly, in which body vests the authority to decide all questions that may arise in the exercise of their respective functions.

Upon the remaining topics, viz.: "The evangelist's relation to the Church gathered among the heathen," and "his relation to his fellow-evangelists in the same field," your committee find themselves, after two years of conference, unable to agree. It would be easy to bring in two reports running counter to each other, which would only involve the Church in the abstract discussion of points which must at last, find their practical solution in the foreign field. Your committee can, therefore, agree only in recommending to the Assembly to drop for the present the consideration of these topics, and to wait for their practical solution in the future history of our missionary operations.

The matter was further discussed for several years. (See Alexander's *Digest*, pp. 106ff.) It was finally decided that a practical solution had already been found in the outworking of the missionary operations in heathen lands. The inherent difficulty lay in the attempt to rule the Church across the sea. The solution was found in recognizing the autonomy of the Church as a free Christian Commonwealth, and investing it with the power of self-government as soon as it was organized.

362. *Relations of the Presbyteries and the Executive Committee to the appointment of missionaries.*

1893, p. 42. Inasmuch as questions had been raised in the church in regard to the expediency of transferring certain functions now exercised by the Executive Committee of Foreign Missions from that Committee to the Presbyteries and church Sessions, and inasmuch as a Presbytery connected with the General Assembly had already exercised functions which, according to the Manual of Foreign Missions, belong to this Executive Committee, the Assembly appointed an *ad interim* committee of five to investigate the entire matter, and report to the next General Assembly, (among other things) as to the expediency of transferring any functions from the Executive Committee to the Presbyteries or church Sessions.

1894, p. 183. This committee made a report, which was referred to the Standing Committee on Foreign Missions.

P. 231. The report of the Standing Committee, as adopted, on this topic was:

1. That we deem it of first importance that closer relations should obtain between the missionaries in the field and their brethren at home who support them.

2. That the seeking out and recommending of missionaries should be by those who have the best means of knowing their fitness for the work.

3. That the power and the responsibility of Presbyteries in ordaining men for the work and recalling them should be properly recognized.

4. That physicians and teachers called and set apart to the work should be recognized and classed as missionaries rather than assistant missionaries.

Resolution 6 states that the transfer of any of the functions of the Executive Committee to the Presbyteries seems impracticable.

1899, p. 414. In regard to an overture from Tuscaloosa Presbytery, asking the Assembly to define the relation of churches and Presbyteries organized in the foreign field to Presbyteries and Synods at home, and begging that the missionaries of the African field be allowed to organize churches and Presbyteries in Africa, the missionaries to become members of such Presbyteries, we recommend that the Presbytery of Tuscaloosa be referred to Paragraphs 13-15 of the Manual of the Executive Committee of Foreign Missions, adopted by the Assembly of 1895, in which the ecclesiastical status and relations of our foreign missionaries and their powers are carefully and fully defined.

### 363. *Mixed Presbyteries in the foreign field.*

1886, p. 37. An overture from several ministers and elders in Brazil, asking that an exception be made in their case "to the enactment of the General Assembly of 1876, whereby its foreign evangelists are prohibited from uniting with mixed Presbyteries in their respective fields."

Your committee finds that during the sessions of that Assembly a committee on the matter of Hangchow Presbytery brought in a report, which urged, among other things, "that our missionaries abroad should not ordinarily become associated with natives in the composition of Presbyteries." This report, which is found in the Appendix to the Minutes of that Assembly, was adopted, together with certain resolutions not recorded. On the next day that Assembly reconsidered its action respecting Hangchow Presbytery, and adopted instead a resolution declaring that it was unconstitutional for the Assembly to establish or dissolve Presbyteries, and declaring the act of a previous Assembly void whereby Hangchow Presbytery was formed. In this reconsideration of the case no action was taken in regard to the formation of mixed Presbyteries.

The answer is, therefore, made to the overture of the brethren in Brazil: The Assembly sees nothing in the enactments of the

General Assembly of 1876 bearing upon the question of mixed Presbyteries. The exception asked is therefore needless, as that Assembly did not abridge, or modify any right in this regard which the missionaries had prior to that time. Adopted.

364. *Transferring a missionary to a foreign Presbytery.*

1887, p. 230. Overture wishing a uniform practice to be indicated in transferring a missionary to a Presbytery in a foreign land.

*Answer:* No minister can constitutionally be, at the same time, a member of two Presbyteries. Hence the transfer to a foreign Presbytery involves the complete severance of previously existing Presbyterial relations, precisely as at home.

365. *United Presbyterian Church in each Mission Field.*

1905, p. 35. In regard to the overture from missionaries of the Mid-China Mission, renewing their request, made to previous Assemblies, that they be permitted to unite with the native Chinese brethren in forming provincially co-operative Presbyteries, of which they shall be members, while at the same time retaining full connection with their respective home Presbyteries, the Assembly reminded them that this request has already been denied by three Assemblies as inconsistent with our Form of Government. But, as the Executive Committee of Foreign Missions suggested, the Assembly approved of the expressed desire on the part of our missions in Korea and China to co-operate with other Presbyterian missions in the organization of one united Presbyterian Church in each of those fields; and it authorized our missionaries to take all such steps as may be necessary, and in their judgment in conformity with Presbyterian principles, to secure the independence of the proposed United Presbyterian churches in Korea and China.

366. *Reporting ministers in Union Presbyteries on foreign soil.*

1889, p. 610. An independent Synod, composed largely of native ministers, having been organized in Brazil, the following was adopted:

P. 611. That each home Presbytery shall, in its statistical report, place on a supplementary roll to be published with the remainder of the reports in the Minutes of the General Assembly, the names of all ordained missionaries who, being sent out by it, are still engaged in our foreign missionary work, but who, by joining Union Presbyteries in harmony with the Reformed doctrine and Presbyterian polity, have severed their former membership with the home Presbytery.

367. *Co-operation in the foreign field.*

1881, p. 361. *Resolved,* That this Assembly empower the Executive Committee of Foreign Missions to conduct such correspondence with missionaries and missionary Committees

and Boards as may be necessary to ascertain if it be desirable for us, and if so, the best practicable method of carrying out the scheme of co-operation between the missionaries of the "Reformed Churches" in the foreign field suggested by the Pan-Presbyterian Council, and report to the next Assembly.

1884, p. 213. This Assembly directs that, inasmuch as the Executive Committee has been authorized to conduct a correspondence relative to co-operation in the foreign field and has reported progress, the Committee keep the matter in charge, with the hope that, in the providence of God, the way may be open for the formation of one Presbyterian church in each mission field.

1886, p. 75. Extract from report of the Executive Committee: Five years ago the Assembly empowered this Committee to conduct correspondence with the missionaries and missionary Committees and Boards, to ascertain the best practical method of attaining co-operation between Presbyterian missionaries in the foreign field. In this correspondence the Committee stated to the sister churches and their missionaries that the prevailing view in our own Church favored the method of having the Presbyteries on mission ground composed exclusively of native presbyters, the missionaries holding only advisory relations to the Presbytery. It appears that the method thus advanced has met with increasing favor among those who seek for a satisfactory basis of co-operation.

1890, p. 14. The union of missionaries and churches in Japan, proposed a year ago, was reported as having been given up.

### 368. *Co-operation in Foreign Missions.*

1892, pp. 420, 446. Our Executive Committee of Foreign Missions having proposed to confer with the Board of Foreign Missions of the Presbyterian Church in the United States of America, with a view to preparing a plan of co-operation in Foreign Mission work, the plan to be reported next year to both Assemblies, we recommend that the request be granted, and that the Stated Clerk be directed to notify the other Assembly of this action at once. Adopted.

P. 467. A statement of the facts which make co-operation desirable is here made by the Executive Committee, and set forth in their report. It states that in Japan and Brazil their missionaries and ours are in the same ecclesiastical organization; that there is virtual unity of work; that in China measures are in contemplation to create this same unity.

The request for the authorization of this conference contained this proviso: That the parties to the conference thus held shall have no power except to consult and to frame recommendations which shall be submitted to their respective General Assemblies for action.

1893, p. 60. Similar authority was given to the Board of Foreign Missions by the Presbyterian Church in the United States of America.



P. 42. Pursuant to the action of the last General Assembly, a conference was held in January of this year, between representatives of the Board of the Northern Presbyterian Church and our own Executive Committee, with a view to securing harmonious and co-operative action in mission work. The conclusions reached in this conference, and submitted in the report of the Executive Committee, were approved by the Assembly.

P. 60. It was decided not to undertake a joint foreign missionary magazine; and, for the present, not to form a union seminary in Brazil.

Either the Committee or the Board is free to send, with the full consent of the other in each special case, any accepted missionary candidate to any field occupied by the other, supporting him and any such share of the work as may be determined by the mission to which he is sent and with which he co-operates; the missionary to work under the direction of, and in full co-operation with, the mission already established, the Committee and the Board reserving the right to confer with its mission before final action, if deemed best.

That the conference express the earnest hope that the Committee and the Board will request their missionaries, wherever located, to report from time to time suggestions as to the methods of co-operation.

The Executive Committee, on receiving this report of the joint committee, passed a resolution approving it.

1895, p. 438. The Executive Committee say: The phenomenal progress of the United Church in Christ in Japan is believed to be due in no small degree to the united efforts of all the Presbyterian bodies working in that field. Full co-operation with happy results exists between our mission and those of other Presbyterian bodies in Korea. In China, committees of conference of our mission and that of the Presbyterian Church in the United States of America have been appointed, through which it is hoped that something may be accomplished toward a fuller co-operation there. The plan of co-operation adopted two years ago has also been successfully applied in Brazil. But there is need of a wider co-operation between all evangelical missions in all mission fields. It seems probable that this desirable end will eventually be reached as the result of the annual conference of Foreign Missionary Secretaries, which was held this year in New York city on the 14th and 15th of February. The Secretary attended this Conference, at which the subject of missionary methods and policies was discussed. No formal action was taken by the Conference, but committees were appointed on some of the more important topics to investigate and ascertain if possible the points of agreement among the various agencies. . . . In so far as uniformity of method and the wider co-operation that would grow out of it can be attained, that would result not only in a greater economy in administration, but also a prevention of the hurtful impression

made on heathen peoples by the divisions of Christendom as exhibited among them in our present missionary operations.

1900, p. 622. In view of the manifestations of Christian courtesy and comity on the part of the Methodist Episcopal Church, South, to our missionaries and work in Cuba, and of the Presbyterian Church in the United States of America to our missionaries in Korea and elsewhere, and the expressed desire of the Baptist Church to co-operate with us in the effort to secure the still broader exhibition of this spirit between the churches, the Secretary was instructed to express to these bodies our high appreciation of all they have done, and our desire and purpose to continue to work with them along the same lines.

1905, p. 35. Concerning the complaint of the Rev. W. B. McIlwaine and the Rev. J. W. Moore against the action of the Executive Committee of Foreign Missions authorizing continued co-operation in the Theological Department of the Meiji Gakuin, the action of the Executive Committee was approved. This recommendation was based upon the fact that the doctrinal unsoundness of the institution referred to had been corrected.

1906, p. 49. The Assembly recommended to all our Missions that in the organization of Mission Churches growing out of their work, or of their work in co-operation with other Presbyterian Missions, the Westminster Shorter Catechism, properly translated and written without the questions, be suggested as the doctrinal Standard to be adopted by such churches.

### 369. *Itinerary of returned missionaries.*

1903, p. 476. The Assembly directed its Executive Committee and the Secretary to take a more immediate and constant direction of the itinerancy of returned missionaries, exercising due regard to their need of rest and their capacities for home service.

### 370. *Statistical reports from the foreign field.*

1883, p. 32. In response to an overture the General Assembly instructed our foreign missionaries in their respective fields of labor to furnish annual statistical reports of the churches, officers and members under their care; also of baptisms, Sabbath-Schools, and contributions to the various objects of benevolence, corresponding to the statistical reports of our churches at home, which should be printed opposite their names in the Minutes of the General Assembly.

This action is found also, in substantially the same words, on page 40 and page 61, Minutes of 1883; also in 1897, p. 38.

### 371. *A missionary entitled to a copy of any action of Executive Committee reflecting upon him.*

1884, p. 221. In case an Executive Committee makes any record on its Minutes of any moral delinquency of one of the missionaries, whether expressed or by plain and necessary im-

plication, the person interested would be entitled to a copy of the same. (Memorial of Rev. G. Nash Morton.)

### 372. *First mission\*—the American Indians.*

For description of the Indian Territory, its tribes and population, their political relations and disturbances resulting from the outbreak of the war, see 1861, pp. 44 and 45.

1862, p. 31. The Committee, immediately after entering upon its work, and upon application previously made, appointed Rev. Cyrus Kingsbury, D. D., Rev. Messrs. Cyrus Byington, Ebenezer Hotchkin, C. C. Copeland, Oliver P. Stark, Alexander Reid, Pliny Fisk, native preacher, and Thomas Benton, native licentiate, members of the Choctaw Mission; Rev. Hamilton Balentine and Rev. Allen Wright, native Choctaw preachers, members of the Chickasaw Mission; Rev. John Lilley, of the Seminole, Rev. R. M. Loughridge, of the Creek, and Rev. S. Foreman, native Cherokee, of the Cherokee Mission.

1869, p. 169. The whole missionary corps, under the direction of the Committee, and supported by the funds of the Church, inclusive of five female teachers, consisted of twenty missionary laborers.

### 373. *Schools among the Indians.*

1863, p. 171. Executive Committee's report:

The missionaries in the Choctaw country came to the conclusion during the summer, that the further suspension of their schools, even for a limited time, would prove very disastrous, both to the social and religious interests of the people, and they resolved at once, with the concurrence of the Committee, to establish day schools at all their principal stations. There were a number of white women in the country, most of them the wives or daughters of the missionaries, and educated Choctaw women, whose services were found available, and schools were accordingly established at Wheelock, at Pine Ridge, at Good Water, Good Land, Bennington, and Living Land. All of the schools above mentioned are reported as doing well.

1866, p. 55. In the recent treaty with the United States Government, provision was made for the support of schools.

1871, p. 45. The Committee, after much prayerful consideration, determined to resuscitate the school for boys at Spencer Academy. Such an institution was greatly needed in the nation, but the Choctaws did not themselves feel able to conduct it, and the Committee was forced to the alternative of undertaking its management or allowing it to fall into hands that would probably make it a curse instead of a blessing to the nation. The Committee had special reference to training teachers and preachers. The school was to have sixty boys, for whose support

\*The Digest does not propose to give a complete account of any of our Missions; this information must be sought elsewhere. What is intended is simply to register the actions of the Assembly.

the nation was to provide; but the Committee was to provide for the support of the superintendent and two teachers.

374. *Choctaw Bible—Rev. Cyrus Byington.*

1864, p. 325. Mr. Byington spent a portion of time in translating the Scriptures into the Choctaw language, and also in preparing a grammar of that language. When compelled to give up active missionary work, he continued to labor on the translation of the Bible until his death.

375. *Rev. Cyrus Kingsbury, D. D.*

1871, p. 42. Rev. Cyrus Kingsbury, D. D., the founder of the Choctaw Mission, and for more than fifty years an active and untiring laborer in connection with it, departed this life on the 27th of June, after severe and somewhat protracted sickness. The last Assembly, being informed of his enfeebled condition, directed a letter of condolence and sympathy to be addressed to him. He lived to hear of the kind intention of the Assembly; but before the letter itself reached its destination he had been called up higher. Few ministers have left behind a brighter record. He had many noble associates in the missionary work, but to none more than himself are the Choctaws indebted for all the social, intellectual, civil and religious progress they have made in the last half century. His name is held in the highest veneration by that whole people, and eternity alone will show how much he has done to promote their spiritual and everlasting welfare.

376. *Cherokee Mission suspended.*

1878, p. 677. This mission was discounted, mainly, if not wholly, because the Committee did not have the means either to sustain or reinforce it.

377. *Indians transferred to the care and control of the Executive Committee of Home Missions.*

1886, p. 35. The Executive Committee was authorized and instructed to transfer to the Executive Committee of Home Missions the entire direction, control and support of the missions among the American Indians, so soon as the Home Mission Committee was able and willing to receive them under its care.

1887, p. 229. This transfer being not consummated, it was recommended that, for prudential reasons, the whole matter be postponed for the present.

The transfer was completed in 1889.

378. *Second Mission—China.*

Rev. Elias B. Inslee, a member of the Presbytery of Mississippi, went out as a missionary to China under the direction of the New York Board in 1856. In 1866, his support was undertaken by our Executive Committee, and he settled in Hangchow.

1869, p. 406. Rev. Messrs. M. H. Houston, B. Helm and J. L. Stuart sailed for China, September 9, 1868. Rev. T. E. Converse and wife joined them in Hangchow a little later.

1870, p. 555. A second station, at Gu-tsin, about one hundred and fifty miles west of Hangchow, was opened by Rev. Messrs. Stuart and Helm.

1873, p. 364. This station was given up and another opened instead at Soochow, between Shanghai and Hangchow. It was occupied by Rev. Messrs. Stuart and DuBose.

1897, p. 37. The thirtieth anniversary of the founding of our China mission was celebrated by our missionaries on the field.

### 379. *Independent Presbytery in China.*

1902, p. 281. An overture from our missionaries in the Mid-China field, and from officers of the churches there was presented, asking the Assembly to permit them to form, on the basis of our Standards, an independent Presbytery, of which our missionaries shall be members, while, at the same time, they shall continue members of their respective Presbyteries in this country. To this overture the following answer was given: The Assembly sincerely sympathizes with our missionaries in the many and serious difficulties they have to encounter in their work, and which prompted this overture, but it does not see its way clear to consent to the formation of such a Presbytery, because, in its view, such a Presbytery, so constituted, would be contrary to our Standards. It does, however, consent that our missionaries in that mission shall form a Presbytery that shall afterwards come into connection with some one of our Synods, and remain in connection with it until a Chinese Presbyterian Synod is organized, when it shall have permission to connect itself with it.

### 380. *Co-operation in Theological Seminary and in school work.*

1905, p. 35. The action of the Executive Committee endorsing the establishment of a Theological Seminary at Nanking by the Mid-China and the North Kiangsu Missions of our Church and the Central China Missions of the Presbyterian Church in the United States of America, in which Rev. Dr. J. W. Davis, of our Church was made one of the professors, was approved.

1909, p. 41. The Assembly approved of union with Central China missions in certain school work.

### 381. *Action in regard to riot and famine in China.*

1908, p. 36. As to indemnity for property destroyed in the riot at Donshang, the Assembly commended the action of the Executive Committee in advising the mission "to receive in return the payment of an amount not exceeding the value of the property destroyed," and placed on record its profound appreciation of the heroic and self-sacrificing labors of the North Kiangsu

Mission, and of volunteers from Mid China Mission and other missions during the unprecedented trials of the famine period, and also expressed its gratitude to God that he had enabled men and women of our church to stand so nobly in the place of honor and service, and open by their ministrations, so wide a highway into the hearts of China's millions.

382. *Third mission—Italy.*

1867, p. 161. Miss Christina Ronzone, a native of Italy, but for a number of years past a resident of South Carolina, and a member of one of our churches there, sailed for her native country in August, 1866, with the expectation of taking charge of a large Protestant school in the city of Naples. She was to act under the general direction of the Waldensian Table or Committee of Missions, but derive her support from the Executive Committee of Foreign Missions of our Church. This arrangement was made on account of the disturbed condition of Italy, and to bring our Church into close fellowship with that of the ancient and venerable Waldenses, who are actively and successfully engaged in promoting evangelical religion in Italy.

1868, p. 291. A pious lady in Scotland generously provided the means for the support of the school for two years.

1870, p. 554. The school was moved from Naples, and in 1872, Miss Ronzone returned to her native town, Milan. This mission was afterwards discontinued as a part of the work of our church.

383. *Fourth mission—United States of Colombia.*

1869, p. 406. Rev. H. B. Pratt began missionary work at Barranquilla, having had previous acquaintance with the people and their language.

1872, p. 185. This mission was reinforced by the arrival of Mr. A. H. Erwin, who immediately entered upon his work as teacher.

1873, p. 363. Mr. Pratt transferred his headquarters to Sorocco, Mr. Erwin remaining at Barranquilla.

1878, p. 677. This mission was discontinued, chiefly from want of means to sustain and reinforce it.

384. *Fifth mission—Brazil.*

1866, p. 19. A request came, from some Americans who were about to settle in Brazil, that a missionary be sent to that country. The Assembly considered it premature to take action at that time.

1869, p. 406. Rev. G. Nash Morton visited Brazil with reference to the establishment of a permanent mission in that country. As a result of his visit, Mr. and Mrs. Morton and Rev. Edward Lane began missionary work in Campinas.

1872, p. 29. The Presbytery of Sao Paulo was constituted, in connection with the Synod of Virginia; it was dissolved by the Synod in 1881.

1873, p. 363. Rev. J. Rockwell Smith began missionary work at Pernambuco, in the northern part of Brazil.

### 385. *The Synod of Brazil.*

1887, p. 229. In answer to memorials from several of our missionaries in Brazil, who had united with the representatives of six native churches in organizing the "Presbytery of Campinas and Western Minas," and who desire to know whether the Assembly would approve their combining with the Presbytery of Rio Janeiro, belonging to the Assembly of the Presbyterian Church of United States of America, in forming the Synod of Brazil, in answer also to an overture from the Presbytery of Chesapeake favoring this movement, it was decided that the Assembly give its approval to the formation of a Brazilian Synod formed of Presbyteries which shall be separated from both the Assemblies in this country, and constituting in Brazil a distinct and independent church, free from foreign control, It was further advised that our missionaries, as soon as these native Presbyteries could be safely left, push forward as rapidly as possible into the destitute regions beyond, fulfilling the evangelist's office in them.

1898, p. 218. In response to the communication of the Synod of Brazil, asking that any help given the cause in Brazil be given to them to aid them in evangelization and education, we direct the Secretary of Foreign Missions to write them and express our preference that any money or property we may have or be able to send to Brazil, beyond the support of our own missionaries, should be used in assisting to educate men directly for the ministry, and that our policy is to consult our missionaries on the subject. He will also assure them of our sympathy with them in their efforts at independence and self-support, and our hope that the day may soon come when they may be fully successful, and their church may take its place among the Presbyterian churches of the world and enlist with them in sending the gospel to the regions beyond.

### 386. *Campinas Institute.*

The movement for the establishment of this college began in 1872. In 1877 it was reported as having one hundred and twenty pupils.

Complications having arisen, upon the death of Dr. Lane, in regard to all the Campinas property, steps were taken looking to the obtaining of a legal title. (For details see Supplement to Alexander's *Digest*, pp. 63ff.)

1894, p. 230. It was learned that there was no cause for alarm about the church's property in Campinas, the only ques-

tion being as to the best plan for reducing the property to possession. It was decided:

1. That all questions of detail in getting this property securely in hand be left to the discretion of the Executive Committee.

2. When this has been done, (1), That in case the Synod of Brazil continues its request for a donation of a part of this property for the purpose of establishing a theological school, the Assembly make a gift of such part of the buildings and grounds as may be needed for this purpose, such grant to be made under a charter approved by the church's Executive Committee of Foreign Missions; (2), In case the Synod of Brazil does not renew its request, that a well-equipped school be established there and conducted under the control of the church's Executive Committee of Foreign Missions, or under control approved by them; (3), That such part of said property as may not be needed to realize the first or second of these recommendations be judiciously sold; and that the proceeds be used in establishing and equipping evangelical schools in other parts of the Brazilian field or in such other branches of our mission work as may seem most advisable.

The Assembly of 1895, p. 415, renewed the authority given above.

1896, p. 588. The Executive Committee was directed to withdraw the offer heretofore made of part of our property at Campinas to the Synod of Brazil, for the purpose of a theological seminary, and the Executive Committee was instructed to consider the propriety of discontinuing, and is hereby authorized to discontinue, if it seem clear to it, the professorship now maintained by us in the Theological Seminary of the Synod of Brazil now located at Sao Paulo, until the need for such an institution shall become more apparent than at present, and until the question as to its permanent location shall be decided by the native church.

1897, p. 36. Satisfactory progress was reported as having been made in regard to the Campinas property in Brazil. The matter was left in the hands of the Executive Committee to deal with and conclude in such manner as they might deem best in accordance with Presbyterian interests.

1898, p. 217. The Southern Brazil Mission asked the Executive Committee that of the proceeds of the sale of the Campinas property \$5,000 shall be donated to the Synod of Brazil for its theological seminary. It was recommended that the Assembly give assurance to the brethren in Brazil of our church's cordial sympathy with the Synod in its efforts to establish and foster a theological seminary, and that it would be glad to comply with their request had we undisputed possession of the property. In the present condition of the property, and in view of the uncertainty of the future, it was decided that the management of the property and distribution of the proceeds that may arise from a sale or rent thereof should be left to the discretion of the Executive Committee.



1901, p. 33. The Secretary was directed to go to Brazil for the purpose of examining the condition of our work, and of accomplishing a settlement of the Campinas property matter.

1902, p. 282. The Assembly expressed its gratification that our Assembly had at last secured a perfect legal title to the mission property in Campinas, and it agreed with the Executive Committee that it should be used according to its original design, for educational purposes. It, therefore, directed the Committee to retain the building, and so much of the land as might be necessary for that purpose, and to sell the remainder, using the proceeds of such sale for the promotion of the same end.

1907, p. 49. The school building was sold to the Synod of Brazil, at a nominal price, and the Theological Seminary of the Synod was moved from Sao Paulo and opened in the building.

### 387. *Sixth mission—Mexico.*

1874, p. 551. Rev. A. T. Graybill, having visited Mexico the year before with reference to the establishment of a mission somewhere along the borders of the Rio Grande, selected as the site Matamoros on the south side of the river.

In 1884, the Presbytery of Tamaulipas was organized as an outgrowth of this mission, composed entirely of native ministers and churches.

1901, p. 33. The Independent Synod of Mexico was organized by the union of churches connected with both branches of the Presbyterian Church in this country; and in response to the earnest request of our missionaries there, the Assembly appointed as our representative on the occasion Rev. J. H. McNeilly, D. D., and made him the bearer of a letter of greeting to the Synod.

### 388. *Seventh mission—Greece.*

1873, p. 315. In view of the fact that the Rev. M. D. Kalopothakes, a native missionary in Greece, and a minister of the gospel in connection with our Church, had been for years engaged in an interesting and peculiarly difficult work, and was in the providence of God, left without the fostering care of any missionary society, his case was commended to our Executive Committee for such fraternal interest and aid as, in its judgment, might be deemed advisable.

1874, p. 547. The Executive Committee announced that the Greek mission had been opened in Athens, and that Rev. M. D. Kalopothakes, Mr. George Kazacos, and Mr. J. S. Dewar had been added to the list of missionary laborers. 1875, Salonica, in European Turkey, was occupied as a new station, and four new missionaries reported as sent out to the Greek field.

1882, p. 579. The Committee reported the establishment in Greece, as the result of our missionary labors, of an evangelical

Greek Presbytery, composed entirely of native Greeks. The name of this Presbytery is the "Greek Evangelical Synod."

1892, p. 469. Our missionaries among the Greeks were withdrawn; and some years later the property belonging to our church at Salonica was transferred to the Greek Evangelical Church.

### 389. *Eighth mission—Japan.*

1885, p. 418. The Executive Committee was authorized to establish a mission in Japan. Kochi was selected as the station, and Rev. Messrs. R. E. McAlpine and R. B. Grinnan, with Mrs. Grinnan were sent out to found the mission.

1907, p. 51. A letter from the Rev. W. R. Lambuth, D. D., Secretary of the Mission Board of the M. E. Church South, conveyed to our Executive Committee the offer of the use of their buildings and equipment at Kobe, Japan, for our educational work in that field. It was recommended that the Assembly instruct its Executive Committee to express our grateful appreciation of this offer, and to correspond with our Japan Mission with reference to the practicability of such co-operative work.

### 390. *Ninth mission—Africa.*

Attention was directed as early as 1865 to Africa as a suitable field of missionary labor for our church. The matter was taken up again in 1881. But it was not until 1890 that the mission was established by Rev. Messrs. S. N. Lapsley and W. H. Sheppard.

### 391. *The Congo boat.*

1894, p. 312. The children of the church were appealed to and raised \$10,000 for this cause. It was found that this amount was not sufficient, and the carrying out of the plan was necessarily postponed for some years.

1898, p. 217. The Assembly commended the wisdom and diligence of the Executive Committee in conserving the Congo Boat Fund, and approved their determination to proceed at once to build the boat, and directed that it be sent forward as soon as was consistent with due care and prudence.

1900, p. 621. The Assembly approved the action of the Executive Committee in reference to the construction of the Congo boat.

The boat was of great service in the mission work, but was upset in the currents of the Congo and became a total loss. The matter was taken up afresh and a larger boat built and put in operation on the river.

### 392. *Atrocities on the Congo—Trial of Drs. Morrison and Sheppard.*

1904, p. 43. The Assembly approves of the action of one of our missionaries, the Rev. W. M. Morrison, D. D., in making

known to the civilized world the atrocities of the Belgian Government in the Congo Free State, and directs the Executive Committee to co-operate with other missionary agencies and to continue to ask our own Government to use such measures as are practicable, to secure grants of land in Africa, in accordance with treaty rights, for the use of the Mission.

1906, p. 50. Whereas, repeated atrocities have been committed upon the natives in the Congo Independent State, for which the government is directly responsible, either by permission or connivance; therefore,

*Be it Resolved*, First, That the cruelty and atrocities which have been committed by the military authorities of the government of the Congo Independent State, and by the officers and agents of the trading companies, under government protection, upon the people of the Congo Independent State, in Africa, are an outrage on humanity, to which the civilized nations of the world cannot submit.

Second, That we respectfully petition the government of the United States of America, through its Executive Department, to take such action, and bring to bear on the government of the Congo Independent State such pressure as will compel the abatement of this outrage against our common humanity.

Third, That we further petition our government to bring about by any means that may be practicable, an immediate concert of action on the part of all civilized nations and particularly of those nations participating in the Berlin Convention, establishing the Congo Independent State, to abate the atrocities which have been and are being committed on the natives, and to grant to all nations, and particularly to Protestant missionaries, free access to all parts of the State for establishment of missions.

Fourth, That to this end, we call upon all Christians to unite in earnest prayer to the God of the nations, to overrule the forces of evil which are seeking to hinder the progress of the truth in the Congo Independent State.

1907, p. 52. In reference to present conditions in the Congo Free State, Africa, the Assembly adopted the following resolutions:

*Whereas*, This General Assembly has learned with great satisfaction, of the unanimous action of the Senate of the United States, at the last session of Congress, in giving assurance to the President that he would have their cordial support in any steps he might take after investigation of conditions in the Congo Free State, "in co-operation with or in aid of, any of the powers signatory of the Treaty of Berlin, for the amelioration of the condition of such inhabitants;"

*Resolved*, That we express our earnest hope that the way may open at an early date for the President to render the aid suggested in the action taken by the Senate in behalf of the helpless people of the Congo, whose wrongs have excited a world-wide sympathy.

*Resolved*, That we place on record our appreciation of the efforts that have been put forth by the National Council of the Evangelical Free Churches of England and Wales, in urging that Great Britain, as one of the leading signatory powers of the Treaty of Berlin, should take the initiative in calling a Conference to consider and act upon the evidence, disclosing conditions in the Congo.

*Resolved*, That we recognize, with hearty commendation, the work of the representative committee appointed by the Inter-Church Conference on Federation in 1905, in calling the attention of the President and Congress, to the appeal of the Protestant churches of our land in behalf of international action and authoritative adjudication of the issues involved in the present intolerable conditions in the Congo county.

As this national committee, representing churches having a membership of over seventeen millions, is in correspondence with the National Council of the Free Churches of England, we place these Resolutions in their hands, with the pledge of our best endeavor, in joining the Christian churches and the forces of righteousness in every land, in the effort to secure, through international action, the relief of an oppressed people, who, as we believe, in violation of treaty obligations, are held in the bonadage of a practical slavery.

1909, p. 14. The Assembly passed the following resolutions:

1. That the General Assembly in session at Savannah, Ga., would hereby assure Rev. Dr. W. M. Morrison and Rev. Dr. W. H. Sheppard, our missionaries in the Congo Independent State, of its profound and heartfelt sympathy with them in the trial they are about to undergo before a court of that State on the charge of "calumnious denunciation" of the officers of the Company Kassai; and also of the approval and admiration of their brethren at home of their course in reporting to the world the atrocities perpetrated on the native people by the agents of the Company and by others.

2. That in view of the fact that the trial of these missionaries is to be held at Leopoldville on May the 25th, the Assembly hereby reports that on next Sabbath morning May 23, special prayer be offered in all our churches and at the family altar in all our Christian homes for their deliverance from any miscarriage of justice under the forms of law, and also for the deliverance of the people of the Congo Independent State from the hand of the oppressor.

3. Inasmuch as our missionaries, who are American citizens, Messrs. Morrison and Sheppard, in the Congo Free State are to be brought to trial on the 25th day of May, 1909, at Leopoldville, upon charges which we are informed are groundless; and will be tried under great disadvantage, we, the General Assembly of the Presbyterian Church in the U. S., petition and earnestly request the President of the United States, through the State Department, to use his influence with the Belgian Government to have said trial postponed to some future day,

and then to see to it that our missionaries are properly represented.

4. That we heartily thank the State Department for what it has already so kindly done for us.

5. That the Stated Clerk wire this action to the President.

The case against Dr. Morrison was dropped. Dr. Sheppard was acquitted.

### 393. *The Luebo church and school.*

1908, p. 35. Though hampered by the well-known and much-to-be-deplored political conditions that environ them, this work shows no abatement in interest or success. The number added by baptism last year was 963, and the people everywhere are keenly responsive to the teaching of missionaries and native evangelists. In the month of November last a native church was organized at Luebo, with five elders and six deacons, regularly elected and ordained, an organization which the missionaries had wisely deferred until men could be adequately instructed and trained for the duties of their responsible offices.

1909, p. 43. The General Assembly was asked to give its endorsement and co-operation to the movement to erect at least a \$10,000 Training School for Native Workers at Luebo, Africa, to be known as "The John Leighton Wilson Memorial School. Answered in the affirmative.

### 394. *The Jews.*

1873, p. 306. An overture asking the General Assembly to consider the religious condition of the Jews, and to put forth some effort to bring them to Christ. This overture was referred to the Executive Committee on Foreign Missions.

1874, p. 598. *Resolved*, That the Assembly appreciates the force of the scruples which have deterred the Executive Committee from embarking in the attempt to found a mission among the Jewish race, and while cherishing the hope that the way may ultimately be opened for our Church to take part in the effort to restore "the lost sheep of the house of Israel" to the Shepherd's fold, yet, in the absence of a clear call at the present time to engage in that effort, would limit its agency to the dissemination of such information, through the columns of *The Missionary* or otherwise, as may educate the mind of our people to a proper apprehension of the claims of that work.

### 395. *Mission to the Jews in Palestine.*

1891, p. 237. In reply to an overture touching work among the Jews in Palestine, the Assembly, in view of the large and pressing demands of the fields already occupied was very regretfully forced to decline the proposed undertaking.

1894, p. 202. The Executive of Foreign Missions was directed to consider the propriety of establishing a mission of our church for the special benefit of the Jews and others in Jerusalem, or some other place in Palestine.

396. *Korea.*

1892, p. 445. It was reported that steps had been taken to establish a mission in Korea.

1903, p. 475. The Korean Mission made request that in conjunction with the other Presbyterian Missions "its missionaries be permitted to organize an independent Korean Presbytery, of which they shall be members so far as concerns the rights and privileges of voting and participating in all its proceedings, but ecclesiastically they shall be subject to the authority and discipline of their home church, retaining their full ecclesiastical connection with their respective Presbyteries in the United States." The Assembly recognized the serious difficulties which confront our missionaries in the development of the native church and which suggested the proposed movement. In view of the important questions of constitutional law and missionary policy involved in the matter, the request of the Korean Mission was referred to an *ad interim* committee, to confer with all the parties interested and report to the next General Assembly some plan to meet the necessities of the case in Korea and other Missions.

1904, p. 42. The Assembly adopted the recommendation of the *ad interim* Committee on the Memorial of the Korean Mission, which is as follows:

"It is with the utmost reluctance that we find ourselves unable to recommend the constitution of a Presbytery in accordance with the plan proposed. It appears to the committee that this mode of organization is inconsistent with the principles of Presbyterian polity, and is of doubtful expediency, and we are compelled, however reluctantly, to recommend to your venerable body that it decline to approve and consent to the organization of a Presbytery either in Korea or in China, in which the Foreign Evangelist shall have the right to discussion, and the right of voting, while he is, at the same time, a member of the home Presbytery with all the rights and privileges of such membership, and subject to its discipline." The Standing Committee recommends that the whole matter of the relation of the missionaries to the churches in mission lands, and to the Presbyteries in those lands, be referred to the Executive Committee of Foreign Missions, to report to the next Assembly; and that along with this answer of the Assembly, a copy of the report of the *ad interim* Committee be forwarded to the Korean Mission.

397. *Mission to the Waldensians in Uruguay.*

1894, p. 331. A communication came from the Rev. Dr. M. Prochet, a minister of the Waldensian Church, recently travelling in this country, proposing to our church to take under its care a colony of the Waldensian Church in Uruguay, South America. This communication was read to the Assembly and then referred to the Executive Committee for their consideration, with discretionary power to dispose of it according to their best judgment.

398. *Cuba.*

1899, p. 416. The Assembly approved the action of the Executive Committee in inaugurating a mission in Cuba, and instructed the Committee to prosecute the work begun there, as the way may be clear, with all possible vigor; the interest of our young people in the evangelization of that island was heartily commended, and they were urged to continue their efforts in the same direction.

399. *Pozsony Reformed Presbytery, Hungary.*

1902, p. 202. A communication from the Pozsony Reformed Presbytery, Hungary, was presented, giving a history of the trials through which the Reformed Church in that country had passed, and soliciting assistance from this Assembly in the work in which it is engaged. The Stated Clerk of the Assembly was directed to acknowledge the reception of this communication, and express, in the Assembly's name, its sympathy with that church in its struggles, and to impress upon the authorities of that church that we have done all that we could for their aid, which was to bring it to the notice of our Assembly, and to ask our ministers and elders to give it their consideration.

400. *Residents in foreign seaports.*

1904, p. 43. The matter of evangelizing the large numbers of American and European residents in foreign seaports, was referred to the Executive Committee of Foreign Missions, to consider whether any means can be devised in co-operation with other Boards or Committees of Foreign Missions to accomplish this desired result.

1906, p. 49. In view of the large number of Americans and other foreign residents in such places as Yokohama, Kobe, Canton and Peking, for whose spiritual needs no provision is made, and whose irreligion is a most serious obstacle to missionary work, the Executive Committee was authorized to take such steps as they may deem best in connection with other religious bodies, to relieve this condition.

1908, p. 37. The Assembly was asked to petition our government as to the character of its official representatives in the port cities of the Orient. Answer: The Assembly deems it inexpedient to offer this petition.

401. *Thanks to Mr. Robert Whyte.*

1903, p. 500. *Resolved.* That the General Assembly does hereby express to Mr. Robert Whyte, elder in the Regent Square Presbyterian Church, in London, England, its grateful appreciation of the invaluable service which he has rendered to our African Mission as its representative in London and its helper from the beginning, and for the kindly aid which he has given to our other missions and their missionaries.

402. *List of missionaries, etc., to be published twice a year.*

1910, p. 54. The Assembly instructed its Executive Committee to publish, at least twice a year, a list of its missionaries and the sources of their support; and the shares in each mission station, indicating the shares that are taken, and by whom, and those still remaining.

403. *Call for more laborers.*

1910, p. 55. It was ordered that a letter, appealing for laborers in the Foreign Mission work, be sent out by the chairman of the Assembly's Standing Committee on Foreign Missions, Rev. W. L. Lingle, D. D.



## CHAPTER II.

### HOME MISSIONS.

#### 404. *Southwestern Advisory Committee of Domestic Missions.*

This Committee was created by an order of the General Assembly of 1859, and began active operations in November of that year. In 1861 this Committee was obliged to assume the independent management of its affairs.

1861, p. 20. The Assembly approved the action of the Committee in conducting their operations for the past eight months, without reference to the Board of Missions at Philadelphia, thereby continuing our missionaries in the field without embarrassment. The Assembly also accepted the trusts surrendered to it by the Committee, and requested the Committee to turn over to the Assembly's Committee on Domestic Missions all its books, papers, accounts and funds, and missionaries, so soon as that Committee shall be appointed and located by the Assembly.

#### 405. *Constitution of the Executive Committee of Domestic Missions.*

1861, p. 20. The constitution adopted for this Committee and this branch of the Church's work was, *mutatis mutandis*, entirely similar in its provisions to that adopted for the Executive Committee of Foreign Missions.

#### 406. *Manual of Home Missions.*

A Manual was adopted in 1875, and published in 1880.

1888, p. 412. The revised Manual of the Executive Committee was examined and approved, and the General Assembly adopted it in place of the old Manual.

1893, p. 38. In adopting the new plan of conducting Home Missionary work, the Assembly repealed such parts of the Manual as conflict with the plan, and instructed the Executive Committee to prepare a new Manual to be submitted to the next Assembly.

1894, p. 237. The Manual thus reported was adopted with certain changes. These provide that the number of members on the committee shall be ten instead of nine. The Secretary is styled "The Assembly's Secretary of Home Missions." His salary shall be fixed by the Committee itself when not fixed by the Assembly in open session. The Executive Committee shall elect a Treasurer who shall give bond to the Assembly's Board of Trustees.

The Manual of 1896 increased the membership of the committee to eleven, and in 1901 (p. 42) the Committee was made to consist of twelve members beside the Secretary.

1895, p. 406. Several changes were made in the Manual.

1896, p. 593. The General Assembly of 1895 having directed a certain addition to be made to the rules of the Manual, and to harmonize the rest of the Manual with this paragraph, and the Executive Committee believing that the principle announced was calculated to create confusion, and open the way for unguarded appropriation of funds, revised its Manual upon the principle following, viz.: That the Executive Committee be instructed to pay out money for work which has been accomplished, as specified in the application. The Standing Committee, believing that this was the only safe and equitable principle in the premises, recommended that the Assembly approve said principle for future operations.

The Manual, revised upon this principle and in other matters of detail, was adopted by the Assembly.

It was ordered that all previous acts of the Assembly in conflict with this be repealed, the Manual to go into operation at this date.

#### 407. *Location of Committee—Changes of name.*

1862, p. 18. The Secretary of Domestic Missions was authorized to select any place of temporary residence where, in his judgment, he could best accomplish the work which he was commissioned to perform.

The Committee was located first at New Orleans, then at Athens, Ga., after that at Montgomery, Ala.; in 1863, at Columbia, S. C.

1864, p. 278. The Committee, Secretary, and Treasurer appointed for Foreign Missions were also appointed for Domestic Missions.

1866, p. 27. The name was changed to Executive Committee of Sustentation.

1868, p. 274. It was decided not to separate Home and Foreign Missions.

1870, p. 535. The Assembly declined to remove the Committee to New Orleans.

1872, p. 165. It was considered inexpedient at this time to make any change in the location or constitution of the Committee.

1875, pp. 138, 47. It was decided to remove the Committee to Baltimore.

1879, p. 50. The name was changed to Executive Committee of Home Missions.

1880, p. 208. The Assembly declined to remove the Committee to St. Louis.

1885, p. 418. The Assembly declined again to make any change.

1886, p. 33. It was decided to separate Home and Foreign Missions and to remove the former to Atlanta, Ga.

1893, p. 15. Home Mission Work was divided, Evangelistic work was relegated to the Synods, Local Home Missions to the

several Presbyteries; General Assembly's Home Missions (frontier work) remained under the care of the Assembly's Committee (to go into effect, January 1, 1894).

(See Minutes of 1898, p. 203.)

1896, p. 593. The Assembly declined an overture, suggesting the removal of the Committee west of the Mississippi.

An overture requesting the abolition of the Executive Committee and the transfer of its work to the Synods, with certain instructions, was answered in the negative.

Similar action was taken in 1901 (p. 41) and 1903 (p. 494.)

1898, p. 219. The Assembly declined to change the constitution of the Committee so as to have it consist of representatives from every Synod.

#### 408. *The Committee incorporated.*

1905, p. 25. The Assembly directed the Committee to have itself incorporated.

1906, pp. 33, 71. The incorporation of the Committee was reported to the Assembly.

#### 409. *The Secretaries.*

Rev. John Leyburn was the first Secretary. In 1863 Rev. J. Leighton Wilson, D. D., was chosen, and served until 1882. Rev. Richard McIlwaine was then made Secretary, having been co-ordinate Secretary for ten years previous. He was succeeded by Rev. J. N. Craig, D. D. Upon the death of Dr. Craig, Rev. T. P. Cleveland served temporarily, and Rev. S. L. Morris, D. D., was elected to the office (1901, p. 43).

The appointment of an Assistant Secretary was authorized in 1905 (p. 25), of an Associate Secretary in 1906 (p. 34). Rev. Homer McMillan was elected to this office in 1907 (p. 33), and reelected in 1910 (p. 41), as coordinate with Dr. Morris.

#### 410. *The Secretary to visit different parts of the church.*

1882, p. 562. The Secretary was directed, as far as might be in his power, to visit different parts of the Church, with a view to securing larger contributions to help forward this work.

#### 411. *The Treasurer's salary and bond.*

1864, p. 278. That the Executive Committee be instructed to pay a suitable salary to the Treasurer, and to require of him a bond of ten thousand dollars to the Trustees of the General Assembly, with good securities, for the faithful discharge of his trust.

1887, p. 237. The Assembly declined to order any change in the amount of the Treasurer's bond.

#### 412. *The Treasurer's accounts, how audited.*

1864, p. 278. The Assembly shall appoint annually a committee of three, unconnected with the Executive Committee, to

audit all the accounts of the Treasurer; it shall be the duty of the Treasurer to have the report of these auditors endorsed upon his account before laying it before the Assembly.

413. *The Treasurer not required to attend meetings of the Assembly.*

1891, p. 240. The rule requiring the Treasurer of the Home Missions Committee to attend each meeting of the General Assembly was repealed.

414. *The Treasurers.*

This office has been held by the following persons: Rev. James Woodrow, D. D., Rev. Richard McIlwaine, L. C. Inglis, W. A. Powell, A. N. Sharp.

415. *Church extension.*

1861, p. 35. In view of the service rendered by the Church Extension Committee, as organized under the Old Assembly, and the importance of continuing to extend aid to feeble churches in erecting church edifices, the duties of that committee were put in charge of the Committee on Domestic Missions, until otherwise ordered by the General Assembly.

416. *Non-cooperating Presbyteries urged to help and report.*

1863, p. 139. Those Presbyteries which conducted the work of Domestic Missions for themselves, and were situated in the portions of the country best supplied with the gospel, were enjoined to remember those elsewhere who were destitute of the ordinances of God's house, and to send a proper portion of their funds to the treasury of the Executive Committee of Domestic Missions, to be expended by them in extending the gospel; and this whole cause was anew commended to the liberality of the Church.

The Presbyteries were directed to furnish to the Secretary of the Executive Committee an annual statement of their efforts in this cause, including the missionaries employed and the funds expended for their support.

1880, p. 208. The Assembly being persuaded that the efficiency of this arm of service largely depends upon its intimate contact with the mind and heart of the Church at large, earnestly invited the co-operation of all the Presbyteries with the Executive Committee in the prosecution of its work.

1885, p. 424. The attention of the Assembly was called to the following clause in the Assembly's Home Mission Manual, p. 8:

"If any Presbytery shall insist upon managing its own work in separation from the Executive Committee, the General Assembly does not enjoin upon such Presbytery to send all the moneys raised to the central committee, provided that a collection shall be taken in all its churches for the work committed to the Home Mission Committee." The Assembly called the attention of those Presbyteries which conducted their work

separately, to this clause in the Manual, and urged upon them that the unity of the Church and the imperative needs of the cause seemed to call loudly upon them to comply with this wish of the Assembly.

417. *A Sustentation scheme.*

1865, p. 370. The General Assembly adopted the suggestions of the Executive Committee in relation to the raising of a "Sustentation fund" for the existing exigencies of our churches, but assigned the conduct of this agency to the Executive Committee of Domestic Mission. A member from each Synod was appointed to co-operate with the general scheme set forth in their report.

The General Assembly ordered collections in behalf of the Sustentation fund to be made in all our churches on the second Sabbath of February next, or as soon thereafter as practicable; the proceeds to be forwarded immediately to the Treasurer of the Executive Committee, or to the Synodical commissioners.

1886, p. 44. From the Executive Committee's report:

The appointment of Synodical commissioners to act in concert with the committee proved to be a wise and judicious measure. In no other way would it have been possible, either to have ascertained the condition and wants of brethren, or to have distributed the funds in the hands of the committee in a just and equitable manner. By vigorous and persevering efforts on the part of the commissioners, the whole field was thoroughly explored, the condition and wants of every destitute brother accurately ascertained, and the committee was thus enabled, in view of all the circumstances of the case, not only to distribute the fund under their control in the most equitable manner, but, so far as is known, to give universal satisfaction, and at the same time relieve an immense amount of suffering.

Aid was received for this object from the Kentucky Board of Aid for Southern Pastors, from individuals in Kentucky and in Baltimore, and from the Southern Aid Society of New York. All of these funds were duly acknowledged by the Assembly, and the distribution of them entrusted to the Executive Committee. (1865, p. 370, 1868, p. 274, 1874, p. 488.)

A collection was appointed for this cause to be taken the first Sabbath of January, or as soon thereafter as might be convenient.

418. *By-Laws for the Executive Committee of Sustentation.*

1867, p. 159, 1868, p. 278. Certain rules and by-laws were made for the government of the Committee. (See Alexander's *Digest*, pp. 138 ff.)

1869, p. 391. Certain changes were made, as follows:

In the first condition of the first resolution, after "at least once a year," omit the words, "in a discourse exclusively devoted to the subject," and insert the word "distinctly."

In the second condition of the first resolution, the language be so altered as to read as follows:

"That the said minister shall, in co-operation with the Session (if there be one), see to it that in the congregations ministered to by him, at least one annual collection be taken up in aid of the benevolent operations of the Church."

Omit the fifth resolution.

P. 402. From the Executive Committee's report:

If from any unforeseen cause the receipts from the churches should fall short, then the Committee could pay only *pro rata*. This is always understood when the annual appropriations are made.

1869, p. 393. *Resolved*, That the Assembly approves and hereby confirms the by-laws presented by the Executive Committee, together with the amendments proposed, except that three years instead of two be specified as the maximum of the time for continuing the full appropriation to feeble churches.

The Assembly adds, that in no case shall any salary be supplemented by the Committee so as to make the whole greater than \$1,000.

419. *By-laws about church edifices amended.*

1879, p. 50. The words, "and will clear it of debt," were added to Sec. III., By-law 5, so as to read, "that the amount appropriated by this committee will be sufficient to put the house in a condition to be used for public worship and will clear it of debt."

420. *Loans for church edifices.*

1885, p. 422. "At the discretion of the Committee of Home Missions, appropriations to aid in repairs or erecting church edifices may be made, not as donations, but as loans without interest, which shall be subject to the same conditions as donations, and to the following in addition: That the church regards this loan as a debt of honor, to be refunded by annual instalments within five years."

421. *Bureau of Information.*

1868, p. 275. Concerning a series of resolutions proposing that the Executive Committee of Sustentation shall establish and sustain a Church Intelligence Office, the Standing Committee reported that it was not expedient at present to make further additions to the labors of that Committee. Adopted.

1883, p. 38. *Resolved*, That in view of the large number of vacant churches, and partially employed ministers within our bounds, and the felt need of some agency by which communication may be opened between them, the Assembly's Executive Committee, in correspondence with Presbyterian committees, is authorized to open a "Bureau of Information," the functions of which shall be to obtain and keep on hand and furnish statedly (at least quarterly, and oftener when deemed desirable), on application to Presbyterian committees, a list of vacant churches and the names of unemployed ministers, with such specifications concerning each and such references as may be furnished by the Presbyterian committees.

1894, p. 236. Inasmuch as the Presbyterian and Synodical

Committees are virtually "Bureaus of Information," they were urged to co-operate with the Assembly's Bureau in all cases for which they themselves are unable to provide.

1902, p. 280. An overture asking that the Executive Committee be made a bureau of information between vacant churches and unemployed ministers, was answered in the negative.

1903, p. 494. The Assembly appointed an *ad interim* committee to take into consideration the whole subject of ministers without charges and vacant churches within the bounds of our Assembly, to formulate a plan to put an end to this enormous evil, and to report the same to the next General Assembly.

1904, p. 34. This report was placed in the hands of another *ad interim* Committee, to consider the subject further, and report with recommendations to the next Assembly.

1905, p. 26. This Committee made the following report, which was adopted:

In addition to the valuable information contained in the report of the former committee on this subject, we have had in response to a published request suggestions from a number of ministers of sound judgment and practical experience. These suggestions have aided us in forming conclusions. We have not gone behind the facts contained in the former report on this subject but have taken them as a basis for further consideration.

We do not believe that any amendment to our Book of Church Order, Form of Government, would improve conditions. But we do believe that a more faithful exercise of the episcopal authority as vested in the Presbytery by our Book of Church Order in grouping churches and in arranging fields for ministers would tend to decrease the number of vacant churches and ministers without charges.

Observation and experience have shown us that there is no definite method in use throughout the Church whereby a minister in charge of a church, for good and satisfactory reasons, can change his field of labor with any degree of ease. Necessity compels many to resort to "candidating" or some similar method, which is embarrassing both to minister and church.

We, therefore, believe that some plan should be devised by means of which ministers desiring a change of field and vacant churches can be brought together in a way that will be pleasant and at the same time secure the greatest efficiency of our ministerial force in serving the largest possible number of churches. The great problem is to devise some method by which every minister available for work may obtain a field of labor adapted to his ability.

This is the subject upon which your committee understands that the General Assembly wishes us to make recommendations. In submitting the following recommendations, we are free to say that we do not believe the plan is perfect, but experience will show us the weak places and in time the plan can be perfected. We recommend:

(1) That a "Bureau of Information" be established in connection with the Assembly's Committee of Home Missions.

(2) That this Bureau shall print, not publish, a list of ministers desiring to change fields of labor and churches desiring ministers.

(3) In the case of the minister the printed statement shall contain (a) Name . . . . .; (b) Family . . . . .;

(c) the names of two persons with whom correspondence may be had with reference to said minister.

(4) In the case of the church, the printed statement shall contain (a) Number of members . . . . .; (b) salary . . . . .

(c) if grouped, with what churches?

(5) This printed statement shall be sent monthly to the chairmen of Presbyterial and Synodical Committees of Home Missions and to vacant churches, according to discretion, and to any minister making request for it.

(6) The names of ministers and churches shall appear upon this printed statement only upon their personal request, and shall remain upon the list until they notify to withdraw.

(7) The Secretary of Home Missions shall in no way be responsible for the failure of either the minister to make the desired change or the church to secure a minister. His duty shall be considered discharged when he shall have printed and mailed the printed statement as herein provided. This recommendation No. 7 shall appear at the head of this printed statement.

(8) For the expense incurred in printing and mailing this statement, each minister and church shall pay a fee of \$1.00.

1906, p. 33. The Bureau of Information authorized by the last Assembly has not as yet made the progress it was believed it would make in carrying forward the purpose of settling ministers in vacant fields. Its usefulness is still problematical, but your committee believe that it should be tried for another year, and with this additional experience the next Assembly will be better prepared to decide as to its further maintenance.

1907, p. 33. The Bureau of Information established last year has been a comparative failure for several reasons, the chief being the publicity given to those applying for change of work, by publishing their names.

It was decided to continue the Bureau of Information, but discontinue the publication of lists, merely allowing ministers and churches to file their names with the Secretary to be furnished by him only to such parties as wish them and request the same for some practical purpose.

1908, p. 33. Inasmuch as it has been difficult to secure the co-operation of unemployed ministers and vacant churches in operating the Bureau of Information, and as it is of little practical benefit in its present form, the plan of a formal Bureau of Information was abandoned, and the Secretary was encouraged to continue his present process of bringing ministers and churches into correspondence.



422. *Manses.*

1869, p. 393. The Assembly exhorted every Presbytery to call the attention of each church in its bounds to the importance of having a manse provided for its pastor in some central and convenient place, and with a few acres of arable and wooded land attached in the case of country churches. The comfort and usefulness of ministers will be greatly promoted by this measure, and the cords of affection and confidence between pastor and people be greatly strengthened.

In 1885, the Executive Committee reported to the Assembly (p. 444) that in the entire Church were about three hundred and thirty-five manses, twenty-four of which were built last year.

423. *Manse fund.*

1906. p. 33. The increase in and wise management of the Loan and Donation work of the Committee deserve special commendation. With real estate amounting to \$50,000 and interest-bearing bonds and notes to the amount of \$51,000, it is a most pleasing feature of this branch of the work, and your committee recommend that in addition to this there be created a fund to be known as the "Manse Fund," to be created and maintained by voluntary gifts or otherwise, which may be used in encouraging and helping congregations who need assistance in building Manses. Doubtless this work will appeal to the liberality of many of God's people. Wisely and cautiously expended, it will aid many of the weaker churches to secure parsonages, and it needs no argument to show that, with a Manse, a church not only is made more stable, not only gives comfort and independence to the ministry, but will always be in a position to pay better salaries.

424. *Minimum salary.*

1868, p. 274. In consequence of the impoverishment of many parts of the country, numbers of our ministers are compelled, in part at least, to leave the work of the ministry, that through secular pursuits they may gain a support. The Assembly, therefore, enjoins it upon Presbyteries that they at once ascertain and fix the minimum amount required for the support of a laboring minister, and that they use diligent efforts to provide the same. The Committee of Sustentation is directed to co-operate herein to the extent of their ability, provided the sum so designated shall not exceed the amount of six hundred dollars.

1869, p. 393. Presbyteries and the central committee are enjoined to make the effort to raise the salary of every laboring minister to \$750 for the year 1870. Renewed for 1871. (See 1870, p. 518.)

1870, p. 549. With reference to this injunction, the Executive Committee respectfully report that they have had the matter under earnest consideration, but they find it difficult to carry out the recommendation in full until the Presbyteries have taken

previous action with reference to the removal of certain difficulties that lie in the way of the undertaking. One of these is that a number of churches are reported as being fully able to give their pastors a competent support, but do not do it. Of course it would be unwise to help a church that is able to help itself. Another difficulty is that a considerable number of ministers are reported who, though receiving less than \$750, are nevertheless engaged in school-teaching, farming, or some other secular employment that renders them a competent support. Still another difficulty is that the Committee is restrained by the rules given it for its government from appropriating to any church or union of churches under the same pastorate, except in extraordinary cases, more than one-half as much as is raised by these churches themselves for the support of their pastor. A fourth difficulty is that the revenues of the Committee are not large enough by forty or fifty per cent.

1871, p. 50. The Committee has constantly kept in view the injunction of the Assembly to make effort to raise the salary of every laboring minister in the Church to \$750 as the *minimum*; and while there has been a decided advance toward this result, it has not yet been fully realized, mainly for the reasons set forth in the last annual report.

P. 33. It appears from the report of the Executive Committee that during the last three years, the average amount of salary paid directly by the churches to that portion of our ministers among whom the Committee dispenses its supplementary aid has increased from \$500 to \$650.

1871, p. 35. The Committee and the Presbyteries were told that it should be their aim and effort to raise these salaries to a minimum of \$800, and that, if possible, during the next ecclesiastical year.

1872, p. 191. With reference to this injunction the Committee report progress in the right direction, but not complete success. The average salary throughout the Church, as ascertained and supplemented by the Committee, is about \$716, without taking into account the larger salaries given in cities. This is an advance for the year of about \$60, being equal to the annual advance for the three previous years.

1873, p. 346. The Committee estimates that the average salary, outside of cities and as unsupplemented by the Committee is at or below \$572.

425. *Evangelists to be appointed.—Their duties and powers.*

1866, p. 36. *Resolved*, That every Presbytery under the jurisdiction of this Assembly be enjoined to seek out and set apart a minister to the work of the evangelist for its bounds, to take the superintendence of its vacant congregations wherever practicable. These evangelists shall be authorized to act as Moderators of the Sessions of the vacant congregations; to preach the gospel and administer the sacraments to them at stated intervals; to counsel the Sessions in holding social worship in the absence of

ministers; to encourage the organization of Sabbath Schools and Bible classes, and the making of oblations for systematic benevolence; and, in general, to take the pastoral supervision of the vacant congregations, both white and colored. But when a suitable evangelist cannot be obtained, then the Presbytery is enjoined to apportion such congregations among its ministerial members for the same object, so that every congregation and all our freed people shall enjoy the pastoral oversight of some minister in their assemblies. (Reaffirmed, 1867, p. 148, and substantially renewed, 1871, p. 36.)

This resolution was accompanied by others looking to the performance of evangelistic labor by certain ruling elders in neighboring congregations, and the more effective utilizing of our ministerial forces not now actively engaged in preaching, and requiring that the Presbyteries report to the Assembly their diligence in the matter. 1886, p. 37. (See chapter on Ruling Elders.)

1867, p. 152. Reports of fidelity in obeying the injunction of the last General Assembly on the subject of evangelists and the ordinances in vacant churches having been received from only a few of the Presbyteries; therefore, be it

*Resolved*, That the attention of the Presbyteries and Synods be recalled to the subject, and that they be ordered to report thereon to the next Assembly.

1868, p. 265. The committee appointed by the Assembly to review and report upon the reports of the Presbyteries touching the matter of evangelistic labors within their bounds, according to the injunction of the last Assembly, would report—

1. That only eleven Presbyteries have reported at all.
2. That of these eleven Presbyteries, only four have appointed evangelists, viz.: Mississippi, Knoxville, South Carolina, and Greenbrier. But
3. That in all these Presbyteries evangelistic labors have been performed by the pastors of the churches, under the direction of the Committees of Domestic Missions.

These reports exhibit a mournful state of poverty, and of inability, in consequence, to sustain the preached Word among a large number of their churches. But at the same time they manifest the lovely gospel rule of the strong helping the weak, by surrendering a portion of the time of their pastors to supply the lack of service in these destitute and impoverished churches.

The following items are of importance.

(a) The evangelist is "an officer." He must, therefore, be an ordained minister. A licentiate does not fulfill the requirements of the rule, and cannot receive an appropriation from this fund.

(b) He is "duly and formally set apart by a Presbytery." His work, therefore, is specific and important.

(c) His duty is to "take charge of feeble churches and destitute fields." His work, therefore, is not to preach in churches already supplied with the ministrations of the Word, but to represent the Presbytery in places where his services are needed to strengthen the weak and build up new organizations.

(d) The Executive Committee does not pay a salary to the evangelist, except by way of supplement, or until they are certified that the fields served by him are contributing their equitable proportion to his support, nor then unless the Presbytery conducts its work on the Assembly's plan.

(e) It is contemplated that the evangelist's salary shall be such an amount as in the judgment of the Presbytery shall be sufficient to enable him to devote his whole time unembarrassed to his work, and to keep him without interruption in the field. Great care ought to be taken by Presbyteries in the selection of this officer, and great honor be put upon the office. The duty of appointing him should seldom be entrusted to a committee, and such appointments should never be sanctioned and continued unless Presbytery is fully satisfied of their suitability. No minister who is unwilling to work on the Assembly's plan ought to be appointed an evangelist by a co-operating Presbytery. The Executive Committee is prohibited from making an appropriation to such.

*426. Grouping of churches under evangelists, and requiring them to contribute.*

1870, p. 513. The Assembly recommended that the Presbyteries be urged, whenever it be practicable, to lay off the missionary fields under their care, including all vacant churches which are vacant by reason of the fact that they are not self-sustaining, into districts, according to the requirements of the case, to be placed under the charge of one or more missionaries or evangelists, with the consent, of course, of the vacant churches in the several districts. This plan, substantially, is already in operation in some of the Presbyteries, and with eminent success.

But, still further, in order that this matter may be made to bear directly upon the hearts and consciences of those immediately concerned in it, the committee would recommend to the Presbyteries, through the General Assembly, to require all the churches in their bounds to which it shall be proposed to give the benefit of the labors of an evangelist or domestic missionary, as an essential condition of having the gospel carried to them, to contribute regularly, according to their means, to its support. Adopted. (Reaffirmed 1873, p. 327; 1881, p. 382.)

*427. Special collection appointed for this cause.*

1870, p. 527. An overture praying the Assembly to make the collection for evangelization a special collection.

*Answer:* It is not deemed expedient to multiply the number of special collections beyond the necessities of the case. And inasmuch as any Presbytery in which such a distinct collection may be deemed advisable has ample power to make all necessary orders in the premises, the Assembly does not deem it wise to make such an order binding upon all the churches.

1871, p. 37. The Assembly directs, that a collection be made in all our churches for the Evangelistic Fund on the first Sunday in April, or as near thereto as may be convenient. (In 1872 the time for this collection was changed to the first Sabbath in September, or as near thereto as convenient. Pp. 163-168.)

428. *An evangelist for each Presbytery.*

1889, p. 612. The Assembly while recognizing, with gratitude to God, the growing interest in evangelism manifested on every hand, expressed the wish, that Presbyteries will not relax their efforts in this direction until the evangelist becomes a factor in the aggressive work of every Presbytery in its bounds.

429. *Evangelistic work and Sustentation to be conducted separately.*

1873, p. 327. We commend that part of the Executive Committee's report touching the Evangelistic work to the special attention of the Assembly, and concurring with the Committee in regard to the expediency of conducting the Evangelistic and Sustentation work as distinct enterprises, we recommend that the following be adopted and incorporated as Rule No. 4, in the by-laws of the Executive Committee, to-wit:

"4. The Sustentation and Evangelistic work shall be conducted separately after January 1, 1874. The evangelist is an officer duly and formally appointed and set apart by a Presbytery to take charge of its feeble churches or destitute fields. His salary shall be paid, first, by the field of labor served by him, under the direction and supervision of the Presbyterial Committee of Sustentation, and second, from the Evangelistic fund. In ordinary cases the salary of the evangelist shall be \$800, but a greater amount may be given when the Presbytery shall distinctly state that it is necessary; provided, that in every case all collections for this cause in the Presbytery shall be sent to the Evangelistic fund, and that the Executive Committee shall be guided by what the churches of each Presbytery are doing to sustain this cause." Adopted.

1874, p. 488. To an overture the Assembly replied:

(1.) Rule 4, By-laws of Committee of Sustentation, applies solely to the funds contributed for evangelistic purposes.

(2.) All such funds (for evangelistic purposes) made within the bounds of any Presbytery, co-operating with the Assembly's Executive Committee of Sustentation, must, by Rule 4, By-laws, Executive Committee,) be sent to that Committee.

430. *Non-cooperating churches not entitled to aid.*

1874, p. 489. The Assembly cannot recognize any "church," or "group of churches," of any Presbytery, refusing or neglecting to co-operate with the Evangelistic department of the Executive Committee of Sustentation, as entitled to aid from that Committee.

431. *Column for Evangelistic fund placed in Presbyterian blanks.*  
1874, p. 522. The Assembly so ordered.

432. *Plan of Presbyterian visitation.*

1871, p. 35. The Assembly instructed the Presbyteries to observe the following measures:

To institute and provide for a visitation of all its churches by commissions of ministers and ruling elders, to see how each one of them stands in relation to this matter; to exhort those who have heretofore co-operated with the Sustentation cause to still further and larger efforts on its behalf; to encourage such as are weak and dependent, and stimulate them to the full development of their individual resources; to unite contiguous feeble churches, as far as possible, into self-supporting charges; and to appoint religious services by the elders in those that are still vacant.

In connection with the visitation provided for above, to arrange a plan of evangelistic and missionary labor on the part of its pastors and stated supplies, according to which each one of them, with the consent of their several charges, shall, during the next twelve months thereafter, devote to such labor in vacant churches and missionary fields so much time as, in addition to that employed in the above plan of visitation, shall amount to one month.

That each Presbytery be required to present to the next Assembly a special written report of its action in regard to the foregoing resolution. And the Assembly would hereby solemnly exhort and beseech the Presbyteries, by all the precious interests involved, and by their respect for its own authority in the Lord, to give due diligence in performance of the duties hereby required of them.

433. *Rule requiring Presbyteries to report to the Assembly repealed.*

1875, p. 21. The action of the Assembly calling for written reports from the Presbyteries on evangelistic labor is hereby rescinded, and hereafter so much of the report of the Executive Committee of Sustentation as refers to evangelistic labor shall be placed in the hands of the Standing Committee on Evangelistic Labor, to be reported on by them to the General Assembly.

434. *Oversight of vacant congregations.*

1899, p. 612. The Assembly recommend that its constituent Presbyteries take steps to assign each vacant congregation within their respective bounds to the care of some minister, whose duty it shall be to take charge of such congregation, supply them with week-day preaching, moderate the Session, and take spiritual oversight of the congregation until a minister can be regularly employed, due care being exercised with reference to expediency.

435. *Grouping churches.*

1879, p. 50. Presbyteries were again advised so to group the churches now dependent on the Executive Committee as to make them more nearly self-sustaining, and to examine with particular care those applications for aid which come from long-established congregations, giving—except under extraordinary circumstances—decided preference to fresher fields, and such as promise a speedier return.

1890, p. 54. The Assembly recommends that the system of grouping feeble churches, shown to be so helpful in providing ministerial supplies, be continued, and that in forming groups churches in different Presbyteries, and even Synods, may properly be connected by consent of the respective Presbyteries.

436. *Harmonizing Synodical and Assembly's plans of Home Missions.*

1892, p. 442. As to harmonizing Synodical and Assembly's plans, the Assembly states, the Synodical movements are not uniform but varied, and the Assembly hereby directs that the Moderator of this Assembly, Rev. S. A. King, D. D., as Chairman, and the Secretary of Home Missions, Rev. J. N. Craig, D. D., and thirteen others to be appointed by the Moderator, shall be an *ad interim* committee to give this whole question of the local and general, or united Home Mission work, a full and careful investigation, and report to the next Assembly whethër any, and if any, what, change of methods in work would be wise.

The report of this committee made to the Assembly of 1893 recites in substance: 1. That the Assembly's plan of Home Missions now in operation was adopted in 1866 when the great need of the church, and consequently the great feature of the work, was Sustentation.

2. That in the past few years the evangelistic branch of the work has assumed prominence, and the relative emphasis required to be put on these two branches of the work has changed.

3. That while some Synods are able to do their own evangelistic work and help others, there are Synods that need help in this department, and may be called Missionary Synods.

1893, p. 15. This report was referred to the Standing Committee, which recommended, in lieu of the recommendations of the report, the following as setting forth the Assembly's future method of conducting home missionary work:

1. The Assembly urges upon all its Synods and Presbyteries to prosecute the work of Home Missions within their own bounds to the extent of their ability, and reserves the months of February, June and August for the collections to defray the expenses of this work.

2. The General Assembly appoints two annual collections for Assembly's Home Missions, including the causes now known as Sustentation, Evangelistic and Church Erection, to be taken in the months of January and September, and urges upon all its

Synods and Presbyteries to secure these collections from all their churches at these times, or at such other times as may be most convenient.

3. The Assembly's Committee is also instructed, other things being equal, to apply its funds to the development of the work in the weaker portions of the church which lie in the southern, southwestern and western portions of our territory, including the Indian Territory, and in regions beyond.

4. This plan of work shall go into operation on the 1st of January, 1894, and the Assembly's Executive Committee is instructed to prepare an explanatory letter to the Presbyteries and Synods, fully explaining the nature and intent of the plan now adopted, that the same may be fully before those bodies at their next regular meetings; and since the Assembly is convinced that the very life of our church in the territory covered by the weaker Presbyteries and Synods depends upon aid to be given by the stronger Presbyteries and Synods, the Assembly expresses the hope that there will be entire harmony of action throughout its bounds upon the plan here presented. Adopted.

1894, p. 236. Under the new plan which went into operation on the 1st of January, 1894, the Assembly's Committee, having no connection with the local work of the stronger Presbyteries, finds its field of operation in what is confessedly the common missionary ground to which all parts of our Zion should give willing and generous aid . . . . The new plan has started with encouragement. (See §407.)

#### 437. *Change of plan.*

1901, p. 41. The Assembly appointed an *ad interim* committee, of which the Secretary to be elected shall be chairman, and which shall be composed of the chairmen of the Synodical Committees of Home Missions, who shall take into consideration the whole matter of our Home Mission work, in order to devise, if they find it practicable, a more efficient plan of Home Mission work, and report the result to the next Assembly for its action.

1902, p. 278. The report of this Committee was referred back to the Committee, with instructions to report to the next Assembly.

1903, p. 492. The report of the Assembly's *ad interim* committee was adopted, and is as follows:

1. The Home Missionary work of the church is a unit, but for its better administration it is divided into two departments, Local and General.

2. The Assembly urges upon all its Synods and Presbyteries to prosecute the work of Local Home Missions within their own bounds to the extent of their ability, and reserves for the use of these courts the months of February, June, and August for collections to defray the expenses of their local work.

3. The Assembly's Home Mission work embraces the whole church for the purpose of aiding the weaker Presbyteries and



frontier districts in the various Synods, but more especially in the new territory and unorganized sections of the West.

4. The Executive Committee shall aid, within its ability, the work in any Presbytery where it is shown to the satisfaction of the Committee that said Presbytery is unable to compass the work; and in all cases the Presbyteries shall secure offerings for this cause from their churches during the months designated for this purpose.

5. The General Assembly appoints two annual collections for Assembly's Home Missions, including the causes formerly known as Sustentation, Evangelistic and Church Erection; and appoints the months of January and September for the presentation of this work, and urges upon all its Synods and Presbyteries to endeavor to have this department of the work presented to the churches distinctly upon its own merits, and to secure liberal collections from the churches in their bounds.

6. The Assembly's Executive Committee shall be as at present constituted.

438. *Standing Committee on Evangelistic Labor discontinued.*

1876, p. 221. *Resolved*, That inasmuch as the Presbyteries no longer report upon this subject directly to the Assembly, the Standing Committee on Evangelistic Labor established in 1869, be abolished, and the whole subject in the future be remanded to the Standing Committee on Sustentation.

439. *Texas.*

1878, p. 628. The special attention of the Committee was called to Texas, as a wide and growing field, demanding and deserving all the aid that could be afforded, consistently with the claims of other parts of the Church. The Assembly expressed entire satisfaction with the importance heretofore given by the Executive Committee to this field, and hoped it would be still more pronounced, because of the pressing wants, and because the rapidly increasing population would soonest return the money spent upon it with interest, to be distributed in other parts of the Church.

440. *Evangelistic work in Texas.*

1881, p. 371. The Standing Committee on Home Missions, to whom was referred the memorial and petition of the Presbytery of Western Texas, recommended the reference of this memorial to the Executive Committee on Home Missions, at Baltimore, with the earnest hope that the Committee might be able to throw four or five evangelists into the broad and destitute territory indicated in said memorial, and in order to their maintenance, the churches were urged to make early and liberal contributions to this special object. *Adopted.*

1882, p. 585. The Treasurer of the Executive Committee reported \$2,193.28 contributed as a special fund for Texas

evangelists. The receipts for the next year were \$656, of which \$513, remaining over after all obligations were discharged, was transferred to the regular fund.

441. *Florida and the Red River country.*

1884, p. 233. The Presbytery of St. Johns memorialized the Assembly to make special provision for Florida.

Though your committee is in thorough sympathy with the general purpose of the memorial, it is of the opinion that it is inexpedient to make one field an especial object of contribution, and to bind the Executive Committee to specific appropriations. Adopted.

1885, p. 422. Overture from St. Johns Presbytery: While your committee has no doubt that the Executive Committee of Home Missions has granted all reasonable applications to the extent of its ability, yet it commends to the Executive Committee the importance of Florida as a home missionary field. And in view of the touching appeal made by the commissioner from Red River Presbytery, the attention of the Executive Committee is also specially called to the destitutions existing in that field.

442. *Mission Work beyond the bounds of organized Presbyteries.*

Evangelistic work having been begun in New Mexico in 1894 (see 1895, p. 441), by Dallas Presbytery, the Assembly adopted the following:

1895, p. 406. The providence of God having opened the way for the extension of our church beyond the bounds of its organized Presbyteries, the following paragraph is hereby added to Section IV. of the Manual: "The support of Home Mission fields lying beyond the bounds of organized Presbyteries shall be directly under the care of the Central Committee."

443. *Home Missions among the Mexicans.*

1895, p. 406. In view of the unique character of the work among the Mexicans in the Presbytery of Western Texas, the Executive Committee is instructed to make special appropriations for that work, irrespective of the amount appropriated for ordinary Home Mission work within its bounds, and to make this appropriation as liberal as the necessities of the work require, and as the funds in the treasury will justify.

444. *Oklahoma.*

1901, p. 42. Oklahoma was included in our Home Mission field, and the Executive Committee was directed to make such investigations as would enable it to undertake the work intelligently in that territory.

1902, p. 280. A general evangelist shall be supplied by the Executive Committee, and, under its special direction, to labor in Oklahoma, and also, as superintendent of missions, looking

to the organization of churches, and the general immediate advance of our work.

#### 445. *Seamen.*

1879, p. 19. Overture from the Presbytery of New Orleans, asking the Assembly "to take under its special consideration the matter of the religious instruction and conversion of seamen and boatmen," etc.

*Answer:* 1. The Assembly commends the efforts of the Presbytery of New Orleans to bring seamen under Christian influence.

2. The Assembly recommends to the several Presbyteries who have access to this class of people, to do all they can for their evangelization.

3. The Committee of Sustentation is hereby, authorized to grant such aid as may be in its power to this enterprise; subject, however, to all the regulations which govern the Committee in making similar appropriations; and that Rev. A. J. Wither-  
spoon, chaplain of the Seamen's Bethel of New Orleans, be requested to co-operate with the Assembly's Committee of Sustentation.

4. The Assembly affectionately commends to the prayers and alms of its people that class of men "that go down to the sea in ships, and do business in great waters," and invites them to pray for the coming of that day when the abundance of the sea shall be converted unto the Lord, and mariners shall become missionaries to carry the gospel to the distant parts of the earth.

1882, p. 562. Inasmuch as deep interest is felt in several places among seamen, it is recommended that the Executive Committee be authorized to organize such a work in whatever places the opening may seem favorable.

1885, p. 424. With reference to the work among seamen at Charleston and New Orleans, the Assembly reaffirmed its deep interest in this important work. It commended the brethren in charge of these enterprises to the warm sympathy and generous aid of our churches and people in their efforts to enlarge the sphere and extend the influence of their work, and expressed the hope that in all our seaports similar institutions might be established and maintained. (This resolution was repeated in 1886.)

The Assembly from time to time renewed its former expressions of interest in, and endorsement of the Bethel work among seamen, commending such to the prayers and support of the churches. (See 1888, p. 411; 1889, p. 568; 1890, p. 59; 1891, p. 240; 1892, p. 418; 1893, p. 9; 1894, p. 199; 1895, p. 403; 1896, p. 604.)

#### 446. *Synodical Evangelist.*

1883, p. 38. *Resolved.* That the General Assembly answer the overtures from the Presbyteries of Missouri, Potosi, and St. Louis, as follows: While fully appreciating the earnest desire of these Presbyteries for the enlargement of Zion and the strength-

ening of the feeble churches in their bounds, the General Assembly has no authority for the appointment of a Synodical evangelist or Synodical superintendent of missions.

447. *Evangelism in the Seminaries.*

1886, p. 44. In reference to an overture touching Evangelistic work.

That the Assembly answered, (a) That Presbyterianism cannot accomplish its mission unless it becomes more aggressive; (b) That constant aggressiveness, in other words, preaching the gospel to the regions beyond, is one *great* mission of the Church; (c) That preaching the gospel to the poor is the distinguishing characteristic of the true Church.

The Assembly therefore recommended our Seminaries to make due provision for proper instruction upon this subject, either by procuring annually a series of lectures by some regularly ordained and experienced evangelist, or by adding to the course on Pastoral Theology the full instruction concerning evangelism, which its pressing importance demands.

448. *The Workman legacy for the Kentucky field.*

1886, p. 55. The Board of Trustees of the General Assembly were authorized to take such legal steps, and execute such legal papers, as were necessary to enable the Board to receive the moneys coming to the Board under the terms of the compromise which had been made in reference to the will of Wm. Workman, deceased, and to invest said moneys in some safe interest-bearing securities; and the Board shall pay over the annual interest accruing from said investment to the Treasurer of the Synod of Kentucky, to be applied under the directions of that Synod in the promotion of the cause of Christ and the extension of the Presbyterian Church within the bounds of said Synod, in accordance with the provisions of the said will of Wm. Workman.

449. *Division of legacies.*

1887, p. 238. The Executive Committee was authorized to divide legacies given to Home Missions (the testator mentioning no special departments) between the causes according to their needs.

For settlement of the Mary J. Baldwin legacy, see Minutes of 1898, p. 203.

450. *Publication of receipts.*

1886, p. 39. *Resolved*, That the Home Mission receipts being now excluded from publication in *The Missionary*, the Executive Committee be authorized to arrange for monthly publications of its receipts, if they can do so upon satisfactory terms. (The Assembly of 1887 declined to order the publication of these receipts, either in *The Missionary* or *The Earnest Worker*, on account of expense.)

451. *Amount of money asked for by the Assembly for this committee.*

In 1878 it asked for fifty cents from each communicant, to be divided between Sustentation and Evangelistic work. In 1879 it set before it as a mark to be aimed at, \$40,000 for Sustentation and \$20,000 for Evangelistic work. In 1880, the same, with \$12,000 for the Invalid Fund; in 1882, the same for Sustentation and \$25,000 for the Evangelistic Fund; in 1883 it asked \$100,000 for all its branches, and authorized the Executive Committee to apportion this amount among the co-operating Presbyteries, with the request that the Presbyteries would require their committees to apportion their respective amounts among the churches. This same estimate and plan was renewed in 1884. In 1885, \$75,000 was asked for Sustentation and Evangelistic work, to be apportioned. In 1886, the committee asked for \$65,000.

452. *One dollar per member.*

1908, p. 29. The Assembly regards an apportionment of at least one dollar per member as necessary to meet the requirements of this great and promising work, and earnestly calls upon all our Presbyteries, churches and societies to unite in the work of raising this amount.

Repeated in 1909 (p. 46) and 1910 (p. 39.).

453. *Semi-centennial celebration and memorial fund.*

1909, p. 45 f. The Assembly appointed a committee consisting of Rev. R. H. Fleming, D. D., Rev. R. Cecil, D. D., Rev. L. W. Irwin, D. D., and Rev. E. E. Lane, and Ruling Elders G. E. Caskie, Richard Hancock and W. S. Currell, to report to the next General Assembly a program for a semi-centennial celebration, to be held in connection with the Assembly of 1911.

The Assembly authorized the Executive Committee of Home Missions to take whatever steps they might think practicable for gathering a semi-centennial memorial fund for Home Missions, the said sum to be kept as a permanent fund, the interest of which shall be used in the work, especially in the erection of manses and houses of worship.

1910, p. 40. The Committee already appointed to prepare a program for the Assembly of 1911, celebrating our semi-centennial, was directed to include the subject of Home Missions in its program. (See p. 117.)

454. *Annuities.*

1909, p. 46. The Assembly authorized the Executive Committee to adopt the plan of annuities.

455. *Forward Movement.*

1909, p. 45. The Forward Movement is on the increase in Home Missions, and a larger number of churches and individuals are ready to assume the support of individual missionaries.

*456. Governor Glenn.*

1909, p. 45. Governor Glenn, of North Carolina, has been employed for seven months of the present calendar year. His salary has been supplied by individuals and his work has been under the direction of the Executive Committee. He has traveled over large parts of our territory and large audiences attend his meetings. He not only produces a profound impression, but substantial results follow in profound interest and large gifts.

The Executive Committee was granted full authority and discretion in the effort to secure a continuation of his labors in arousing the Church to the importance of this great work.

1910, p. 39. The campaign of Governor Glenn as the special representative has exceeded the highest expectations of the Committee. He has been received everywhere with great enthusiasm, and has secured very large gifts. The Assembly would urge upon the Committee to continue Governor Glenn in the work, believing that there is no man in our Church who can do more for the cause. The churches are urged to give him a hearty reception and allow him to use approved methods for raising funds.

*457. Individual support.*

1902, p. 280. The individual support of men by churches and Ladies' Societies was encouraged.

*458. Presbyteries to report amounts raised for Local Home Missions.*

1895, p. 406. The Assembly directs all its Presbyteries immediately after their spring meeting to report to the Executive Committee the amounts contributed in their bounds to Synodical and Presbyterian missions, that a complete exhibit may be made to the Assembly of the total contributions for Home Missions throughout the church.

*459. Appropriations to be made in lump to the Presbyteries.*

1895, p. 406. Presbyterian Committees in those Presbyteries that seek aid from the Central Treasury shall once a year, or oftener if occasion requires, lay before the Central Committee a full statement of the work proposed, the cost of maintaining it, and the amount that can be raised for it in the Presbytery. Upon the basis of this information the Central Committee shall make its appropriations to each Presbytery; and the disbursement of the sum so appropriated shall be left to the discretion of the Presbytery through its local Committee.

*460. Conference with Northern Presbyterian Church with reference to avoiding friction.*

1894, p. 238. *Resolved*, That there be appointed a committee of three to confer with the Home Mission authorities of the

Northern Presbyterian Church with a view of making an agreement, if practicable, to avoid unnecessary competition and waste of men and means in the territory occupied by both churches.

1895, p. 385. The report of this committee was referred to the Standing Committee, which (page 407) recommended that the correspondence on the subject be referred to the Executive Committee.

1903, p. 494. The Secretary of the Executive Committee on Home Missions was instructed to take up the matter by correspondence with the Secretary of the Board of Home Missions of the Presbyterian Church in the U. S. A., trusting that such correspondence will result in the adjustment of all differences and allay all friction.

1904, p. 34. In the matter of alleged friction in certain regions between the operations of our church and those of the Presbyterian Church in the United States of America, the fidelity of our Secretary, Dr. Morris, was commended, and it was directed that the correspondence be continued by him until some friendly settlement be reached.

1905, p. 25. In view of the progress made by the Secretary appointed for that purpose by the Assembly, the arrangement was continued, looking to the adjustment of relations with the Northern Presbyterian Church where the operations of the two churches touch or overlap.

1906, pp. 16, 29, 38. Correspondence between the Assemblies on the subject.

1907, pp. 16, 20, 54. Further correspondence between the Assemblies.

#### 461. *A Home Missionary Journal.*

1889, p. 620. The Executive Committee of Home Missions was authorized to issue a small monthly sheet.

1890, p. 56. The last Assembly having authorized the Executive Committee to publish from their office an eight-page monthly paper in the interest of their work, and as they think it can be done at an expense of about \$2,000 per annum, which will be reduced by the income from subscriptions and advertising, therefore we recommend that they go forward at once with this publication, the paper to be called *The Home Missionary*.

1891, p. 239. The publication of this journal was begun in July, 1890, and until now it has fully paid expenses.

1892, p. 442. The Assembly recommends its enlargement and increased rate of subscription.

1893, p. 63. The Executive Committee says: The receipts for the paper from the commencement of the publication to April 1, 1893, have been less than the expense incurred on its account at the rate of over four hundred dollars per year. It is correct to say that the excess of the outlay over the receipts of the paper is about what is necessary to cover the cost of the copies sent to ministers and sent out as sample copies. We are of the opinion that, although the actual receipts have not been equal

to the outlay, the paper, nevertheless, is not an expense to the work. We are persuaded that, as it makes way into four thousand to six thousand families from month to month, its effect is to cause an increase in regular contributions sufficient at least to warrant its publication.

P. 37. Pastors are urged to make special efforts in their churches to increase the circulation of this paper.

1894, p. 253. Cost of publishing over and above receipts has been for the year, \$672.39.

P. 237. In response to an overture, it is recommended that the Assembly appoint an *ad interim* committee to report to the next Assembly as to the advisability of consolidating *The Missionary* and *The Home Missionary*, and that meanwhile the publication of *The Home Missionary* be discontinued, and the matter of publishing receipts be left to the discretion of the Executive Committee.

1895, p. 396. The committee recommended that the union be not effected because of the practical difficulties in the way of joint-management.

#### 462. *Home Missionary Herald.*

1907, p. 63. The Assembly authorized the Executive Committee of Home Missions to publish a Home Mission paper, when, in the judgment of that Committee, the way is clear.

1908, p. 29. Inasmuch as the "Home Mission Herald" has in the first few months become almost self-supporting, we call upon our pastors to finish the work of making it entirely so, by first recommending it to the people from their pulpits, and then securing subscriptions for it in whatever way their wisdom may suggest.

1910, p. 39. The subscription list of the Home Mission Herald has grown steadily until it requires 7,000 copies each month to supply the demand. This list should be materially increased so that the magazine may become self-supporting.

#### 463. *Prayer Calendar.*

1910, p. 39. The experiment of a Prayer Calendar has proven a success, and we express the hope that it may become a valuable agency for increasing the interest in Home Missions.

#### 464. *Each Presbytery may draw out its own contributions.*

1892, p. 443. The Assembly does not see its way clear to propose a change in the practice of the Committee allowing Presbyteries to draw out their own contributions if needed during the year, but the Assembly hereby urges the older and stronger Presbyteries vigorously to endeavor to send more than they will need to draw, that the weaker fields may be cared for.



465. *The Sunday Schools and Home Missions.*

1891, p. 240. A resolution was adopted looking to collections for the various branches of Home Missions from the Sabbath Schools, and to their instruction in reference to these causes, and to their training in giving regularly to their support.

466. *Children's Day for Home Missions.*

1897, p. 57. The last Sabbath in September of each year was set apart as "Children's Day" for Home Missions, to correspond with "Children's Day" for Foreign Missions in the spring.  
1904, p. 34. This was changed to the last Sabbath of March.

467. *Collection for Church Erection.*

1888, p. 410. The General Assembly directed a regular annual collection for the cause of Church Erection to be taken up in the churches on the first Sunday in February, or as soon thereafter as practicable.

1889, p. 600. It was ordered that, if needed, an additional column be added to the statistical reports for Church Erection.

468. *Mortgage on edifices where aid has been given in building.*

1888, p. 412. The overture asking that a first mortgage be required on church property in all cases where the congregation is aided by the Executive Committee of Home Missions in erecting a church edifice, was answered in the negative.

469. *Loans in building churches.*

1890, p. 55. The Assembly directed the Executive Committee, in the matter of Church Erection, to substitute loans for donations in all practicable cases.

470. *Moore Fund.*

1895, p. 440. William A. Moore, for several years a member of the Executive Committee, left, by his will, to the Executive Committee \$5,000 as a Loan Fund to be loaned at 3 per cent. to feeble congregations to enable them to erect houses of worship.

1901, p. 40. It is the judgment of the Assembly that no restriction should be thrown around the Moore Loan Fund other than Mr. Moore and the Assembly ordered.

471. *Church erection—Manual to be changed.*

1903, p. 493. The Assembly's Manual shall be so amended as to make it conform to the following plan; this plan shall go into active operation at once.

1. No appropriation shall be made to aid in repairing or erecting a church edifice except where the Presbyterial Committee of Missions shall certify: (1) That the congregation themselves have not the means to do it. (2) That no application has already been made to the churches which are expected

to contribute to the general fund. (3) That the amount appropriated by this Committee will be payable only when the building shall have reached a stage free from debt from which this money will be sufficient to put the house in condition to be used for public worship and leave it free from debt.

2. Ordinarily no grant or loan for church erection shall be made to any congregation, unless such congregation own in fee simple, and free from all encumbrances, the lot on which their house of worship is situated, or on which they propose to build; provided, however, that in case a church is building upon leasehold property the Committee, at its discretion in extraordinary cases, may make such grant or loan, taking such precautions by way of security or otherwise as will protect the church therein.

3. The sum granted to any congregation shall never be more than one-half of the amount contributed, *i. e.*, one-third of the entire cost.

4. In all ordinary cases, the grant to any church shall not exceed \$500; and in making grants the Committee shall give special consideration and preference to the weaker churches and less costly buildings, when other things are equal.

5. The Committee is directed, whenever practicable and in accordance with the best interests of the church aided, to engage with said church that the amount shall be regarded as a loan, without interest, and to be repaid to the Committee in specified annual payments.

6. The appropriation, whether grant or loan, is subject to the following conditions, to-wit: That in case the church or congregation shall cease to be connected with the General Assembly of the Presbyterian Church in the United States, or their house of worship be alienated, except for the building or purchase of a better house of worship, they shall refund to the Committee the amount they have so received.

7. When the appropriation is a loan (then unless other satisfactory security be accepted) a mortgage upon the church property, duly executed and acknowledged by the church, through their legally appointed representatives, and recorded in the County Clerk's or Recorder's office, shall be returned to the Committee with a certificate endorsed thereon by an attorney at law, designated by the Presbytery or its Home Mission Committee, to the effect that the church has a valid title to the property and full power to mortgage the same, and that said mortgage is a first lien upon said property, and has been executed, acknowledged and recorded according to law. Said mortgage shall be accompanied by a policy of insurance on said property in some reliable Insurance Company, in the sum of at least the amount of said loan, and for the period of said loan (if obtainable), the policy to contain a provision that loss, if any, shall be payable to the Executive Committee of Home Missions as its interest may appear.

8. When the appropriation is a donation, in all ordinary

cases, the title of said property shall be vested in the Trustees of the General Assembly of the Presbyterian Church in the United States, to be held in trust for the benefit of said congregation.

472. *Orphan's Home in the Choctaw nation.*

1894, p. 237. The Assembly empowered the Executive Committee to undertake an Orphan's Home in the Choctaw nation, and to purchase property for this purpose, on condition that the Executive Committee shall incur no debt. (See Section on Indian Schools, below.)

473. *Mrs. E. D. Viser Endowment Fund.*

1896, p. 624. During the last winter, Rev. E. D. Viser, who had just gone from Georgia to take charge of a field in Virginia, was unexpectedly cut off in the prime of life. He left a widow, with several little children, entirely dependent. Your committee made a call for a special endowment fund for this family, proposing to invest the money and to use the interest and part of the principal for the benefit of this family, so as to use up the money in the course of five to eight years, at discretion.

The Executive Committee, in 1897, report that there had been contributed to this fund \$675.38.

474. *Sustentation aid for candidates doing mission work.*

1884, p. 411. The Assembly ordered the Manual to be so changed that appropriations from the Sustentation Fund may be made to candidates for the ministry who are to labor during vacation in mission fields when such appropriations are recommended by the Presbytery in open session in whose bounds the field lies.

475. *Evangelization of the Jews in our bounds.*

1890, p. 24. The Assembly urges the Synods to take such steps as they may deem wise for the evangelization of the Jews within their bounds.

1894, p. 202. The General Assembly enjoins upon all our ministers the duty of preaching the gospel to the Jews in private as well as in public, and would urge all our officers and members, in their intercourse with God's ancient people, to improve every opportunity to labor and earnestly pray for the removal of spiritual blindness from the eyes of those in whom all the nations of the earth have been blessed.

We deem it unwise at this time to employ an evangelist to labor among the Jews in this country.

1895, p. 407. The Assembly while substantially renewing the action of 1894 above, instructed the Executive Committee to gather information and report to the next Assembly what opening there is for work among this people, and what measures are practicable for reaching them.

1896, p. 592. Your Executive Committee has obeyed the instructions of the General Assembly of 1895, in gathering information in regard to openings for work among the Israelites, and in devising practicable measures for reaching them, and has formulated the following plan, which your Standing Committee recommends for the adoption of the General Assembly:

This plan, as given on p. 8 of the Executive Committee's printed report, is as follows: We suggest—

1. The propriety of a distinct and earnest expression on the part of this Assembly of its profound interest in and of its desire for the welfare, temporal and spiritual, of this race, of which our Lord was, according to the flesh, a member.

2. That the Assembly shall call the attention of its lower courts, its ministers, church officers and members to the duty and privilege of showing special kindness to this race, for which God surely has great things in store.

3. That the suggestion be made to our ministers to present to the Israelites in their communities, from the pulpits, if possible, or in any other practicable way the evidences which show that Jesus was the Messiah.

4. That wherever it can be done, our ministers and others be advised to form missions to the Jews of their vicinity, as was recently done in St. Louis, and has been done in other cities.

5. That our lower courts be advised to watch for opportunity to set consecrated Christians to work as missionaries to the people of Israel in each locality of this Southland, where this may be practicable.

6. That the General Assembly's Executive Committee of Home Missions is authorized to give any aid in its power to inaugurate or to help this work.

For a summary of the information reported by the Committee see p. 625 of the Minutes.

1905, p. 27. The Assembly declined to direct its Executive Committees of Home and Foreign Missions and Publication to give careful consideration to the cause of evangelistic work among our Hebrew population, but urged upon pastors and Sessions to remember them continually in their prayers, and seek by personal effort their salvation.

#### 476. *Foreigners.*

1908, p. 37. Overture asking that work for the foreign population of Tampa, Fla., be undertaken by the Executive Committee of Foreign Missions. We recommend this answer: That this work is under the jurisdiction of Home Missions Committee, but the Executive Committee of Foreign Missions is instructed to co-operate in any way they may think wise and expedient towards its accomplishment.

1909, p. 45. In response to an overture, and in accordance with a suggestion from the Executive Committee, that Committee was encouraged to give the most watchful attention to

the problem of reaching the foreigners in every part of our field and to put forth every practicable effort in their behalf.

*477. Transfer of the Indian work from Foreign to Home missionary control.*

1889, p. 611. The transfer of the Indian Mission from the control of the Executive Committee of Foreign Missions to the control of the Executive Committee of Home Missions, having been authorized by a former General Assembly, and terms agreed upon prudent and just and satisfactory to both Committees, this General Assembly hereby instructs the Committees to consummate the change as speedily as practicable.

1890, p. 77. The last Assembly accepted the proposition made by the Foreign office, and transferred this work to the Home office, the Foreign office agreeing to pay over to the Home office \$6,500 for the first year, and to reduce that amount to \$1,000 each year, until the entire responsibility for the financial support of that work shall be transferred from the Foreign office to the Home office.

Our work lies in that portion of the territory known as Choctaw and Chicksaw.

Pp. 55, 78. The Indian work was put under evangelistic department in the central office.

*478. Indian schools.*

1890, p. 55. The Executive Committee may, at their sole discretion, appropriate money to the support of unlicensed teachers of schools as part of the missionary work among the Indians and negroes, provided such teachers be appointed by the Presbyteries within whose bounds they shall labor.

For the terms of the contract between the Foreign office and the Choctaw council, relative to the support of the Armstrong Male Orphan Academy, made for ten years, and now in its seventh year, see 1890, p. 77.

This arrangement terminated January, 1894, when the Academy passed from our control. (1894, p. 253.)

1894, p. 237. In answer to an overture from Indian Presbytery, the Assembly empowers the Executive Committee to aid in establishing Christian schools in missionary districts, and to purchase property for this purpose, on condition that the Executive Committee shall incur no debt.

1895, pp. 440, 441. School property has been bought at two points, and two schools of high grade and five neighborhood schools have been conducted at or near points at which we have organized churches in the Indian Territory, and aid has been given for the support of one teacher for the Alabama Indians in Texas.

The high-grade schools are Calvin Institute, at Durant, and the other at Cameron, both in Choctaw nation. The former enrolled during the year one hundred and forty pupils; the

latter, seventy. The total enrollment of all the schools is about four hundred and sixty.

P. 407. The Assembly commends the Indian Schools under its care to the support of our Sabbath Schools, and recommends to all our schools to take a collection for this work on each fifth Sabbath of the month occurring during the year.

In the event that the Executive Committee shall have reason to believe that it will be better for our church and school property in the Indian Territory to be held in trust by trustees living in the Indian Territory, the Assembly's Board of Trustees is instructed to give a quit-claim deed to such trustees, to be nominated by the Indian Presbytery and approved by the Executive Committee; said trustees to hold the title to the property for the General Assembly.

The Executive Committee is instructed to formulate a plan for the management of the schools in the Indian Territory that will give the Presbytery a voice in the appointment of principals and teachers.

1896, p. 624. A two-story stone building for church and school purposes was completed at Cameron, Choctaw nation, which, with its school equipments, cost the Assembly \$875, and is said by competent judges to be worth \$2,200 or more, the citizens and people of that vicinity having furnished more funds for the building than were given by your Committee.

P. 592. The Committee report eight schools and five hundred pupils. This Committee formulated a plan for the control of these schools, and as amended by the Assembly, it is in brief as follows: The Presbytery of Indian shall appoint two commissioners for each school. The vote of one of these commissioners, together with the vote of the Assembly's Executive Committee, shall be required to elect a principal. The principal may select his assistants, subject to the approval of the Executive Committee and one of the commissioners.

1897, p. 29. The pastors and Sabbath School superintendents are requested to appropriate the collections of the Sabbath Schools on the fifth Sabbaths in the several months for the support of schools in the Indian Territory.

*479. Changes in regard to fifth Sabbath collections.*

1902, p. 280. This collection may be used for evangelistic as well as educational purposes.

1906, p. 34. The time of the collection was changed to Review Sabbaths.

*480. Durant College for girls.*

1901, p. 40. The Assembly is to be congratulated upon the opportunity to secure a college, equipped for useful work, at Durant, Indian Territory. This Institution will doubtless be of great service to our church, and to the cause of Christ in that new and growing country.

1902, p. 279. The accomplished establishment of Durant College is noted. Of the \$11,000 spent upon the buildings, \$2,000 was given by the Assembly of last year. A charter has been taken out, and titles of property made to the Trustees of the General Assembly. The charter and the constitution and by-laws of the college have been examined. The report of the Board of Trustees shows the enrollment of 375 during the session. A good faculty has been elected. While about \$1,500 is needed for equipment of building, the Board is able to report that the Assembly now owns a handsome college building, and two acres of campus, with two dormitories valued at about \$14,000, with an institution now fairly launched, that promises great usefulness to the church, in the rapidly developing centre of population and influence.

1903, p. 494. The overture from Trustees of "Presbyterian College of Durant, I. T.," asking that, since the division of Indian Presbytery into two Presbyteries, the representation on the Board of Trustees be hereafter two members from Indian Presbytery and three from Durant Presbytery, was granted, and the Assembly's Home Mission Committee was authorized to procure the necessary change in its charter.

1905, p. 28. In response to the overtures from Durant and Indian Presbyteries touching the better equipment and endowment of Durant College, the Assembly authorized the Executive Committee of Home Missions to secure better equipment and a sufficient endowment.

1908, p. 30. The charter of Durant College, as amended to conform to the new Synod of Oklahoma, in whose bounds the college is located, and which has been submitted by the Trustees of the institution, was approved by this Assembly.

The Assembly having heard, with pleasure, the address of President E. Hotchkin, of Durant College, would most cordially endorse his administration of its affairs and commend this institution to the liberality of God's people.

The building of this institution having cost about twelve thousand dollars, and the town of Durant having submitted an offer, for the building to be used as a public school, of \$20,000, together with forty acres of land and one hundred scholarships at \$40 each for ten years and free water, this Assembly, in view of the fact that the present college building is inadequate to its needs, would authorize the Board of Trustees to make the sale, if the way be clear.

The money received from the sale of the college building shall be used to erect a more commodious edifice upon the new site.

A boys' dormitory shall be provided by requesting the Sabbath Schools to make their offering on Children's Day, for Home Missions, for this specific purpose, and the said building shall be named Calvin Hall, in honor of the boy for whom the institution was originally named.

A girls' dormitory shall be requested from the friends of this institution by specific gifts and offerings for this purpose.

In case the town of Durant should fail to make good its offer and some other city in the State of Oklahoma offer a sufficient inducement for a Presbyterian institution of this character, the money furnished for the buildings as provided above, shall be used in connection with this new offer.

1910, p. 39. The affairs of Durant College elicit the attention of the entire Church. Strenuous efforts are now being made to erect new buildings with new equipments. The efforts of the women of the Church, under the leadership of Mrs. J. Calvin Stewart, to secure funds have been very successful and deserve the thanks of the entire Church. With all these efforts the College is confronted with the possibility of a debt.

1910, p. 43. To the overture from the Board of Trustees of the Oklahoma Presbyterian College for girls at Durant, asking the Assembly to devise some plan by which it can give to them the sum of \$10,000 for the completion of the college building, the Assembly answer that while it has great interest in the school and the deepest sympathy with the request, yet it has no funds from which such donation could be made.

But the Assembly hereby instructs its Executive Committee of Schools and Colleges in co-operation with the Executive Committee of Home Missions to look into the matter and see if it be possible to raise all or any part of this sum asked for from other sources.

#### 481. *Oklahoma school for boys.*

1910, p. 39. In response to the offer from the city of Oklahoma for a school for boys, the Assembly instructed the Home Missions Committee, acting in concert with the Committee on Schools and Colleges, to accept the offer if the way be clear, unless a more desirable offer is made from some other city.

1910, p. 43. The overture from the Presbytery of Central Texas with reference to an institution for boys in Oklahoma City was answered by instructing the Executive Committee of Schools and Colleges to co-operate with the Executive Committee of Home Missions, and if the way be clear to take up the offer of Oklahoma City of a site and \$75,000 for a boys' institution in that city, making the effort to raise whatever other funds may be needed, or, if this offer be closed or deemed inadvisable, to consider and act on any other offer that may be made.

#### 482. *Home Mission Schools.*

1904, p. 38. The Assembly commended the wise employment of mission schools as an efficient adjunct of Evangelistic and Home Mission Work in our destitute regions, or among the laboring masses of towns and cities.



483. *Home Missionary Societies.*

1906, p. 37. A Home Missionary Society shall be organized in every church if practicable; in cases where it is deemed best to have only one Society, it is recommended that a Home Missionary department be added.

## COLORED EVANGELIZATION.

484. *Work among our colored people assigned to the Committee of Domestic Missions.*

1861, p. 20. *Resolved*, That the great field of missionary operations among our colored population falls more immediately under the care of the Committee on Domestic Missions; and that committee be urged to give it serious and constant attention, and the Presbyteries to co-operate with the Committee in securing pastors and missionaries for this field.

485. *Pastoral letter on the religious instruction of the colored people.*

1861, p. 15. A committee was appointed to prepare a Pastoral Letter on the subject of the religious instruction of the colored people, to be submitted to the next General Assembly.

1863, pp. 126, 138. This report was presented and referred to a Committee of at least one commissioner from each Synod. At the suggestion of this committee the matter was referred to another committee for further consideration.

1864, p. 283. A majority report and a minority report were presented, both of which were referred to a new committee.

1865, p. 351. This committee was discharged, and the whole matter was taken up on a different basis.

486. *A plan for the religious instruction of colored people.*

1865, p. 369. A committee was appointed to prepare and submit to the next General Assembly a practical scheme for the religious instruction of the colored people adapted to their now altered civil and social condition. In reply to an overture asking what course should be pursued toward the colored people within our bounds, the following action was taken:

Whereas the colored people never stood in any other relation to the Church than that of human beings lost with us in the fall of Adam, and redeemed with us by the infinitely meritorious death and sacrifice of Christ, and participants with us in all the benefits and blessings of the gospel; and whereas our churches, pastors, and people have always recognized this claim to Christian equality and brotherhood, and have rejoiced to have them associated in Christian union and communion in the public services and precious sacraments of the sanctuary:

*Resolved*, 1st, That the abolition of slavery by the civil and military powers has not altered the relations as above defined in which our Church stands to the colored people, nor in any degree lessened the debt of love and service which we owe to them, nor the interest with which we would still desire to be associated with them in all the privileges of our common Christianity.

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

*Resolved*, 3d, That a committee be appointed to report on this whole subject, and recommend action to the next General Assembly.

1866, pp. 20, 35. A paper was presented by the chairman of the committee. After discussion the matter was referred to an enlarged committee. The report of this committee was adopted, and is as follows:

*Resolved*, 1st. That this Assembly entertains for the freed people the sincerest sentiments of good will and affection; that it earnestly desires and prays for their salvation and would encourage the employment of every legitimate means for the promotion of their spiritual good; that this Assembly believes the present condition of the colored race in this country to be one of alarming spiritual jeopardy, and that it is binding on us, as Christians, to do all that lies in our power to save them from the calamities by which they are threatened, and to confer on them the rich blessings of the gospel.

2. That it be recommended to all our ministers and churches to exert themselves to the utmost of their ability to continue to give the gospel to these people; to church Sessions to urge upon parents among them the duty of presenting their children for baptism, and of bringing them up in the nurture and admonition of the Lord; and especially to pastors, evangelists, and missionaries, to devote a portion of their labors to the promotion of the salvation of the freed people.

3. That in the judgment of the Assembly, it is highly inexpedient that there should be an ecclesiastical separation of the white and colored races; that such a measure would threaten evil to both races, and especially to the colored, and that therefore it is desirable that every warrantable effort be made affectionately to dissuade the freed people from severing their connection with our churches, and to retain them with us as of old. Should they decline this fellowship of ordinances, and desire a separate organization, then our Sessions are authorized to organize them into branch congregations. In such cases, the Assembly recommends that such congregations shall be allowed, under the sanction of the Sessions, to elect from among themselves, every year, such number of superintendents or watchmen as the Session may advise, who shall be charged with the oversight of such congregations. These superintendents shall report to the Sessions, for

their action, all matters relating to the welfare of said congregations.

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

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

6. That the Assembly recommends that, wherever it is practicable, Sabbath Schools for the benefit of the freed people, especially the young, be established in connection with our churches, and that the Sessions of the churches take these schools into their charge, and provide suitable teachers for them.

7. That the heads of families are exhorted to encourage the people in their households to attend upon family and public worship, and that they provide for them, as far as possible, catechetical instruction in the doctrines and duties of the gospel.

8. That the General Assembly earnestly desires the intellectual and moral improvement of the colored race, and hereby tenders to all persons suitably qualified, who may labor in this work, its hearty encouragement and support.

1867, p. 145. The Committee on Bills and Overtures reported an overture from the Synod of Virginia, proposing a revocation of the acts of the last Assembly on the relation of our Church to the colored people; also an overture from the Presbytery of Mississippi, proposing such a modification of said action "as shall authorize the Presbyteries, in the exercise of their discretion, to ordain to the gospel ministry, and to organize into separate congregations, duly qualified persons of the colored race, and so declare that mere race or color is not regarded as a bar to office or privilege in the Presbyterian Church in the United States."

*Resolved*, 1, That, believing the resolutions of the last Assembly, pp. 35 and 36, were evidently designed to be of temporary operation, and that they contain many clauses which do not adequately express the sentiments of our Church on the subject contemplated, they be and are hereby revoked.

2. That inasmuch as, according to our Constitution, the duty of admitting candidates to the office of the gospel ministry devolves solely on the Presbyteries, and that of electing elders and deacons solely on the congregations, all male persons of proper qualifications for such offices, of whatever race, color,

or civil condition, must be admitted or elected by these authorities respectively, in accordance with the principles of our Church government and in the exercise of a sound Christian discretion.

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

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

*487. Co-operation with the Northern Presbyterian Committee on Freedmen.*

1869, pp. 373, 379. Dr. Wilson presented a verbal statement concerning the action of the Old School General Assembly (North), and a correspondence he had held with the Secretary of its Committee on Freedmen, as to a co-operation between our churches in labors for the benefit of this class of people.

In connection with this, the Rev. Dr. Girardeau obtained leave to present an overture from sundry persons bearing upon this subject; and the whole matter was referred to a special committee, to be appointed by the Moderator, and to consist of one minister and one elder from each Synod.

This committee recommended, that, inasmuch as the correspondence of the Secretary of the Committee on Freedmen of the General Assembly of the Presbyterian Church in the United States of America with the Secretary of Sustentation of our Church has developed no practicable mode of co-operation between the two Churches in efforts to evangelize the freedmen, this Assembly is not prepared to take any steps contemplating the proposed concert of action. Adopted.

1898, p. 237. The Assembly declined an overture proposing to turn over all this work to the Presbyterian Church in the United States of America.

*488. A plan inaugurated.*

1869, p. 388. The committee reported the following, which was adopted:

The prominent view which has impressed itself on the minds of the committee, and which they respectfully propose for the consideration of the Assembly, is, that the colored people who adhere to us be allowed a formative organization, a sort of gradually maturing process, to be arrested at a certain point, until, under proper training, it is prepared to pass on toward completion. To be more explicit, what they need is, for the present, separate, particular churches, with their own deacons and elders, and at the same time instruction by an educated white ministry, until they can prove their ability to produce a competent ministry of their own. To combine these requirements into a practical scheme would, in the judgment of the committee, go far towards solving the vexed problem of our relations to them and our operations among them. In this way, alone, moreover, may be realized, if at all, the hope that from their number men may arise who would carry the gospel to their benighted kinsmen in Africa. In conformity with this leading idea, the committee would, with great deference, submit to the Assembly the following plan for its consideration, and if the way be deemed clear, for its adoption:

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

2. That where no white churches are accessible, evangelists may establish colored missionary churches, and preside over their Sessions in admitting members and exercising discipline.

3. That churches in cities with which colored churches would, on this plan, be united, may secure, if practicable, two pastors each, in order to compass the work contemplated.

4. That a committee (say of two ministers and one ruling elder) may be appointed by each Synod, to carry, in co-operation with pastors and Presbyterial evangelists, this scheme into effect, as far as practicable, in its bounds; one member of each committee to act as evangelist among the colored people, and to receive his support, in part, from the Assembly's Committee of Sustentation.

5. That suitable colored men may be employed to speak the word of exhortation to their people, under the direction of pastors or evangelists.

6. That when colored candidates for the ministry are able to stand the usual examination, Presbyteries may proceed to license them; and in the event of these licentiates being qualified and desired to take charge of colored churches, Presbyteries may either ordain and install them over such churches still holding

their connection with us, or ordain and install them over such churches, with the understanding that they shall thenceforward be ecclesiastically separated from us.

7. That such of our ministers as are willing to discharge that office are encouraged to assist trustworthy colored men who seek the gospel ministry, in their preparations for the same.

8. That our people be encouraged to give the colored people instruction in Sabbath Schools.

9. That the Assembly recommends the adoption of the foregoing plan of operations among the colored people to Synods, Presbyteries and churches, so far as it is practicable.

1874, p. 516. Four overtures, coming at the same time from venerable courts in sections of the country widely separated, clearly indicate that there is no disposition to relax our activity in the work of securing the blessings of the gospel for the colored race. On the contrary, from all parts of the Church, the Assembly is respectfully urged to provide means for prosecuting that work with greater vigor and success. There is also a striking unanimity of sentiment in reference to the best methods of accomplishing these results.

We recommend, in answer to these overtures, that—

The Assembly acknowledges with profound satisfaction the Christian zeal of our Synods and Presbyteries in behalf of this important work.

The Assembly approves the sentiment of those venerable courts; that, in further prosecuting this work, it is desirable in every respect to avail ourselves of the additional light which experience has thrown upon this important question. The action of 1869 is therefore hereby amended by the adoption of the following plan, to-wit:

1. Presbyteries and Sessions are recommended to encourage and aid in the formation of colored churches, having ruling elders duly chosen by the people, to be regularly ordained and installed by said Sessions and Presbyteries, with the view to form these churches in due time into Presbyteries, as convenience may dictate.

2. When two or more of such Presbyteries shall exist, they may unite to form a Synod. As was the case in our own history, this may, for a time, continue to be their highest court. A time, however, may arrive when, from the increase in the number of its churches and Presbyteries, said Synod may find it expedient to divide, and combine in a General Assembly.

3. These churches, though under the government of their own Presbyteries, must at first, and to a large extent, be dependent for instruction upon our own ministers and Presbyteries, until colored preachers can be obtained. It is therefore recommended that, for the present, Presbyteries, through committees appointed for that purpose, take charge of the preliminary education of candidates. Meantime the Committee on Sustentation is requested to take into consideration the best

method of providing training for the colored candidates for the ministry, and report thereupon to the next Assembly.

4. We recommend to our Presbyteries a hearty co-operation with them in seeking for amongst them men of approved piety, whether old or young, who are suited to the work of the ministry, and the institution of such measures as may seem best for their instruction. It may be sufficient for the present emergency that the candidates be instructed in the doctrines of grace and in the principles of Church order, as set forth in the Holy Scriptures and in our Standards, in order that, as soon as practicable, they may be sent forth to minister in the Word.

5. We further recommend that our churches and people assist these infant organizations whilst they are struggling toward complete development, aiding in the establishment and instruction of Sunday Schools, and contributing to the erection of plain and modest houses in which to assemble for the worship of God.

6. To further these objects a separate fund shall be established, to be called "The Colored Evangelistic Fund." This fund shall be administered by the Sustentation Committee, and that Committee is requested to invite contributions to their fund from all persons who are favorable to the work of evangelizing the colored people of the South, and favorable to providing them with an educated ministry of their own.

7. Presbyteries engaged in this work are authorized to enter into correspondence with the Sustentation Committee, and to request such aid and co-operation as their necessities may require and as the condition of the fund may enable the Committee to give.

1901, p. 67. In concurrence with the urgent request of the Executive Committee, the Assembly appeals to our people, pastors and Sessions to organize mission Sunday-School work wherever practicable, with a view to subsequent development into church organizations.

See also 1903, p. 484.

489. *Ministers to preach to colored people once a month and conduct Institutes.*

1907, p. 29. Your committee recommends that the General Assembly request all the ministers of our church to preach the gospel to the colored people, and that unless prevented by the providence of God, they preach at least one sermon a month to the colored people within their bounds.

Your committee further recommends that our ministers conveniently residing near each other, organize and conduct at convenient places within their bounds, unless prevented by the providence of God, institutes of theology or schools of Bible training and invite thereto the colored ministers within their bounds and teach to them the great truths of the Gospel. Adopted.

490. *Conferences between the spiritual leaders of both races.*

1908, p. 17. The Assembly recommends to our ministry the holding of joint conferences with the colored ministers, and requests the ministers of our church to take the initiative in establishing such joint conferences.

491. *Co-operation with the Council of Reformed Churches in colored work.*

1908, p. 17. Inasmuch as the Council of Reformed Churches in America at its late meeting designated the evangelization of the negroes as a field in which the various churches constituting the council are willing to unite, the Assembly expressed its approval of such co-operation and welcomed the help of our sister churches in giving a pure gospel to our large colored population, with the hope that such united effort may result in the building up of a strong colored Presbyterian Church. Our Secretary, Dr. James G. Snedecor was directed to place himself in touch, by correspondence or otherwise, with the proper authorities of said churches, with a view to facilitating, as far as he can, said co-operation. See also 1909, p. 57.

492. *Separate Presbyteries and Synods to be formed.*

1881, p. 372. As the colored people have always manifested a preference for an organization of their own, which has been recognized by us at all times as both natural and proper, the attention of Synods was specially called to this matter, with a view to forming such churches as may be within their bounds into Presbyteries, if the way should seem clear; adjacent Synods to correspond with each other in the incipiency of this movement, in order to secure the necessary co-operation.

1883, p. 49. The Synods were advised and instructed to organize the colored ministers and churches under their care into separate Presbyteries as speedily as possible, consistently with a wise regard to stability and growth, and that these Presbyteries should be formed into an independent Synod by the General Assembly as soon as the way may be clear.

493. *Appropriations by the Executive Committee of Sustentation to aid the work among the colored people.*

1873, p. 327. In regard to the colored population, we recommend that the General Assembly encourage, by their cordial and expressed approbation, any and all contributions heretofore made by the Executive Committee, on the recommendation of Presbyteries, to sustain any labor of love among this class of our population, and advise them to continue in this line of action until, in the providence of God, a way of more definite and active operation shall be opened up before us. Adopted.



494. *Five per cent. of the Sustentation funds appropriated to colored evangelization.*

1875, p. 24. Having, after much anxious deliberation, settled upon a scheme of evangelization acceptable to the colored people themselves, and generally approved by our ministers and churches, we should now vigorously support that scheme by the liberality of our churches, and prosecute it by the Presbyteries, acting through the Sustentation Committee. And with a view to prevent failure in this work of evangelization in its incipency, the Executive Committee of Sustentation is hereby authorized, if necessary, to appropriate, for the present, five per cent. of the Sustentation funds in support of the work of evangelization among the colored people. This Assembly recognizes the special obligation resting upon Southern Christians, of every name, to give the gospel to this class of our population, so far as their limited means permit.

1879, p. 51. *Resolved*, That this Assembly removes the present restriction which binds the Executive Committee not to appropriate for this cause more than *five per cent.* of the whole contributions for Home Missions. The Assembly thinks it right and wise to leave the proportion of appropriation to the wisdom of the Committee.

495. *Presbyteries to report to the Executive Committee on all work done for colored people.*

1879, p. 50. *Resolved*, That the Presbyteries be requested to send up from year to year to the Executive Committee of Home Missions statements of the work undertaken, independently of the Executive Committee, by the churches under their care, on behalf of the colored people, and of the contributions made in support of such work.

1880, p. 221. *Resolved*, 1. That the Executive Committee of Home Missions be directed to report to the General Assembly, year by year, a compendious statement of the amounts of money contributed for the evangelization of the colored people, and of the amounts disbursed by the Committee for the same.

Also, that the Committee include in such reports the amounts contributed and expended on behalf of the same object by individuals and churches, other than the sums passing through the hands of the Committee, as far as those amounts can be ascertained; provided, however, that the Committee shall not by anything in this resolution be restricted in their appropriations in behalf of the colored people to the funds received for their special and exclusive benefit.

*Resolved*, 2. That our Presbyteries be requested to furnish annually to the Executive Committee of Home Missions, in time for use in the preparation of the aforesaid reports, statements, as full and particular as may be practicable, of the funds received from all sources, and of those expended for the spiritual welfare of the colored people within the bounds of the Presbyteries respectively.

1885, p. 422. The Assembly empowers the Executive Committee of Home Missions to deal in this work directly with men and fields, and when a Presbytery shall endorse one of its white ministers as a suitable person to engage in missionary labor among the colored race, and gives him permission so to do, the Executive Committee, if it can command the means, may employ him; and that it may also employ any colored Presbyterian minister, properly endorsed, to go and labor as a missionary among these people; these missionaries may preach to them, organize Sabbath Schools, and enlist as they may be able local white Christians in the work, and advise and aid the colored people in the effort to organize themselves into a Presbyterian church; and the ministers who may be thus employed by the Committee shall report their work to and receive their pay from the Committee; but any ministers so employed shall, in all other respects and concerning all their ministerial acts and character, be under the authority of, and responsible only to, their respective Presbyteries; and they shall be subject to the further restriction that they shall not labor in the territorial bounds of any Presbytery objecting.

#### 496. *Progress of the work.*

1876, p. 249. Something is being done for this branch of labor by thirteen Presbyteries. Five Presbyteries have been aided in carrying on this work.

1877, p. 460. Eighteen Presbyteries report that something is being done in their bounds for the work among the colored people. From the reports it also appears that there are twenty-one churches for the colored people, five colored ministers, three colored licentiates, and six colored candidates for the ministry, under the care of the fifty-four reporting Presbyteries. This shows an increase of seven churches, of two ministers, and of five candidates over last year. The number of licentiates is the same. It is probable that the increase in candidates is due, at least in some degree, to the stimulating effect of the action of the last General Assembly in establishing the training school for colored ministers at Tuscaloosa, Alabama.

1878, p. 674. Payments to the Presbyteries have been made to the amount of \$1,050, which is \$175 more than last year.

1879, p. 69. Ten Presbyteries have been aided during the past year, to the amount of \$1,067.50, in the support of thirteen laborers, in whole or in part engaged in this service. Of those aided, six are ministers of our Church, and seven colored men approved by the Presbyteries.

1880, p. 232. The same number of Presbyteries received aid as last year, but for three less laborers. None of the Presbyteries seem much encouraged in the prosecution of this branch of work, nor have they generally taken action on the subject. In a few Presbyteries all our ministers occasionally preach to the colored people, and some stately. Thirty-six Sabbath Schools are reported as known to the Presbyterial committees.

Doubtless there are others of which they have no knowledge. As far as reported, there are fourteen colored ministers and licentiates, eighteen churches, and four candidates under the care of the Presbyteries. Some of the churches which were reported two or three years ago have gone into the Northern Church, but they still receive the sympathy and assistance of our ministers and people. In some portions of the Church there seems to be little demand for special effort on the part of our Church in this field, other denominations fully occupying the ground and having the ear of the people.

1881, p. 407. The total appropriation to this work this year has been \$1,386. The Presbyteries have twenty-five churches under their care, seven more than last year, with sixteen ministers and licentiates. There were aided eleven ministers, of whom nine are colored, within the bounds of ten different Presbyteries. The sum of \$1,320 is reported as raised and expended within the Presbyteries themselves. The Assembly expressed its judgment (page 377) that at least \$10,000 should be raised this year for evangelistic work among the freedmen within our bounds.

The number aided in 1882 was twelve.

1883, p. 72. Seven Presbyteries report over \$2,000 as contributed by them for this branch of work within their bounds during the past year. Amount paid out by the Committee, \$1,448. Statistics show twelve ministers and licentiates, twenty-eight churches, twelve candidates, and twenty-three Sabbath-Schools.

1884, pp. 266, 268. Contributions received from two churches only. Amount charged to Sustentation, \$1,737. In 1885 it was \$1,308, while \$1,837 was known to have been contributed that did not pass through the committee's hands.

1886, p. 70. Number aided, sixteen. Amount charged to Sustentation, \$850.

#### 497. *Enlargement of the work.*

1889, p. 581. The Synod of Virginia overtures the Assembly to appoint a special committee to study the subject, and, unless it appear unadvisable, to report to the next succeeding Assembly propositions for a marked enlargement of effort in the evangelization of the colored people of our church. Answered in the affirmative.

1890, p. 12. The chairman reported that the committee had been unable to hold a meeting, and had conferred only by correspondence; that they had been unable to agree on a report. He submitted the draft of a report which had been sent to each member of the committee, together with the responses received, and respectfully recommended that these papers, without reading, and the whole subject, be referred to a new committee, to report during the present session of this body.

This recommendation was adopted.

P. 53. This committee reported as follows:

Our church has always acknowledged the obligation to preach the gospel to the colored people. There are not wanting evidences of an increasing interest in this work. We believe that the time has come for marked enlargement of effort to give these people a pure gospel, and all the advantages of our system of government. Seven millions of people appeal to us as no other people can for the bread of life.

In the providence of God we are called to place this work prominently before our people. To this end we recommend:

1. That the Presbyteries be urged to encourage the officers and members of their churches to organize and conduct Sunday Schools for the negroes wherever practicable.

2. That the Executive Committee of Home Missions and the Executive Committee of Tuscaloosa Institute, acting in conjunction, be authorized to select a Field Secretary, whose function it shall be to travel in behalf of the colored work, endeavoring to increase the interest of our churches in colored evangelization and the training of colored ministers, to encourage the formation of colored Sabbath Schools and churches, and to preach to the colored people as opportunity may offer; his salary to be fixed by said Committee, and to be paid out of the receipts for the Colored Evangelistic work; the report of his labors to be made to the Executive Committee of Home Missions, and through that Committee to the Assembly. Adopted.

1890, p. 271. The two Executive Committees, of Home Missions and of the Institute, acting under instructions from the last Assembly, selected as Field Secretary for this work the Rev. A. L. Phillips, who was at that time pastor of the South Highlands Church, in Birmingham, Ala. Mr. Phillips began his work on the first of October, and has been very diligent ever since in presenting this work with tongue and pen to our churches and church courts.

*498. An Executive Committee on Colored Evangelization appointed.*

1891, p. 234. In order to unify, strengthen and enlarge our efforts for the colored people, this Assembly hereby appoints an Executive Committee on Colored Evangelization, to consist of a Secretary and ten members, of which number the Superintendent of Tuscaloosa Institute shall be one, to be appointed annually by the General Assembly, and to be located at Birmingham, Ala.

To this Committee shall be entrusted the oversight of the entire educational, evangelistic and sustentation work of our church in behalf of the colored people, the general management of the finances, fixing of salaries and disbursement of all funds contributed to this cause. The records of this Committee shall be submitted annually to the General Assembly, and the Committee shall prepare and submit to the next Assembly a Manual of Rules.

Until otherwise ordered, all money for this cause shall be sent as heretofore to the Treasurer of the Committee of Home Mis-

sions, and none of it shall be disbursed except on the order of the Committee on Colored Evangelization through the warrant of its Secretary.

The Rev. A. L. Phillips is hereby nominated as Secretary of Colored Evangelization, and the following are nominated as members of the Executive Committee: *Ministers*—C. A. Stillman, Hugh K. Walker, T. C. Whaling, L. S. Handley, J. A. Bryan. *Ruling Elders*—J. H. Miller, E. H. Sholl, J. W. Lapsley, T. H. Herndon, M. A. Mason. These nominees were elected.

P. 241. This Executive Committee reported that it had organized on May 26, 1891. It asked the Assembly to instruct all the Presbyteries to appoint Standing Committees on Colored Evangelization, and to instruct its Executive Committee on Colored Evangelization to have the Board of Directors of Tuscaloosa Institute incorporated. Approved.

1892, p. 425. We recommend that the plan of organization suggested by the Executive Committee be adopted, and that all the Synods and Presbyteries be urged to co-operate in the work by the appointment of Permanent or Executive Committees in accordance therewith.

We recommend the adoption of the Manual of Rules of the Executive Committee, set forth in the report of the Committee on pp. 20, 21, 22, together with the By-laws of Tuscaloosa Institute, set forth on p. 23 of said report, except that Article VIII. of the Manual of Rules be amended by adding thereto the words, "Subject to the approval of the General Assembly at its next succeeding meetings." We recommend the approval of the report of the Executive Committee, except as to so much of it as has been altered by the above recommendations. Adopted.

This plan of organization as adopted above (p. 24, Report of Executive Committee) outlines the duties of the Executive Committee under the three heads of Educational, Sustentation and Evangelistic, and urges the appointment of Synodical, Presbyterial and Sessional committees, with suggestions as to how they should be constituted, and how they may secure adequate consideration of the cause and contribute to its advancement, urging the presentation of these interests before Sabbath Schools, missionary societies and monthly concerts, and providing for the dissemination of literature on the subject.

1898, p. 237. It was directed that a Treasurer be appointed, to be located at Tuscaloosa, to whom all funds collected for this cause shall be sent.

1899, p. 436. The revised Manual was approved.

499. *Aid to colored students for vacation work.*

1888, p. 434. The Committee of Home Missions was authorized to grant aid for the support of students of the Institute, who are not licentiates, who may, by authority of the Presbyteries interested, be engaged during vacation in supplying vacant churches.

P. 411. The Manual for Home Missions was changed to conform to the policy of summer aid to candidates. But the restriction that such appropriations must be recommended by the Presbytery in open session in whose bounds the field lies, was removed as to candidates in Tuscaloosa Institute, in whose case it is sufficient that aid be asked by the Executive Committee and Faculty of that Institution; provided, however, that such candidate shall not be sent to labor within the bounds of any Presbytery without the consent of that Presbytery.

500. *Colored candidates to be received on trial.*

1896, p. 606. This Assembly would urge that Presbyteries keep applicants under trial for at least six months before receiving them, except in cases of evident fitness, or where the applicant is well known to the Presbytery recommending him, to protect the Institute from unworthy men.

501. *Statistics of colored churches.*

1897, p. 38. The Assembly directed that, as far as possible, our colored churches furnish their statistics, such as are required of the white churches, and that such statistics be published in the Appendix to the Minutes of the General Assembly.

1905, p. 50. The Stated Clerk was authorized to publish in our Minutes the statistics of the Afro-American Church.

502. *Proposed organization of an independent church among the colored people.*

1891, p. 234. It was stated on the floor of this Assembly that the colored Presbyterians in our bounds desire for themselves separate organizations, to be erected, counseled, and aided by us, and whereas it is desirable that accurate information be obtained as to their wishes and purposes in these regards, therefore be it

*Resolved*, That Rev. A. L. Phillips be appointed a commissioner to visit or correspond with the various colored Presbyteries and gather authentic information of their wishes in the premises, and to visit the Synods concerned and endeavor to secure from them such action as shall permit the colored Presbyteries, if they so desire, to form an independent Synod; and he is hereby instructed to bear to these Presbyteries the most cordial assurances of our sympathy and aid, and of our readiness to enter into correspondence with their Synod when it is formed.

P. 235. The Presbytery of Orange overtures the Assembly "to interpret the policy of the Southern Presbyterian Church with reference to the establishment of a separate African church." This Assembly answers said overture as follows: It is the deliberate and settled policy of our church to aid in the establishment and development of a separate and ultimately self-sustaining Colored Presbyterian Church. Unless our Presbyteries organize churches and license and ordain ministers, it is evident

that no progress whatever can be made in this work. This Assembly therefore invites the Presbyteries to co-operate by ordaining, in the regular constitutional method, both teaching and ruling elders, in order to their ultimate connection with the independent colored church.

1892, p. 482. Rev. A. L. Phillips made the following report:

Agreeable to the appointment and instructions of the General Assembly of 1891, I have diligently visited and corresponded with the various colored Presbyteries, have tried to gather authentic information as to their wishes in regard to their union into a separate and independent Synod, have conferred with our own Synods concerned and have borne to the colored brethren cordial assurances of our sympathy and aid. I herewith submit my report, setting forth the facts learned and making such suggestions as seem proper and useful.

There are now in the territory embraced by our church five Presbyteries composed wholly of colored ministers and churches, viz.:

(1), *The Presbytery of North and South Carolina*, composed of churches in lower North and upper South Carolina, organized November 3, 1876, as an independent body. It is now independent. I had a conference at Bishopville, S. C., October 22, 1891, with a committee of that Presbytery, consisting of Revs. J. H. Ghee, R. C. James and P. T. Willis, and Ruling Elders Jacob G. George and Mitchell Chapman. All were present except Rev. P. T. Willis. These men are leading members of that Presbytery. They said that their churches had never grown much until they became an independent body, that they would not surrender their independence for any cause, but that they would be glad to unite with other Presbyteries to form an independent Synod.

There has always been a most fraternal relation between this Presbytery and our own church. For several years we have helped to sustain their pastors and have educated their candidates free of cost to them.

(2), *The Presbytery of Central Alabama*, organized at Tuscaloosa, Ala., December 12, 1890. I met this Presbytery in the fall of 1891, and having discussed the separate Synod with them, it was unanimously decided to enter into the formation of such a Synod when it was called. At the recent spring meeting of this Presbytery, its action of the fall previous was reconsidered, and it was unanimously decided not to enter such a Synod at present. The Synod of Alabama, at its meeting in 1891, declared "that this Synod recognizes the independence of Central Alabama Presbytery, as assumed by themselves in response to the recommendation of the General Assembly of 1891, and we recommend that as soon as practicable they unite themselves with other colored Presbyteries with a view to the formation of a colored Synod."

The chief reason which led this Presbytery to decline to enter the Synod seems to be a doubt of their own ecclesiastical and

financial ability to exist alone, although I had assured them that our church was pledged to aid them pecuniarily and educationally.

(3), *The Presbytery of Ethel*, organized at Ethel, Miss., on January 10, 1891. This Presbytery is one of the constituent Presbyteries of the Synod of Mississippi. I met this body at Fairview Church, near Heidelberg, Miss., August 13, 1891, and discussed the separate Synod. They decided, though not unanimously, that they did not think that the time had arrived in the providence of God for such a step, and declined to enter the Synod. At their recent meeting they again decided adversely to the separate Synod. Their chief reasons for such action seemed to be: (1), Lack of money to carry on the Synod; (2), Lack of numerical and Presbyterian strength; and (3), Lack of benefits of review and control of such an Assembly as ours.

(4), *The Presbytery of Texas*, an independent body. Its churches and ministers are poor and weak, but they are willing to enter the separate Synod, so far as I am informed.

(5), *The Presbytery of Zion*, embracing churches and ministers, near Memphis, Tenn., organized in December, 1891, an independent body, ready to enter the independent Synod when formed.

Of the ministers not connected with the above Presbyteries, I know that at least five are heartily in favor of an independent Synod.

There seem to be three opinions amongst them: (1), Some favor separate Presbyteries, with representation in our Synods and Assembly; (2), Others favor a separate Synod, with representation in our General Assembly; (3). Others still favor a separate and independent Synod.

It is perfectly evident, therefore, that there is now no plan that meets the approval of all the colored ministers. In their poverty and lack of ecclesiastical experience it will be well-nigh impossible for them to maintain a vigorous, independent life without cordial unanimity.

In order to test the matter I issued a letter stating the attitude of the Assembly toward the proposed colored church, reasons why the erection of such has hitherto been impossible, and reasons why such organization might seem now both desirable and practicable.

Upon the consideration of this letter, Ethel Presbytery declined to enter the Synod. Without Ethel Presbytery it was impracticable to get a constitutional quorum of three Presbyteries. I therefore recalled the appointment. Before the proposed date of meeting, Central Alabama Presbytery also declined to co-operate. Here the matter rests.

Any intelligent person will readily see that the successful prosecution of our colored work depends upon the hearty agreement of all concerned in the plan of operations. Can such an agreement be secured?

May I suggest the following plans, either of which will be



calculated to produce the harmony needed? (1), Let the colored Presbyteries be organized into a separate Synod, said Presbyteries to have representation in our General Assembly for a period of five years, at the expiration of which time their connection with our Assembly shall cease; (2), Let the colored Presbyteries be exhorted, for their own unity and development, to unite at once in the formation of a separate Synod.

Respectfully submitted,

A. L. PHILLIPS, *Commissioner*.

P. 426. This report was referred to a committee of twenty-six, Rev. J. B. Mack, D. D., chairman.

P. 433. This committee made a report, which was adopted, and is as follows:

Whereas it has been the settled policy of our church, expressed by the General Assembly of 1874, namely: "Presbyteries and Sessions are recommended to encourage and aid in the formation of colored churches, . . . with a view to form these churches in due time into Presbyteries, as convenience may dictate." "When two or more of such Presbyteries shall exist, they may unite to form a Synod, as was the case in our own history. This may for a time be their highest court. A time, however, may arrive, from the increase in the number of its churches and Presbyteries, when said Synod may find it expedient to divide, and to combine in a General Assembly;" and

Whereas, we find that in the development of this plan there are now five Presbyteries, about forty ministers, fifty-five churches, and about thirteen hundred communicants; therefore we recommend—

1. That the report of the Rev. A. L. Phillips, commissioner, be approved, and printed in the Appendix to the Minutes for information.

2. That in order to give our colored brethren and churches more time to consider the plan of our church as outlined above, Rev. A. L. Phillips be appointed commissioner of this Assembly to bear to these brethren its fraternal greetings, to express to them its confident hope that in the providence of God the time will soon arrive when they can unanimously and cordially unite to form an independent church, and to assure them that this Assembly renews its pledge of financial and educational support, and its willingness to enter into correspondence with said church.

3. That a committee be appointed to call a convention of all the colored Presbyterian ministers in our bounds, to meet at Birmingham, Ala., on a day to be selected by Rev. A. L. Phillips, commissioner, to confer with them about organizing an independent Presbyterian Church, and any other matter pertaining to the best interests of Presbyterianism amongst the colored people. Said commissioner is authorized to collect funds to pay the necessary expenses of all colored ministers under our jurisdiction, or that are aided by our Executive Committee of Colored Evangelization, in attending this convention.

1893, p. 54. The chairman submitted the following report, which was approved:

At the meeting of the Assembly of 1892 a committee was appointed, in connection with Rev. A. L. Phillips as commissioner, to call a convention of the colored Presbyterian ministers and churches in our bounds, with a view to organizing an independent colored Synod, at the city of Birmingham, Ala., whenever the commissioner shall appoint the day. He has visited and corresponded with these brethren very fully, and has ascertained that they are not yet prepared for this step; hence the convention has not been called, and there has been no meeting of the committee.

This report is made by the chairman, with the concurrence of the commissioner, and we respectfully ask that it be approved and the committee discharged.

C. A. STILLMAN, *Chairman*.

1894, p. 233. In view of the fact that the plan of co-operation with the Presbyterian Church in the United States of America, proposed by the Birmingham Conference, has been rejected by this Assembly as not acceptable to our people, the Assembly reaffirms with emphasis that in the ultimate establishment and maintenance of a separate and independent African Presbyterian Church lies the surest and quickest way to the evangelization of the colored people. This opinion is confirmed by our own experience and by the history of the colored Baptist and Methodist Churches and of the Cumberland Presbyterian Church. By this plan the Assembly does not intend to sever all connection with the colored churches, but desires to give them the largest and freest opportunity for self-support and self-development; and the Assembly pledges itself to continue to aid them in the education of their ministers and in evangelistic and sustentation work.

1895, p. 397. In response to the overture from Charleston Presbytery, asking for the immediate organization of an independent colored Presbyterian church, this Assembly answers: That the ultimate organization of an independent colored church has always been the policy of our church, and that during the past five years steady progress has been made toward this goal.

(1), In order to ascertain whether, in the judgment of the church, the time has come for such an organization, this Assembly orders that a collection be taken in our churches during the month of August, 1895, for the purpose of raising the funds necessary to defray the expenses connected with the organization of said independent colored Synod, said collection to be forwarded to W. A. Powell, Treasurer, and to be expended under the direction of the Executive Committee of Colored Evangelization.

(2), That the question of this organization be referred to the Presbyteries and Synods concerned for such action as they see proper. If their concurrence be obtained, and if the funds raised

justify such organization, in the judgment of the Executive Committee of Colored Evangelization, this Assembly appoints Rev. J. L. Girardeau, D. D., Rev. A. B. Curry, Rev. A. L. Phillips, E. H. Sholl and J. W. Lapsley as its commissioners to decide upon the time and place for effecting the proposed organization, and to represent the Assembly upon said occasion.

1896, p. 631. The Executive Committee say:

The colored Presbyteries of Central Alabama and Ethel decided, after considering the matter carefully, that they did not think that the time had come for such a movement. The Assembly enacted that "if their concurrence be obtained, and if the funds raised justify such organization, in the judgment of the Executive Committee of Colored Evangelization," then certain commissioners should decide on the place and time for such a meeting. In the judgment of your Committee the conditions above recited were not fulfilled, and so no meeting was called. After a careful study of this matter for five years, we are convinced that it is the mind of the church at large that this organization of an independent Synod shall be the result of healthful and substantial growth. We see no reason for modifying our purpose in this matter. Our plan was not the result of hasty and prejudiced action, but was formed after ten years of careful thought and observation.

P. 605. *The Independent Synod.*—This Assembly renews its expression of deep conviction that the highest spiritual good of the colored people can be effected only through their independent efforts. During the last five years the progress made towards the organization of an independent African Presbyterian Church has been most gratifying, and the day seems near when it may be effected as the result of healthy growth and unanimous approval. In the opinion of this Assembly the time for such separate organization has not yet arrived, for the following reasons:

1. There are only two colored Presbyteries under the jurisdiction of our church, though there are five Presbyteries within our bounds.
2. Both these Presbyteries have expressed themselves as opposed to such action for the present.

We recommend that the money raised last August for establishing an independent Synod be invested, to be used for this purpose when, in God's providence, the way shall be opened.

1897, p. 21. Your Committee has sought all available light on this question. A voluminous correspondence with many of the most thoughtful in our church has been submitted to us; also a full correspondence with the colored ministers of our church showing that out of fifty-five, thirty-three are desirous of organization, six are opposed, three are doubtful and eleven are not heard from.

We have also learned that it is the intention of the independent Presbyteries to call a meeting at an early day for the purpose of organizing a colored Presbyterian Church.

In view of these facts, and remembering the settled policy of our church, your Committee would recommend:

1. Should the independent Presbyteries call a meeting for the organization of a colored Presbyterian Church, that our Executive Committee be directed to confer with them in fixing the time and place for such meeting, and the Assembly does hereby authorize any of its Presbyteries, or ministers and churches, on the consent of their Presbyteries, to withdraw, on their own motion, from its jurisdiction to join said church.

2. A committee of five, to be appointed to represent this Assembly in the event of such convocation being held, and convey to these brethren our fraternal salutations, and the assurance that it is our determination to continue our financial help, and give them a hearty co-operation in every good work.

G. T. Gøetchius, J. W. Bachman, A. B. Curry, A. L. Phillips, E. H. Sholl, and J. W. Lapsley were appointed the committee to attend this convention of colored ministers and elders. (Pp. 24, 27.)

#### 503. *Missionary among the colored people.*

1897, p. 21. By the direction of the last Assembly, the Executive Committee put Rev. O. B. Wilson, one of the teachers in the Institute, in the field as a missionary or evangelist among the colored people. A report of his labors shows good work done and a hopeful strengthening of the things that remain, and your committee recommend that his labors be continued. Adopted.

#### 504. *Evangelist for colored people.*

1901, p. 67. We recommend to the Executive Committee the advisability of placing in the field, as soon as the way be opened, an evangelist whose duty it shall be to visit the colored churches, and hold meetings with a view to their edification, and also for the establishment of new organizations. See also 1907, p. 29.

#### 505. *Colored Presbyterian Synod.*

1898, pp. 205, 236. The following report of the convention of colored ministers to organize an Independent Colored Presbyterian Church was read by the Rev. A. L. Phillips, D. D., and was referred to the Standing Committee on Colored Evangelization:

Whereas, pursuant to the adjournment of the convention called by the Independent Presbyteries within the bounds of the General Assembly of the Southern Presbyterian Church through the agency of its Executive Committee on Colored Evangelization; and

Whereas the convention met in the Berean Presbyterian Church, in the city of New Orleans, May 19th, at 7:30 o'clock P. M.; and

Whereas the convention was duly convened and opened with prayer and divine services; and

Whereas the convention has on this 19th day of May, 1898, entered into permanent organization by the unanimous election

of the Rev. E. W. Williams as Moderator, and the Rev. A. E. Reed as Permanent Clerk; and

Whereas it has been, and still is, the purpose of the Presbyteries creating this convention to organize a separate, self-governing Colored Presbyterian Church in the United States and the Dominion of Canada; and

Whereas it is the further purpose of the Presbyteries creating this convention to establish, when, in the providence of God, the way shall be clear, a separate and self-governing Colored Presbyterian General Assembly in the United States and the Dominion of Canada; therefore, be it—

*Resolved*, That until the way is clear to establish a General Assembly this body shall be known as the separate, self-governing "Colored Presbyterian Synod of the United States and the Dominion of Canada."

*Be it further resolved*, That this convention adopt the Standards of doctrine and polity of the Presbyterian Church in the United States.

*Be it further resolved*, That this convention does hereby and now declare itself profoundly grateful to the Southern Presbyterian Church for its sympathy, co-operation and substantial financial support.

*Be it further resolved*, That this convention, in the prosecution of its work throughout the several Presbyteries here represented, request and urge upon the Presbyteries as far as practicable to seek the advice, counsel and co-operation of the white brethren in the execution of the work.

*Be it further resolved*, That for the present this convention shall create four standing Executive Committees, namely, a Committee on Foreign Missions, a Committee on Home Missions, a Committee on Education and a Committee on Sabbath Schools.

*Be it further resolved*, That the Moderator be and is hereby requested to name the chairmen of these several Committees as soon as practicable after the adjournment of this convention.

*Be it further resolved*, That this convention returns its most hearty thanks to Rev. A. L. Phillips, D. D., for the timely and faithful assistance he has rendered in perfecting this organization.

*Be it further resolved*, That the thanks of this convention be further extended to the Assembly's Executive Committee on Colored Evangelization, and that it is hereby requested to continue its work in the interest of the colored people.

#### 506. *Tuscaloosa Institute.*

1875, p. 28. Overture from Rev. C. A. Stillman, D. D., and others, asking the Assembly, at its present meeting, to take action looking to the establishment of an institute for the education of colored preachers, in pursuance of the policy recommended by the last Assembly; or in case the way be not clear to do that at this meeting, to appoint a committee to take the subject into consideration, and, if they deem it expedient and practi-

cable, to digest a plan for the organization, management, and support of such a school, and report to the next Assembly.

The Assembly acceded to the latter alternative of this request, and appointed a committee for the purpose specified in the overture, to report to the next Assembly.

Committee: C. A. Stillman, D. D., J. O. Stedman, D. D., and Ruling Elder B. M. Estes.

1876, p. 208. This committee made a report which was referred to the Standing Committee on Education. This latter Committee recommended the establishment of such an institute to be located at Tuscaloosa, Ala., under the care of Rev. Dr. Stillman.

*507. Executive Committee for the Education of a Colored Ministry.*

1877, p. 438. *Resolved*, 1, That an Executive Committee, to consist of a Secretary and four members, one of whom shall be by said Committee elected Treasurer, be now appointed, clothed with powers, and subject to restrictions in every respect similar to the other Executive Committees of the Assembly, to be called the Executive Committee for the Education of a Colored Ministry.

2. That this Committee shall be charged with the duty of devising and executing in accordance with existing restrictions on other Executive Committees, all that shall be useful to establish on a permanent basis a suitable institution for the education of a colored ministry, and to do such other work as the General Assembly shall from time to time direct, for the evangelization of this element of our population.

3. That this Committee be located at Tuscaloosa, Alabama, and the names of the following persons are proposed to constitute said Committee, viz.: Rev. C. A. Stillman, D. D., Secretary; W. P. Webb, Jonathan Bliss, J. T. Searcy and R. D. Webb.

4. That this Executive Committee prepare and report to the next General Assembly for its action, a complete Constitution and By-laws for itself, and for the institution over which it is to be placed.

5. That the Presbyteries be again earnestly urged to consider this whole subject, in view of this action of the Assembly, and to co-operate with the Executive Committee in carrying out the work assigned it.

6. That for the present the support of candidates for the ministry at this institute be provided for through the Presbyteries having such candidates under care, as such bodies shall devise, and that Presbyteries having no colored candidates of their own, or having a surplus of funds for this purpose, shall send their contributions or surplus to the Treasurer of the Committee, to be invested or disbursed by it under the rules to be adopted for its action.

7. That in addition to the annual reports of this Committee to the General Assembly, it be required to send to all the Presbyteries having candidates or contributing funds a semi-annual report, on the first of March and first of September of each year,

setting forth the deportment and progress of their candidates, and the disbursement of the funds.

8. That the whole Church be most earnestly and affectionately urged to look with favor on this work, and to liberally aid it with their prayers, their influence, and their means. And inasmuch as this work is in its infancy, it is not inappropriate to add that contributions are greatly needed for its general support, as well as for the support of the students.

9. That the first Sabbath of December, or as soon thereafter as practicable, be appointed for the annual collections for this object, to be taken up in whatever way shall seem best to each particular church.

508. *Agency for the Institute.*

1878, p. 630, 1879, p. 82. Rev. B. T. Lacy, D. D., was appointed financial agent for the Institute and served for about a year. He raised some money and collected 600 volumes for the library.

509. *The Institute commended.*

1883, p. 35. *Resolved*, 1, That in addition to other ways of sustaining the Tuscaloosa Institute, this Assembly would urge upon the Presbyteries, churches and Sessions under its care the duty of making it a special object to seek out colored men who give evidence of piety and of a capacity for intellectual and spiritual culture, and encourage them to enter the ministry, and to avail themselves of the advantages afforded by this theological school.

2. That the Institute be commended to the people of God, not only as an important means of usefulness, but as the most direct method yet devised of relieving the Church of the immense responsibility in regard to the African race which has been laid upon it.

See also 1882, p. 573.

510. *A column for the Institute in the statistical tables.*

1882, p. 547. *Resolved*, That the Assembly order the Publication Committee, if practicable, to insert into the statistical tables of the Minutes a column for contributions to the "Tuscaloosa Institute (colored)," and that the blank reports which are furnished to the Presbyteries be remodeled in accordance with this change.

511. *Discretion given the faculty as to retaining incompetent students.*

1885, p. 430. The committee having been obliged in several instances to recommend the withdrawal of students of good Christian character, but incapable of pursuing the course of study with any encouraging degree of success, asks the Assembly to instruct them whether any, and if any what, discretion is left

to the faculty in retaining students sent to them by the Presbyteries, when in the judgment of the committee and faculty they are incompetent to take the full course of study. In reply, the Assembly would first urge the Presbyteries to exercise great care in the selection of candidates, both as to character and mental capacity, and to endeavor to give them as much preparatory scholastic training as possible. But when, in the judgment of the faculty, any student, after sufficient trial, proves incompetent to profit by the instructions offered, it is their right and duty, after duly notifying his Presbytery, to return him to his home.

512. *Change in the method of collecting and disbursing the funds of the Institute.*

1886, p. 52. Overture from the Presbytery of Nashville, touching evangelistic work among the colored people asking—

“1st, That a collection be ordered in all our churches, on the first Sabbath in December, for the evangelization of the colored race, instead of for Tuscaloosa Institute, as at present.

“2nd, That the funds so collected shall be used, first, for supporting Tuscaloosa Institute, conducted upon its present plan and that any surplus that may remain shall be used by the Committee of Home Missions for employing evangelists to the colored people.”

Your committee recommend:

1. That these requests be granted, in the confident hope that in this way the funds contributed to this whole cause shall be largely increased.

2. That, if the Assembly approve the above, all funds now in the hands of the Treasurer of Tuscaloosa Institute, or that may hereafter come into his hands, contributed especially for the Institute, shall be held by him subject to the order of the Executive Committee of the Institute. The annual collections hereafter are to be sent to the Executive Committee of Home Missions.

3. On the first of each month the Treasurer of the Assembly's Committee of Home Missions shall honor the draft of the Treasurer of the Institute for such amount as shall be ordered by the Secretary of the Institute, and certified to be necessary for the current expenses of that month.

4. If, at any time, the Executive Committee of Home Missions shall have cause to fear a lack of funds for the current expenses of the Institute, they shall at once notify the Executive Committee of the Institute, that they may be prepared for such emergency. Adopted.

513. *Progress of the Institute.*

1877, p. 451. The Institute was located at Tuscaloosa, Ala. Rev. A. F. Dickson, of Chester, S. C., was appointed professor. Six students have been in attendance, two of whom were Presbyterians, one under care of Memphis and the other of Savannah Presbytery.



1878, p. 697. The Executive Committee appointed in May, organized in July, 1877, and adopted a constitution and by-laws for its own government and that of the Institute. Dr. James T. Searcy was elected Treasurer. The salary of Rev. A. F. Dickson was fixed at \$1,500.

P. 630. The Institute has no buildings. The constitution and by-laws were adopted. This required that two others be added to the Executive Committee. Mr. H. M. Summerville, of Tuscaloosa, and Rev. D. D. Sanderson, of Eutaw, were appointed.

1879, p. 81. Rev. A. F. Dickson died in January. His classes were taught the rest of the term by Rev. J. W. Kerr, M. D.

1880, p. 248. Rev. D. C. Rankin was elected permanent professor, at a salary of \$1,000 a year. A colored Presbyterian church has been organized in Tuscaloosa, and a large and flourishing colored Sabbath School was maintained, in which the students took part. We have no contributions to a separate students' fund, and we have used a part of the general fund in meeting the necessary expenses of students connected with our Church.

1881, p. 418. We have continued the plan of last year in meeting the expenses of students of our own Church. We pay their board, fuel, lights, etc., costing in all \$8 per month, or \$80 per year, they providing their own clothing, etc., and supporting themselves during vacation. We still endeavor to procure this amount from the Presbyteries sending them, but are obliged, in some instances, to supplement a deficiency.

We have not yet provided a building for the Institute, but are taking steps to do so, following the instructions of the Assembly to incur no debt.

We have not deemed it advisable to send an agent into the field to solicit funds. We have received some aid, however, from persons outside of our Church, both in the form of money and of books.

1882, p. 591. In accordance with the action of the last General Assembly, we elected an additional professor, Rev. W. H. Richardson, of the Presbytery of South Alabama, who entered upon his duties at the opening of the present session. We have thus had the services of two professors during the session.

P. 592. Following the directions of the last Assembly, we have erected a neat and commodious building for the use of the Institute, which we entered on the first of January, and find admirably adapted for our purposes. It contains two large rooms and one small one. The entire cost, including lot, enclosure, furniture, and fixtures, was \$1,888.35, and is all paid for, and insured.

1883, p. 81. The committee, at their recent meeting, appropriated \$150 for the purpose of completing a church building in process of erection upon a lot given by Dr. J. T. Searcy to the Institute, and to be deeded to the Trustees of the General Assembly in trust for the use of the Institute as a chapel, and to be used by the colored church recently organized under the care of

the Tuscaloosa Presbyterian church. We regard this as a necessary appendage to the Institute. We have no room suitable for public exercises. The exercises by the students, when conducted only in the presence of the school, are not sufficient to cultivate and develop their gifts.

1884, p. 276. Rev. D. C. Rankin resigned his professorship at the close of last session. Rev. D. D. Sanderson, D. D., was chosen as his successor. Rev. J. J. Anderson is the other professor.

The curriculum of study, adopted a year ago, has been extended to embrace four years, and has been kept up, and found to suit the capacities of the students. Yet we are deeply impressed with the conviction that our terms of admission as to scholarship are too low, and that it is necessary to require that all students, upon their entrance, should show ability to read correctly and intelligibly, and to write a legible hand; also, a fair acquaintance with the four elementary rules of arithmetic.

We would respectfully, but earnestly, recommend that the Presbyteries use the utmost caution in the selection of candidates, and also, that they endeavor to afford them a fair degree of academic preparation before their entrance, so that the professors may be able to give more time to the Biblical and theological course.

We find that appropriation of \$150 last year, to aid in the completion of a church building for the colored Presbyterian church in Tuscaloosa, has been fully justified by the results. That organization has been strengthened, the congregation increased, and the Sabbath School so developed as to justify the discontinuance of the colored Sabbath School, which had been taught by whites in our church for twenty-five years.

Our library has been kept in excellent condition, and has been enlarged by a generous contribution of books from the Board of Publication at Philadelphia.

1885, p. 456. A suitable boarding-house has been established, conducted by a respectable colored man, a member of our church, and under the supervision of the faculty, and where a more careful supervision is exercised than heretofore over the students.

1886, p. 86. Rev. J. J. Anderson resigned his professorship in September, 1885. In January following Rev. J. G. Praigg, of Tuscaloosa Presbytery, was chosen to succeed him.

1887, p. 213. *Resolved*, That the office of Treasurer be abolished, and that all funds for this work be sent directly to the Treasurer of Home Missions at Atlanta.

The following request was granted, and the authority asked for was conferred: *Resolved*, That the General Assembly be requested to authorize Dr. James T. Searcy (with the assent of the sub-committee designated in our Constitution and By-laws) to negotiate for the sale of the property of the Institute in or near Tuscaloosa, and when the same is sold, the Trustees of the General Assembly be instructed to convey the same to the purchaser; the proceeds of the sale to be re-invested in constructing a new

church and buildings. This property includes a church lot and building, and the house and lot occupied as a seminary or school.

514. *Academic department for Tuscaloosa Institute.*

1891, p. 234. A sufficient answer to the overture from the Synod of Arkansas, asking the establishment of an academic department in connection with Tuscaloosa Institute, is found in the report of the Executive Committee for said Institute, made to this Assembly, that "we have concluded to employ a teacher for this purpose, assured that the liberality of the church, will sustain us in this movement," and this action of the Committee meets the cordial approval of this Assembly. Page 279.

1892, p. 424. A Board of Directors was organized by the Executive Committee, consisting of five members, and met for the first time June 4, 1891.

It has not been found expedient to attempt to organize a separate department for preparatory instruction, as authorized by the Assembly. On this subject the faculty in their report make the following suggestion: "Nothing remains but that the Presbyteries be required, before they send their candidates to us, to assure themselves by personal examination, that they read intelligently, write legibly, and understand, at least, the four primary rules of arithmetic." In this conclusion the Assembly expresses its concurrence, and hereby calls the attention of the Presbyteries to the matter.

In July, 1893, the Secretary of Colored Evangelization, Rev. A. L. Phillips, assumed the duties of instructor in the academic department for one year, the Executive Committee having determined to open such a department, strictly preparatory to the theological department. In 1894, he was succeeded by S. P. Verner.

1897, p. 21. Under the stress of financial stringency, the Executive Committee has thought it wise to close for a time the academic department, and confine its work to instruction in theology only, and this to but ten of the most promising candidates.

Your committee would recommend that this action of the Executive Committee be approved; but suggest that the Assembly direct the opening of the academic department as soon as the way is clear, and that the development along the line indicated by the superintendent, be pursued by the Executive Committee at the earliest period practicable. Adopted.

515. *Tuscaloosa Institute placed under the supervision of the Executive Committee of Colored Evangelization.*

1893, p. 30. *Resolved*, That the present conduct of the Institute be suspended at the close of the current session; the future management and supervision of it be placed entirely in the hands of the Executive Committee of Colored Evangelization; the Manual of Rules of this committee be amended so as to conform with the new management, and that the Executive Committee

appoint a Board of Trustees, consisting of three members, which shall hold and protect all property interests.

P. 29. Authority was given the Executive Committee to remove the Institute to Birmingham, Ala., whenever it seems advisable and practicable to do so without detriment to the cause for which the Institute was founded. In 1894, page 257, the Committee reported that the way has not as yet seemed clear to effect this removal, and that it had taken steps toward the revision of the Manual as above directed. In 1894, page, 233, the Manual as revised was approved by the Assembly.

516. *Change in the Superintendent of the Institute.*

1894, p. 257. In July, 1893, Rev. A. L. Phillips, Secretary of the Executive Committee on Colored Evangelization, succeeded Dr. Stillman as Superintendent of Tuscaloosa Institute.

The Executive Committee, in view of his resignation, hereby records its full appreciation of the patient, self-denying, and wise management of the Institute by the Rev. C. A. Stillman, D. D., for sixteen years its Superintendent and of the inestimable service he has thereby done the cause of Christ and the poor; as also its sense of the great value of the services of Revs. J. G. Praigg, D. D., and R. B. McAlpine, as the faithful and painstaking professors in the seminary. Adopted.

The name of the Institute, in 1894, was changed to Stillman Institute in honor of its late Superintendent.

Dr. Stillman served as Superintendent of the Institute from 1876-1893, and Dr. Phillips served from 1893-1898. The faculty changes since 1887 are as follows: Rev. D. D. Sanderson, D. D., resigned in 1893, having served four years. Rev. J. G. Praigg, 1886-1893; Rev. J. R. Howerton, 1887-1889; Dr. Sanderson, 1889; Rev. R. B. McAlpine, 1889-1898; Rev. A. L. Phillips, 1893-1898; Rev. S. P. Verner, 1894-1895; Rev. O. B. Wilson, 1895-1900.—A.

517. *Permanent quarters for Stillman Institute.*

1898, p. 236. We recommend the approval of the purchase of the Cochrane homestead as the permanent quarters of the Stillman Institute, and express the hope that arrangements may be made at once for thorough academic as well as theological training.

518. *Changes in the Institute.*

1899, p. 436. The Assembly gives its approval to the changes made by this Committee in Stillman Institute, namely, the opening of the Academic Department to such male pupils as desire to enter, and to girls under fourteen years of age; also the requirement that each student shall earn his board by laboring on the farm, and shall bear all his other expenses himself instead of relying upon the Committee for support.

519. *Work of the Institute.*

1900, p. 636. In addition to the instruction of a spiritual and intellectual kind imparted at the Stillman Institute, we are

pleased to note the industrial feature, which conduces not only to the curtailment of the expense of the institution, but also to the cultivation of a spirit of independence and self help; we would also commend the Preacher's Institute and Summer School as valuable agencies in the furtherance of the work. In this connection, the following statement of the Executive Committee is worthy of special attention: "We might note here that as far as we have any knowledge, no Southern man has ever given or bequeathed any considerable sum for the benefit of the negro religiously or educationally."

#### 520. *Self-Support.*

1902, p. 293. It is proposed, beginning with the session to open next December, to put the students entirely upon their own resources as to their support while attending school.

The Assembly approved of the policy of the Executive Committee in fastening the industrial feature so firmly upon all of its educational work, and asked from all our people their sympathetic interest in, and support of, this kind of negro education.

#### 521. *Importance of the Institute.*

1903, p. 485. We would emphasize the supreme importance of Stillman Institute as the key to our whole success. The training of a godly and intelligent ministry out of their own race is our hope for the negro's evangelization.

#### 522. *Title to Stillman property.*

1909, p. 57. That the existing confusion in the titles of property concerned in this work, be cured by making the Executive Committee the Trustee and Depository of the title of all property, and that they be authorized to take transfers of all titles to themselves. That the Trustees of the Assembly be authorized to transfer by deed to the Executive Committee such titles as they may now hold: that the Trustees of Stillman Institute be authorized to transfer the property now held by them to the Executive Committee.

#### 523. *Dr. Stillman.*

1895, p. 397. This Assembly desires to place on record its appreciation of the invaluable services rendered by the Rev. C. A. Stillman, D. D., to the cause of Colored Evangelization, and its sense of the great loss which the cause has sustained in the death of this venerable saint.

On p. 443 is to be found an elaborate summary of Dr. Stillman's life and of his services to Colored Evangelization, and his honorable career as virtual founder, first instructor and long the faithful Superintendent of the Institute which now bears his name.

524. *Changes in the organization of Stillman Institute.*

1895, p. 397. This Assembly approves of the changes adopted in the organization of the Stillman Institute, viz., the employment of Mr. S. P. Verner as teacher of the Academic Department, the adoption of the feature of self-support, and gives its consent to the establishment of a Normal Department in the Institute for the training of missionary teachers upon the proposed basis.

The Assembly hereby authorizes the Executive Committee to sell the old building and lot belonging to the Institute, and the Trustees of the Assembly are instructed to sell said property upon the demand of the Executive Committee.

525. *The Ferguson-Williams College.*

1895, p. 398. The Assembly refers the whole matter of the purchase of the school of Rev. E. W. Williams, of Abbeville, S. C., to the Executive Committee of Colored Evangelization, with instructions to act as they see proper.

1896, p. 631. The Executive Committee say: After careful personal investigation by the Secretary, and careful consideration by us, it was *Resolved*, 1, This committee approves of the purchase of the Williams school property upon favorable terms, provided the church in South Carolina or elsewhere will undertake the payment of the debt and the expense of carrying on the school without infringing on the income of this Committee for its regular work; *Resolved*, 2, That the Secretary, Dr. J. Lowrie Wilson and Dr. J. S. Watkins be appointed to select a committee to canvass the church on this subject and ascertain its mind.

This committee appointed the Rev. S. L. Wilson, of Abbeville, S. C., to undertake this canvass. Having secured the consent of his churches, he entered on the work and visited the Presbyteries and some churches of that Synod to raise funds. This whole matter came up before the Synod of South Carolina, which approved of the purchase and accepted the sum of \$2,000 as its share of the whole amount needed.

P. 605. The Assembly adopted the following:

It is represented that this valuable property can be purchased for the sum of seven thousand dollars (\$7,000); of this amount we are gratified to learn that the sum of two thousand dollars (\$2,000) has been pledged by the Synod of South Carolina, part of which has been raised. In view of the importance of such a college to our church in furtherance of the education of our colored people, thereby binding them still closer to us, we recommend that the Executive Committee be authorized to raise the remaining five thousand dollars (\$5,000).

1897, p. 21. Your committee would recommend that, as soon as the way is clear, the amount of \$5,000, determined by the last Assembly, be raised for the purchase of this institution.

1898, p. 238. The question of the purchase of the institution was referred to the Executive Committee, with power to act.

1899, p. 459. The committee reported that it had been found impossible to undertake the purchase of the school. The Assembly approved this course (p. 436).

1902, p. 292. The Executive Committee arranged for the purchase of this school, in conjunction with the Synod of South Carolina. See also 1903, p. 485.

1910, p. 52. The Assembly consented to the sale of the Ferguson-Williams College at Abbeville, S. C., and in the event of such sale the appropriation of the proceeds shall be left to the direction of the Committee on Colored Evangelization, it being understood, however, that in the event of the college being moved to a new site, it is the sense of the Assembly that the controlling interest in the college shall be retained by the Assembly.

#### 526. *Auxiliary Schools.*

1908, p. 17. The Assembly approved of the Committee's plan to establish auxiliary schools whenever the means to do so are in hand, provided that said plan does not include the abolishing of the academic department of Stillman Institute.

#### 527. *To be studied in Women's Societies.*

1908, p. 17. The Assembly calls the attention of Ladies' Home and Foreign Missionary Societies to this work as peculiarly needing their interest, aid and prayers, and urges that it be placed in the list of topics to be studied, and recommends that the Assembly's Secretary of Colored Evangelization attend and address these Societies as the way may be opened. See also 1909, p. 57.

#### 528. *Work in Cities.*

1910, p. 52. Your committee would respectfully submit to the Assembly the opinion that the hour has struck when we must either cease to assert that we know more about the negro problem and its right solution than any other people, or we must begin to show to the world by our works that we are at least familiar with some of the rudimentary facts and principles involved in the solution of this problem of the evangelization of the negro in the South.

Your committee would recommend that our Presbyterial Committees on Colored Evangelization be urged to follow the example of Louisville Presbyterial Committee on Colored Evangelization, and by agitation and education endeavor to lead churches and pastors to begin aggressive work for colored evangelization within their bounds. That the success of such missions under the superintendence of Rev. John Little encourages us to believe that similar work might be accomplished in other of our larger cities.

#### 529. *Combined with Home Missions.*

1910, p. 21. In accordance with the recommendation of the *Ad Interim* Committee on the Co-ordination of the Executive Committees, it was decided to combine Colored Evangelization with Home Missions.

## EVANGELISTIC WORK.

530. *A Standing Committee on Evangelistic Labor.*

1869, p. 373. It was resolved: That a Standing Committee on Evangelistic Labor shall hereafter be appointed.

531. *Evangelistic Committee.*

1903, p. 469. The Assembly was asked to appoint an Evangelistic Committee to co-operate with other similar committees appointed or to be appointed by other allied bodies in the hope that there may result a general revival of religion, covering our entire continent. The Assembly declined to make this appointment, but referred the subject matter of the proposal to the Executive Committee of Home Missions to render such co-operation as it might deem wise and practicable.

1905, p. 25. To overtures from two Presbyteries and the suggestions of the Executive Committee of Home Missions touching evangelistic work, the Assembly answered:

(1) That it does not see its way clear to recommend an increase of the machinery of the Church by the appointment of a new Committee on Evangelization, but does most earnestly emphasize the necessity of the use of the evangelistic arm of the Church. The Committee would urge upon pastors to engage more frequently in evangelistic services in their own churches, and call to their aid, as far as practicable, their own brethren in the ministry.

(2) That the Assembly recommend the appointment or continuance of committees on evangelistic work in each Presbytery and Synod.

(3) That the coming year be signalized by aggressive work for the winning of souls, and that the General Assembly recommend to each church, by special services or otherwise, to take definite and systematic measures to that end, and that Presbyteries be instructed to initiate and direct the work, so far as necessary, and arrange for the conduct of such special services in the vacant churches.

(4) That the General Assembly recommend that the work in the Sabbath School and Young People's Societies be conducted with distinct evangelistic purposes; and that under the supervision of the Session of each church such methods be adopted as will promote the all-important object of bringing the children and young people to accept and confess Christ.

(5) That the General Assembly emphasize the primary responsibility for evangelistic effort as resting upon pastors and Sessions. At the same time the Assembly recognizes the use and value of accredited evangelists, and therefore would urge upon pastors and Sessions in arranging for special services to invite only such evangelists as are sound in their preaching and conservative in their methods.



1907, p. 56. An overture asking the inauguration of a General Assembly's Evangelistic movement. It is recommended that this be answered in the negative. Adopted.

532. *Permanent Committee on Evangelistic Work to be appointed.*

1908, p. 34. The following paper was offered and after earnest discussion was unanimously adopted:

Whereas, We believe that the great need of our church is more evangelistic preaching on the part of our pastors, and a more diligent effort on the part of the church to reach the unchurched and the unsaved; we therefore recommend:

1. That the General Assembly call on all of our ministers, to seek more and yet more the spirit of prayer for the salvation of souls and use more diligent evangelistic effort in the pulpit and out of it to bring souls into the kingdom of God.

2. That the Assembly annually appoint a Permanent Committee on Evangelistic Work, to organize and direct the distinctively evangelistic work of our church.

533. *Evangelistic work by individual churches.*

1909, p. 35. An overture asking "the Assembly to interpret definitely question No. 10 in the narrative of the Session."

The Assembly replied: Question 10 in the blank for the narrative of the Session (What evangelistic work is done by your church outside its bounds?) has reference to evangelistic work by the church in *territory immediately touching the bounds of the congregation*, e. g., a mission Sunday School.

534. *Report of Select Committee on Evangelism.*

1909, pp. 53ff. The Select Committee on Evangelism had placed in its hands the first annual report of the Permanent Committee on Evangelistic Work, together with certain overtures touching the work of the same:

The following recommendations were made and adopted:

1. That this Assembly call upon our pastors and people to give themselves to prayer that God may in his sovereign grace visit our home land with a great awakening.

2. That as a means of deepening a concern and of lending assistance along evangelistic lines the Permanent Committee on Evangelistic Work be continued, and placed upon the same footing with the other Permanent Committees of the Assembly, as an agency for gathering information, circulating literature and giving such counsel and assistance in every part of the Church as may be sought from them.

3. That the Committee be commended for the diligent, earnest and intelligent manner in which it has done its work, and, in view of the many independent evangelistic agencies now operating within our bounds, that the Assembly recommend to our members the officers of this our own Evangelistic Committee and commend it to their prayer, co-operation and support.

4. That in view of a possible world-wide and concerted evangelistic movement among the various Presbyterian bodies, which has been reported to us by our Permanent Committee, we recommend in accordance with their suggestions that they be authorized to appoint such committees as they may find expedient to confer with similar committees from other Presbyterian bodies and that they submit to the next Assembly such suggestions in regard to this matter as may seem to them wise.

5. That the Assembly furthermore authorize the Committee to keep in as close correspondence with the Presbyteries through the Presbyterial representatives, or otherwise, as possible, and that all Presbyterial representatives be urged to diligence.

6. That the Permanent Committee be authorized to secure money for its expenses not exceeding \$1,000 per year.

7. That this Committee be empowered to elect a general Secretary and to call ministers to be Assembly Evangelists, provided they can see their way clear to do so without involving the Assembly in financial obligations.

8. That the following be members of the Permanent Committee of Evangelization for the ensuing year: C. R. Nisbet, A. B. Curry, Wm. M. Anderson, C. R. Hemphill, Geo. H. Cornelson, Jr., W. H. Raymond, C. C. Gilbert.

535. *Report of Standing Committee on Evangelistic work.*

1910, p. 62. First of all we would call attention to the services of the Permanent Committee, as seen in the structure and character of its report, as worthy of special commendation.

The development of the work of this Committee, depending solely upon voluntary action for its means and agents, bears evidence of the special favor of the Lord.

The first work of the Committee was to awaken the Church to an appreciation of the necessity and value of the work it was directed to do. This required an agency of special fitness endowed with faith in the work, and devotion to the Master. Such an agent was found in the person of Rev. Dr. J. Ernest Thacker. And it is with special gratification that we note the blessing of God that has rested upon his labors since he entered upon this work.

The admirable method under which he works enables him to make definite reports on the more important aspects of his work. From these reports we gather that a large number of persons have been led to express definitely a desire to live more for the glory of God. Likewise a corresponding number of those who confessed Christ, and registered their purpose to unite with the Church, besides many who promised to transfer their membership to the Church in the bounds of which they live. More than this, the Chairman of the Permanent Committee has received scores of letters that attest the efficiency of his work.

The Assembly would express its approval of the action of the Committee in securing the services of Rev. Dr. R. A. Walton

as one bringing special fitness and large experience to this work. And the work already done by him gives promise of the highest efficiency. And the Assembly hereby prays that the fulness of the Spirit's blessing may rest upon the future labors of these dear brethren.

For the further direction of this work we urge that steps be taken to unify and develop the plan of work which was already approved by the Assembly, and was the more confidently recommended to this Assembly after the test of another year's experience, as follows:

(1) First to procure in each Presbytery a corresponding member, who shall be nominated by the Presbyterial Home Missions Committee, and who shall represent the Assembly's Committee in his Presbytery.

(2) That each Synod be urged to adopt a Synodical policy of evangelistic work, and, as far as possible, in harmony with the plan of the Assembly's Committee.

To this end the plans adopted by the Synods of Virginia and North Carolina are commended to the other Synods.

It is earnestly hoped that every Synod may see its way clear to secure an able evangelist to operate within its bounds, and give direction to its evangelistic work.

(3) That evangelistic conferences be held wherever practicable, that this distinctive service of the Church may have due consideration.

(4) Whenever practicable, to organize evangelistic campaigns in churches, and simultaneous campaigns in cities and Presbyteries, that, by the power of united effort, the masses may be impressed with the necessity of the religious life. Letters from every part of the Church, to which your Committee has had access, assure us of a widespread and deepening interest in this work, and we regard it as important that this interest be cultivated by the circulation of literature, sent out under the endorsement of the Committee.

(5) It is a matter of special gratification that the work has supported itself, and at the request of the Permanent Committee we recommend that this be the plan for the ensuing year. However, the Committee needs and must have at least one thousand dollars for its necessary running expenses, and we recommend that the Permanent Committee be empowered to take such steps as their wisdom suggests for raising this amount, and that the Assembly commend the claims of this work to the liberality of our men and women of means, and ask for it liberal free-will offerings.

(6) The various Presbyterian bodies of our continent are planning for an extensive—even world-wide—evangelistic campaign, and we recommend that our Committee avail itself of the benefit to be derived from co-operation in this great movement.

(7) That the Committee be constituted as follows: Rev. J. Ernest Thacker, General Secretary; C. R. Nisbet, Chairman;

A. B. Curry, C. R. Hemphill, C. E. Diehl, W. H. Raymond, C. C. Gilbert, together with the successors in the pastorates of W. M. Anderson and Geo. H. Cornelson at Nashville, Tenn.  
Adopted.

536. *Irregular Evangelism.*

1909, p. 55. In view of the existence and activity of a number of organizations and agencies, more or less independent of either ecclesiastical connection or control, engaged in various Home Mission and Evangelistic enterprises throughout the country; and in view of the varying character, some of them being much more worthy than others, this Assembly calls the attention of the Presbyteries and churches to the fact that our regular Home Mission organization can receive and disburse, safely and efficiently, all the beneficence of our people for Home Mission purposes, and that our Permanent Committee on Evangelistic work is prepared to furnish full information and advice on all matters of an evangelistic character.

537. *Army Chaplains.*

1889, p. 604. The Assembly declined to join in a memorial, urging Congress to increase the ministerial service of the army until a chaplain be provided for every post occupied by troops.

538. *Combined with Home Missions.*

1910, p. 21. In accordance with the recommendation of the *ad interim* Committee on the Coordination of the Executive Committees it was decided to combine the Evangelistic work with Home Missions.

## CHAPTER III.

### CHRISTIAN EDUCATION AND MINISTERIAL RELIEF.

#### 539. *The Executive Committee of Education constituted.*

1861, p. 23. *Resolved*, 1, That this General Assembly solemnly reaffirms the deliverances made in its former connection concerning the responsibility that rests on the Church to secure and maintain for itself a pious, gifted, and learned ministry.

*Resolved*, 2, That this Assembly do appoint an Executive Committee to aid candidates for the gospel ministry who may need assistance.

An organization was adopted, which may be found in the Minutes at this point, or in Alexander's *Digest*, p. 180.

#### 540. *The work turned over to a provisional committee.*

1863, P. 134. The Assembly approved of the prudence and judgment of Dr. Gray, the Secretary of Education, in appointing so suitable a provisional committee, and in transferring the funds to Columbia, S.C., for greater safety; as, from the presence of the enemy in Memphis, it was impossible for him either to discharge his duties as Secretary or to preserve the funds in safety.

2. The investment of the funds by the provisional committee was approved.

3. The Assembly concurred with the Committee in urging upon our churches the continued collection of funds for Education, as the demand will probably, at no distant day, be very great for them, and it is wise thus to lay by in store, that there be nothing wanting.

#### 541. *The Executive Committees of Education and Publication united.*

1863, p. 134. It was decided that, for the present, the Committee of Education and that of Publication be united under one management, as the labors of each are very light, and one Secretary and Committee can discharge them both.

#### 542. *Location of the Executive Committee changed.*

1867, p. 135. An overture asking to have the Committee of Education again located at the city of Memphis.

*Answer:* The Assembly cannot approve of the change desired.

P. 147. The Assembly provided that, in case the Committee of Publication should be removed to Baltimore, the Committee of Education should be likewise removed, and appointed a provisional Executive Committee in Baltimore to serve in that contingency.

1870, p. 534. Overture relative to the separation of the Executive Committees of Publication and Education, and the removal of the Education Committee to another point than Richmond, which overture was referred to the Standing Committees on Publication and Education. The Standing Committee on Publication believe it would be inexpedient to make any change in these Committees. Adopted.

1870, p. 535. Overtures touching the propriety of the division of the Committees of Education and Publication, and whether it would not be for the interest of the Church to establish the Committee of Education at Memphis, or some other convenient point in the Southwest.

*Answer:* The present condition and promising prospects of this great and vital interest attest the blessing of God, and the industry, capacity and fidelity of our Executive Committee; the circumstances and exigencies of our Church demand and require the utmost economy in the collection and disbursement of her alms and offerings; there seems to be no imperative or general call for such change, and therefore it is at present inexpedient to make the change proposed in the above overtures.

1874, p. 515. *Resolved,* That the Executive Committee of Education shall be located at some central point in the great western field, and it shall be the duty of the Secretary, in addition to visiting the Presbyteries and Synods for the purpose of raising funds, to act as a medium of communication between our candidates and the Presbyteries, for the purpose of securing prompt and remunerative employment for our candidates during their vacations. Memphis was chosen as such point.

1879, p. 37. Overture asking the removal of the office from Memphis to some city where its business will not be liable to interruption from frequent epidemics. The Assembly declined to make any change.

1880, p. 211. The Assembly declined to remove the Committee from Memphis to Nashville.

1891, p. 231. The Assembly declined to change the location of the Executive Committee from Memphis to Richmond.

#### 543. *Name of the Executive Committee changed.*

1893, p. 23. The Assembly directed that the name of the Executive Committee be changed to "Committee of Education for the Ministry."

#### 544. *The Secretary to visit Synods and Presbyteries.*

1882, p. 557. *Resolved,* That while the salary and duty of the Secretary and Treasurer shall still be determined by the Executive Committee, yet this Assembly expresses its desire for the Secretary to visit as many Synods as possible, and to see that the cause of Education is represented in all of them; and furthermore, that he pursue the same course as far as practicable in respect to the Presbyteries.

545. *The whole time of the Secretary to be required.*

1891. p. 231. There seems to be a demand for a fuller and more active conduct of work, and for a Secretary whose whole time shall be given to it. This seems to be necessary in order that this officer may have opportunity, not only to perform office work, but, as occasion demands, be able to visit the Presbyteries, Theological Seminaries, Colleges and such churches as may be open to him. We recommend, therefore, that the General Assembly elect a Secretary for his whole time, who shall receive such salary as the Executive Committee may decide on. Adopted.

1892, p. 435. The wisdom of the last Assembly in calling for the whole time of the Secretary has been justified by the facts of the Committee's report.

546. *Beneficiary Education.*

The subject of Beneficiary Education has been discussed at length three times in the history of our church, in 1863-4, in 1865-6 and in 1875-6. (For details, see Alexander's *Digest*, pp. 181, 187, 198.) While recognizing the difficulties and defects of the system, yet the Assembly decided each time to continue this plan. The conclusion in the first discussion is given in these resolutions:

*Resolved*, 1, That, in the judgment of this General Assembly, it is the duty of the Church to pray unceasingly to her Head for a large increase of candidates for the gospel ministry; and when they are received at his hands, it is her further duty to provide them with a suitable education in the way of preparing them for their work, and to provide it, *not as a matter of charity, but of justice to all the parties concerned.*

*Resolved*, 2, That this Assembly can discover no sufficient reason for superseding at this time the organization of the Executive Committee of Education.

The second discussion produced an historical argument, showing that, in the early history of the Presbyterian church in this country, various plans had been tried, and it was found that a central Board or Committee gave the best results. "To the Presbytery must belong the duty of recommending candidates for support from the common treasury of the Church. The chief responsibility of the Committee must attach to its office of judiciously expending the educational funds of the Church, and of keeping the Presbyteries advised of the condition of the work it is prosecuting for them." This Assembly (1866) continued the Executive Committee, and appointed for it a Constitution.

In 1875 the question was raised again. The conclusion is as follows: In the judgment of this Assembly, the unabated confidence of the Church is due to its educational scheme as at present organized and administered; it is only necessary for the congregations under our care to extend to it their good-will,

their prayers, and their regular contributions, to secure a success which shall satisfy our people and bestow a blessing upon the world.

547. *Consolidation of Education and Ministerial Relief.*

1903, p. 507. A request for this consolidation was declined for the present.

1904, pp. 44, 46. It was decided to combine these causes, the joint Committee to be located at Louisville and to take charge September 1, 1904.

1905, p. 16. The Assembly declined to separate these causes.

548. *Name to be changed to Executive Committee of Christian Education and Ministerial Relief.*

1910, p. 24. The Executive Committee of Ministerial Education and Relief was directed to take the necessary legal steps to have its name changed to that of Christian Education and Ministerial Relief.

549. *Travelling agent not the best plan.*

1869, p. 410; 1870, p. 558. A travelling agent was employed for a while, but was not able to accomplish what was desired. The Committee was convinced that "patient perseverance in carrying out the plans devised by the Church for systematic benevolence will ultimately produce the desired results, and that every effort by all the courts ought to be directed toward the wise and efficient administration of those plans."

550. *Moneys, how to be remitted and how reported.*

1872, p. 170. For the purpose of simplifying the business of the Committee, and presenting in a single tabular form all that the Church does from year to year, it is recommended that all the funds contributed to this object be forwarded to the Treasurer of the Executive Committee, and reported to the Presbyterian Committee.

1885, p. 416. Your Committee (Auditing) recommend that hereafter, should moneys be reported to the Treasurer as sent direct to students, he will make a separate note of the amounts, so as to prevent confusion.

551. *The Assembly declines to enlarge the powers of the Executive Committee.*

1875, p. 61. The Committee, which is now simply a disbursing agency, and therefore powerless to guard against the appropriation of funds to unworthy recipients, invites the Assembly to inquire as to the possibility of enlarging the powers of the Executive Committee, so as to make them joint supervisors with the Presbyteries of the young men who are assisted by the funds of the Church. The Committee suggest that they be authorized



to require quarterly reports of the standing, diligence and piety of each beneficiary. (This request was not acted on by the Assembly.)

552. *Care to be exercised in receiving candidates.*

1876, p. 230. In order to secure a class of candidates for the ministry which shall more fully meet the requirements of the sacred office which they profess to seek—

*Resolved*, 1, That this General Assembly enjoins it upon the Presbyteries more carefully to investigate the antecedents, and inquire into the character of the candidates for the gospel ministry. (See also 1902, p. 287, and elsewhere.)

2. That the Presbyteries be advised, as a general rule, to receive under their care no candidate for the ministry at the same meeting when the application is made.

553. *Applicants before Presbyteries should have testimonials from their Sessions.*

1880, p. 211. With the recommendation of the Executive Committee, that all candidates coming before Presbyteries shall bear the certificates of their Sessions, testifying to their qualifications, physical, mental and spiritual, your Committee heartily agree. Approved by the Assembly.

1909, p. 65. We adopt the blank for "Application to be received under the care of Presbytery," as suggested by the Executive Committee, and direct that it be used by our Presbyteries.

554. *Report to Presbytery from candidates.*

1873, p. 331. Presbyteries are urged to require of each candidate a semi-annual report to Presbytery of all funds received by him from the Assembly's Committee, or from church collections, and to be fully informed as to the character, diligence and proficiency of all candidates for the gospel ministry under their care.

1874, p. 514. This action was enlarged by adding a request that the professors of the institutions in which the candidates are pursuing their studies should send the Presbyteries sessional reports of their character, diligence and proficiency in their studies.

1881, p. 384. The Assembly recommends: That the Presbyteries be very thorough in their examination of candidates as to personal piety and views in seeking the ministry, and request the faculty of the institution which their candidates are attending to send to the Presbyterial chairmen of Education monthly statements of their deportment, and of their standing in their studies.

555. *The authority of the Presbytery over its candidates.*

1893, p. 45. Candidates are under the control and direction of Presbytery, both in regard to their conduct, and the schools,

colleges and seminaries they shall attend, but the authority in regard to schools attended should be exercised with prudence.

556. *Reports from institutions as to candidates.*

1888, p. 390. The committee would say that all the Presbyteries, through their Chairmen of Education, should seek to obtain from the faculties of the institutions in which their candidates are pursuing their studies quarterly reports as to their conduct and proficiency in their studies.

Similar action in 1891, p. 232.

557. *Transfer of candidate from one Presbytery to another.*

1888, p. 390. It is not competent for a Presbytery to receive a candidate from another Presbytery upon a certificate of good character from two ministers of that Presbytery.

558. *Candidates attending institutions beyond our bounds.*

1890, p. 42. The attention of the Presbyteries is urgently called to the fact that twelve of our candidates receiving aid through our Committee have been pursuing their studies in seminaries outside of our bounds. Eleven hundred dollars were thus expended last year. The tendency indicated by this fact deserves the serious and careful consideration of the Presbyteries, and we counsel that they take more watchful, and, if need be, *authoritative* oversight of their candidates in their course of preparation for the ministry.

1890, p. 35. The Assembly renews the expression of its clear judgment and strong desire that our candidates for the ministry pursue their studies in our own schools. And our Presbyteries are hereby earnestly requested to do all that in Christian wisdom can be done to secure this result. Every consideration of prudence and the interests of our church would seem to give emphasis to this suggestion. This action was repeated, 1891, p. 244, and reiterated in 1892, p. 423.

1891, p. 232. In ordinary cases candidates shall be required to attend theological institutions within the bounds and under the supervision of our own church.

1893, p. 44. It is recommended that no aid be allowed to candidates pursuing their studies out of the bounds of this Assembly.

1898, p. 213. In view of the fact that our own colleges and theological seminaries afford ample facilities for the education of candidates for the ministry, the Assembly urges the Presbyteries to discourage attendance upon colleges and theological seminaries other than our own by candidates receiving aid; but in extraordinary cases the matter of extending aid from the Assembly's funds to candidates for the ministry pursuing their studies in other than our own colleges and theological seminaries shall be left to the decision of the Presbyterial Committees, after consultation with the Assembly's Executive Committee.

559. *Beneficiary Education and the Manual.*

1894, pp. 197, 220. The Assembly appointed a committee to take the whole matter of beneficiary education, and to report to the next Assembly.

P. 239. The Manual submitted by the Standing Committee, and recommended for adoption by it, was referred to this committee.

1895, p. 424. The report of this committee having been carefully considered by the Standing Committee, on the recommendation of the latter, the Manual was adopted, giving rules for the use of Presbyteries in the reception and oversight of candidates, and for the use of the Executive Committee.

As these regulations have been followed by later enactments, they are not given here, but may be found in Alexander's *Digest* (Supplement) pp. 87-90.

560. *Scope of Committee's work.*

1904, p. 46. It is the opinion of your Committee that every phase of this great work of preparation for the Gospel ministry is in a proper sense germane to the work of the Committee of Education for the Ministry as ancillary to pastors and teachers without invading their specific functions and duties.

561. *Rules for reception of candidates, etc.*

1907, p. 20. The General Assembly reaffirmed as a whole the following rules governing candidates and instructed its Executive Committee to publish and distribute the same:

"Inasmuch as the Presbyterian Church has always rightfully demanded a high grade of education for her ministry, the Assembly would express the decisive conviction that the cause of Ministerial Education is fundamental to her welfare.

"The attention of the Committees of Ministerial Education of the Presbyteries, and of all of our pastors and Sessions, is called to the following action by the General Assembly of our church, which reveals the care that is being taken to shield this work from abuse.

## THE GENERAL ASSEMBLY AND THE CANDIDATES.

"Each Presbytery should adopt, for the guidance of the Committee of Ministerial Education, a set of standing rules embodying the following regulations, which the experience and wisdom of the church have shown to be important and necessary in the premises:

## AS TO THE RECEPTION OF CANDIDATES.

"THE PRESBYTERY. In order to secure a class of candidates for the ministry which shall more fully meet the requirements of the sacred office which they profess to seek, *Resolved*,

"(1) That the General Assembly enjoins it upon the Presbyteries more carefully to investigate the antecedents and inquire into the character of the candidates for the Gospel ministry.

"(2) That the Presbyteries be advised, as a general rule, to receive under their care no candidate for the ministry at the same meeting when the application is made.

"THE SESSION. All candidates coming before Presbyteries shall bear the certificates of their Sessions, testifying to their qualifications, physical, mental and spiritual.

"THE PRESBYTERIAL COMMITTEE. All applications to be received as candidates for the ministry should be made through the Presbyterial Committee, and a sufficient time before the meeting of the Presbytery for the Committee to make a thorough investigation,

"(1) As to the reputation of the applicant for piety, good practical sense, prudence and humility; and

"(2) Whether there be any physical or mental infirmities, or eccentricities of character, or other defects, which are likely to interfere with his usefulness as a minister of the Gospel.

"These facts should be fully and clearly reported to the Presbytery at a regular meeting, and no applicant be received until such report be made.

#### AS TO THE SUPERVISION OF CANDIDATES.

"Candidates under the care of Presbytery are subject to its oversight, direction and control in all matters pertaining to their education and training for the ministry. To this end the Presbytery should, through its committee, keep in close and intimate touch with each of its candidates, and if candidates pursue their studies outside the bounds of our church, or deviate from the ordinary, regular course of study, it should be only with the consent of the Presbytery, or, *ad interim*, of its Committee of Ministerial Education.

"The Chairman of the Presbyterial Committee of Ministerial Education should be instructed to obtain from the professors of theological seminaries, colleges and schools, where our candidates may be pursuing their studies, reports of the diligence, progress and standing of each beneficiary, so that in case of any deficiency, the proper correctives may be applied without delay; and also, these reports should be forwarded to the Executive Committee of Ministerial Education.

#### AS TO FOREIGN CANDIDATES.

"The Assembly gives as its judgment that no candidate for the Gospel ministry should be aided by the Assembly's Executive Committee unless the applicant be regularly and fully endorsed by the Session of his church and by his Presbytery; and further, the Sessions and Presbyteries are admonished to exercise great caution and intelligent investigation concerning the needs, motives and character of the applicant, and the Presbyteries are requested not to receive candidates under their care who have been rejected or dropped by other Presbyteries or

ecclesiastical bodies without correspondence with such Presbyteries or bodies. (1900, p. 611.)

#### AS TO FINANCIAL AID OF CANDIDATES.

"Presbyteries should urge the Chairmen of Presbyterial Committees to inquire more particularly into the financial resources of such candidates as apply for aid and urge them to draw on all private resources to complete, or at least supplement, the funds necessary for their education.

"When any candidate applies for aid from the funds of the church, the Chairman of the Committee of Education of his Presbytery must sign the following express statement:

"We have made careful inquiry as to his other resources of help, and find that he will need the above sum to meet necessary expenses.

"Should he receive aid from other sources, rendering the full appropriation unnecessary, the Executive Committee will be notified and the appropriation may be reduced."

#### AS TO REFUNDING MONEY BY CANDIDATES.

"The Presbyteries should give all their candidates to understand that they are under a moral obligation to pay back the money they receive from the church if they do not enter her service.

"The Presbyteries should exercise due diligence in assisting to collect back funds appropriated on their recommendation to candidates who have abandoned preparation for the ministry, except it be on account of unavoidable providences.

#### AS TO THE EXECUTIVE COMMITTEE.

"In order to bring the Executive Committee into close relations with the work as it is cared for in any of its phases by the Presbyteries, the Presbyteries are directed to send to the Executive Committee, through their Chairmen of Education, abstracts or copies of all matters pertaining to the work of Ministerial Education, such as the reception of candidates, their progress, scholastic standing, and all other such information as shall help the Committee in its effort to make a judicious use of the funds of the church, and especially should the Presbyteries direct full and explicit answers to be given to all inquiries which the Executive Committee may reasonable make in the prosecution of its work."

#### 562. *Candidates in Home Mission work and as colporteurs.*

1900, p. 611. An overture to direct the Executive Committee of Education to inform each applicant for aid with the view of engaging in the ministry, that a pledge will be required to give as much as two years immediately after leaving the Theological Seminary to Home Mission work in the bounds of the Presby-

tery to which the applicant belongs, if required to do so by the Presbytery, and provided that a salary of at least \$480 each year be assured. Answered in the negative, upon the ground that the Presbyteries have the power to require such service in any case where, in their judgment, it is needed.

1901, p. 57. In answer to an overture asking the Assembly "to arrange such plans of co-operation between its Committees of Education, Publication and Home Missions, that they may give our beneficiaries employment as colporteurs in their college vacations, and supplies during their seminary vacations," the Assembly declined to grant the request.

563. *Pledges to candidates must be absolute.*

1878, p. 644. The attention of the Assembly was called to one great practical difficulty in the operations of the Executive Committee of Education. The difficulty lay in the want of some satisfactory plan for closing up its financial operations each year, without leaving on hand a debt of greater or less magnitude, that would eat into the contributions of the succeeding year. Only two practical methods of solving the difficulty were suggested. One of these was to make all pledges to candidates conditional, thus leaving them in a state of uncertainty as to the amounts they would receive, till the close of the year. Such a course, it was believed, would embarrass our candidates, and, perhaps, tempt them to incur debts which, at the last moment, they might find themselves unable to discharge, and so prove unfaithful to their financial obligations.

The other alternative was to make all these pledges to candidates at the beginning of the year absolute and unconditional, but of such amounts as to leave no reasonable doubt of the Committee's ability to pay them. This course would doubtless be somewhat embarrassing to the young men in the beginning of the year, but they would have the advantage of knowing at once the extent of their resources, and could regulate their outlay accordingly. This plan seemed upon the whole the preferable one, and was recommended by the committee.

If, in addition to this, the Executive Committee can manage to accumulate a small cash working balance, from which they can draw to meet exigencies arising from unforeseen increase of candidates, or falling off in contributions, the system would be complete, and the Executive Committee would be free from those painful embarrassments that sometimes arise.

*Resolved*, 1, That it is a fundamental principle that the Executive Committee should never incur a debt.

2. That inasmuch as the churches and people of God are the sole sources whence funds for Education can be drawn, the Executive Committee is not under obligation to pay more, or pledge more, than is furnished by the churches.

3. That each ecclesiastical year should close up its own financial matters, and that it is inexpedient to levy contributions on a succeeding year to meet the deficiencies of a previous year.

4. That it appears best, on the whole, that the appropriations made by the Assembly's Committee to each student, whether more or less ample, be positive; and therefore the Assembly recommended to the Committee so to regulate its pledges and expenditures for the ensuing year as to secure by the end thereof a cash working balance, such as will enable it, along with the annual collections, to make positive pledges to the candidates in the future.

564. *Maximum appropriation for each student.*

1871, p. 25. *Resolved*, That the Executive Committee be instructed to adhere to the principle of *aid* in the contributions they make for the support of students; and that the maximum of said contributions, except in special cases, be \$200 to students in theological seminaries, and \$175 to students in colleges.

Hitherto the maximum had been \$250. (See 1870, p. 559, and 1871, p. 59, for reasons for reduction.) The Presbytery of Montgomery asked, in 1872, p. 159, that college students might receive \$200 per year, instead of \$175. The Assembly did not think it prudent to change the rule. In 1877 the Executive Committee reported that it had been compelled to reduce the ordinary appropriations from \$200 and \$175 to \$175 and \$150 respectively (p. 473).

The Executive Committee reported, in 1879, p. 74, that in carrying out the instructions of the Assembly of 1878, to so regulate its pledges and expenditures for the ensuing year as to secure by the end thereof a cash working balance, such as to enable it, along with the annual collections, to make positive pledges to the candidates in the future, it had proceeded at once to regulate the appropriations by diminishing each of them as much as \$50. Appropriations to seminary students were reduced from \$175 to \$125, and those to college students from \$150 to \$100 each; and these pledges were made absolutely and unconditionally.

The Committee, however, further resolved that whatever amount should be found in the treasury after paying its positive pledges should be distributed *pro rata* among all the candidates under the care of the Committee. In 1881-'82 the Committee were able to pay \$1,332 to the students in excess of the amounts promised.

1882, p. 556. *Resolved*, That in view of the importance of an increase of candidates, this Assembly authorizes its Executive Committee of Education to pledge to its candidates, in both the college and seminary courses, one hundred and fifty dollars, and to those in a preparatory course fifty dollars; but in view of these enlarged appropriations Presbyteries are urged to use great caution in receiving candidates under their care.

For the year 1886-'87 only \$100 was paid to college and seminary students, and \$25 to sub-collegians.

To college and seminary students the amounts pledged were \$100 a year, till the opening of the term of 1893-'4 when the amount of aid was fixed at \$75 a year. Students yet preparatory have been given \$25.

1899, p. 409. The Executive Committee was directed to continue the same appropriations to candidates as last year, namely, \$75 per scholastic year, the appropriation being in the nature of a promise dependent upon the contributions of the churches, and not in the nature of a debt; no appropriations to be made to candidates who are in preparatory schools, nor to

any who are not in institutions approved by their respective Presbyteries; the beneficiaries to be required to report to the Committee any financial aid received or provided for from other sources at the time so received or provided for.

1901, p. 57. In answer to an overture asking the Assembly to give to our theological students in the seminary a maximum of \$100, and to those in the literary department \$50 as a maximum per year, the Assembly declined to fix a maximum, but instructed the Executive Committee to make an equitable distribution of the funds placed in its hands.

1902, p. 287. The Assembly approved the action of the Executive Committee in increasing the maximum appropriation of \$75 to \$85, without referring it to the Presbyteries, when late in the year they learned that the receipts would justify the increase.

1903, p. 482. The Executive Committee was instructed to use its discretion as to the amounts to be appropriated. The determination which candidates shall receive assistance rests entirely with the Presbyteries. The ordinary maximum appropriation shall be \$90 a year. In cases in which the candidate has other resources of considerable extent the Executive Committee may make a more limited appropriation; in cases of extraordinary need the Executive Committee, acting on its own discretion, may exceed this maximum. All applications should be made upon the printed "Form of Application" ordered by previous General Assemblies.

1904, p. 45. There was a working cash balance on hand, which enabled the Committee to extend some help to the candidates before the November collections could be received and disbursed by the Committee. The Committee was able to give ninety dollars as the maximum appropriation to all that needed it. It was recommended that the Committee make the maximum appropriation one hundred dollars next year, if they could see their way to do so.

565. *No aid to post-graduates nor to sub-collegians.*

1898, p. 213. The Executive Committee was instructed to discontinue aid to academic students not in college classes.

Same action in 1902 (p. 287) and 1908 (p. 56).

1907, p. 20. The Committee was instructed to give no financial aid to students who are pursuing exclusively post-graduate studies.

566. *Loans to prospective medical missionaries.*

1909, p. 65. On the recommendation of our Presbyteries, aid may be given to young men studying medicine with a view to service in our Foreign Mission Field, such aid to be given only while in the medical schools, and to be in the form of loans which shall be cancelled by this service in the foreign fields.



567. *Loans to candidates.*

1907, p. 20. The Assembly instructed the Executive Committee to receive notes from candidates who express the desire to borrow instead of accepting money as a gift from the church for their education. these notes to be without interest, and the amount of the loan for any one year not to exceed the maximum amount appropriated to candidates.

1908, p. 56. The Assembly, in response to the request of the Executive Committee, authorized the Committee to make credits on notes given by candidates, who prefer to receive money as a loan, for mission work done under the direction of the Presbytery and certified to by the Stated Clerk.

568. *Loan fund.*

1908, p. 60. The Assembly approved the suggestion of the Executive Committee, that the church be called upon to raise a loan fund for the assistance of worthy young men and young women, who are not able to pay the cost of higher education; the loans to be made under such rules as may be deemed wise by that Committee.

1910, p. 42. The Assembly commended the diligence and success of its Secretary of Schools and Colleges in the raising of an "Educational Loan Fund," and commended the plan adopted to individuals of our Church as a good method of helping needy students.

569. *Only the candidates of co-operating Presbyteries to be aided.*

1869, p. 388. Those Presbyteries which have acted independently are requested to co-operate with the Executive Committee; and it is recommended to that Committee to withhold their aid from Presbyteries which neglect to do so, until those Presbyteries which act in union with them have their wants supplied.

Under the discretion given the Committee by the Assembly of 1867, aid had been up to this time extended to those Presbyteries which did not co-operate in raising funds. But the claims upon the Committee having so increased, and the necessity of system become so pressing, they asked that the above restriction be made.—A.

570. *The advancement required in order to receive aid.*

1870, p. 520. The Assembly approved the rule adopted by the Executive Committee as to making the appropriations prospective, and that they be not bestowed until the applicant has made some trial of his talents and gifts, etc., by having prosecuted his studies to about what is usually called the Freshman Class.

1873, p. 310. Overture that the Committee limit its appropriations to such candidates as are sufficiently advanced in their studies to enter the Junior Class of our Colleges. Not granted.

1879, p. 37. Overture to instruct the Executive Committee

hereafter to furnish assistance from its funds, except in very extraordinary cases, only to such candidates for the ministry as are actually in prosecution of their theological course.

This the Assembly deemed unwise, inasmuch as it would virtually shut off that class of young men which we aim to assist. With a college education young men are in a condition to help themselves, while without it they are helpless.

*571. Special aid for candidates should be sent through the Executive Committee.*

1894, p. 239. The Assembly earnestly urges the Sessions of its churches to send to the Treasurer of its Executive Committee of Education for the Ministry all money contributed by their respective churches, or by societies in their churches, both for the general cause of ministerial education and for special candidates; and all money contributed for a special candidate shall be forwarded to such candidate through the Assembly's Executive Committee by the church or society making the contribution.

The Assembly takes this action for the following reasons:

- 1, That it may know how much the church is contributing to the cause of ministerial education.
- 2, That each church may receive the credit to which it is entitled for its contributions.
- 3, That the whole church may be brought into closer touch and sympathy with the Assembly's scheme of Education for the Ministry.

*572. Aid from other sources to a candidate must be reported.*

1894, p. 239. All candidates for whom aid shall be asked from the Assembly's Executive Committee of Education shall be required to state to their respective Presbyteries the amount of aid, if any, which they have received, or which has been promised to them from any source other than the Assembly's Committee of Education.

*573. Committee may withhold aid from a candidate aided from other sources.*

1894, p. 239. When it comes to the knowledge of the Executive Committee of Education that aid from any other source has been received by or promised to a candidate, the Committee shall refuse to grant further aid, if, in its judgment, such action is best.

1897, p. 23. While the Assembly does not claim to restrain the discretion or generosity of churches, individuals or societies in rendering help to candidates, it would instruct the Executive Committee not to render aid to any candidate until it be advised of such aid as the candidate is receiving or expects to receive outside of the Committee's aid, and not to grant aid to them unless it be imperatively demanded by the Presbytery under whose care the candidate may be for whom the aid is asked.

574. *Only partial support contemplated.*

1897, p. 23. The Assembly would reiterate and impress upon all our Presbyteries that it is a settled principle of the Assembly not to assume the whole support of any candidate preparing for the ministry, but only to give such aid as will assist him in the prosecution of his studies and prevent his discontinuance of the same.

575. *Support of special candidates.*

1894, p. 240. Churches and Societies in the church were urged to undertake the support of special candidates for the ministry.

576. *Aid for women in the Training Schools discontinued.*

1895, p. 424. The Presbytery of West Hanover asks that the Education Committee be authorized to grant aid to unmarried women who are under the care of the Executive Committee of Foreign Missions, while prosecuting their studies in our training schools. Ordered that the Executive Committee of Education be authorized to grant this aid.

P. 427. The support of ladies in our training schools, preparing themselves for Christian work, is especially commended to the sympathy and liberality of Ladies' Societies.

Repeated 1896, page 611.

1896, p. 626. In accordance with the action of the last Assembly, the Committee resolved to give aid to a limited number of unmarried women preparing for foreign mission work in the training school, and that it shall be the policy of the Committee that aid will not be given such persons preparing for foreign mission work unless they are recommended by the Executive Committee of Foreign Missions.

Three unmarried women were recommended for aid by the Foreign Mission Committee, and \$75 appropriated to each; but only one attended the school of preparation, and to her was paid \$75.

1897, p. 70. Three ladies received \$75 each.

P. 23. The Assembly directs the Executive Committee to make no further appropriation in aid of young ladies in the school at Fredericksburg, or for any other object than education for the ministry.

577. *Candidates who drop should refund aid received.*

1879, p. 37. *Resolved*, That the Presbyteries exercise due diligence in assistance to collect back funds appropriated on their recommendation to candidates who have abandoned preparation for the ministry, except it be on account of unavoidable providences.

1888, p. 390. Your committee doubts the propriety, and would not, therefore, recommend the requiring a written obligation of candidates to refund the money they receive from the

church in case they turn aside from the work of the ministry. Most of the candidates are under age when they are received, and such an obligation would not be binding in law, and it would seem to cast a suspicion upon their integrity. At the same time the Presbytery should give all its candidates to understand that they are under a moral obligation to pay back the money they receive from the church if they do not enter her service. Adopted.

1893, p. 45. *Resolved*, That in case a candidate should turn aside from his purpose to preach the gospel, Presbyteries urge such an one to refund any moneys received from the Central Committee.

#### 578. *The Lusk legacy.*

Several years ago, and before the organization of our Assembly, Robert Lusk, Esq., of Water Valley, Miss., made his will, by which he gave the undisposed of balance of his estate to be equally divided between the Board of Education and the Board of Domestic Missions of the Old School Presbyterian Church of the United States of America, amounting, as was supposed, to ten or twelve thousand dollars, subject to certain trusts expressed in the will. A large part of this legacy has been paid over to the Northern Church, and now they propose, through their Boards, to turn over the residue of the estate in the hands of the executor of the will to the Executive Committees of our General Assembly, on condition that our Church provide for the payment of an annuity of one hundred dollars to the Water Valley church, as provided for in the will, and save them from all further costs and expenses, and leaving them in possession of all that they have received, freed from all the trusts in the will. The Trustees respectfully ask the instructions of the General Assembly upon this subject. (From the report of the Board of Trustees, 1873, p. 383.)

P. 328. *Resolved*, That the Trustees of the General Assembly be authorized to accept from the Board of Education of the Presbyterian Church in the United States of America in Philadelphia the transfer and relinquishment of one-half of the residue of the bequest under the will of Robert Lusk, deceased, of the State of Mississippi, upon the terms by said Board proposed, and the same be held by the said Trustees for the use of the Committee of Education of this General Assembly, and the interest on said sum be paid the Committee as it accrues, in accordance with the directions in the will of said Robert Lusk, deceased, and that said Trustees of this Assembly be authorized to receipt the administration, with the will annexed, of said deceased, and the Board of Education respectively for said one-half of said residue of said bequest.

2. That the assent of the General Assembly is hereby given to the transfer to Water Valley church, in the Presbytery of North Mississippi, by the Board of Domestic Missions of New York, of the General Assembly of the Presbyterian Church in

the United States of America, of the one-half of the residue of the bequest made by Robert Lusk, deceased, of the State of Mississippi, to the said Board of Domestic Missions, and upon the receipt by said church of said bequest from the administration, with the will annexed, of said Robert Lusk, deceased, to be used and appropriated by said church as provided in the will of said Robert Lusk, deceased. All of which is submitted.

In 1876, p. 267, the Trustees reported that this matter had been brought to a close, and that the Northern Church had executed papers of relinquishment and transfer. Thereupon it was—

1876, p. 230. *Resolved*, That unless some other more feasible plan be suggested, and if there be no legal obstacle in the way, the Trustees of the Assembly be instructed to turn over the legacy of the Lusk estate (the transfer of which by the Northern Assembly to our Church has just been consummated, and which amounts to about \$3,000) to the Treasurer of Education, to collect and use the same for liquidating the existing debt, or otherwise, as the exigencies of the cause may require.

#### 579. *Presbyterial reports.*

1879, p. 37. It was earnestly recommended that all the Presbyteries furnish the Secretary, in time to incorporate them within his annual report, full statements of all amounts contributed to aid candidates preparing for the ministry, so that the reports of the General Assembly may show precisely what is being done by the Church for this cause.

1899, p. 409. In order to bring the Executive Committee into closer relations with the work as it is cared for in any of its phases by the Presbyteries, the Presbyteries were directed to send to the Executive Committee, through their Chairmen of Education, abstracts or copies of all matters pertaining to the work of Ministerial Education, such as reception of candidates, their progress, scholastic standing, and all other such information as shall help the Committee in its effort to make a judicious use of the funds of the church; and especially that the Presbyteries direct full and explicit answers to be given to all inquiries which the Executive Committee may reasonably make in the prosecution of its work; and that the Presbyteries be again urged to adopt and follow the plan elaborated by the General Assembly of 1895, and made the Assembly's Manual of Education in the reception and aiding of candidates.

#### 580. *Address to the churches on ministerial education.*

1880, p. 211. *Resolved*, That a committee, consisting of the Moderator [Rev. T. A. Hoyt, D. D.], the Rev. J. L. Girardeau, D. D. and Rev. William Brown, D. D., be appointed to prepare an address to all our churches, setting forth the claims of the cause of Education for the Ministry in their prayers and the pecuniary benefactions, and that the said address, when pre-

pared, be published and put into circulation by the Executive Committee of Publication.

*Resolved*, That ministers having charge of churches be requested to read the said address from their pulpits.

581. *Alarming need of more ministers.*

1882, p. 540. In view of the alarming fact, that while within the history of our Church never have there been so many fields of labor earnestly, but vainly, seeking ministers, there appears to be a marked diminution of the increase, if there be not a positive decrease, of the number of our candidates for the ministry; be it

*Resolved*, 1, That this sad and alarming truth be hereby solemnly brought to the serious attention of our churches, that they may be led to call more earnestly and continually upon God (who, as Lord of the harvest, can alone with authority and power lend efficient aid in this our hour of need), that he raise up and qualify among us many laborers whom he will own and bless.

2. That the Church be urged to contribute liberally of her means for the education of our candidates for the ministry.

3. That the attention of Christian parents be directed to the especial propriety of bringing at this juncture their pious sons before the throne of Divine grace, and there tendering them unto the Lord for his peculiar service.

4. That our ministers be recommended to present earnestly and faithfully this general subject before their several charges, thus laying before both the younger men and middle-aged in our Church the urgent necessity for an increase of laborers among us.

582. *Prayer for more laborers.*

1889, p. 622. *Resolved*, That the second Sabbath in October next be set aside as a day for special prayer for more laborers, and that our ministers, so far as practicable, present the cause of missions to their respective congregations, with respect to the special need of more ministers, and call upon young men to consecrate their lives to Christ's blessed ministry.

1891, p. 232. *Resolved*, That all our ministers be exhorted to preach on the first Sabbath of July, or as soon thereafter as practicable, on the need of laborers in the great harvest-field of the world; that the claims of the gospel ministry be distinctly set forth on parents and their children, and that parents be exhorted to consecrate their sons to this work, if the Lord shall call them thereto; that those having charge of schools and colleges, and who may have access to the youth in attendance thereon, shall, as occasion may offer, lay this matter before them as one of imperative importance; that parents who may be able to give their sons a liberal education, be urged to do so, that they may be in the line of preparation if God, by his providence

and grace, shall call them to serve him as ministers of the word; that the Christian women of our churches be invoked to interest themselves in this work, and, through their societies, to aid poor youth of piety and promise, and that all our people be urged to awake to the great demands now made on us for an increase in the ministry.

A similar, but briefer resolution was adopted 1894, page 240.

583. *Claims of the ministry urged upon Christian workers.*

1891, p. 232. A special and solemn appeal is hereby made to our ruling elders and deacons, and other Christian workers in the church, who may have the scriptural qualifications for the work of the ministry, to consider prayerfully whether they may not be called of God to preach the word, and to enter some of the many open doors which he has set before his church.

584. *Day of Prayer—Pastoral letter.*

1901, p. 57. In answer to the overtures concerning the decreasing number of candidates for the ministry, the Assembly hereby appoints the last Thursday in February, 1902, as a day of prayer for youth in schools, colleges and seminaries of learning; the Sessions of our churches are urged to invite the people to assemble in their respective places of worship on that day to pray the Lord of the harvest to send forth laborers into his harvest; the presidents of all schools and colleges are requested to assemble the student body on that day, have a sermon preached on the call to the gospel ministry, and prayer made for the calling and consecration of our youth to the service of God; the Secretary of Education, as far as possible, shall visit schools not under the care of the church for the purpose of presenting the claims of God for the services of the young men of our land; and the Assembly appoints a committee to prepare a pastoral letter to be sent to pastors and churches, presenting and pressing the claims of the gospel ministry, and the call thereto, instructing pastors to preach distinctly upon the subject, and to urge parents to consecrate their sons to the Lord for his service in preaching the glorious gospel of the blessed God.

The Assembly set apart Wednesday morning, 9 to 10 o'clock, to be devoted to prayer to God for his special blessing on his church, and for the increase of the number of men who shall minister in his name.

585. *Duties of Presbyterial Chairmen.*

1875, p. 29. *Resolved*, That the Chairmen of the Presbyterial Committees of Education be instructed to obtain from the professors of theological seminaries, colleges and schools where our candidates may be pursuing their studies, reports of the diligence, progress and standing of each beneficiary, so that, in case of any deficiency, the proper correctives may be applied without delay; and also that these reports be forwarded to the Executive Committee of Education.

1883, p. 44. That the Chairmen of Presbyterial Committees be directed by the Presbyteries to keep themselves fully informed as to the circumstances and needs of the candidates under their care, and to make their applications to the Executive Committee for pecuniary aid as early as practicable in the fiscal year, also to notify the Secretary, in case any candidate should fail for any cause to enter upon his course of studies at the opening of the session in the seminary, and to ascertain, through printed forms to be furnished by the Secretary, or otherwise, what churches have not contributed, and remind them of their duty in this respect.

1886, p. 29. *Resolved*, That Presbyteries urge the Chairmen of Presbyterial Committees to inform pastors and Sessions during the month of October of the pressing needs of this cause.

1886, p. 28. *Resolved*, That Presbyteries urge the Chairmen of Presbyterial Committees to inquire more particularly into the financial resources of such candidates as apply for aid, and urge them to draw on all private resources to complete, or at least supplement, the funds necessary for their education.

#### 586. *An apportionment.*

1883, p. 43. In view of the necessity for enlarged contributions to the cause of Education, the Assembly recommended that an effort be made to secure not less than \$21,000 for the current year; and in order to give more definiteness and system to this effort, without proposing to make any assessment, or lay any burden, or place any limitation upon any of the Presbyteries, it requested that each Presbytery raise, as a minimum, an amount not less than that named in a schedule reported by the chairman and found on page 43 of Minutes. (Of this, a little more than two-thirds was realized, 1884, p. 275.)

In 1885 it was resolved to apportion \$20,000 among the Presbyteries, and in 1887 \$25,000, to be raised if possible; the apportionment to be made by the Executive Committee.

#### 587. *The Education year.*

1884, p. 240. *Resolved*, That the Executive Committee be allowed to close the year with the first of May, so that the Education year may more nearly correspond with the scholastic year.

1899, p. 409. The Executive Committee was directed hereafter to close its books promptly not later than May 5th, and that contributions received after that time be not used in payments to beneficiaries of amounts promised for the year then closing.

1902, p. 287. The Assembly approved of the action of the Executive Committee in closing its books on March 31st, for this year, and directed that in the future this Committee shall close its books on March 31st, thus conforming to the ecclesiastical year of the Assembly.



588. *Applications for aid—when to be sent in.*

1884, p. 240. *Resolved*, That this Assembly urge the Presbyteries to enact a standing rule requiring their Committees of Education to send to the Secretary all applications for help as early as possible, and not later than January 1st, except in extraordinary cases.

589. *Color of candidates to be reported.*

1885, p. 407. It is recommended that in the statistical reports hereafter it be shown how many of the candidates are white and how many are colored.

590. *Forms of application for aid.*

## FORM OF APPLICATION FOR AID TO BE USED BY CANDIDATES.

.....18.....  
1899, p. 410. Being a candidate for the ministry under the care of the Presbytery of..... and being unable to defray the expenses of my education, I hereby request the Presbytery to aid me this year to the amount of \$..... while pursuing my ..... studies at ..... in the..... year of my course.

In making this application, I hereby certify—

1. That I expect to receive from other sources this year \$....., and that I will absolutely need the above aid to meet the necessary expenses.

2. That I will use said aid, if granted, with due economy, and for the sole purpose of the necessary expenses of my education.

3. That should this aid, for any reason, become unnecessary, I will promptly notify the Presbytery, and the appropriation may be reduced or withdrawn.

*Signed*.....

Under care of..... Presbytery.

## FORM OF APPLICATION FOR AID IN BEHALF OF CANDIDATES.

.....18.....  
The Presbytery of..... hereby applies to the Executive Committee of Education for the Ministry for aid to the amount of \$..... in behalf of..... pursuing his ..... studies at ..... in the..... year of his..... course.

In so doing we hereby certify—

1. That this application is made in accordance with the Assembly's recommendation, as found on page 424 of the Minutes of 1895, as to the reception of candidates.

2. That in addition to his written application we have made careful inquiry as to his other sources of help, and find he will need the above sum to meet his necessary expenses.

3. That should he receive aid from other sources, rendering

the full appropriation, or any part of it, unnecessary, we will notify the Committee, and the appropriation may be reduced or withdrawn.

4. That this Presbytery is in full cooperation with the Committee, and sends all of the regular collections for this cause to its treasury. Or—

4. That this Presbytery is in partial cooperation with the Committee, and sends .....per cent. of its collections to its treasury.

5. That this Presbytery will make diligent efforts to secure collections as appointed by the Assembly from all its churches for this cause.

Signed,.....Chairman.

Other forms, slightly varying from the above, were adopted earlier, and may be found in the Minutes for 1885 (p. 407) and 1895 (p. 427); see Alexander's *Digest*, p. 208, and Supplement, p. 86.

#### 591. *Day of prayer for youth—collection.*

1861, p. 23. *Resolved*, That this General Assembly designates the first Wednesday in December to be observed annually as a day of special prayer for the youth of our country; that the almighty grace of our God may sanctify them in their homes, their schools, their colleges, and their seminaries, to the great work of preaching the gospel to every creature; and that the churches take up a collection on that day for this purpose.

1862, p. 15. *Resolved*, That this General Assembly, instead of the first Wednesday in December, as designated by the last Assembly, appoint the last day of February next, to be observed as a day of special prayer for the youth assembled in our various schools, colleges and seminaries, and for all the baptized children of the Church—that God would be pleased to pour out his Spirit upon them and sanctify them to the blessed work of making his way known upon the earth, his saving health amongst all nations.

This recommendation was renewed from year to year in words substantially the same. We note the following:

1865, p. 368. The Sabbath preceding the day of prayer was appointed as a day of special instruction from the pulpit on the subject of increase in the ministry.

1867, p. 151. *Resolved*, 1, That the General Assembly recommend the observance of the third and fourth Sabbaths of February as days of prayer for the youth gathered in the seminaries and colleges and schools of our land.

2. That all our ministers be requested to preach on the Sabbaths above mentioned upon the subject of Christian education, and to call upon all the members of our churches, by prayer and supplication, and by a diligent use of all the means of grace, to dedicate their sons to God for the work of the ministry.

1883, p. 43. In response to the overtures from Presbyteries proposing a change in the day of prayer for schools and colleges,

the General Assembly deems it inexpedient to make any change, and urges upon all our people the devout observance of the last Thursday in February, the day that for more than fifty years has been observed in the Church, and that has been so often and so signally blessed in the outpouring of the Holy Spirit upon our institutions of learning.

The General Assembly recommends that, in addition to this day, the first Sabbath in November, the day upon which the annual collection for Education is taken up in most of our churches, be observed as a day of special prayer for an increase in the number of candidates for the ministry; that on this day our ministers are exhorted, either to preach a sermon on this subject, or in some way to direct the attention of their people most earnestly to the need for additional laborers, and to the call of God upon young men in every walk of life to consider their personal relations and responsibilities in this regard, and that our people be reminded of their obligations to contribute freely and liberally to the Education cause.

In 1878, p. 626, the Assembly declined to grant an overture asking that the day of prayer be changed to the last Thursday of January.

*592. Day of prayer for schools and colleges.*

1889, p. 617. The day of prayer was changed from last Thursday of January to last Thursday of February.

In urging the observance of this day, the Assembly of 1890, page 42, sets apart further the first Sabbath of November for the purpose of instructing the people on this whole subject.

1895, p. 427. The first Sabbath in November was appointed to be observed as a special day of prayer for the youth in our schools and colleges.

1897, p. 23. The day was again changed to the last Thursday in February.

1908, p. 56. In view of the fact that the Student Federation of the World observes the second Sunday of February for this purpose, the Assembly hereby substitutes the second Sunday of February for the last Thursday of that month, as the day of prayer for schools and colleges.

*593. Special prayer for increase in the number of candidates.*

1884, p. 241. Overture from Athens Presbytery on this subject. Reply: We recognize the fact that the first available Sabbath of November is formally set apart for the furtherance of the cause of Education in all its aspects, and trust that pastors will so use it at their best discretion.

1907, p. 20. As most of the churches present the cause of Ministerial Education the first Sabbath in November, the General Assembly changed the day of prayer for candidates and for their cause, from the second to the first Sabbath in November.

1908, p. 56. In view of the greatness of the harvest and the

fewness of the laborers, the Assembly calls the earnest attention of the churches to the first Sabbath in November as the day set apart for presenting the claims of the ministry and for pleading with the Lord of the harvest to thrust forth more laborers into his harvest.

594. *Week of prayer.*

1873, p. 337. The Assembly recommended the observance of a week of prayer for our institutions of learning, and for the youth of our Church and our country, beginning with the last Thursday of February.

595. *Free-will offering.*

1888, p. 390. The Secretary was authorized to make a brief statement through the church papers of the condition of this cause on the 1st of April, and ask for free-will offerings of God's people.

596. *Dissemination of information.*

1898, p. 212. While it is the purpose of the Assembly to authorize collections in the churches for the cause of Ministerial Education in the months of November and April only, the Executive Committee is not to be restricted to these months in disseminating information as to this cause, by visits of the Secretary to the churches, when arrangements can be made with them, and by other proper means.

597. *Day of prayer for public schools.*

1902, p. 258. On an overture asking that the second Lord's day in September, annually, be devoted to special prayer for the public and private schools of the United States, the recommendation of the committee, that the day above named be substituted for the third Thursday of February as the annual day of prayer for the youth in schools and colleges throughout our country, was amended so as to read, "The Assembly deems it unwise to take any action at present." Adopted.

1903, p. 469. The Alliance asks that the second Sabbath in September be set apart as a day of prayer for public schools. We recommend that the Assembly so order it. Adopted.

Same action in 1904 (p. 40).

598. *Christian influences in public schools.*

1904, p. 38. The people of our Church are hereby counseled and exhorted to be diligent in their duties as citizens, in guarding the purity, and elevating the character of the public schools of the country, maintained by the State. The Christian citizens of a country owe it to themselves, their children, the State and their Lord to be faithful in protecting public schools from the evils of influences unfriendly to Christianity, in the studies,

the teachers, or the directors of the public schools in which the large majority of the children of the land are taught.

The Assembly gratefully recognizes the fact that public education, maintained by the State, in our borders—both higher and secondary—is, in general, friendly to religious faith and life, in the personnel of the instructors and directors, and in the matter of instruction. Let our people, as citizens, see to it that Christian influences in all State schools are constantly maintained in purity and power.

#### 599. *The Bible in public schools.*

1904, p. 94. The following recommendations of the Alliance of Reformed Churches (Western Section) were adopted by the Assembly:

“(a) We recommend that this Assembly expresses its sincere gratification that so much stress is laid upon sound moral training by our school system, and that the Bible is so largely read in the public schools of this country; and it also expresses the earnest hope that this desirable condition may continue through all the days to come.

(b) We recommend that this Assembly expresses its regret that confusion should have been introduced into the practice regarding the use of the Bible in our public schools by reason of the inconsistent decisions by the courts and the varying interpretations given by school authorities in different places, of practically the same constitutional and statutory provisions, and that the Church advises its officers and people that they should seek to exert a prudent Christian influence upon public sentiment in their respective localities upon this subject.

(c) We recommend that this Church declares that moral instruction and ethical training are necessary for good citizenship, and should have a place in our public school system, and that this is possible without inculcating any denominational tenets; and, further, that the Bible is the very best instrument to impart this moral instruction and training in connection with our public schools.”

#### 600. *Secular Education.*

1867, p. 150. The following paper, offered by the Rev. Dr. J. A. Lyon, was referred to the Presbyteries, with direction to report on the subject to the next General Assembly:

Whereas the Presbyterian Church has at all times been distinguished for the high degree of mental culture of its ministers and people, an honorable precedence which it will be commendable for us to try still to maintain; therefore,

*Resolved*, 1, That in the judgment of this Assembly it comes clearly within the province of the organized Church of God to look after the mental, as well as the moral, culture of the people of God, with the view to their highest attainment in active, vital piety.

2. That, in view of this fact, this Assembly deems it of the utmost

importance that the Church elevate its standard of learning' and widen its domain in prosecuting the educational interests of the people over whom it exerts a controlling influence.

3. That this Assembly request the Presbyteries throughout the bounds of the Church to take this subject into consideration at their next regular meetings, and report their action to the next General Assembly.

1868, p. 266. The Committee on Bills and Overtures, to which were referred the answers of Presbyteries to the overture on Education sent down by the last Assembly, report that replies have been received from twenty-two Presbyteries. The object understood to be aimed at in the overture of the Assembly is embodied in a memorial from the Presbytery of Tombeckbee, contained in their reply, as follows:

"*Resolved*, That this Presbytery hereby memorialize the General Assembly to take the initiative at once in establishing a great central institution of learning, under its supervision and control, in which the whole Church shall be united, and in which the youth of the Church shall be trained and qualified to become intelligent office-bearers in the Church of God, whilst at the same time they may pursue the different professions and callings in life."

The memorializing Presbytery, and one other, have recommended the establishment of such an institution. Of the other Presbyteries seven deny the right of the Church to engage in the work of secular education, thirteen declare that it is inexpedient to undertake such an enterprise, and one simply affirms the resolutions sent down by the Assembly.

In view of the above facts, and in view of the fact that twenty-six Presbyteries have not responded to this overture, the committee recommend the adoption of the following resolutions:

1. That the whole matter be indefinitely postponed.
2. That our people be urged to establish and encourage schools and colleges under Presbyterian influence, and be earnestly advised not to send their children to schools where they are likely to be estranged from their own Church.

#### 601. *A Southern Presbyterian University.*

1870, p. 502. Rev. J. A. Lyon, D. D., read a memorial from the Synod of Mississippi in relation to establishing a Southern Presbyterian University, and addressed the Assembly in its favor.

This memorial, together with papers adopted by some of the Presbyteries relating to the same subject, was referred to a special committee, consisting of one commissioner from each Synod.

1870, p. 519. The committee to whom was referred the memorial of the Synod of Mississippi, upon the establishment of a Church University, and the overtures of certain Presbyteries on the same subject, respectfully report:

In relation to the memorial, they submit the following resolutions:

*Resolved*, That this General Assembly be requested to recommend a convention, to consist of one representative from each Presbytery, to meet at 8 P. M. on the Monday before the opening of the next Assembly, at Huntsville, Alabama, for the purpose of discussing the whole educational policy of the Presbyterian Church, together with this scheme of a Southern institution common to the whole body, and to report to the next Assembly.

*Resolved*, That the committee asked for in the above memorial be appointed for the simple purpose of calling the attention of the several Presbyteries to the above-mentioned convention; this committee to consist of the Rev. Drs. J. A. Lyon and C. A. Stillman and T. A. Hamilton, Esq.

To the overtures from the Presbyteries of West Hanover, of Roanoke, and of Memphis, objecting to the establishment of a Church University, and suggesting doubts both as to the constitutionality and expediency of the same, and to the overture from the Presbytery of Western District, calling for such an institution, this Assembly gives answer: That a scheme so vast can have no prospect of success without the hearty co-operation of the entire Church; and that, before its inauguration, the judgment of all the Presbyteries should be obtained through a distinct response to some proposition hereafter to be sent down to them for that purpose; and that, meanwhile, the Assembly does not commit the Church either for or against the enterprise. Adopted.

1871, p. 9. Rev. J. N. Waddel, president of the convention on Education, presented and read the report adopted by that body. This report was received and referred to a committee, consisting of one from each Synod.

The report of this committee may be found in Alexander's *Digest*, p. 212. (Minutes of 1871, pp. 9 and 16).

It was thought that the people of our Church were not prepared to enter at once upon the undertaking of such an enterprise. The following recommendations were adopted:

1. The Assembly earnestly recommends to all our people that strong efforts be made to sustain those Presbyterian colleges already in operation, to aid them by such pecuniary contributions as they may feel able to bestow, so that they may all be placed upon a permanent and self-sustaining basis.

2. The Assembly would recommend that to this end the multiplication of such institutions be not encouraged, but, on the contrary, that those Synods adjacent to such colleges be urged to concentrate upon them their interest, their means, their patronage, and their prayers, and in this way most effectually aid them in supplying the want, now manifestly existing, of a species of education not fully attainable with our present means.

3. The Assembly deems it timely to speak a word of encouragement to those of our brethren engaged in the education of young ladies, and to exhort our people to send their daughters to

institutions where their moral and religious training will be in accordance with the faith of their fathers.

4. Inasmuch as this Assembly has reason to believe there may be in some parts of our Zion benevolent individuals of large means and large hearts, who desire and prefer to invest a portion of their wealth in the particular form of a great university, such offerings of benevolence should be encouraged, and the Assembly feels called upon to provide some authoritative and responsible place of reception for these funds to be held in sacred trust for this purpose, guarded by every security possible, and prudently invested.

5. The Assembly, therefore, in the exercise of its best judgment, deems it wisest for the present to designate its Board of Trustees as such authorized body for the reception and management of all such funds, and recommends to all the benevolent among our people that they entrust their offerings for this object to that body, to be held by them in trust until such time as a suitable university may be organized under the sanction of some future Assembly; to which future Assembly the question of the nature of control over said university is to be left.

6. Finally, the Assembly earnestly commends our educational interests to the prayers and benefactions of our people, praying that the great Head of the Church may put it into their hearts to "devise" wisely "liberal things."

#### 602. *Presbyterial and Synodical Schools.*

1892, p. 436. In view of the great demand for candidates, and the insufficient supply of funds, the Assembly would call attention to the propriety of organizing and fostering Presbyterial schools, through which it is hoped that more of our youth shall be encouraged to enter upon the ministry.

Repeated 1893, page 45.

1910, p. 42. The Assembly expressed its deep and abiding interest in the cause of Christian education as vital to our continued existence and well-being as a Church, and its determination to carry on this work until there is a Christian school under Presbyterian control within the bounds of every Synod.

#### 603. *Atlanta University.*

1905, p. 37. Your Committee of Church and Christian Education would report that, after careful consideration of the paper from certain brethren, touching their purpose and agreement to undertake the establishment of a university, to have a common relation to the whole Church, for the promotion of higher Christian education, and asking the approval of the enterprise by this Assembly, they recommend:

That, while fully sympathizing with the spirit and aims of the brethren composing the Atlanta Conference, and bidding them God-speed in their efforts to further the educational interests of our Church, the Assembly does not at this time deem



it expedient to give its formal endorsement to the proposed scheme for establishing a university for post-graduate work in the city of Atlanta.

604. *Southern Presbyterian University.*

1909, pp. 58, 59. In response to an overture asking for the establishment of a great Southern Presbyterian University, as a memorial to John Calvin, the following reply was made:

The Assembly recognizes the importance of a university owned and controlled by the Southern Presbyterian Church, but the way does not now seem clear to undertake the establishment of such an institution.

605. *Church and College property.*

1908, p. 60. The Assembly appointed a committee to devise a plan for securing the property of our educational institutions so as to guarantee donors that their donations will not pass out of the control of the church. This committee consisted of Hon. F. B. Hutton, Hon. W. C. Caldwell, Hon. W. M. Cox, Rev. R. V. Lancaster and Rev. C. R. Nisbet.

The next year the committee asked for more time and was continued.

1910, pp. 27, 162. The committee reported that they met in Chattanooga on the 8th day of April, 1910, all the members of the committee being present except Hon. W. M. Cox, and spent the entire day in discussing the subject committed to them by the resolutions of the Assembly, and submitted as a result of their deliberations, the following forms of deed for local church property, for schools, and for donations of money, which, in their judgment, if followed by those who desire to give property to our beloved Church for any purpose, would prevent diversion from the purposes for which the property was given. Forms of the various papers were submitted as a part of the report, marked respectively "Local Church property," "Deed of gift to colleges," etc., and "Donation of money." These forms could be followed in wills as well as by deeds with like effect, They were adopted by the Assembly and are as follows:

FORMS OF BEQUEST.

"I give, devise, and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States..... (here insert the estate devised and bequeathed) for the use and benefit of said Church."

"I give and bequeath to the Trustees of the Presbyterian Committee of Publication of the Presbyterian Church in the United States (incorporated under the laws of the State of Virginia) (here name the amount of the bequest), to be used for the Publication work of said Church."

"I give and bequeath to the Executive Committee of Foreign Missions of the Presbyterian Church in the United States (in-

incorporated under the laws of the State of Tennessee) (here name the amount of the bequest), to be used for the Foreign Mission work of said Church."

"I devise and bequeath to the Executive Committee of Ministerial Education and Relief of the Presbyterian Church in the United States the sum of ..... dollars for the cause of Ministerial Relief."

"I devise and bequeath to the Executive Committee of Ministerial Education and Relief of the Presbyterian Church in the United States the sum of \$..... to aid candidates of said Church in preparation for the gospel ministry."

"I hereby give and bequeath to the Executive Committee of Home Missions of the Presbyterian Church in the United States (incorporated under the laws of the State of Georgia) (here name the bequest)—to be used for the Home Mission work of said Church."

## FORMS RECOMMENDED FOR CONVEYING PROPERTY.

### LOCAL CHURCH PROPERTY.

THIS DEED made and entered into this.....day of....., 19...., between A and B, parties of the first part, and C, D and E, Trustees and Elders of the local congregation of the Presbyterian Church in the United States, known as the Southern Presbyterian Church, at....., and also known as....., in the State of.....

WITNESSETH, That for and in consideration of \$.....to the parties of the first part in hand paid, the receipt whereof is hereby acknowledged, said parties of the first part hereby sell, transfer and convey (or in case of a gift, for and in consideration of the interest they feel in that Church, hereby give, transfer and convey), unto D, C and E, parties of the second part, as Trustees and Elders of the local congregation of the Presbyterian Church in the United States known as the Southern Presbyterian Church at....., in the State of....., and also known as ....., and to their successors in office forever, for the use and benefit of the said congregation, and for the support and teaching and propagation therein of the doctrines and polity contained in the Confession of Faith and Government of the said Presbyterian Church in the United States, the following described real estate, situated, etc., (here insert description of the property).

TO HAVE AND TO HOLD the said real estate unto the said D, C and E, Trustees and Elders of the said local congregation of the said Church and their successors in office forever in fee simple, for the uses and purposes aforesaid, and without power in them or elsewhere to transfer the same to any other person or organization whatsoever, except for reinvestment to the same uses and purposes.

And the said parties of the first part do covenant with the said parties of the second part that they will warrant generally the title to the said property hereby conveyed.

Witness the signatures and seals of the parties of the first part the day and year first above written.

.....(SEAL)

.....(SEAL)

(To be acknowledged according to the requirements of the State in which the property is located.)

DEED OF GIFT TO COLLEGE, ETC.

For and in consideration of ..... dollars, to me in hand paid, the receipt whereof is hereby acknowledged, I ..... hereby sell, transfer and convey ..... (or in case of gift, I ..... hereby give, transfer and convey) ..... unto A, B and C, as Trustees of ..... College (or Presbytery, or Synod, or Board, or the General Assembly), ..... and their successors in office forever, for the use and benefit of the said College (or Board, or Presbytery, etc.) as an institution of the Presbyterian Church in the United States (known as the Southern Presbyterian Church) and not otherwise, the following described real estate, situated, etc., (describe the property).

To have and to hold the said real estate unto the said A, B and C, Trustees of the said College (or Board, etc.) and their successors in office forever, for the uses and purposes aforesaid, and without power in them or elsewhere to transfer the said property to any other person or organization except for re-investment for the same uses and purposes.

Witness the signatures and seals of the parties this the ..... day of ....., 19.....

.....(SEAL)

.....(SEAL)

(To be acknowledged according to the requirements of the State in which the property is located.)

DONATION OF MONEY.

I, ....., hereby give and donate to A, B and C, Trustees of ..... College (or Presbytery, or etc.) and their successors in office ..... dollars for the use and benefit of the said College (or Board, or Presbytery, etc.) and not otherwise.

This donation is to be used by the said Trustees and their successors in office as follows: ..... (state how it is to be used). There shall be no power in the said Trustees and their

successors in office to divert this fund or any part of it to any organization or institution or body not within and under the control and management of the Presbyterian Church in the United States, known as the Southern Presbyterian Church.

Witness the signatures and seals of the parties this the..... day of ....., 19.....

.....(SEAL)

.....(SEAL)

(To be acknowledged according to the requirements of the State in which donation is made.)

*606. Our Colleges not to be separated from church control.*

1909, p. 65. Recognizing that the vast majority of our candidates come from the colleges under our direct ecclesiastical control, and feeling that every effort should be put forth at this time, not only to prevent any decrease, but to secure an increase in the number of our candidates, the Assembly views with alarm all movements looking to a separation of our colleges from church control and protests against the very beginning of such movements.

1909, p. 58. The Assembly accepts the challenge implied in the discriminations now made on every hand against schools owned and controlled by the Church. This challenge touches the life of the Church itself, since our schools now constitute almost the entire source of supply from which come our ministers and missionaries.

With the aforesaid challenge in view, the Assembly declares its purpose to place a system of church schools upon the widest possible basis of material equipment. To this end the Assembly lays it as a solemn duty upon the hearts of all of our people to pour their gifts into the treasury in such large measure that our Church schools may be endowed in the most liberal manner.

The Assembly declares its purpose in this manner to offer to the youth who attend our Church, educational advantages equal to those that may be found in any other schools.

*607. Forward Movement:*

1909, p. 58. The Assembly directs the Executive Committee of Schools and Colleges to consider the feasibility of inaugurating a forward movement in behalf of our church schools with a view to their more complete endowment and maintenance, and the Executive Committee is authorized, if the way be clear, to enter at once upon the prosecution of such a forward movement among our Presbyterian people.

*608. Standard of minimum requirements.*

1908, p. 60. The Executive Committee of Schools and Colleges was requested to endeavor to arrange for a great educational conference, to be held at some conveniently located place, at a

suitable time within the next twelve months, to which shall be invited representatives from all Presbyterian educational institutions under control of our church or within our bounds; and also, prominent educators from other institutions, should this be deemed desirable: the Assembly to have no responsibility for the expenses of the conference.

In response to the suggestion of the Executive Committee, it was recommended to the above conference that they appoint a committee of representative, practical educators, who shall recommend to the next Assembly the standards of minimum requirements for universities, colleges and secondary schools under the control of our church, with the view of bringing any that have not reached this standard to adopt its requirements as speedily as possible.

609. *The study of Greek.*

1902, p. 268. Attention was called to the defective preparation of many candidates in the study of Greek.

610. *The Bible in State Schools.*

1901, p. 42. The Assembly expressed the hope that the Executive Committee having this cause in charge will continue the effort to devise some workable method of caring for the spiritual welfare of Presbyterian youths, and some worthy teaching of the Bible, in State Universities and other undenominational schools.

611. *Summer Bible Schools at Montreat and elsewhere.*

1906, p. 43. The Moderator appointed the following Committee to visit Montreat, North Carolina, for the week beginning June 29th, 1906, to consider and report upon the advisability of establishing a Summer School of Theology as provided in the report of the Committee on Church and Christian Education:

S. H. Chester, S. L. Morris, H. H. Sweets, A. L. Phillips, J. G. Snedecor, Thomas H. Law, W. W. Moore, W. M. McPheeters, C. R. Hemphill, R. A. Webb, T. R. Sampson, T. E. Converse, F. B. Converse, George Summey, Jas. P. Smith, W. T. Waller, Chas. P. Janney, Martin F. Ansel, A. J. McKelway, A. G. Hall, Mr. Bevil, W. W. Reid, J. J. Egan, R. W. Agee.

The Assembly gave this Committee power to add the following persons to the Committee, if funds are found sufficient to pay their expenses:

R. S. Cohn, Alex. Sprunt, J. T. Plunket, J. W. Stagg, W. Calvin Wells, Maj. C. B. Moore, J. G. Anderson, Henry Giddins, Jasper K. Smith, T. S. McPheeters.

1907, p. 61. The Assembly expressed its pleasure upon learning that there had been established at Montreat, N. C., a resort under the direct control of a corporation whose charter provides that two-thirds of its Board of Management shall be office-bearers of our own Church, where our ministers and people may

not only secure the benefits of a superb climate and delightful Christian fellowship, but also special advantages in the matter of Bible studies, training for Sabbath School and other branches of Church work.

1908, p. 49. The Assembly commended the Summer School at Montreat, N. C., in July; Crystal Springs, Miss., in July; Kerrville, Texas, in July; Searcy, Ark., in July; Nacoochee Institute, Ga., in August; and urged upon our Sabbath School workers to avail themselves of the training thus furnished so as to do the most efficient work.

The Assembly earnestly commended the Young People's Missionary Conference to be held in Sherman, Texas, in July, and Asheville, N. C., July 3 to 12, 1908.

#### 612. *Number of Presbyterian Educational Institutions.*

1908, p. 60. A tabulated statement of Presbyterian Educational Institutions shows a total of ninety-one. To this number should be added the Presbyterian College for Women, in Columbia, S. C., which is found upon the map in the report, but omitted from the tables. Adding this, we have a total of ninety-two institutions. Of these, four are theological seminaries, with a theological department in still another institution; fourteen are colleges for men; twenty-six are colleges for women; thirty-seven are secondary schools, most of them being co-educational; two are co-educational colleges, and nine are orphans' homes and schools, which are likewise co-educational.

This summary omits all schools for negroes and all those in foreign lands. (See Book IX, General Statistical Information.)

#### 613. *Church and Christian education.*

1898, p. 231. The special committee appointed to report on the overtures with reference to Christian education in schools under Presbyterian control, recommended the appointment of an *ad interim* committee in pursuance of the designs indicated in the overtures.

1899, p. 411. This *ad interim* Committee reported as follows:

While expressing its appreciation of the great work done for the cause of education by the schools, colleges and universities supported and controlled by civil authorities, by philanthropists, and by other religious denominations, and urging our people to do all that is expedient to throw about these institutions a wholesome Christian influence, the General Assembly does not consider it safe for any church to turn over to any other parties, either religious or civil, the entire education of her sons and daughters. The history and traditions of the Presbyterian Church in this and other countries amply prove that denominational fidelity in this and other matters has not only secured the best results for our church, but has accomplished great good by its influence on all others.

The General Assembly hails with delight the unmistakable

signs of a re-awakening, not in our church only, but in all the evangelical churches, to the great importance of Christian education.

We also record with satisfaction the increasing prosperity, success and usefulness of our higher institutions of learning, male and female, under direct church control and denominational influence. We also hail the increasing number of high schools, academies, grammar schools and mission schools, which have more or less of direct church control. Therefore, in view of the great importance and promise of earnest effort for Church and Christian education, we do recommend that all our Synods, Presbyteries and church Sessions undertake whatever may be practicable in furtherance of this cause, and we believe that very much may be done along denominational lines without antagonizing any good work done by others.

For the assistance and guidance of all who may find it practicable from time to time to found and support schools under church control, and in order to secure uniformity of effort and example, we set forth the following Constitution:

#### CONSTITUTION FOR PRESBYTERIAN CHURCH SCHOOLS.

(1) A school founded by a congregation, or by two more contiguous congregations, shall be called a Westminster School.

(2) The sole government of the school shall be in the hands of a Board of Trustees, not less than three nor more than six, who shall be appointed by the Session or Sessions of the churches founding the school for terms of one, two and three years, and the Session or Sessions shall fill vacancies as they occur, electing for three-year terms. A majority of the Board shall constitute a quorum. The Trustees in all cases must be male communicants in the Presbyterian Church.

(3) The school shall be limited in its scope and design to primary and preparatory education for males or females or both.

(4) The Bible shall be used as a text-book throughout the school in such measure and proportion as the Board may determine, so as to make the school distinctively a Christian school, and the Standards of the church, especially the Shorter Catechism, also, as far as it may be found practicable. The school shall be opened each day with suitable devotional exercises. It is very desirable that the pupils be trained in vocal sacred music.

(5) The Board of Trustees shall elect a President, Secretary and Treasurer from their own number annually, and shall employ such teachers and other agencies as may be necessary.

(6) The Board shall have power to raise and disburse moneys, and to hold property in trust for the furtherance of the objects of the school, and when necessary may secure articles of incorporation.

(7) The Board shall adopt their own By-laws subject to the limitations of this Constitution, which Constitution shall be of

the nature of fundamental law to the Board in the execution of their trust.

(8) In case it shall ever prove desirable to secure a charter of incorporation, the provisions of this Constitution shall be incorporated into the charter, or else adopted as a fixed part of the By-laws.

(9) In founding, developing and administering the school the Board shall be careful not to incur debt.

(10) This Constitution *mutatis mutandis* is recommended to the Presbyteries and Synods for the founding of educational institutions of any grade.

In furtherance of this cause of Church and Christian Education, your committee would recommend to the Assembly to approve and adopt the following plan of organization for systematic effort throughout the church, which plan substantially has been operation for some years in the four Synods of North Carolina, South Carolina, Georgia and Florida, and has been productive of excellent results in many places, to-wit:

(1) That the General Assembly appoint a Committee on Church and Christian Education, and urge the Synods and Presbyteries throughout the church to appoint similar committees, the duty of all which committees shall be to gather and disseminate information and excite interest in Church and Christian Education as best they may, and make annual reports to their respective bodies on this subject. These committees ought to be organized as Permanent Committees similar to those which have charge of other departments of Christian work.

(2) The Chairman of the Assembly's Committee shall be the organ of communication with the Chairmen of the several Synodical and Presbyterian Committees.

(3) The Assembly urges upon the ministers under its charge to preach and instruct the people on the duty and necessity of providing, as far as possible, for the education of our sons and daughters, giving special emphasis to the cause of female education.

(4) That Synods, Presbyteries, Sessions, officers and private members of the church be exhorted and encouraged to provide, in every possible way, for schools both primary and preparatory, in which the Bible shall be a text-book.

(5) That the Presbyteries are urged to prepare and circulate pastoral letters on this subject to all our people.

1904, p. 38. Our Synods and Presbyteries are urged to active effort in increasing the endowment and equipment of our Theological Seminaries. The need for a learned and thoroughly furnished ministry is perpetual and always urgent. Our Seminaries need full and continually expanding equipment in the way of new, well endowed professorships, libraries, lectureships and fellowships, to encourage and secure profound scholarship in all branches of Biblical and theological learning. Our Church needs recognized leaders in the world of scholars, who shall be faithful and skilful exponents of our system of faith and polity,



and able to hold and deepen the love and loyalty of our people, command the respect and attention of an increasingly intelligent world, and extend God's kingdom by winning souls for Christ.

Presbyteries and Synods are urged to enlarge and strengthen historic, existing collegiate institutions under their control, so that our youth, trained in them, shall not be inferior in culture and scholarship to the graduates of other colleges. The Assembly would not dictate the duties of the lower courts with respect to founding such new institutions as may seem necessary to enable them efficiently to do their proper work of spreading the Gospel and building up the Church, but would emphasize the importance of ample provision for thorough collegiate scholarship in the institutions where so many of our candidates for the ministry are trained.

1905, p. 30. Your Committee, in answer to the overture from the Presbytery of Greenbrier, touching, first, the appointment of a General Secretary of Church and Christian Education; second, placing the cause on our regular list of causes for Church collections; third, seeking to secure, though a Secretary, a permanent endowment fund for the different academies and colleges, would respectfully report, recommending that the whole subject matter of said overture be referred to an *ad interim* committee of five members, to be appointed by the Moderator, who shall report to the next General Assembly.

614. *Executive Committee of Schools and Colleges established.*

1906, p. 54. The report of the above *ad interim* committee was referred to the Standing Committee on Church and Christian Education. This Committee made the following recommendations, which were adopted:

(a) That the Assembly give to the department of Church and Christian Education a place among the objects of its systematic beneficence.

(b) That the Assembly appoint two Annual Collections for this cause, one to be designated, "The Assembly's Collection for Schools and Colleges," and the other, "The Synodical Collection for Schools and Colleges."

(c) The Assembly's Collection shall be appointed for the last Sabbath in December, thus taking the place of the present Assembly's Collection for the Fredericksburg Home and School. The proceeds of this collection are to be applied under the direction of the Executive Committee, to the following objects: (1) The Adequate Maintenance and Enlargement of the Assembly's Home and School. (2) The Administrative Expenses of the Executive Committee and the Secretary of this cause. (3) Should there be sufficient funds, the support of other educational institutions under the care of the Assembly.

(d) That the Assembly's Permanent Committee on Church and Christian Education be discontinued, and superseded by the Executive Committee on Schools and Colleges, and that

the Chairman, Rev. Dr. J. B. Shearer, be tendered the hearty gratitude of the Assembly for the long service which has at last borne the fruit he long looked for and ardently desired. That Dr. Shearer be reimbursed out of the Treasury of the Assembly for any expenses incurred during the past year in the prosecution of committee work.

(e) That the Committee on the 20th Century Fund be at its own request discharged and thanked for its service.

(f) That we congratulate the Alabama College for Men on its gratifying progress and bid it Godspeed on its mission.

(g) The Synodical Collection for Schools and Colleges shall be appointed for the third Sabbath of March. The collection, control and distribution of the proceeds of this collection are to remain in the hands of each individual Synod, as in the case of Synodical Home Missions, to be applied to the maintenance of the schools and colleges under its care.

(h) That the Assembly elect a Secretary of Schools and Colleges and appoint an Executive Committee for the same, to be constituted as follows: Nine members appointed by the Assembly, preferably in easy reach of the office of the Committee, together with the Chairmen of the Synodical Committees on Church and Christian Education, and the Superintendent of the Assembly's Home and School, as corresponding members.

(i) That the headquarters of this Executive Committee be fixed at Atlanta, Ga.

(j) That the Assembly members be the following:

To serve for a term of one year, B. I. Hughes, Rome, Ga.; C. E. Graham, Greenville, S. C.; and T. H. Rice, Atlanta, Ga. For two years, T. W. Sloan, Greenville, S. C.; J. G. Patton, Decatur, Ga.; and J. J. Eagan, Atlanta, Ga. For three years, S. M. Inman, Atlanta, Ga.; F. H. Gaines, Decatur, Ga.; and M. A. Candler, Decatur, Ga.

(k) That the Assembly elect as Secretary for three years, Rev. Geo. H. Cornelson, of Concord, N. C., the salary to be fixed by the Executive Committee. The Secretary's term of office shall begin this year on October 1.

Rev. Dr. Cornelson declined to accept, then Rev. Dr. R. E. Vinson was chosen but declined. In 1909, Rev. Dr. Wm. E. Boggs was secured for the position.)

(l) That the Executive Committee be instructed to meet some time during the first week in October to organize and take up the work.

(m) That the necessary expenses of their first meeting be met out of the Assembly's Treasury, and that the Treasurer be authorized to pay the same upon the order of the Chairman of the Executive Committee.

(n) That to the Executive Committee be left the finding of funds for the additional running expenses of the work until the December collection comes in.

1907, p. 59. The Assembly instructed its Executive Committee—

(1) To make a thorough study of present conditions and movements in our educational work, and a similar study of the conditions and movements in educational work in general, and put the results of their investigations in such form as will make them practically available for the information of our people.

(2) To endeavor with prudence and by correspondence with those actually entrusted with the educational work of our Church to create and secure common assent to true educational standards.

(3) To use their endeavors to pave the way for the unifying of our educational work by a proper correlation of secondary and higher education.

(4) To encourage the planting of schools at strategic points within our bounds.

(5) To create a literature of Christian education for our Church defining Christian education; showing the needs for, and the fruits of such education; and giving such information as, in their judgment, will tend to advance the interest of this great cause.

(6) To use all of the endeavors that Christian wisdom and prudence may devise for keeping our institutions distinctly Christian.

(7) To devise measures for building up an intelligent and liberal clientele for our denominational education, who will have its interests specially at heart; and to secure a large collection annually for this cause, arranging to have the cause presented by all of our pastors to their respective churches.

The following persons were elected members of the Executive Committee for a term of three years, to take the places of Messrs. B. I. Hughes, C. E. Graham and T. H. Rice, whose term of service expires with this Assembly, to wit:

Messrs. B. I. Hughes, Rome, Ga.; C. E. Graham, Greenville, S. C. and W. L. Lingle, Atlanta, Ga., the last named person to be the Chairman of the Committee.

The Assembly re-affirmed the following actions included in the report of its Standing Committee of 1906.

1. The Assembly's collection shall be appointed for the third Sabbath in September.

The proceeds of this collection are to be applied under the direction of the Executive Committee to the following objects, to-wit:

(a) The administrative expense of the Executive Committee and the Secretary of this cause.

(b) And, should there be funds over and above such as are required for the purpose just mentioned, to the educational institutions under the care of the Assembly.

2. The Synodical collection for Schools and Colleges shall be appointed for the third Sabbath in March. The collection, control and distribution of the proceeds of this collection, are to remain in the hands of each individual Synod, as in the case of the collection for Synodical Home Missions, to be applied

to the maintenance of the schools and colleges under its care, whether Presbyterian or Synodical.

615. *Collections for Schools and Colleges.*

The Assembly's collection was appointed for the last Sabbath of December, then changed to the third Sabbath of September.

The Synodical collection was fixed for the third Sabbath of March, but changed to the first Sabbath in June.

1909, p. 27. It was directed that a separate column in the Minutes of the Assembly be added for "Schools and Colleges."

616. *State aid.*

1901, p. 22. In answer to an overture touching the soliciting, for religious schools, of aid from the nation or state, the Assembly took no action, inasmuch as the matter was clearly covered by our Constitution, and by deliverances of former Assemblies.

617. *Care of Presbyterian students in State Universities.*

1903, p. 482. The Executive Committee of Education was instructed to appoint from time to time prudent and skilful men to visit each college and university within our bounds (so far as practicable), to confer with the young men of Presbyterian parentage there found on matters of personal piety and of the claims of the ministry, the proper expenses of such visitation to be paid by this Executive Committee.

1904, p. 46. The matter was again commended to the attention of the Committee.

1906, p. 55. While pressing forward with all earnestness the Higher Education of the youth of the Church in our own schools and colleges, we declare our purpose to discharge our duty to God and man with reference to the large number of our sons in State Universities and other non-denominational institutions. And to this end we instruct the Committee to inquire diligently into effective means for reaching our youth therein, and especially the work of "Bible Chairs" now located and to be located in close contact with such universities and colleges—the nature and scope of their work, the means whereby they are sustained, and the results hitherto accomplished by providing courses in Bible Study, Lectures on the Evidences of Christianity, and tender pastoral care for young people separated from home and exposed to many perils.

This action was reaffirmed the next year.

1909, p. 65. We urge our Secretary, our seminary professors and seminary students and pastors to continue their good work in presenting the claims of the Gospel Ministry to the young men in our State institutions, and that their work may be most effective, we urge our Synods to make the fullest possible provision for the spiritual interest of and pastoral oversight of the 2,179 young men from Presbyterian homes who are students in their State institutions.

1910, p. 42. The Assembly expressed the hope that the Executive Committee having this cause in charge (Schools and Colleges) would continue the effort to devise some workable method of caring for the spiritual welfare of Presbyterian youths, and some worthy teaching of the Bible, in State Universities and other undenominational schools.

618. *Consolidated with Ministerial Education and Relief.*

1910, p. 21. In accordance with the recommendation of the *ad interim* Committee on Coordination of the Executive Committees, it was decided to unite this cause with Ministerial Education and Relief.

619. *The Home and School.*

1893, p. 12. An overture from East Hanover Presbytery, touching a home and school for orphans of ministers and the children of missionaries, was referred to a special committee.

P. 18. This committee submitted the following, which was adopted:

1. That the General Assembly approve the proposed plan for the organization and operation of the Home and School for Ministers' Orphans, and for the Children of Foreign Missionaries, who have to be sent home for education, and that the offer made by the Board of Managers of the Female Orphan Asylum, Fredericksburg, Va., be accepted.

2. That the charter submitted for the organization and operation of the Home and School, and the persons named in said charter as the trustees who shall administer its affairs, be approved.

3. That the Assembly heartily commend the institution to the liberal and united support of all the churches under its jurisdiction.

4. That the Board of Trustees, appointed in the charter, be instructed to convene at the earliest convenient time for the purpose of obtaining the enactment of the charter by the proper legal authority, of organizing the institution, and of obtaining the necessary additional means for its successful operation.

1894, p. 191. The following resolutions were adopted:

1. That the Assembly express its grateful appreciation of the faithfulness, diligence and wisdom of the Board of Trustees of the Assembly's Home and School at Fredericksburg, Va., in the inauguration and successful establishment of this important enterprise of the church.

2. That in view of the great need of a training school, and the special advantages afforded by the Home and School for the economical and successful operation of such an enterprise, the Board of Trustees, be authorized to annex this feature to their work, and that it be cordially commended to the support of all the churches.

3. That the plan of operation of the Home and School be

approved; that the ministers be urged to give to this institution in which they are so particularly interested their personal support, and that all of the churches be urged to aid in the maintenance of scholarships in the Home.

1895, p. 393. Your committee finds that the Trustees have faithfully executed the trust reposed in them by the General Assembly in accordance with the provisions of its charter, and that thirty-seven of the orphans of deceased ministers and missionaries, and children of living missionaries, have received the benefits of the institution during the past year. The committee desires to emphasize the following points particularly: (1), That the Collegiate Institute under the care of these Trustees is entirely self-supporting, and that none of the funds contributed to this enterprise go to the maintenance of the School; (2), That the orphans of ministers and the children of missionaries receive all the benefits of a high-class institution at the mere cost to the church of their maintenance; (3), That the Invalid Fund of the church is supplemented not only by this provision for the orphans of ministers, but by the preference given to the widows of ministers in the positions required for the management of the Home. It should be further noted, that while the rapid growth of the other features of the Home and School prevented the inauguration of a training school for missionaries during the past year, the plans for such a school have now been made, and the prospectus for the next session constitutes a part of the report of the Trustees.

With regard to the needs of this institution, your committee would mention: (1), That the scholarships and contributions last year fell about \$1,000 short of maintaining the Home and that in future the Trustees will only be able to receive inmates that are specially provided for; (2), That an infirmary and a home for boys—to take the place of houses now rented—are urgently demanded for the best interests of the institution. With devout gratitude to God for his blessing upon this undertaking, your committee submits the following recommendations:

1. That the Assembly approves the report of the Trustees, with grateful appreciation of their wise and devoted services, and orders their report to be printed annually in the Appendix to the Minutes of the General Assembly.

2. That a Standing Committee on the Assembly's Home and School be added to the Assembly's Standing Committees.

3. That our churches, and especially our stronger churches, be urged to assume the maintenance of scholarships in the Home, either directly by the church or through Ladies' Societies, Young People's Societies, or Sabbath Schools.

4. That our ministers be urged to consider whether any form of life insurance promises such large returns for the outlay as a contribution of \$5 a year toward an endowment fund for the Home and School.

5. That the need of an infirmary and a boys' home is recog-

nized by the Assembly, and the liberality of our people invoked to supply these accommodations.

Only in the year 1896 do we find the annual report published in the Appendix, as contemplated in Resolution 1, above.—A.

1896, p. 583. The school, now called the Fredericksburg College, has made gratifying progress under the presidency of Rev. T. R. Sampson, D. D., and is now furnishing such educational advantages as fully meet the requirements of our ministers' youth, to the honor of the church.

The homes are conducted with a degree of efficiency most commendable, considering the lack of proper building accommodations. More than forty orphans of our ministers and children of our missionaries are now receiving the benefits of the Home and School, and at least twenty-five others have applied for admission next session.

The Home and School is in good financial condition, having now in its possession property and funds in excess of all obligations, to the amount of \$25,250.

In view of the foregoing statements, your committee would earnestly recommend the following, which was adopted:

1. That the churches of the Assembly be urged to contribute annually to the maintenance of pupils at the homes, so that the large number of applicants may be received, and all be more comfortably provided for.

2. That the pastors of our churches be urged to co-operate heartily with Rev. A. P. Saunders, D. D., in his efforts to provide the buildings necessary for the accommodation of the Home pupils.

3. See next Section on the Bible and Training School.

Touching the following overture from the Presbytery of St. Louis, your committee would report as follows:

"Whereas, it appears that the Board of Trustees of the Assembly's Home and School, at Fredericksburg, Va., has accepted from the council of said city a sum of money in aid of said School; and

Whereas, such use of public money is in violation of fundamental civil law, and to accept it is to repudiate a distinctive principle of our church, and its acceptance on the agreed condition that the city's pupils shall be exempt from attendance on the religious exercises of the School commits the church to exclusively secular education, for which it has no warrant; therefore

The Presbytery of St. Louis respectfully overtures the General Assembly to annul said transaction, or to order its readjustment, to the end that the Presbyterian Church in the United States shall not be a party to transgression of civil law, shall not be swerved from its own pronounced principles, and shall not be entangled with the State in the discharge of secular functions."

The Assembly would re-affirm the time-honored traditions and cardinal doctrine of our church, setting forth the teachings of sacred Scripture concerning the absolute separation of Church

and State. It would record its protest against any sort of compact between these two institutions by which either would gain control over the other.

It would also express its emphatic disapproval of the use of public state funds for purposes of sectarian education, religious propagandism, or in any such manner as to foster civil interference or ecclesiastical aggressiveness. At the same time the Assembly is constrained to answer the overture in the negative, and for the following reasons:

1. It does not appear from the contract that the \$10,000 in question is a gift. On the other hand it is distinctly declared to be in payment for the tuition of ten students which the city may elect to send to the collegiate institute.

2. It is not a violation of a "fundamental civil law," as appears from the fact that the Legislature of Virginia has passed a special bill authorizing the compact here involved.

3. It is not the repudiation of a "distinctive principle of our church," unless such distinctive principle denies to the church the right of contracting with the civil authorities under any and all circumstances when a *quid pro quo* is given and received.

4. It does not commit the church to secular education in any sense other than that which obtained before said contract was made. Adopted.

P. 600. The following protest was admitted to record:

The undersigned do solemnly protest against the action of the Assembly in adopting the answer of the Standing Committee on the Assembly's Home and School to the overture from the Presbytery of St. Louis. We base our protest upon the following grounds:

1. That we believe it to be in direct violation of our time-honored principles and a departure from our unbroken custom of refusing to accept state aid in support of denominational and religious work.

2. That it is inexpedient, providing a constant menace to our peace, a likelihood of frequent embarrassment and expense in defending suits at law liable to arise under the peculiar nature of the contract, and jeopardizing the interests of the Home and School before the church and world.

3. That it will be a source of grief and regret to a large constituency in our own church, and furnish occasion to our enemies to taunt us with inconsistency, and thus affix a stigma upon the fair name of the bride of Christ, whose reputation, no less than her character, should be "without spot or wrinkle or any such thing." Signed by M. B. Lambdin and thirty-six others.

The following answer to the above protest was adopted:

In reply to the protest "against the action of the Assembly in adopting the answer of the Standing Committee on the Assembly's Home and School to the overture from the Presbytery of St. Louis," said protest being signed by Rev. M. B. Lambdin and others, the Assembly deems it sufficient to cite a copy of the contract between the mayor and commonalty of the town of



Fredericksburg, Va., on the one hand, and the Assembly's Home and School on the other.

This contract is then given in full, pages 601-603.

1897, p. 48. The Standing Committee on the Home and School, in its report, after reviewing elaborately the facts concerning the property, the work, the cost of maintenance and means of support (pp. 46-48), made the following recommendations, which were adopted:

1. That the Assembly instruct the Board of Trustees to take steps to sever at once all connection between the Fredericksburg College and the Home and Training School.

2. That the Board be further instructed to take steps to dispose of the property designated in the Board's report as "college buildings and grounds," so as to relieve the Assembly from all responsibility for the ownership, conduct and support of said College.

3. That when the Board of Trustees shall ascertain the exact amount of indebtedness now resting on the Home and Training School, or incurred by the conduct of the same, they be authorized to make a definite appeal to the churches for money to liquidate this indebtedness.

4. That the Board be instructed to reduce the cost of supporting the Home and Training School to the lowest point consistent with the benevolent care of the children committed to their trust.

5. That in view of the great importance and urgent need in our church of our institution for the care of the orphans of ministers and the children of missionaries, and in view of the imperative necessity of an institution for the proper training of our lady missionaries, this institution, combining both of these offices as thus reorganized, is most cordially committed to the sympathy and support of our church, and this especially because of its present critical financial condition.

P. 58. A dissent, signed by James R. Guy and thirty-one others, to the above action was admitted to record.

P. 53. The General Assembly recommends that a collection be taken in all our churches on the fourth Sunday in December next in order to relieve the present embarrassment of the Home and School, and to facilitate the prospective changes ordered by this Assembly.

P. 46. The Assembly now owns in the city of Fredericksburg real estate valued at \$24,000, and personal estate valued at \$13,550. The Assembly owes in connection with its work in Fredericksburg, \$22,925, of which \$15,000 is secured by mortgages on its real estate, \$5,925 are in outstanding notes, and \$2,000 in open accounts. The value of the property above obligations is \$14,925. Of this excess, however, \$10,000 consists in bonds of the city of Fredericksburg, which are not available as general assets, inasmuch as they revert to the city in case the Trustees cease to fulfill certain conditions on which they were issued.

P. 47. The Home embraces three buildings, in which forty children are cared for, thirty-six of whom are orphans; three are children of foreign missionaries, and one is the child of a home missionary.

Contributions to the Home and School have been for the year, \$6,252.63.

620. *The Bible and Training School.*

The Section just preceding this recites (1895, p. 393), that the rapid growth of other features of the Home and School has hitherto prevented the inauguration of a training school for missionaries, but that the plans for such a school have now been made.

1895, p. 413. The plan for the Training School in connection with the Assembly's Home and School, at Fredericksburg, Va., authorized by the last General Assembly, was placed before your committee.

We recommend that the Assembly endorse the plan of the School, and cordially commend it to the sympathy and support of all the churches. The School will be opened in September, 1895. It is admirably arranged to give a spiritual, scriptural and sensible method of training for Christian work, especially for young women who desire to be fitted for Home or Foreign Missions. Adopted.

The Assembly records with pleasure the fact that a charter has been obtained for a Missionary Training College at Clinton, South Carolina, in connection with the Presbyterian Church. This institution is commended to the sympathy and support of our churches.

The Assembly (p. 394) directed the attention of pastors and churches, and of young people expecting to engage in Christian work, either at home or abroad, to the facilities afforded by this Training School for Christian workers at a very moderate cost.

1896, p. 583. The attention of the women of the church is called to the work of the Bible and Training School, with a view to securing their active co-operation in the endeavor to raise funds for the better equipment and maintenance of this most important adjunct to the missionary enterprises of our church.

P. 635. The Trustees say: The Bible and Training School was opened in September, 1895, and has met with encouraging success. There have been four young women in attendance as regular students, looking forward to work in the foreign or home fields, and a large number of special students from the city and collegiate institute. The teachers (p. 583) are Rev. R. M. Hodge, Rev. T. R. Sampson, Dr. J. N. Barney, Mrs. John Boyle and Mrs. A. E. Randolph.

1897, p. 47. The Bible and Training School provides instruction in theology, medicine and pedagogy. Others than those preparing for missionary work have the privileges of this School. Four students preparing for missionary work were instructed this

year in this School. The Training School is represented as costing the church nothing. Two of its teachers draw annuities from the treasury of the Foreign Mission Committee. The other teachers give their services free.

621. *Separation of Fredericksburg College and Home and School.*

1898, p. 224. The instructions given to the Board of Trustees by the last Assembly have been carried out. All connection between the Fredericksburg College and the Home and Training School has been severed, so that the Assembly has been entirely relieved from responsibility for the conduct and support of the college. The property known as "the college buildings and grounds" has been sold for the amount of indebtedness upon it, the Board of Trustees reserving the right of free college tuition for as many as twenty-four orphans for ten years.

The principal sources of income are from scholarships and the gifts of individuals. These will, doubtless, within a few years be sufficient, not only to defray the expenses, but also to permit the much needed increase of the facilities of the Home and enlargement of its benefactions. But for the present, in order to supplement the income, we recommend that a collection be taken in all our churches on the last Sabbath of next December.

In order that the Home may be freed from debt, which so greatly hampers its usefulness and threatens its existence, we recommend that the Board of Trustees be authorized to employ some capable man to undertake, as soon as possible, to raise the money to liquidate the debt.

In view of the meagre equipment of the training school for women missionaries, and because there is no urgent demand for it, we recommend that the training school for women missionaries be discontinued.

See further Section 629.

622. *Auditing Committee.*

1899, p. 426. We recommend that the Home and School at Fredericksburg, Va., be added to the list of committees for which auditing committees should be appointed.

623. *Date of collection.*

1900, p. 618. We recommend that our ministers and churches be earnestly urged to observe the last Sabbath in December, or some date near thereto, in presenting this cause and contributing thereto, and that our Sunday Schools be urged to make a contribution during the month of December as a Christmas offering to this cause. See also 1901, p. 67; 1902, p. 256.

624. *Apportionment of the debt.*

1902, p. 256. The Assembly, profoundly impressed with the good work which is being done by the Assembly's Home and

School at Fredericksburg, Va., does hereby authorize the Trustees of said Home and School to make an equitable apportionment among our seventy-nine Presbyteries of the remaining debt of \$6,000.

*625. Proposed consolidation of Home and School with Ministerial Relief.*

1902, p. 267. The Assembly, recognizing the fact that the work of the Home and School at Fredericksburg, Va., is virtually a branch of Ministerial Relief, directs the Board of Trustees of the said Home and School and the Executive Committee on Ministerial Relief to take into consideration the wisdom and feasibility of consolidating these two branches of our benevolent work under one management, and to report on the question to the next Assembly.

No action was reported the next year; but in 1906 (p. 41) it was decided not to place the institution under the joint control of the Executive Committees of Ministerial Relief and Foreign Missions.

*626. Efforts to increase its usefulness.*

1904, p. 37. That the work may not be hampered, but rather go on increasing and widening in its range of influence and blessing, this Assembly—

(1) Urges upon all the Presbyteries to adopt some measures that will secure a more general dissemination of the knowledge of such an institution, and the great and good work it is doing.

(2). Calls upon the delinquent Presbyteries to pay their apportionments of the debt as soon as possible.

(3). Asks each Presbytery to appoint a Permanent Committee on Home and School.

(4). Calls upon all the churches to take the December collection ordered by this and previous Assemblies.

(5). Suggests to the Board of Trustees the expediency of taking up the question of a more economic arrangement for the tuition of the children.

*627. Placed on statistical reports of Systematic Beneficence.*

1907, p. 37. This cause was ordered to be placed on the statistical reports of Systematic Beneficence.

The Assembly separated this cause from the cause of Schools and Colleges, and restored it to its place in the scheme of our church collections, which is the last Sabbath in December. (See 1906, p. 54.)

*628. Scope of the institution.*

1908, p. 40. We desire to emphasize the fact that this institution is not an orphanage to claim the interest of the Synod in which it is located. It is different and larger in its scope and has claims upon every part of the church alike. Through this beneficent institution the Assembly is able (a) to furnish a home

and school for the children of deceased ministers and missionaries who have fallen, wherever it may be, in the service of our beloved church; (b) to make it possible, by the method upon which it is conducted, for the widowed mothers to be with their children, to give a mother's love and care, and to still have a home of their own; (c) to make a home for our missionaries while on furlough, making it convenient and comfortable for them to leave their families while visiting the churches; (d) to offer to the missionaries at work on the foreign field the advantages of a school of high standard and Christian culture to which they may send their children, with the assurance that while they are receiving their education they will have thrown around them the influences of a Christian home.

629. *More buildings authorized.*

1908, p. 41. In view of the fact of the present arrangement for the education of the children being temporary, and as it may become necessary to establish a teaching department, the Assembly authorized the Board of Trustees to erect or purchase buildings for this work, whenever, in the judgment of the Board, it shall be deemed necessary or advisable.

630. *Information and statistical column.*

1908, p. 41. The Secretary of the Board of Trustees was directed to furnish to the chairman of each Presbyterian Committee a statement of the work and needs of this cause at least three weeks before the December collection, and these chairmen are directed to supply the Session of each church with this information.

A separate column shall be provided for this cause in the Sessional statistical reports to Presbytery, taking the place of the "Presbyterial" column, which shall be reported in "Congregational."

631. *Consolidated with Ministerial Education and Relief.*

1910, p. 21. In accordance with the recommendation of the *ad interim* Committee on the Coordination of the Executive Committees, this cause was united with that of Ministerial Education and Relief.

632. *School for Missionaries' children.*

1909, p. 42. The letter from Rev. Geo. Hudson, Rev. W. H. Hudson and others, of the Mid-China Mission, reveals the fact that our missionaries find great difficulty and suffer much anxiety about securing for their children the opportunities of education. Good schools on mission territory are few and very expensive. The same may be said of good governesses—they are few and very expensive. It seems a necessity that the missionaries, if they are to educate their children at all, must

send them, at a tender age, to this country. Here, again, the expense is very great, and the concern of parental hearts for children so far removed from parental care is very keen. Your Committee feel that the condition of our missionaries in respect to this matter merits the sympathy of the Assembly, and that the Assembly should show a readiness to do all that it can to relieve the situation. Your Committee, therefore, recommend that the Assembly appoint an *ad interim* Committee of three to canvass thoroughly the whole subject of the education of the children of our missionaries with a view to ascertaining precisely what our Church is doing, whether it can and ought to do more, what other churches are doing in this line—in a word, to inform themselves fully on every aspect of the subject, and report to the next Assembly.

1910, pp. 130-139. From information received by this Committee there is no general call from our missionaries in the foreign field for schools located on foreign soil, but if such desire should become in any wise general the key to the solution of this problem lies in union and co-operation with other missionary bodies of like evangelical faith and like views on methods of school teaching.

From information received by the Committee there is a desire that two schools here in the home land be established, one for girls and one for boys, which shall be both home and school, and that they be, if practicable, in connection with some of our regular established colleges.

It is felt that the ideal is a home and school for boys and a separate home and school for girls, the curriculum of whose studies in both shall end with the grade of a high school; that they be thoroughly good schools; that they do their work well and under good moral influences and then the parents be left free to send to college where they may elect.

1. We recommend that the General Assembly approve the action of the Committee at Nashville, in paying travelling expenses of teachers to the foreign fields where they are desired by our missionaries and supported by them after their arrival.

2. That wherever missionary parents ask it, the Committee at Nashville be authorized, as far as their finances allow, to grant increased aid for the education of children up to the limit of \$200 per child per annum and upon further request to continue that aid through the college term of the child.

3. We recommend most heartily to the care of this Assembly the Home and School at Fredericksburg, and the work they are doing in the education of the children of our missionaries. From the information we have before us, we recommend it as a Home most warmly. We recommend it as a School, furnishing a good education that compares favorably with the work done in our smaller colleges. We would, in the interest of the children of missionaries, advise that a curriculum be prepared limited to a high school grade, and leave to the choice of the parent a college course either in the college at Fredericksburg,

or wherever desired by the pupil and its parents; especially in view of the fact that we have so many first-class denominational colleges in our bounds.

4. We recommend that in view of the call of our missionaries for a separate school for girls, to be established in the home land, your Committee on Schools and Colleges be directed to make special effort to raise means, and as soon as finances will permit, to establish a school for girls of foreign missionaries' families and make it a home as well as a school, carrying its pupils through a high school grade. We would suggest, as the request comes from missionaries themselves, that it be in connection with some college for women under Presbyterian control.

On February 27th your Chairman received, in answer to our letter of July 8, 1909, from the Mid-China Mission, a paper requesting that land be purchased at Kinchiang, and \$15,000 be appropriated to the building of a school edifice, and that \$2,500 per annum be given to the support of said school for a term of years.

When this communication was received, our report was already made up, and it was too late to deal with this paper from China, send our report to Japan for approval or criticism of our fellow-committeeman, Rev. R. E. McAlpine, and get it back in time to have it printed in April, as requested by Dr. T. H. Law, our Acting Secretary. We therefore submit this supplemental report, signed by the two committeemen in this country:

1. That our Secretaries of Foreign Missions be directed, at the Conference of Secretaries of Foreign Mission Boards, held annually in New York City, to take up this matter of the education of children in foreign lands and endeavor to secure union effort in the establishment of schools of primary grades in all foreign fields where they are needed and when union of effort is practicable.

2. We recommend that our missionaries in the foreign field confer as to their needs, their difficulties and the opportunities open to them, and that our Secretaries at Nashville keep our Assemblies advised of the progress made in the matter.

3. We recommend that the precedent set us by the Reformed and Congregational churches in India be followed. The friends of those schools in India raised twenty thousand dollars in this country and established at Kodar-Kunal, Madura District, South India, just such a school as this one desired by these brethren in China.

We recommend that the General Assembly commend this endeavor to establish such a school, and place the raising of the amount needed for its establishment in the hands of the Mid-China Mission and commend it to all the friends of missions in this country. We would advise that the co-operation and union with other evangelical denominations laboring in China be sought and thus the burden on each be lightened.

As to the support of such a school, both these churches above

referred to in India—the Reformed and the Congregational—give \$300 each per annum to the support of the school. Our Executive Committee at Nashville could do the same, if, when the school was actually put in operation, the recommendation in item No. 2 of first report did not furnish sufficient means in the hands of our missionaries themselves to maintain the school.

P. 61. The report of the *ad interim* committee was referred to the Standing Committee on the Home and School, but no action was taken by the latter in view of the proposed consolidation of the Home and School with Ministerial Education and Relief.

### 633. *Twentieth Century Fund.*

1900, p. 639. Overtures from the Presbytery of Louisville and from L. H. Blanton, J. I. Vance and others, praying the Assembly to undertake to raise \$1,000,000 for the permanent work of the church to be known as the Twentieth Century Fund.

*Answer:* We recommend, first, that the Assembly heartily endorse the general scheme proposed in these overtures, and appoint a committee after the manner recommended, to inaugurate the movement and have general management and oversight of it, which committee shall have power to fill vacancies which may occur before the next General Assembly; to elect a Treasurer, and to pay out of the funds coming into his hands all legitimate expenses which the committee may incur in the prosecution of its work, and shall make reports to each succeeding Assembly until it be discharged.

2. The object of the fund shall be to promote and put upon a surer basis the cause of Christian Education; to endow and equip more fully our theological seminaries, our schools, colleges and other institutions of learning, both for males and females; and to found such new institutions of similar character as may seem advisable.

3. The movement shall in nowise interfere with or displace plans that are now in operation in different parts of the church, looking to the same end, but shall rather seek to unify all these local efforts and to stimulate and encourage them through sympathetic co-operation, either in our own land or the foreign field.

4. Each Synod or Presbytery or division of the church co-operating in the movement may employ such agencies as it deems wise, choose the institution or institutions for which its funds shall be raised, and have entire control and direction of such funds, but making reports of them to the committee appointed by the Assembly. All money coming directly into the hands of the committee's Treasurer shall be distributed according to the judgment of the committee or the wishes of the donors.

5. The Assembly recommends to the several Synods to appoint each a committee of three to co-operate with the Assembly's committee.

6. The Assembly earnestly calls upon all its Synods, Presbyteries, Sessions and members to co-operate heartily in this



movement, and to signalize the opening of the new century by a great advance in this all-important branch of the church's work. Adopted.

1902, p. 283. Ten Synods have undertaken to raise in behalf of Christian Education the sum of \$1,720,000, and the sum of \$423,000, or nearly 25 per cent. of the amount desired, has been already secured. Moreover, one theological seminary, one college and six academies have been established, and four colleges and three academies have been projected. Several new Westminster schools have been organized, and some old schools have been reorganized. The Day School has been made a part of the Home Mission work in some of the Presbyteries, and in some places the public schools are opened with the reading of the Bible and with prayer.

In view of these facts, The Assembly expressed its sense of gratification because of the general campaign just opening in behalf of both public and Christian education in the Southern States.

The Assembly expressed its very deep sense of gratification because of the signal degree of success that has marked the movement in our church in behalf of the Twentieth Century Fund for Christian Education.

The Assembly reaffirmed its belief that our Synods and Presbyteries and congregations must bend every energy to maintain and extend the system of Christian education established by the founders of the Presbyterian Church. To this end the support and patronage of this Assembly will be given only to those academies and colleges in which Biblical and spiritual instruction are combined with the usual courses of study in classical, scientific and literary subjects.

1903, p. 505. Upon the request of the chairman of the Permanent Committee on the Twentieth Century Fund, the committee was discharged, and a committee, composed of one representative from each Synod was appointed.

The members of this committee were urged to collect all data bearing upon this work in their respective Synods, and forward the same to the chairman in time for the meeting of the Assembly; and the committee was instructed to aid the Synodical and Presbyterial committees in their efforts to carry on this work.

1902, p. 37. In paid and pledged subscriptions about \$558,589 has been secured for the Twentieth Century Fund, divided as follows, viz.: Amounts paid, \$85,175; pledges, \$473,414.

These moneys are mainly in the form of pledges for the endowment of existing institutions. President W. E. McIlwain has secured pledges of \$45,000 for the proposed Synodical College of Alabama, and \$14,000 for the Alabama College for Women. A considerable sum has been given for mission schools in connection with evangelistic work.

The work done in the Synod of Texas, under the leadership of Dr. T. R. Sampson, developing and unifying a system of Synodical institutions, is marked by commendable zeal. The

affiliation of the five institutions under Synodical control gives promise of good results, which we hope will be realized.

The endorsement and support of the scheme adopted in Texas, has borne fruit, in the raising of \$220,000 within the past three years.

1905, p. 42. Your Committee on the Twentieth Century Fund begs leave to report that gratifying progress has been made in some of the Synods of our Church in the work of securing funds to be used in behalf of Christian Education.

The Synod of Texas sent in last year its admirable report concerning work already accomplished and plans for the future. No additional details can now be added to that report.

The Synod of Louisiana owns the Silliman Collegiate Institute, and has taken steps to inaugurate a school among the French population within its bounds.

The Synod of Missouri makes the following report of progress concerning this work during the year ending May, 1905:

Westminster College, pledges for endowment . . . . .	\$15,450 00
Westminster College, pledges for immediate needs . .	4,640 00
Gifts for current expenses . . . . .	801 46
Synodical Female College . . . . .	2,500 00
Elmwood Seminary . . . . .	500 00
Endowment for new school in the Ozark mountains . .	4,000 00
	<hr/>
Total . . . . .	\$27,891 46

In the Synod of South Carolina gratifying success has marked the effort to increase the endowment of the Presbyterian College of South Carolina. Steps have been taken also to bring Chicora College under Presbyterian control.

In the Synod of North Carolina the sum of \$168,000 has been pledged, through the general and special agencies at work; of this amount about \$90,000 in cash has been paid in. This result shows that nearly three-fifths of the \$300,000 assumed by this Synod as its portion of the General Assembly's Educational Fund has been already pledged.

1906, p. 54. The Committee on the 20th Century Fund was at its own request discharged and thanked for its service (its work being transferred to the Executive Committee on Schools and Colleges).

634. *Maryville College.*

1870, p. 510. Your committee has received a statement from Hon. Jesse G. Wallace in relation to Maryville College, an institution founded for the training of students for the ministry, formerly under the control of the United Synod, which we herewith submit, and recommend that it be referred to the Trustees of the General Assembly, with instructions to investigate the claim therein mentioned, and to take such steps as to

them may seem expedient and proper to assert and secure the rights of this General Assembly in the premises. Adopted.

1872, p. 210. It appears that the college was founded in 1819 by the Synod of Tennessee, and at first was called the Southern and Western Theological Seminary, afterwards Maryville College. It seems to have been incorporated, having a Constitution which was adopted by the said Synod, one of the provisions of which was, that the Trustees and Professors should be members in full communion in the Presbyterian Church. The Board of Trustees consists of thirty-six members, two-thirds ministers and one-third laymen. The said Synod has the sole power of appointing the Trustees. It seems that the legal right to the property is in the Synod of Tennessee, or the Trustees appointed by the said Synod; that our Church never has had, and is not likely to have, any right to the property.

### 635. *Sayre Female Institute.*

1870, p. 523. A memorial from David A. Sayre, Esq., of Kentucky, was presented and referred to a committee.

P. 526. This committee made a report, which was adopted, is as follows:

*Resolved*, That the prayer of the memorialist be granted; and that this Assembly does hereby give its sanction and approval of the said deed of April 20th, 1870; and orders that, for convenience of reference to the facts upon which this action is based, said memorial, with the acts of the Legislature and the deeds and certificates accompanying the same, be published in the Appendix to the Minutes of the Assembly.

*Resolved*, That this action is not to be understood as in any way committing the Assembly to all or any of the statements of said memorial touching the divisions of the Church, or the healing of those divisions past or prospective, but simply as the expression of a desire on the part of the Assembly not to trammel or restrain the memorialist in the control of an institution founded solely, and sustained in part at least, by his own funds.

This action is not so expressed as to convey an idea of what was contemplated. The facts were these: Mr. D. A. Sayre, in July, 1860, conveyed to trustees certain property in Lexington, Ky., for the purposes of a female institute. This institute was chartered by the Legislature in 1856, and its charter was amended in 1861 and 1870. The deed was designed to secure the use and benefit of the institute to the Presbyterian Church, described in the deed as "successors of the Rochester Assembly," *i. e.*, the Old School Church.

In the opinion of Mr. Sayre the purposes of said deed were in danger of being defeated by the ecclesiastical changes that had taken place in the Presbyterian Church since its execution. Both Northern and Southern Assemblies might claim to be such successors. To prevent this result, and place the institution which he had found in such a position that it would be free from danger of litigation, he executed, in April, 1870, a second deed. By this he made the Board of Trustees self-perpetuating, stipulating, however, that two-thirds of the number of trustees, must be members of some Presbyterian church in Fayette county, Ky., and that the principal of the institute should be a member of some Presbyterian church in the United States. Mr. Sayre thought that this action would eventually secure the benefits of the institute

to the Presbyterian Church, and while it removed the school from ecclesiastical control, would unite both sides of the Church in its support. The object of the memorial, which was sent to both Northern and Southern Assemblies, was to request the Assemblies to relinquish any rights of property which, by any construction of his first deed, might be vested in them. As seen above, the Southern Assembly at once granted the request. The Northern Assembly declined or neglected to take similar action. After Mr. Sayre's death the memorial to the Northern Church was renewed by his nephew, but it was not granted.

The time within which it would have been possible to contest the deed of Mr. D. A. Sayre has passed, and the last deed must now stand. Both memorials were accompanied by a promise to endow the institution in the additional sum of \$20,000, if the memorial should be granted by both Assemblies.  
--A.

### 636. *Transfer of La Grange College.*

1901, p. 52. On the transfer of the La Grange Synodical College by the Synod of Memphis to the Presbyteries of Memphis, Western District, North Mississippi and Chickasaw, and their successors, your committee recommend that this Assembly, being empowered, authorized and requested to do so, do now confirm, approve and ratify the transfer of the said La Grange Synodical College, its property, assets, effects, rights and claims, by the said Synod of Memphis to the Presbyteries of Memphis, Western District, North Mississippi and Chickasaw, and their successors, and that the trustees named in the article of transfer hereby submitted as a part of this report, be and are hereby empowered, authorized and directed to take all necessary steps to transfer and vest the title to said college, as requested.

### 637. *Catechism on Church and Church Government.*

1900, p. 609. In answer to an overture asking that a catechism on the Church and Church Government be prepared, the Assembly appointed a committee, with the Rev. Robt. P. Kerr, D. D., as chairman, to prepare such catechism.

1901, p. 50. The Catechism on the Church was sent down to the Presbyteries for their criticism, the same to be reported to the *ad interim* committee by February 1, 1902, said committee to report to the next Assembly, the expense connected with it to be paid by the Publication Committee.

1902, p. 259. It was ordered that the overtures on this subject be referred to the existing *ad interim* committee, enlarged by the addition of the Rev. Drs. C. R. Hemphill, R. C. Reed and E. C. Gordon, and that their report be made to the next Assembly, and sent down to the Presbyteries.

1903, p. 506. The report of the *ad interim* Committee to prepare a catechism on the Church, was taken from the docket, and after consideration was referred back to the same committee with Rev. W. A. Alexander, D. D., as chairman, to report to the next Assembly.

1905, p. 16. With regard to the report of the committee appointed to prepare a catechism on the Church, the committee recommends that the *ad interim* committee be discharged

and their diligence be commended; and that the manuscript placed in our hands be put at the disposal of the Executive Committee of Publication. Adopted.

638. *Catechism on the History of the Church.*

1902, p. 258. On an overture from the Presbytery of Western District, asking that a committee be appointed "to prepare a catechism on the history of our church, for the especial benefit of our young people." the committee recommend that the request be granted, and that said committee report to the next Assembly. Adopted.

1903, p. 472. The committee was continued.

1904, p. 50. Owing to the impracticability of the undertaking, greatly increased by the difficulty of the committee's holding a meeting, the expense of which the General Assembly is not at present able to sustain, the General Assembly discontinues this committee, thanking them for the service they have rendered.

639. *Column in statistical reports for contributions to Orphanages.*

1903, p. 503; 1905, p. 54. This was declined.

1909, p. 61. The column for contributions to orphans' homes, other than the Assembly's Home and School, shall be put in the statistical reports in place of the column now occupied by "Baptized Non-Communicants," and the Committee of Publication is instructed to place such explanatory notes upon these blanks as may be necessary to guide the Session in the matter and in other items when making up reports.

640. *The Florida Land Company.*

1886, p. 56. Your committee had information laid before it, showing that a land company, which owns a large tract of land in Walton county, Florida, was proceeding to subdivide and lay out and improve its lands in such manner as to attract settlers, and that a considerable settlement of Scotch Presbyterians was already permanently located in the immediate vicinity of said lands; and that said company has offered to donate and convey forty acres of its lands to the Trustees of the General Assembly upon condition that the General Assembly should provide, within three years from the date of the grant, that as much as six thousand dollars should be expended in erecting upon the tract granted buildings adapted for educational or church purposes. Therefore.

*Resolved* (1), That the Board of Trustees be directed to accept the forty acres of land offered by the Florida Land Company, near De Funiak Springs, Walton county, Florida, upon the conditions specified in the offer of said company; and that Rev. Wm. Adams, D. D., Wm. C. Sibley and S. M. Inman be appointed a committee to raise the funds, and otherwise arrange

for the improvement of the property, in accordance with the conditions of the grant.

*Resolved* (2), That this General Assembly instruct its Board of Trustees to accept the offer made by the land company of Walton county, Florida, of the forty acres of land tendered, under the conditions specified.

1887, p. 242. Presbytery of New Orleans asked the Assembly to recede from the proposition to accept these lands. Reply: For the purpose of obtaining fuller information on this matter, the overture is referred to the next Assembly for answer.

1888, p. 420. The overture from the Presbytery of New Orleans respecting a gift of land in Florida, which overture was passed over from the last to the present Assembly, was taken up. The commissioner from the Presbytery of New Orleans stated that the opposition of that body was withdrawn; and the Assembly resolved not to recede from the action of the Assembly of 1886.

#### 641. *Receipts and disbursements to be printed.*

1881, p. 375. The Auditing Committee recommend that hereafter the reports of the receipts and disbursements of the funds of this Executive Committee (Education) be printed for the use of the Assembly. Adopted.

1903, p. 481. A recommendation was made and adopted that an abstract of the Treasurer's report be annually entered on the minute book together with the report of the committee which has audited his accounts.

#### 642. *Disabled Ministers' Fund.*

1863, pp. 123, 129. The Committee on Bills and Overtures report that they have had before them two overtures. One of the overtures is from a member of this Assembly, and embraces the outline of a plan of operation which shows that its author has bestowed no little thought upon the subject. There are, however, certain questions preliminary to the adoption of any scheme in regard to which the committee was not apprised that the mind of the Assembly has been expressed, or even formed. One of these is, whether the support for the classes named shall be derived from the proceeds of a fund raised and invested for that purpose, or from annual contributions made by our churches, and expended as they are received. Another question is whether it is advisable that the Assembly should assume the responsibility of making the much-needed provision, or should remit the matter to our Synods, severally, to attend to the duty within their own bounds. As your committee have no instructions to guide them in relation to these and similar questions, they are not prepared to recommend any definite plan of operation to be adopted by the present Assembly.

The subject, however, is one of great importance. The reception of two overtures, from different sources, shows also that

the minds of our people are turned to it with special interest. The committee, therefore, recommend that a committee be now appointed to consider the whole subject, in all its bearings, including the questions already mentioned, with such as may be suggested in their inquiries and conferences, and to report to the next Assembly a scheme for carrying into effect the plan which shall commend itself most strongly to their judgments.

1864, p. 279. This committee reported the following resolutions and recommended their adoption:

*Resolved, 1,* That the form of a call to a pastor prescribed in the Form of Government be enlarged and amended so as to read: "And that you may be free from worldly cares and avocations, we hereby promise and oblige ourselves to pay to you the sum of . . . . . in regular quarterly (half-yearly or yearly) payments, during the time of your being and continuing the regular pastor of this church; and should you become disabled, or depart this life, whilst you are the regular pastor of this church, we hereby promise and oblige ourselves to furnish you, or, when you are dead, your family, with all proper support, including the education of your children." And that the last question proposed to the people at the instalment of the pastor be enlarged and amended so as to read: "And do you engage to continue to him, while he is your pastor, that competent worldly maintenance which you have promised, and whatever else you may see needful for the honor of religion and his comfort among you; and should he become disabled, or depart this life, while he is your pastor, do you engage to furnish him, or, when he is dead, his family, with all proper support, including the education of his children?"

*Resolved, 2,* That the General Assembly raise a permanent fund, by inviting the contributions of individuals and churches, by donation, bequest, and devise, and place the same in the hands of its Trustees or other committee for investment, the income of which shall be applied to the support of disabled evangelists and missionaries, their widows and children, in such amount and in such manner as may be considered practicable and expedient; and when it shall be made to appear upon the representation of the Session of a church that the support which they had promised to furnish to their disabled pastor, or, when he is dead, to his family, as contemplated in the foregoing resolution, cannot be furnished by reason of the inability of said church, it shall be the duty of the said Trustees or other committee to inquire into the matter, and apply to the relief of such pastor, or of his family when he is dead, such amount of the income of said permanent fund, and in such way, as may be deemed practicable and expedient.

*Resolved, 3,* That it shall be the duty of the Trustees, or other committee of the Assembly to invest any surplus income from year to year, to make annual reports to the Assembly, and to prepare and keep before the public proper forms of gifts, bequests and devises.

*Resolved*, 4, That these resolutions be transmitted to the several Presbyteries for approval, and to take effect when declared by the General Assembly to be approved by a majority of the Presbyteries.

P. 288. This report was recommitted to the same committee, with instructions to report to the next Assembly.

It does not appear that the committee ever made any further report.—A.

643. *A temporary fund for the disabled.*

1867, p. 148. An overture asking aid from the Assembly for the family of a minister of this Church recently deceased.

*Reply*: Inasmuch as this Assembly has control of no funds for the purpose proposed, and this request cannot at once be granted, yet the Assembly appreciates the importance, not only of this special case, but of all such as it represents:

*Resolved*, 1, That the Committee of Sustentation be authorized to appropriate five per cent. of all contributions to its object to the relief of destitute widows and children of ministers, and to indigent ministers in infirm health; provided no such per cent. be appropriated from the contributions of any church or person prohibiting such appropriation, and provided further, that this plan of operation shall not continue longer than the meeting of the Assembly for the year 1869.

644. *Collection ordered.*

1868, p. 274. 5. In lieu of the appropriation of five per cent. of the Sustentation fund, it is enjoined upon the Presbyteries to have a collection taken up in all the churches under their care for a relief fund, which shall be devoted to the relief of disabled ministers, and of widows and orphans of ministers deceased. These collections are to be forwarded to the Treasurer of Sustentation, and disbursed according to the discretion of the Committee, upon application made through the Presbyterial Standing Committees on Domestic Missions.

P. 280. It was recommended that this collection be taken up on the first Sabbath in July, or as near thereto as may be convenient. (1869, p. 396.)

645. *The Relief scheme.*

1869, p. 373. Rev. J. Leighton Wilson, D. D., obtained leave to present, on his own behalf, a memorial in regard to a plan of relief for families of deceased ministers, which memorial was referred to a committee, to consist of one minister and one ruling elder from each Synod.

P. 396. After a discussion on the report of this committee, the following resolution was adopted:

*Resolved*, That the whole subject be referred to the Committee of Sustentation for further investigation, and with a view to the perfection of the plan. This committee shall report to the next General Assembly the result of their labors.



1870, p. 500. This committee submitted a report, which was referred to a special committee of one commissioner from each Synod.

P. 523. This committee made a report which was adopted, and is in part as follows:

The committee recommend that the General Assembly declare, that it is not the purpose of this Assembly to inaugurate any system of life insurance; and that the scheme of co-operative relief suggested is impracticable, on account of the difficulty of collecting the sum of one dollar from each minister and elder; and unequal because the burden would fall as heavily upon the smaller and weaker churches as those of larger numbers and greater resources.

P. 524. The report of the Committee on the Relief Fund, after some amendments, was adopted by a vote of ayes, 67; noes, 27. This report is as follows:

1st, That it is eminently desirable that a fund should be provided for the families of ministers at their decease; and that the best and most effectual mode of raising that fund is by annual contributions from the churches.

2nd, The proposed scheme is not to interfere in any way with the annual collection that has already been ordered for the relief of disabled ministers and the families of ministers deceased, it being evident that this fund will always be needed, not only for infirm ministers, but for the families of such ministers as may not be included in the provisions of the scheme under consideration; and it being equally evident to the committee that it would be disastrous to both to merge them into one fund.

3rd, It is not proposed, nor is it thought desirable, to accumulate a large fund under the care of the Assembly for the purpose under consideration; but the demands of liabilities are to be met mainly by the annual contributions from the churches. The accruing or surplus fund should be held to meet any emergency that might arise from irregularity in the mortality of ministers, or any general disasters that might visit the country and prevent the churches for a time from making their regular annual payments. This fund should not be allowed to exceed \$100,000 as an investment. Any increase beyond this sum might, under the direction of the Assembly, be used to augment the amounts paid to the families of ministers.

4th, The security for the payment of the proposed amounts is to be based entirely upon the mutual faith and confidence of the churches in each other. Neither the Assembly, nor the committee that they may appoint to carry the plan into effect, can be considered as *legally bound* to pay the stipulated sums, except so far as the churches, in fulfilment of their pledges, shall furnish the means for paying them. This mutual faith between the churches, however, is undoubtedly the best of all securities. The foreign missionary goes to the remotest ends of the earth relying upon it for the means of his support; and as it has seldom or never failed him; why should we distrust the steadiness and

the fidelity of the churches in relation to a matter that must lie quite as near to their hearts?

5th, The annual contributions which the churches are expected to make to the fund are to be regarded as an addition to the salaries of their pastors. The only difference in the case is, that this portion of the salary is given under the condition that it be reserved for the benefit of his family. The Free Church of Scotland carries out the same principle by deducting so much from the minister's salary when it is paid. The plan under consideration proposes to lay an additional tax upon the churches for the same purpose.

6th, The scheme under consideration, unlike life assurance, makes no discrimination on account of the age, the health, or the number of years that a minister may have been engaged in preaching the gospel. All ministers are regarded as officers of the Church and servants of the Lord Jesus Christ; and their families, in consequence, as equally entitled to the beneficent provisions of the general arrangement. The only limitation or discrimination, as will appear in the further development of the plan, will be in relation to the number of annual payments that must be made by a church before its minister's family can be entitled to the full amount.

Having premised these general principles, the committee would now propose—

1st, That every congregation, or union of congregations under the same pastorate, that will pay \$30 annually to the general fund, will establish a claim for the family of its pastor, or any other minister engaged in the work of the Church whom the congregation may select, at his death, to an annuity of \$200 for six consecutive years. And where a congregation, or union of congregations, pays \$60 per annum to the fund, the claim for his family will be an annuity of \$200 for twelve consecutive years, or of \$400 for six consecutive years. The only limitation to the above conditions is, that no congregation will establish a claim for the family of its pastor to the full amounts above mentioned until it has made its fourth annual payment. Previous to that period, the family will be entitled to four times as much as the congregation has paid to the public fund. For example: If the congregation has made one payment of \$30, the family will receive \$120; if \$60 has been paid, the amount awarded will be \$240. As soon as the fourth annual payment has been made, the family will be entitled to the full amount, to be paid as an annuity.

2nd, If a minister is transferred from one church to another, he forfeits the claim established by the church he leaves, but he may be placed upon the one to which he goes. If a minister is entirely cut off from the work of the ministry by a failure of health, his family after his death will be entitled to the claim established by the church where he was laboring when his health failed, and that church will be regarded as commencing another claim, but without the conditions affixed above. In cities,

where the expense of living is necessarily great, a church may be allowed to establish a claim for its pastor's family to an annuity of \$600 for six consecutive years by paying annually \$100, subject, however, to the same limitations as to the first four years as in other cases. A pastor, however, or any minister of the gospel otherwise engaged in the work of the Church, may, by paying the above mentioned sums for himself, establish a claim for his family to the same amounts as other ministers.

3rd, The execution of this scheme shall be committed to the care of the Executive Committee of Sustentation. The Executive Committee shall be directly responsible to the General Assembly for its proper administration. The Assembly shall have the right to frame any by-law, or make any changes or alterations in the plan that may be deemed necessary; provided no pecuniary obligations to the donors of this fund are thereby violated.

4th, The plan may be carried into execution as soon as one hundred churches, or unions of churches, shall have adopted it; and the Executive Committee of Sustentation is hereby directed to call the attention of the churches to the subject, and invite them to enter into the proposed arrangement.

1871, p. 19. The Assembly having appointed a special committee (page 8) to consider so much of the Executive Committee's report as bears on the Relief Fund, that Committee reported as follows, and their report was adopted:

The Committee on the Relief fund respectfully report, that they have carefully examined the subject committed to their hands, and find that it was the object of patient and thorough investigation by an able committee of one member from each Synod, in the Assembly of 1870, and that their action, which heartily commended the plan of this fund, received the cordial approbation of that body.

We are clearly of the opinion that the plan is the best that can at present be devised, and in this we are sustained by the judgment of some of the ablest actuaries of this country.

We therefore recommend that the Secretary of the Committee of Sustentation be hereby authorized to place in the hands of every Session a copy of the report adopted by the Assembly of 1870, together with this report, and any other matter which in his judgment may commend this object to our people; and that it be made the duty of the Sessions to lay it before their respective congregations.

We further recommend that this Assembly do hereby heartily endorse the plan as meeting an existing want in the Church. We recommend, finally, that the Assembly take steps to have the charter amended so as to authorize the investment of the funds of this Relief Fund and the funds of any other eleemosynary object of the Church, to be vested in the Trustees of the Assembly.

646. *The relief scheme in operation.*

1872, p. 192. The Committee are gratified to be able to report that the number of churches and individual ministers necessary, according to the direction of the last Assembly, to put the Relief scheme into full operation has been secured, and information of the fact has been published, so that all such churches and individuals might send on their first annual installment. The plan will be considered as commencing with January, 1872. There has been some hesitation on the part of the churches to enter into the plan; but this has been owing, it is confidently believed, to the fact that the scheme has not generally been understood by the churches. When it has once been put into operation, and its practical benefits have been seen, it will no doubt become a popular and favorite scheme both with ministers and churches.

647. *None to be enrolled over fifty years of age.*

1873, p. 327. Touching the Relief Fund, we recommend that the Assembly commit the whole administration of this matter to the wisdom and discretion of the Executive Committee; and that, in accordance with their request, a provision be added to the scheme of the Relief Fund, which shall prescribe that, after January 1, 1874, the name of no one over fifty years of age shall be entered upon this fund.

(The reasons that induced the committee to recommend this course are found on p. 353, 1873.—A.)

648. *Applicants must be in good health.*

1874, p. 488. The Executive Committee of Sustentation is hereby authorized and directed to prescribe an additional condition on which ministers may become subscribers to the Relief Fund, viz.: "Whenever any minister, for himself, or any church or other party for him, proposes to subscribe to this fund, there must be furnished to the Committee satisfactory evidence that such a minister enjoys ordinary good health."

649. *Deferred payments to the Relief Fund.*

1875, p. 54. Several contributors to this fund have failed to pay their quota for two years. With reference to such cases the Executive Committee have adopted the rule that "deferred payments must be accompanied by interest at the rate of 10 per cent. per annum; and if payment is deferred longer than one year, the name of the party shall be considered removed from the Relief lists, and shall not be restored thereto until such party has paid up arrearages in full, with interest thereon." This rule is deemed necessary to the security of the scheme.

650. *When annuities are to be paid.*

1875, p. 54. The rule adopted in reference to payment from the fund is as follows: "The annuities due to families of min-

isters deceased are to be paid beginning with the first of January next succeeding the death of said minister." This rule was adopted as a precautionary measure, because the income of the Relief fund is received mostly on or about January first of each year. The Executive Committee have, however, always thus far directed the payment of benefits immediately on the receipt of authentic information of the decease of the contributor.

651. *The Relief plan modified.*

1876, p. 228. That the General Assembly approve the new plan of relief as the same is set forth in the Report of the Executive Committee of Sustentation of the present year, giving, however, to the said Committee full authority to change the details of said plan whenever they shall deem it proper to do so.

The following is the plan:

I. The rights and privileges in the Relief Fund, as heretofore administered, shall be, and are hereby, guaranteed to all who are on its lists, and these shall be preserved to them intact.

II. The Relief scheme, as heretofore administered, shall be, and is hereby, repealed (except for those who are already beneficiaries under it) and the following scheme substituted therefor, to-wit:

(1), Any congregation, or union of congregations, whose pastor at the time may be in sound health, which shall pay \$30 annually to the Relief fund, will establish a claim at his death to an annuity of \$200 for six consecutive years. If \$60 per annum is paid to the fund, the claim for annuity will be for \$400 for a like term of years. If \$100 per annum is paid, the annuity will be \$600 for a similar term. It is understood that the benefit thus secured shall accrue only to the family or other heirs of *the regularly installed pastor* of the contributing church.

(2), Any minister, in sound health, at the age of forty-five years may be entered on the fund by the payment of \$30, \$60 or \$100, as the case may be, by himself, his congregations, or other person. Any minister who is less than forty-five years of age may enter the fund by the payment of an annual amount less than \$30, \$60, \$100 by 2 per cent. of said sums for each year that he is younger than forty-five years; and any minister older than forty-five years, up to seventy years may have the same privilege by the annual payment of an amount larger than \$30, \$60 or \$100 by the addition to said amount of eight per cent. per annum for every year of said excess of age.

The only limitation in the case, either of churches or individuals, beyond the above conditions, is that no claim on the fund will be established to the full amounts above mentioned until the fourth annual payment has been made. Previous to that period the family or heirs will be entitled to four times as much as has been paid into the public fund. And further, failure to make regular and annual payments shall work the forfeiture of interest in the fund, except that at the death of any

pastor or other minister, whose claim is thus forfeited, an amount equal to all that has been contributed to the fund on his account shall be paid.

III. It is further provided that, as heretofore, the Relief scheme shall continue to work for the sole benefit of those who are subscribers to it, and if hereafter it shall be found able to pay a larger amount to the families of its deceased subscribers than is herein pledged, such an amount shall be sacredly conveyed to them under regulations approved by the General Assembly.

IV. The following particulars shall be observed:

(1), All entrants to this scheme shall be dated as of January 1st of the current year.

(2), Annual payments must be made promptly on or before January 1st of each year, so that the liabilities of the fund may be met at that time and investments may be made. Failure to make payment beyond the month of January shall forfeit the rights in the fund of the party thus failing, unless for good reasons and without injury to the fund, the Executive Committee shall restore its privileges on the payment in full of arrearages, with interest thereon at the rate of six per cent. per annum.

(3), The annuities due the families of deceased ministers are to be paid beginning with the first of January next succeeding the death of said minister.

(4), All further detail in the management of this fund is entrusted to the Executive Committee of Sustentation.

V. The investment and re-investment of funds in permanent stocks shall be under the care of the Executive Committee, who shall report annually to the General Assembly their accounts with a statement of the funds in hand, whether invested or not, and all other matters pertaining to the fund. The permanent investments of the fund shall be held as heretofore by the Trustees of the General Assembly, who shall be responsible to the General Assembly for their safe custody.

This change of plan was designed to make the scheme more useful—first, by presenting greater inducements to our young ministers to enter it; and second, by opening the way for those who are now in advanced years. (1876, p. 249.)

#### 652. *Investing committees for the Relief fund.*

1872, p. 163. *Resolved*, That the Executive Committee be authorized to appoint two investing committees, consisting each of two laymen, with the Secretary of the Executive Committee as *ex-officio* member of both, to be located, the one in Baltimore, and the other in Augusta, Georgia.

#### 653. *Executive Committee shall make and control investments.*

1879, p. 56. In answer to the question of the Board of Trustees, as to duties and responsibilities of the Board in relation to the investment of the Relief Fund, the Assembly instructs the Board that no duty or responsibility rests on the Board of Trustees as to making or changing these investments, but that the

duty and responsibility rest on the Executive Committee of Sustentation.

1880, p. 213. The Assembly orders that all securities belonging to the Relief Fund be placed in custody of the Executive Committee of Home Missions, with instructions to deposit them in some Safe Deposit Company, for safe keeping.

P. 249. The Assembly had provided that the permanent investments of this fund should be held by the Trustees of the General Assembly, who shall be responsible to the General Assembly for their safe custody. The language imparts an absolute liability without limitation or condition. The Trustees protested against any such liability, and asked the Assembly to modify or change the words of this clause, so that they should not be responsible, except with the usual qualifications of Trustees. It was because of this protest that the above action was taken.—A.

654. *The Relief fund to be taken from under ecclesiastical control.*

1880, p. 208. The Assembly expresses its gratification at the satisfactory condition of the Relief Fund, but being convinced that this important and valued interest can be as successfully operated without ecclesiastical supervision, instructs the Executive Committee to confer with the beneficiaries of the fund, and, if practicable, report to the next General Assembly a scheme of management by which it may be placed hereafter on an independent basis, and the Assembly discharged from all responsibility.

1881, p. 382. An earnest effort has been made by the Executive Committee to carry out the wish of the last Assembly to transfer this business to a corporation outside of the Church, in which all the interests of the beneficiaries shall be fully secured. The fulfilment of this desire of the Assembly has been barred by the refusal of some of the contributors to consent to any arrangement by which the Assembly shall be discharged from the obligations of its own contract.

In view of these facts, the Executive Committee is hereby instructed to retain the oversight of this business as heretofore, but to permit no new names to be added to the list of beneficiaries, with a view to the gradual extinction of the Church's responsibility; and further, that the Executive Committee reopen negotiations with the contributors of this fund, and urge upon their consideration the strong desire that is felt by this Assembly to have this business brought to an early close in any form satisfactory to the parties interested.

In explanation of the plan above alluded to, the following extract from the Executive Committee's report may be read (p. 408): A number of gentlemen in Baltimore, most of whom are members of the Executive Committee, consented to form a corporation, to hold, manage, and disburse the fund, as trustees for the subscribers, under the relief scheme as adopted and modified by the Assembly; and this was the plan proposed, and to which some of the contributors objected.—A.

1884, p. 234. A proposition to transfer the management of this fund to a corporation in Baltimore was brought before your committee in two forms: (1), By a paper adopted by the Execu-

tive Committee and recorded in its Minutes. (2), By a petition from C. F. McCay, LL. D., to whose wisdom and generous labors is largely due the success of the Relief Fund in meeting the aims of its founders. It is recommended that this matter be referred to the Executive Committee for further consideration, with directions to report to the next General Assembly.

1885, p. 423. As to the offer of the corporation in Baltimore referred to in the report of the Committee of Home Missions, it is recommended that in the form presented it be declined. If, however, the Committee of Home Missions can make a contract with that corporation, or any other of equal integrity, under satisfactory security, to manage the Relief fund, it be empowered to do so; provided, (1) That the corporation shall manage the fund at an expense no greater than under the present management. (2), That it pay to the families of the beneficiaries not only the sums promised, but the profits which shall accrue, for their benefit. (3), That it deposit with the Executive Committee of Home Missions all the bonds and stocks accumulated to meet the obligations to the present beneficiaries of the Relief Fund, and all it shall hereafter obtain from these contributions, as security for the faithful performance of its obligations. (4), That it deposit as collateral security with the Executive Committee such additional bonds and stocks as will satisfy the Committee that it will perform its obligations beyond doubt or question. Adopted.

1886, p. 32. The Executive Committee has, in compliance with the Assembly's instructions, entered into a contract with "The Clergy's Friendly Society," of Baltimore, composed of gentlemen of the highest standing in every respect. The terms upon which this contract has been made are recorded in full in the Secretary's report as presented during the present sessions, and it will appear that this corporation is connected with our Executive Committee only by special contract to manage our Relief fund.

655. *Supervision of this contract transferred to the Executive Committee of Foreign Missions.*

1886, p. 40. In consequence of the removal of the Home Missions department from Baltimore, the following resolution was adopted:

That the Executive Committee of Home Missions and Trustees of the General Assembly be directed and empowered to do whatever may be necessary to substitute the Executive Committee of Foreign Missions for the Executive Committee of Home Missions, so that the Executive Committee of Foreign Missions shall be authorized to take the place of the Executive Committee of Home Missions in carrying out the contract with "The Clergy's Friendly Society" concerning the Relief Fund.



656. *Management of Relief Fund transferred to the Presbyterian Ministers' Fund.*

1890, p. 30. It appearing to the General Assembly, from the report of the Executive Committee of Foreign Missions, that the assets of the Relief Fund, now amounting to \$48,243.72, are safely invested in stocks and bonds, which have been held in trust for the use of the beneficiaries of said fund by the Clergy's Friendly Society of Baltimore, and that said Society has given notice of its desire and purpose to terminate said trust and surrender the said assets;

And it also appearing that the Presbyterian Ministers' Fund, a corporation of the city of Philadelphia, is willing and proposes to take charge of all the assets belonging to the Relief Fund, to administer the same, and to assume all the obligations and responsibilities growing out of the fund: therefore,

*Resolved*, That the Executive Committee of Foreign Missions be, and it is hereby, authorized and directed to receive said fund from the Clergy's Friendly Society under proper legal forms, and to turn over the same to the said Presbyterian Ministers' Fund, upon trust, that said corporation shall safely preserve and faithfully administer said fund in accordance with the purposes for which it was created; but before doing so, the Executive Committee must be satisfied that said corporation will be a safe custodian of said fund; and provided, also, that said corporation, before receiving said fund, shall execute its contract and obligation to the Trustees of the General Assembly, binding itself to perform and discharge fully and faithfully all the duties and responsibilities growing out of the administration of said fund.

1897, p. 78. The last annual statement of the Presbyterian Ministers' Fund shows that the assets of the "Relief Fund" have increased from \$50,573.88, July 29, 1890 (when the fund was transferred), to \$53,949.69, December 31, 1896. The statement also shows that the liabilities ("reserve to fulfil contracts") are \$35,923, leaving a surplus of \$18,026.69.

657. *Annuities to families of deceased missionaries.*

1890, p. 30. *Resolved*, That the Executive Committee of Foreign Missions be directed to discontinue the payment of the annual premiums on each of the eleven missionaries now insured in the "Relief Fund." And in order that some provision may be made for the family of a missionary who may die in the service of the Executive Committee, leaving a widow, or a widow with dependent children, or dependent children without a widow, it is resolved that said survivors of such deceased missionary shall be paid the following annuities for the period of six years, if they live so long. Where the deceased leaves only a widow, she shall receive \$300; and in case he leaves a widow and dependent children, they shall receive \$400; and if he leaves only dependent children and no widow, they shall receive \$300.

The Executive Committee is hereby authorized and directed to pay said annuities out of the funds in their hands; but if the deceased missionary already has an interest in the "Relief Fund" procured by the Executive Committee, the amount which may be received by said survivors from said fund shall be reckoned as part of said annuity.

P. 69. In the report of the Executive Committee here given is found a complete history of the "Relief Fund," the connection of our missionaries with the same, and reasons for changing the plan of provision for families of such as may die in the foreign service.

1908, p. 37. An overture asking that the financial policy of Executive Committee touching payment of annuities be changed, was answered in the negative.

#### 658. *The Stuart Robinson legacy.*

1882, p. 561. The late Dr. Stuart Robinson gave \$25,000, as a permanent endowment fund for this cause, on condition "that the General Assembly shall encourage and organize an effort to increase the amount to one hundred thousand dollars." The General Assembly gratefully accepted this large donation on the condition specified, and the Executive Committee at Baltimore was directed to take such steps as in their judgment might seem best to increase this fund to the specified amount, the fund to be called the "Stuart Robinson Invalid Endowment Fund."

1884, p. 234. The way not being clear to enter upon such an organized effort as was evidently contemplated by this venerable servant of God; the General Assembly withdrew all claim to this bequest, and directed the Stated Clerk to communicate this action to the executor of Dr. Robinson's will.

#### 659. *Benefit fund.*

1885, p. 399. Whereas there is no efficient plan in our Church for the relief of the families of ministers who die in the service of the Church; and

Whereas the vast majority of our beloved ministers receive not more than a bare support, and are therefore unable to lay by anything for the support of their families after they themselves have been called to rest; therefore,

*Resolved*, That a committee of seven ruling elders be appointed, who shall consider whether a practicable system, which will not interfere with collections for Invalid Fund, can be adopted, by which our members may be induced, by contributing small sums at stated times, to create a "Benefit Fund" to be paid to the widow of every minister who may die after such system is adopted, and that said committee report to this Assembly.

P. 421. The report of this committee, after being discussed, was laid on the table.

660. *Endowment for the Invalid Fund.*

1894, p. 237. An *ad interim* committee was appointed, whose duty shall be to report to the next Assembly touching the advisability of creating an endowment, the interest of which shall be sufficient to provide some adequate support, or of inaugurating some other feasible plan to provide a support for our aged and infirm ministers, and the families of deceased ministers.

1895, p. 396. This committee recommended that the Assembly sanction the effort to create an endowment of \$100,000, the method of raising it, and the details thereof, to be left to the discretion of the committee having the Invalid Fund in charge, subject to the approval of future Assemblies. Adopted.

1897, p. 66. The Executive Committee say: There is no practicable way of raising a permanent endowment except that of placing agents in the field, and the Assembly has repeatedly declined to raise its benevolent funds in that way. Some brethren have believed that ministers themselves would, by their own annual contributions, create an endowment if opportunity were offered. Your committee recently presented to all of our ministers a plan for a temporary endowment as follows:

Subscriptions are solicited, payable in cash, or as the subscriber may prefer, in from one to five annual installments. The funds to be safely invested as soon as possible.

These subscriptions are not to interfere with the regular collection for this cause, which occurs in July. They are to supplement that collection. Only the interest on the fund is to be used until March, 1900.

Beginning with March, 1900, the Assembly, through its Executive Committee, may draw annually upon the principal for so much as may be necessary (when added to the receipts from the regular collection) to enable the committee to pay in full the amounts asked by the Presbyteries for the year, which ends March 31st, provided that not more than one-fifth of the principal shall be drawn in any one year unless the principal shall be reduced to \$1,000; then it may all be drawn.

P. 29. Ordered by the Assembly: That any plan looking to an endowment for the Invalid Fund be abandoned for the present.

1898, p. 223. A proposition was made that our ministers agree to raise a fund by contributing annually two per cent. of their salaries, but was not accepted.

661. "*Invalid Fund,*" not "*Relief Fund.*"

1898, p. 211. To prevent confusion, the Committee of Publication is directed hereafter to place the name "*Invalid Fund*" at the head of the column for that cause, and not "*Relief Fund,*" as now.

662. *Further progress.*

1899, p. 418. We note, with special pleasure, the marked increase in the gifts to this cause during the past year; and we

recommend that an earnest effort be made to secure the sum of \$18,000 during the present year.

While believing that the outlook of our present scheme is good, and that it will accomplish the end if properly supported, we recognize the fact that a more adequate provision should be made by the church, and we recommend that an *ad interim* committee be appointed by the Moderator consisting of three, who shall give this whole matter consideration—not only the Canadian Relief scheme (referred to), but that of the Methodist Episcopal Church (North), and any others to them occurring; and that they make report to the next Assembly.

1900, p. 616. The committee reported, and was continued with additions to its number.

663. *Executive Committee of Ministerial Relief appointed.*

1901, p. 55. The committee, to whom was referred the report of the *ad interim* Committee on the Invalid Fund, made the following report, which was adopted:

1. That the thanks of the General Assembly be returned to the *ad interim* Committee on the Invalid Fund for the careful and exhaustive study they have given to this important subject, the information they have gathered in reference to the schemes in use in other churches, and the valuable suggestions they offer for our consideration.

2. That a separate Executive Committee be created to take the oversight of this whole work, to be known as the General Assembly's Executive Committee of Ministerial Relief (to be located at Richmond, Va.).

3. That this Committee shall consist of eleven members, a majority of whom shall be active business men, who will give time and thought to its important duties.

4. That this Executive Committee be empowered to elect its own officers other than the Secretary, and to make rules and regulations for the administration of its affairs. Should this Assembly fail to elect a Secretary, that the Executive Committee be authorized to engage a Secretary, who shall act also as Treasurer, and to pay him such salary as may be consistent with due economy in the administration of this Relief Fund.

5. That the benefits of this fund be provided mainly for the relief (1) of pressing need of disabled ministers, and (2) of the families of deceased ministers; and that length of service be taken into account in case of aid given to ministers.

6. That careful regulations be drawn up by the Executive Committee in regard to (1) the *mode* by which the length of service to the church shall be taken into account (2), the *scale* according to which the benefits of the fund shall be made on this basis of length of service, and (3), the *conditions* upon which the benefits of both branches of the fund are to be received, and that those regulations be reported to the next Assembly. In the case of ministers there should be a medical certificate of disability, the recommendation of the Presbytery and the ap-

proval of the Executive Committee in order to secure the benefits of the fund. In the case of the families of deceased ministers the recommendation of the Presbytery and the approval of the Executive Committee shall be required for participation in the benefits of the fund.

7. That collections be solicited from all our churches during the month of July, and that the earnest effort be made to raise not less than twenty thousand dollars for this work, and that the Committee be authorized to apportion this fund to the two branches of this work.

8. That the Executive Committee formulate and submit to the next Assembly for approval a scale of "ministers' rates," which each minister may pay annually into this fund in order to a full participation of its benefits, and which will justify a larger scale of aid than would otherwise be practicable.

9. That the Executive Committee also solicit gifts and bequests for the benefit of both of its branches, and that (unless the giver otherwise direct) the capital of these gifts and bequests be permanently invested and only the income thereof be used annually for the beneficiaries of this fund.

10. That all ministers whose names are on the rolls of our Presbyteries, whether laboring at home or in the foreign field, shall be eligible, according to the regulations of this Committee, to the benefits of this fund for themselves and their families.

In response to an overture asking that one name only be used to designate this fund, your committee recommends that the Executive Committee of Publication indicate this cause by the name "Ministerial Relief" in all blanks for financial and statistical reports.

1902, pp. 266f. The Assembly approved and commended the plan, suggested by the Executive Committee, of monthly payments for five years, as the wise and workable method for a majority of our churches in accumulating the proposed endowment.

The Assembly requested all the Presbyteries and all the churches to appoint a Permanent Committee on Ministerial Relief in their respective bounds, who shall take this business under their special care, and, either on the plan suggested above, or in some other way that, to their judgment, may seem more effective and expeditious, secure an annual proportionate contribution to this Endowment Fund from every church, however weak numerically or financially.

The Assembly laid it upon the heart and conscience of all our ministers and elders to see that every church under their oversight is given an opportunity, during the month of July, to contribute to this cause, and that all diligence be used to raise for the next year not less than \$20,000, which shall be apportioned by the Executive Committee to the two branches of the work.

The Assembly, recognizing the fact that the work of the Home and School at Fredericksburg, Va., is virtually a branch of ministerial relief, directed the Board of Trustees of the said Home

and School and the Executive Committee on Ministerial Relief to take into consideration the wisdom and feasibility of consolidating these two branches of our benevolent work under one management, and to report on the question to the next Assembly.

Mr. S. H. Hawes served as Secretary for a while. The Assembly elected to the office, Rev. I. S. McElroy, D. D.

1903, p. 473. In the matter of endowment fund, we recommend that the Assembly again urge the propriety, advantage and necessity, in accordance with its plan, of the appointment of Sessional as well as Presbyterial and Synodical Committees on Ministerial Relief, and that by means of pledge cards or otherwise an effort be made to secure a contribution to this fund from as nearly as possible every member of our church, no matter how small many of these contributions may be. If this could be done, the power of little things would be wonderfully demonstrated.

In view of the fact that the beneficiaries of this cause are largely widows and orphan children, we call upon our Sabbath Schools and our Ladies' and Young People's Societies to give this cause a liberal support.

The evident care that is being exercised by the Executive Committee in dispensing the contributions to this cause, and the fact that the basis of its appropriations is "not simply need, but also past service to the church," should commend itself to our people and cause them to be liberal in gifts which they know will be faithfully distributed to those who are not only needy, but deserving by reason of services rendered to Christ and his church.

There has been referred to this committee an overture asking this Assembly "to inaugurate a scheme for raising an endowment of \$1,000,000 for the Relief Fund by requesting every minister on the rolls of the Assembly who is receiving a salary to obligate himself to contribute one per cent. of his salary annually for five years, with the right to withdraw the subscription at any time upon giving notice to the Secretary."

The Assembly declined to adopt this plan.

P. 471. The sum of \$3,955.16 left by the will of Miss Mary Stuart, of Alexandria, Va., to the Trustees of the General Assembly, was by order of the Assembly added to the Endowment Fund of Ministerial Relief.

664. *Consolidation of Ministerial Relief and Education for the Ministry.*

1903, p. 507. The Assembly declined to unite these causes.

1904, p. 44. These Assembly united these causes, the consolidation to go into effect September 1, 1904, the Executive Committee to be located in Louisville, Ky.

1906, p. 40. An increase of 93 in the number of contributing churches and an increase in the amount contributed, shows that our people are beginning to be interested in this cause, which should receive a large share of the gifts of the Church.

Mr. Hugh T. Inman, an elder of the First Church, Atlanta, Ga., has proposed to the Committee to add \$100,000 to \$125,000 to be raised in three years beginning June, 1905; thus, with \$25,000 already invested, making an endowment fund of \$250,000.

This was completed in 1908.

This offer has given a new impetus to the work of making provision for the servants of the Church. In ten months more than \$40,000 in cash and pledges have been added to this fund.

The Assembly earnestly calls upon Synods, Presbyteries and Sessions of churches to give careful thought to the matter of responding to the call which comes to us through this servant of God to endow the cause of Ministerial Relief. And to this end it enjoins upon the Presbyteries, in view of the wonderful opportunity and crisis of this cause, to select suitable men whose duty it shall be to visit the churches and solicit funds for it; and that the third Sunday in November, or the day nearest thereto that may be most convenient, be set apart for collections in all the churches and Sabbath Schools for the Endowment Fund.

The Assembly declined to change the time of the collection for this cause from July to September.

1907, p. 23. The General Assembly called upon the church to increase as rapidly as possible this endowment fund to at least \$500,000, and commended this endowment fund to our people of wealth for their gifts and legacies. Same action in 1910 (p. 65).

#### 665. *Elders to present this cause.*

1909, p. 65. The Assembly directed that our ruling elders be requested to present this cause to each church in our bounds during this year; and the Presbyterial Chairmen be requested to arrange for such a presentation of the cause.

Similar action in 1908 (p. 30).

#### 666. *Sustentation fund.*

1909, p. 65. There has been placed in the hands of your Committee an overture touching the organization of a "Sustentation Fund," similar to that recently put into operation by the Northern Church.

Your Committee would respectfully report that our Secretary of Ministerial Relief has placed in our hands papers giving a full description of the said "Sustentation Fund," together with letters from prominent persons telling of the practical workings of same.

After a careful examination of these, together with a study of the history of the old "Relief Fund for Widows and Disabled Ministers," of our own Church, begun in 1870, and discontinued in 1890, your Committee would respectfully recommend that the overture be answered in the negative. Adopted.

## CHAPTER IV.

### THEOLOGICAL SEMINARIES.

#### 667. *Columbia Seminary.*

This Seminary was established in 1828, by the Synod of South Carolina and Georgia, its title then being "The Theological Seminary of the Synod of South Carolina and Georgia." Upon the division of the Synod into the two Synods of South Carolina and Georgia, the Constitution was so modified as to continue to each of the Synods a share in its control. It was chartered by the Legislature of South Carolina in 1832. The Synod of Alabama, as its sessions in the fall of 1857, received and accepted overtures offering it a joint interest in the Seminary. So that the institution was under the joint control of these three Synods until it was given over to the Assembly. The plan is essentially the same as that of Princeton. (See Baird's *Digest*, Chapter on Princeton Seminary; also Book V, Section 242, on Columbia Seminary.)

In 1863 it was transferred to the General Assembly (Minutes, pp. 125, 142). In 1881 it was restored to the Synods of South Carolina, Georgia and Alabama, the Assembly retaining only the right of review and control. In the same year the Synod of South Georgia and Florida was invited to co-operate in the management of the Seminary and agreed to do so.

#### 668. *Endowment of Columbia Seminary.*

A large part of the endowment having been lost by reason of the war, additional funds were secured from churches and from individuals. The Professors also, at one time, voluntarily relinquished a part of their salaries that remained unpaid and requested that their salaries be reduced. In this way the work was carried on without interruption.

#### 669. *The removal of Columbia Seminary.*

1866, p. 32. The following resolution was introduced, discussed, and indefinitely postponed: That a committee be appointed to take the necessary steps, with the concurrence of the Synods of South Carolina, Georgia and Alabama, as soon as practicable, for the removal of the Theological Seminary at Columbia to some point west of the line dividing the States of Alabama and Georgia.

P. 22. This movement would require the consent of the Synods of South Carolina, Georgia and Alabama.

1876, p. 217. Overture of the Synod of Missouri, calling attention to the fact that there is no theological seminary connected with our Church west of the Alleghany Mountains, and asking that the General Assembly consider the propriety of



removing the Seminary at Columbia to some point in the West.

Your committee are unanimously of the opinion that this proposition for the removal of the Seminary at Columbia should not be entertained at the present time. Adopted.

670. *Professors to be elected by Board of Directors.*

1877, p. 439. By a change in the Constitution the Assembly lodged with the Board of Directors the power of electing professors, reserving the right of review and approval.

671. *Attendance upon chapel service.*

1874, p. 676. The General Assembly recommended to the Faculty, that in the event of services in the chapel on Sabbath morning being deemed desirable, the attendance on said services, on the part of Faculty and students, be voluntary.

672. *Temporary closing of the Seminary.*

Owing to vacancies in the Faculty, the decreasing number of students, the insufficient income, together with other matters, it was deemed best to close the institution in 1880. Rev. George Howe, D. D., was put in charge of the grounds and buildings. The Seminary was reopened in 1882.

673. *Study of the English Bible.*

1883, p. 84. The Board directed the Faculty last fall "to provide for a more complete study of the Bible as a whole, and through the English version of the Scriptures." This direction has been carried out, and the study of the English Bible constitutes an important feature in the departments of Didactic Theology, Church History and Sacred Rhetoric. Moreover, the Board have directed the Executive Committee to secure special instruction in Elocution during the coming session.

674. *The age limit removed.*

1898, p. 234. *Whereas*, It is provided in the Constitution of the Columbia Theological Seminary that the General Assembly of the Presbyterian Church in the United States has "the right of general supervision over the interest of this seminary," and "can advise and recommend measures for its welfare" (Constitution, Sec. 1, Art. 2); and,

*Whereas*, It is likewise provided in the same Constitution that, "should the Assembly see reason, at any time, to object to any of the acts of the Directors or other authorities of the institution, it shall send down in writing to the Synods its opinion in the premises, but shall have no controlling negative, nor the right to originate any measures for the management of the seminary;" and,

*Whereas*, The so-called age rule, Section 3, Art. 12, Par. 33 (p. 8), is deemed harmful to the seminary and to the church

and its ministry, and seems plainly to be founded on the false principle that a definite age may be set as a limitation of service in said seminary of the church, therefore,

*Resolved*, That this General Assembly advises and would approve the action were the Synods in charge of this seminary to do away with said age rule (Constitution, Par. 33).

2. In earnestly and affectionately giving this advice, the General Assembly would, in doing so, make mention, as was done by the Synods of Georgia and Alabama in their actions for the repeal of the aforesaid age rule, of the understood fact that Par. 15 (Art. 12, Sec. 2) of the "Plan of Government," would still remain in full force as "a sufficient provision of authority for the Board of Directors in the matter of retiring professors."

3. That, as is provided in the Constitution of the seminary, the Clerk of this General Assembly is directed to send down in writing this advisory deliverance to the four charter Synods, with the assurance that it is expressive of our sincere, fraternal and abiding interest in the welfare of this venerable institution of our church, for whose prosperity and extended usefulness we will ever pray.

1899, p. 419. The age limit was removed by the authorities of Columbia Seminary.

675. *Professors at Columbia Seminary.*

THOMAS GOULDING, D. D., Professor of Ecclesiastical History and Church Polity.....	1828-1834.
GEORGE HOWE, D. D., LL. D., Professor of Biblical Literature.....	1831-1883.
A. W. LELAND, D. D., Professor of Christian Theology.....	1833-1856.
CHARLES COLCOCK, JONES, D. D., Professor of Ecclesiastical History and Church Polity.....	1836-1838.
CHARLES COLCOCK JONES, D. D., Professor of Ecclesiastical History and Church Polity.....	1848-1850.
ALEXANDER T. MCGILL, D. D., Professor of Ecclesiastical History and Church Polity.....	1852-1853.
B. M. PALMER, D. D., LL. D., Provisional Instructor in Ecclesiastical History and Church Polity.....	1853.
B. M. PALMER, D. D., LL. D., Professor of Ecclesiastical History and Church Polity.....	1854-1856.
A. W. LELAND, D. D., Professor of Sacred Rhetoric and Pastoral Theology.....	1856-1871.
J. H. THORNWELL, D. D., LL. D., Professor of Didactic and Polemic Theology.....	1856-1862.
J. B. ADGER, D. D., Professor of Ecclesiastical History and Church Polity.....	1857-1874.
JAMES WOODROW, Ph. D., D. D., LL. D., Perkins Professor of Natural Science in connection with Revelation.....	1861-1886.
WILLIAM S. PLUMER, D. D., LL. D., Professor of Didactic and Polemic Theology.....	1867-1875.

JOSEPH R. WILSON, D. D., Professor of Pastoral and Evangelistic Theology and Sacred Rhetoric. . . . .	1870-1874.
WILLIAM S. PLUMER, D. D., LL. D., Professor of Pastoral, Casuistic and Historic Theology. . . . .	1875-1880.
J. L. GIRARDEAU, D. D., LL. D., Professor of Didactic and Polemic Theology. . . . .	1876-1895.
CHARLES R. HEMPHILL, D. D., Associate Professor of Biblical Literature. . . . .	1882-1883.
WM. E. BOGGS, D. D., Professor of Ecclesiastical History and Church Polity. . . . .	1882-1885.
CHARLES R. HEMPHILL, D. D., Professor of Biblical Literature. . . . .	1883-1885.
J. D. TADLOCK, D. D., Professor of Ecclesiastical History and Church Polity. . . . .	1885-1898.
C. C. HERSMAN, D. D., Professor of Biblical Literature. . . . .	1887-1888.
W. M. MCPHEETERS, D. D., Professor of Biblical Literature. . . . .	1888-
BEATTIE. . . . .	1893.
S. S. LAWS, D. D. . . . .	1893-1898.
D. J. BRIMM, Professor of New Testament Literature and Exegesis. . . . .	1893-1900.
W. T. HALL, D. D., Professor of Didactic and Polemic Theology. . . . .	1895-1911.
R. C. REED, D. D., Professor of Ecclesiastical History and Church Polity. . . . .	1898-
S. C. BYRD, Adjunct Professor of English Bible and Pastoral Theology. . . . .	1900-
J. W. DAVIS, D. D., Professor of New Testament Literature and Exegesis. . . . .	1900-1902.
H. A. WHITE, D. D., Professor of New Testament Literature and Exegesis. . . . .	1902-

## TUTORS IN HEBREW.

BAZILE LANNEAU, A. M. . . . .	1851-1855.
JAMES COHEN, A. M. . . . .	1856-1862.
CHARLES R. HEMPHILL, A. M. . . . .	1874-1878.
E. L. PATTON, D. D. . . . .	1885-1886.
D. J. BRIMM. . . . .	1889-1893.
S. C. BYRD. . . . .	1898-1890.
S. M. SMITH, D. D., Lecturer on Homiletics and Pastoral Theology. . . . .	1898-1910.

676. *Union Seminary.*

This Seminary was founded in 1812, and opened January 1, 1824, with one professor, J. H. Rice, D. D., and three students. No building had been completed. In 1830-'31 an additional professor had been secured; the number of students was about fifty, and buildings had been erected, affording accommodations for two professors, a steward and sixty students, and

also containing a chapel, a library and lecture rooms. Since that time three buildings for professors' residences and a spacious library have been erected.

At the request of the controlling Synods of Virginia and North Carolina, the Assembly assumed the right of review and control in 1861.

After the war, funds were raised to replace those which had been lost, special mention being made of \$30,000 given by Mr. Cyrus H. McCormick, of Chicago. Further additions were made to its endowment from time to time. In 1898 the Seminary was removed from Hampden Sidney to Richmond, Va. In 1900 a new chapel was erected on the grounds at Richmond.

### 677. *Professors at Union Seminary.*

In 1903 REV. W. W. MOORE, D. D., was elected president.

#### PROFESSORS.

##### I. Systematic, Pastoral and Polemic Theology:

JOHN H. RICE, D. D. ....	1824-1831.
GEORGE A. BAXTER, D. D. ....	1831-1841.
SAMUEL B. WILSON, D. D. ....	1841-1869.
ROBERT L. DABNEY, D. D.,	
(As adjunct) .....	1854-1869.
(As principal) .....	1869-1883.
T. E. PECK, D. D. ....	1883-1893.
C. R. VAUGHAN, D. D. ....	1893-1896.
G. B. STRICKLER, D. D. ....	1896-

##### II. Ecclesiastical History and Polity:

STEPHEN TAYLOR, D. D. ....	1835-1838.
SAMUEL L. GRAHAM, D. D. ....	1838-1839.
SAMUEL L. GRAHAM, D. D., ( <i>iterum</i> ) .....	1849-1850.
ROBERT L. DABNEY, D. D. ....	1853-1859.
THOMAS E. PECK, D. D. ....	1860-1883.
JAMES F. LATIMER, Ph. D., D. D. ....	1884-1892.
T. C. JOHNSON, D. D. ....	1892-

##### III. Oriental Literature:

HIRAM P. GOODRICH, D. D. ....	1830-1838.
SAMUEL L. GRAHAM, D. D. ....	1839-1849.
FRANCIS S. SAMPSON. ....	1849-1854.
BENJAMIN M. SMITH, D. D. ....	1854-1889
BENJAMIN M. SMITH, D. D., ( <i>Emeritus</i> ) .....	1889-1893.
W. W. MOORE, Adjunct. ....	1884-1886.
W. W. MOORE, D. D., Associate. ....	1886-1889.
W. W. MOORE, D. D., Principal. ....	1889-
J. GRAY McALLISTER, B. D., Adjunct. ....	1904-1905.
A. D. P. GILMOUR, Associate. ....	1908-

## IV. Biblical Introduction and New Testament Literature:

WILLIAM J. HOGE, D. D. ....	1856-1859.
HENRY C. ALEXANDER, D. D. ....	1869-1891.
C. C. HERSMAN, D. D. ....	1891-1908.
T. R. ENGLISH, D. D. ....	1908-

## V. Pastoral Theology and Biblical Introduction:

SAMUEL B. WILSON, D. D. ....	1860-1869.
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Since that time, Pastoral Theology has been attached again to the chair of Systematic Theology.

## VI. English Bible and Pastoral Theology:

T. C. JOHNSON, D. D. ....	1891-1892.
T. R. ENGLISH, D. D. ....	1893-1908.
T. H. RICE, D. D. ....	1908-

## ASSISTANT PROFESSORS.

HIRAM P. GOODRICH. ....	1828-1830.
ELISHA BALLENTINE. ....	1831-1834.
BENJAMIN M. SMITH. ....	1834-1836.
ELISHA BALLENTINE ( <i>iterum</i> ). ....	1836-1838.
FRANCIS S. SAMPSON. ....	1838-1848.
WILLIAM B. BROWNE. ....	1848-1849.
DABNEY C. HARRISON. ....	1854-1856.
THOMAS WHAREY. ....	1859-1860.
RUTHERFORD R. HOUSTON. ....	1860-1861.
WALTER W. MOORE. ....	1883-1884.
W. L. LINGLE (Tutor). ....	1896.
J. GRAY McALLISTER. ....	1903.

678. *Professors in Theological Department of Southwestern Presbyterian University.*

## I. Theology:

JOSEPH R. WILSON, D. D. ....	1886-1892.
R. A. WEBB, D. D. ....	1892-1908.
J. W. ROSEBRO, D. D. ....	1908-

## II. Ecclesiastical History:

ROBERT PRICE, D. D. ....	1886-
R. E. FULTON (Associate Professor). ....	1908-1909.
R. E. FULTON (Professor) ....	1909-

## III. Biblical Languages and Literature:

J. B. SHEARER, D. D. ....	1886-1888.
C. C. HERSMAN, D. D. ....	1888-1891.
J. M. RAWLINGS, D. D. ....	1891.
W. A. ALEXANDER, D. D. ....	1892-1909.
C. W. SOMMERVILLE, D. D. ....	1909-
J. J. HILL (Tutor in Hebrew). ....	1892.
JNO. N. WADDEL, D. D. (New Testament Greek) ....	1892.

## IV. English Bible:

J. B. SHEARER, D. D.	1886-1888.
JOSEPH BARDWELL, D. D.	1888-1892.
GEORGE SUMMEY, D. D.	1892-1902.
NEANDER M. WOODS, D. D.	1905-1908.

## V. Practical Theology:

JOSEPH R. WILSON, D. D.	1886-1892.
JNO. N. WADDEL, D. D. (Church Polity)	1885-1888.
ROBERT PRICE, D. D. (Church Polity)	1888-1892.
THORNTON WHALING, D. D.	1892-1896.
J. E. FOGARTIE, D. D.	1896-1905.

## VI. Biblical History:

JOSEPH BARDWELL, D. D.	1888-1892.
GEORGE SUMMEY, D. D.	1892-1902.
NEANDER M. WOODS, D. D.	1905-1908.

## VII. Elocution and Oratory:

AUSTIN H. MERRILL	1893-1898.
HENRY W. NAFF	1898-1899.
J. B. WHAREY	1899-1906.

679. *Professors in the Theological Seminary of Kentucky, Louisville, Ky.*

REV. CHARLES R. HEMPHILL, D. D., President . . . . . 1909-

## I. Systematic Theology and Apologetics:

FRANCIS R. BEATTIE, D. D.	1893-1907.
R. A. WEBB, D. D.	1908-

## II. Church History:

EDWIN MULLER (Adjunct)	1893-1895.
EDWIN MULLER, D. D.	1895-1901.
HENRY E. DOSKER, D. D.	1902-

## III. Old Testament Exegesis:

WM. HOGE MARQUESS, D. D.	1893-1901.
C. K. CRAWFORD, D. D.	1901-1908.
J. GRAY McALLISTER, D. D.	1909-
J. L. COTTON, D. D.	1910-

## IV. New Testament Exegesis:

C. R. HEMPHILL, D. D.	1893-
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## V. Biblical Introduction, English Bible and Biblical Theology:

T. D. WITHERSPOON, D. D.	1893-1898.
WM. HOGE MARGUESS	1899-
J. GRAY McALLISTER, D. D.	1909-

## VI. Practical Theology:

JOHN M. WORRALL, D. D. (Emeritus).....	1901-
T. M. HAWES, D. D.....	
Homiletics and Pastoral Theology:	
T. D. WITHERSPOON, D. D.....	1893-1898.
C. R. HEMPHILL.....	1899-

## Elocution:

REV. T. M. HAWES.....	1893-
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680. *Professors in Austin Theological Seminary Texas.*

REV. T. R. SAMPSON, D. D., President.....	1900-1905.
REV. R. E. VINSON, D. D., President.....	1909-

## I. Systematic Theology:

S. A. KING, D. D.....	1902-
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## II. Church History and Polity:

S. A. KING, D. D.....	1902-1903.
R. K. SMOOT, D. D.....	1903-1905.

## III. Old Testament Languages and Exegesis:

R. E. VINSON, D. D.....	1902-1906.
E. C. CALDWELL, D. D.....	1906-

## IV. New Testament Languages and Exegesis:

R. E. VINSON, D. D.....	1902-1903.
R. K. SMOOT, D. D.....	1903-1905.
E. D. BROWN.....	1905-1906.
S. E. CHANDLER, D. D.....	1908-1909.
J. L. BELL, D. D.....	1910-

## V. Homiletics and English Bible:

R. E. VINSON, D. D.....	1906-
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681. *The Southwestern Theological Seminary.*

1867, p. 140. *Resolved*, That the General Assembly decidedly adopts the views of the Presbytery of North Alabama, that it is inexpedient to take measures for establishing a third theological seminary.

682. *Inspiration of the Scriptures in the Seminaries.*

1867, p. 150. The Assembly would earnestly impress on the minds of all having in charge the government and instruction of our Theological Seminaries, the vital importance of training our future ministers not only to be able and faithful ministers of God, but also to be fully imbued with an implicit faith in the plenary and literal inspired authority\* of the sacred Scriptures.

683. *Standard of ministerial education.*

1872, p. 158. The Committee of Bills and Overtures report overture from West Hanover Presbytery, respecting the standard of qualifications for the sacred office. Your committee believe that the Presbyteries faithfully carry out the requirements of our Form of Government; that the standard of qualification for licensure and ordination actually reached among us was never higher than at present; that the measures proposed in the overture would embarrass the Committee of Education, and introduce invidious distinctions among candidates for the ministry. Your committee therefore recommend that the further consideration of the overture be dismissed. Adopted.

■ The purport of this overture was, that Presbyteries should be earnestly enjoined by the Assembly to take order by which all candidates for the ministry under their care shall be induced to prosecute full courses of both academic and professional study preparatory to licensure; and that the Committee of Education be required to refuse rendering aid to any candidate, unless the Presbytery recommending such candidate shall, with the application for such aid, furnish evidence that the candidate on whose account the application has been made has come under the obligation of a written pledge to pursue such a course of study as the Presbytery may have prescribed in accordance with the provisions of our Form of Government.—A.

684. *No change in the mode and standard of theological education.*

1869, p. 373. A memorial from the Rev. R. L. Dabney, D. D., on theological education, was presented and referred to the Committee on Theological Seminaries.

P. 385. The committee have had under consideration the memorial of Dr. Dabney on theological education, and find therein many important suggestions on several features of this general subject. The respected author obviously contemplates radical changes in the process of theological education, embracing changes in the relations of the Theological Seminaries to the Assembly, changes in the methods of imparting instruction by the professors, in the recognition of grades of proficiency among the students by the faculty giving instruction, in the organization and powers of the Directory of the Seminaries, and as to the subject of the Natural Sciences, instruction in which is imparted in one of our institutions. It will be seen at once that these topics, as they are treated by the memorialist, would constitute a necessity for remodeling the whole plan of our Seminaries. As far as known to the committee, these subjects have not been under general consideration in the Church, and their importance forbids at the session of the present Assembly that mature judgment which they deserve. The committee therefore recommend that the memorial be referred to the Faculty and Directors of each Seminary, and that they report to the next Assembly the results of their deliberations at their discretion. Adopted.

1870, p. 510. The committee have considered the memorial of Rev. Dr. R. L. Dabney, and the report of the Directors and Faculty of Columbia Seminary in relation to the matters con-



tained therein; but as no report has been received from the Directors and Faculty of Union Seminary on this subject, we respectfully recommend that, in view of the desirableness of uniformity in the management of our Theological Seminaries, of the importance and difficulty of the whole subject, these papers be referred, together with any report on the same topic that may be received from Union Seminary, to a committee, whose duty it shall be to consider whether any changes are necessary or expedient in the general management of the Seminaries, and report to the next General Assembly. We further recommend, that this committee be composed of the following persons; Rev. J. L. Kirkpatrick, D. D., Rev. J. L. Girardeau, D. D., Rev. R. L. Dabney, D. D., Rev. Prof. James Woodrow, Prof. John L. Campbell, Prof. W. C. Kerr, and Prof. W. H. Waddell; and that this committee meet at Greensboro, N. C., at the call of the chairman.

1871, p. 18. The committee report to the Assembly an overture of the Trustees of Union Theological Seminary, Virginia, calling the attention of the Assembly to a memorial on the improvement of theological education, and requesting that the subject may not fail to receive attention. As a committee of the Assembly exists upon this subject, it is recommended that this committee be advised to examine the matters submitted to them; and no further action of this Assembly at this time is needed.

1872, p. 154. Rev. Dr. Kirkpatrick submitted a report on the improvement of theological education. (P. 159.) Referred to the Committee on Theological Seminaries.

P. 178. This committee, to which was referred an overture from Augusta Presbytery on theological education, and also a communication from the chairman, Dr. Kirkpatrick, of the committee, *ad interim*, appointed by the Assembly of 1870 to consider a memorial signed by Rev. R. L. Dabney, D. D., touching the government of theological seminaries, and the more effective conduct of education pursued in them, made a report, which was laid on the table, and the committee was discharged.

1874, p. 484. Overture from the Presbytery of Augusta complains of the defectiveness of the present system of ministerial training, and requests the appointment of a committee to make provision for certain specific changes.

P. 486. *Resolved*, That a committee be appointed to inquire whether any changes in the methods of conducting the education of candidates for the ministry in our Theological Seminaries be advisable; and if any, what changes should be made. The committee to report to the next General Assembly.

Rev. Messrs. B. M. Smith, D. D., Geo. Howe, D. D., C. A. Stillman, D. D., B. M. Palmer, D. D., Stuart Robinson, D. D., and J. L. Kirkpatrick, D. D., were appointed such committee. (P. 492).

1875, p. 45. The committee was continued until the next Assembly.

1876, p. 208. The committee appointed last year on the

theological education of candidates for the ministry made a report, through its chairman, the Rev. B. M. Smith, D. D., and the following resolution, offered by the Rev. Dr. Robinson, was adopted, viz.:

*Resolved*, That action on the recommendation of this report be deferred to the next General Assembly; meanwhile, that so much of it as sets forth the proposed modifications in our methods of educating candidates be printed in the Appendix to the Minutes of this Assembly.

From this report we extract one or two sentences, together with the recommendations made at the close:

The Seminaries should so arrange their courses and programme of studies, that a student of fit preparation, ordinary diligence and mental culture can prosecute the whole successfully in the usual period of three sessions of eight or nine months each.

The whole course shall be of such extent that it shall comprise, as a minimum, all that is required by our Form of Government.

Recommendations:

1. The Assembly recommends to the authorities of the Seminaries more effectual tests of the attainments of candidates in the course of study; suspending the passing them from a lower to a higher stage on the ascertained satisfactory standing of the student on each, and the attainments on the whole by similar tests on the final stage of the course.

2. That the injunction to Presbyteries (Minutes, 1875, p. 28, bottom) be repeated, and urged on the attention of Presbyteries.

3. That Presbyteries take order in a wise discretion for supplying to candidates deemed to need training in the *art* of the minister's pastoral work, services which will, with this purpose, also be so remunerative as to aid such in the means of self-support while engaged in preparatory study.

1877, p. 416. This General Assembly, in view of the suggestions of the report on theological education referred to it by the Assembly of 1876, respecting the desirableness of sundry modifications in our methods of training candidates for the ministry, hereby solemnly recommends to the Presbyteries, and to the Theological Seminaries under its care, to take order, in their respective spheres of service in such training, for carrying forward that training in the methods herein commended:

I. 1. The Presbyteries shall observe, with increased strictness, the provisions of our Form of Government, Chap. XIV., Secs. III-VI.; and, to avoid precipitate action in the licensing of candidates, they shall be required to pass through a probation of at least one year, involving an attendance on at least two meetings of Presbytery, at each of which a portion of their examinations shall be held. The examination of candidates in the Seminary shall in no case supersede the examination by Presbytery.

2. Every candidate, except as regarded as an "extraordinary case," (Form of Government, Chap. XIV., Sec. VI.,) shall be

required to prosecute satisfactorily the scholastic course prescribed in the Form of Government, and, at the discretion of Presbytery, exhibit any other evidences of piety, literature, and aptness to teach which may be required by Presbytery.

3. To improve candidates in "aptness to teach," the Presbyteries are advised to provide opportunities for such as need additional advantages for that purpose, by granting them permission, for a limited period and prescribed field of labors, to conduct public religious services involving the exposition of the Scriptures, and provide for the adequate superintendence of such candidates, and for a reasonable compensation for their services; and no candidate shall assume such privileges except by leave of Presbytery.

4. Candidates whose residences are at an inconvenient distance from a Seminary for a properly frequent attendance on Presbyteries may be temporarily placed under the care of some Presbytery more convenient to the Seminary; but ordinarily such candidates shall be required to pass their final examinations and receive licensure by the Presbytery under whose care they had been first taken.

II. 1. The Presbyteries are advised so to arrange their programme of study that candidates may abridge or extend the *time* of scholastic study, according to previous preparation and ability for its successful prosecution; but in no case shall such programme lessen the requisitions of our Form of Government.

2. In no case, except under the authority of Presbytery, shall a candidate be allowed to pass a higher grade of study till he shall have sustained a satisfactory examination on the studies of the grade preceding.

3. The authorities of the Seminaries shall annually report to the Presbyteries with which candidates may be connected, by a formal relation, or by residence, their scholastic progress, and whatever else respecting their merit the Presbyteries may request.

4. They shall also provide a course of "vacation study," of such a character that it can be successfully prosecuted in private and on which the student shall pass a satisfactory examination. This provision is designed to meet the wishes of candidates who, in the judgment of their Presbyteries, ought to complete the prescribed course of study in a less period than three years, either to enter on the work of the ministry or to spend an additional year in prosecuting such a post-graduate course of study as the Faculties of the Seminaries may prescribe. Adopted.

In adopting this report the General Assembly distinctly disclaims any purpose to exercise any right not clearly given by the Constitution, or to restrict in the slightest degree the rights of the Presbyteries in the premises. The report is advisory only.

1882, p. 564. A series of resolutions were introduced into the Assembly by Rev. C. W. Lane, D. D., proposing to raise a committee to consider and report to the next General Assembly certain matters specified in said paper.

P. 565. The following was adopted: "With regard to the

paper introduced by Rev. C. W. Lane, D. D., your committee would recommend that Resolutions 1, 3 and 4 be adopted, with the exception that the committee contemplated in Resolution 1 be composed of seven members, viz.: four ministers and three ruling elders."

The paper thus amended and adopted is as follows:

1. That a committee consisting of seven members, viz.: four ministers and three ruling elders, with alternates, be appointed to report to the next General Assembly on the following points relating to the preparation of candidates for the gospel ministry, and on any related topics which may suggest themselves to the committee:

(a) Whether the Constitution of the Church should not be changed so that, as to the general education of a candidate for the ministry, it be deemed sufficient that he be a graduate of any respectable college or university, or military institution whose curriculum equals in extent that of an average college, even though the course of study has not included Latin and Greek.

(b) Whether, in such case, the study of Hebrew, or an equivalent study of the English Scriptures, shall be left optional to such student in his theological course.

(c) Whether, in case the above changes be made in the Constitution, it shall not still be required of candidates taken under care of Presbytery, at or before beginning their college course (if under nineteen years of age), to study Latin, Greek or Hebrew, as now required.

(d) Whether, if a candidate be between nineteen and twenty-five years of age, he shall not be allowed to take an elective course for graduation at a respectable college or university, or a course of study elsewhere equivalent to one of the courses required for graduation at a respectable college or university.

(e) Whether, when a candidate who is twenty-five or more years of age presents himself to be taken under care of Presbytery, anything more shall be absolutely required of him for licensure and ordination than a good English education (such as can be obtained at a good academy or high-school), and the study of divinity in English for at least two years under an approved divine or at an approved theological seminary.

(f) Whether, among "the parts of trial," an analysis in English of one book of the Old Testament and one of the New shall not be substituted for the "Latin Thesis."

(g) Whether the systematic and daily study of the entire Bible in English shall not, so far as is practicable, be required of all candidates for the ministry in their theological course; and whether there shall not be a classical divinity course and an English divinity course, either of which may be pursued by the candidate according to his previous course of study.

2. That the professors in our Theological Seminaries and denominational colleges, and the Secretaries of the Assembly's Executive Committees be requested, and the whole Church be invited, to communicate their views in writing on the above and related topics to the committee.

3. That this paper be published in the Minutes of the Assembly and a copy furnished to each of our Church papers for publication.

In accordance with Resolution 1 the following committee was appointed, viz.: J. H. Nall, H. M. Smith, C. W. Lane, W. E. Boggs, ministers; W. W. Lumpkin, W. G. Vardell, W. A. Clarke, ruling elders.

1883, p. 18. The report of the committee appointed by the last Assembly on proposed changes in the education of the ministry, together with a minority report, was read and received. Upon a motion to adopt the majority report, a paper was introduced by the Rev. Dr. C. W. Lane as a substitute.

P. 21. The substitute was lost.

The report of the Committee on Bills and Overtures, in answer to Presbyterian overtures that have reference to ministerial education, together with the substantive propositions of the majority report on this subject, was adopted as follows:

It is deemed unnecessary by this General Assembly to make any change in our standard of ministerial education or qualifications.

The report may be found in the Minutes for 1883, pp. 89 ff. See also Alexander's *Digest*, pp. 254ff.

1880, p. 192. The Committee on Theological Seminaries have been charged by the General Assembly with the duty of considering the following overture from the Presbytery of Tuscaloosa:

Asking the Assembly to consider the propriety and practicability of so arranging the course of study of our candidates for the ministry, that our theological students may be required to spend six months of each year, or a period approximating that, in active service in the vacant churches or in destitute neighborhoods. We are aware that the subject has already been before the Assembly, but in view of the fact, first, that it has never been very fully discussed; and second, that there is an extensive desire in the Church for some such variation from our present method of training our ministers, we ask for a renewed consideration of it. The complaint is frequently urged that our young men, on being licensed to preach, are, from their long confinement and strictly scholastic pursuits and their comparative privation of contact with the people, often, if not generally, deficient in that practical knowledge and tact which are necessary to give them free access to the people, and facility in the active work of the ministry. It is believed that, if they could spend half, or nearly half, of the last two years of their preparatory course in supplying vacant churches and other destitute fields with such instructions and other religious exercises as they could conduct, they would acquire much practical knowledge of the work before them, and that their studies at the Seminary would be rendered more profitable to them.

Another benefit, not wholly incidental to such a plan, would be the supplying with gospel privileges of large numbers of

people whom we are at present unable to furnish with a regularly licensed ministry.

It is believed, also, that this work could be so guided and controlled as to avoid the evils which pertain to an unordained ministry. The experiment has often been made on a small scale, and we believe with acceptance and profit, and without giving rise to complaint or alleged abuse.

But the Presbytery does not assume to argue the question. We simply state a view quite prevalent and, we think, growing in our Church, and we trust the subject will not be summarily dismissed.

*Answer:* With respect to the subjects presented in the foregoing overture, it is recommended that the General Assembly decline to express any opinion. The first, namely, the terms of study in our Theological Seminaries, it would seem most judicious to leave to the experience and sound discretion of the directors of those institutions. The second, namely, the employment of students of theology during their vacations "in supplying vacant churches," properly belongs to the Presbyteries.

1883, p. 44. An overture from the Presbytery of Tuscaloosa, praying the Assembly "to consider again the propriety of so arranging the theological training of our candidates for the ministry that one-half the time shall be spent in active labor, especially in vacant churches and destitute regions, under Presbyterial direction."

*Answer: Resolved,* That the Faculties of the Union and Columbia Theological Seminaries be constituted a committee, of which the Rev. B. M. Smith, D. D., shall be chairman, to consider the expediency and practicability of the proposed arrangement, and if they deem the same expedient and practicable, that they suggest in detail the methods by which it can be carried into effect, and report to the next Assembly.

1884, p. 232. The Committee on Theological Seminaries would respectfully report to the General Assembly, concerning the reports referred to them from the committee consisting of the professors in Union and Columbia Theological Seminaries, concerning the propriety of a change in the course of studies in training candidates for the ministry.

That two reports were presented, one signed by the professors of the Columbia Seminary, in which the ground is taken that nothing can be done without a change in the organic law.

Another—a minority report—signed by Rev. B. M. Smith, D. D., recommending (1.) That more care be taken by the Presbyteries in the examination of candidates seeking the gospel ministry; and (2.) That Presbyteries should provide work for their candidates under certain restrictions.

In view of this conflict of opinion among these learned professors, and also in view of the dangers arising from frequent change in the established customs of the Church, your committee

would suggest that it is advisable for the Assembly not to recommend any change at this time. Adopted.

The subject was again presented the next year, and the Assembly took the following action:

1884, p. 246. The General Assembly deems it unnecessary and inexpedient that any change be made in those provisions of our Constitution which refer to the licensure or ordination for the gospel ministry.

1885, p. 414. The Committee on Bills and Overtures reported overtures from three Presbyteries, and from sundry individuals, ministers and ruling elders, asking the appointment of an *ad interim* committee to consider whether any change should be made in the standards of ministerial qualifications and methods of training. The committee recommended the adoption of the following answer, viz.:

Inasmuch as the General Assembly of 1882, in compliance with a request similar to the one contained in these overtures, did appoint an *ad interim* committee to consider and report upon this whole subject; inasmuch as the General Assembly of 1883, after an able and full report of this committee, did decide, after due deliberation, that (see Minutes, 1883, p. 21) "It is deemed unnecessary by this General Assembly to make any change in our standard of ministerial education or qualifications;" and inasmuch as the General Assembly of 1884 did, in answer to overtures from sundry Presbyteries and individuals, answer again in its wisdom that (Minutes of Assembly, 1884, p. 246) "The General Assembly deems it unnecessary and inexpedient that any change be made in those provisions of our Constitution which refer to the licensure or ordination of candidates for the gospel ministry;" and inasmuch as the judgment of this court coincides with that of the two grave and venerable bodies preceding it, the General Assembly declines to appoint such committee, or to take any other step which looks to the opening up of this subject for future discussion. Adopted. (P. 419.)

#### 685. *Length of course of instruction.*

1894, p. 242. The Assembly advises that the Directors of the different Seminaries consider the question of making the course of instruction extend over four years, with sessions of six months.

1895, p. 399. The Divinity School of the Southwestern Presbyterian University and the Louisville Seminary make no reply. The Columbia Seminary Board say that they deem any change at this time inexpedient. The Board of Union Seminary say they have appointed a committee to correspond with other seminaries on this subject, with directions to report to the next meeting of the Board.

#### 686. *The English Bible in the Seminary.*

1881, p. 370. The Presbytery of Bethel respectfully overtures the General Assembly:

"1, That in view of the increasing dangers that environ the cause of truth, the Assembly urge upon the Presbyteries the necessity of a closer examination of all applicants for licensure as to their familiar and thorough acquaintance with the Bible itself.

"2, That the Assembly recommend and urge upon the attention of the Boards of Directors of our Theological Seminaries the pressing demand for a more copious, thorough and direct study of the book they are to preach, on the part of our theological students, not merely in private, but under the direction and lead of the professor.

"3, That with a view to effect this result, as well as to put the opportunity of a thorough training for the ministry (subject to such restrictions and limitations as the Assembly shall deem necessary) within the reach of that numerous class of active, able and highly competent young men who have never enjoyed the advantages of a classical education; and in view, furthermore, of the speedy re-organization of the Columbia Seminary, Bethel Presbytery would urgently pray the General Assembly to lend its sanction and approval to the plan of substituting, in that institution, for the exegetical study of the Scriptures in the original Hebrew and Greek, that of the English Bible, old and new versions, confronted with and corrected upon the original in all cases of real or supposed error, or other serious difference of opinion.

"Bethel Presbytery would not be understood as desiring or sanctioning any proposal to supersede or neglect the study of the original languages of Scripture on the part of such as are qualified for it; but only to make the direct study of the Bible, as a whole (which can be effected only in that form which is most familiar, to-wit: its English dress), the basis, practically, as well as theoretically, of our system of theological instruction, at least so far as regards the Seminary about to be reorganized.

"We would not be understood as desiring the appointment of a special professorship with reference to the purpose proposed; but rather that this feature be engrafted upon our system of theological education, and superadded to the ordinary studies of the Seminary course, with the exception indicated."

After a careful consideration of this overture, the committee would recommend to the General Assembly the following action, viz.:

1, That the Assembly call the attention of the Directors of our two Theological Seminaries to Section 2 of said overture, expressing their hearty approval of any practical measure which will secure a more careful study of the English Bible by our Seminary students, as a part of their theological training.

2, That the matter presented in Section 3 of said overture involves a change in our Constitution (see Form of Government, Chap. VI., Sec. VI., Art. VI.), and such change must be made, not by authority of the General Assembly, but by the action of the Presbyteries.



1882, p. 564. An overture from the Presbytery of Fayetteville relative to the "establishment in our Seminaries of a course of exegetical study of the Scriptures in the English language."

P. 656. In reply to the overture from the Presbytery of Fayetteville, it is recommended that the Presbytery be referred to the action of the General Assembly of 1881 (see Minutes, pp. 370, 371), as meeting the case presented; that the attention of the Directors of the Theological Seminaries be again earnestly and respectfully called to this matter, and that they be requested to report to the next General Assembly any results which may be reached. Adopted.

1883, p. 85. The Directors of Columbia Seminary report that this direction has been carried out, and that the study of the English Bible constitutes an important feature in the departments of Didactic Theology, Church History and Sacred Rhetoric.

P. 34. The Trustees of Union Theological Seminary ask the attention of the Assembly to the following resolution of the corporation, adopted May 2, 1883:

*Resolved*, That the Trustees of Union Theological Seminary in Virginia, fully concurring with the General Assembly as to the importance of such study of the Bible as suggested by that body, yet, in view of the onerous duties now resting on the professors of the Seminary, and the insufficiency of our existing income for the support of a separate chair, do not see the way open at the present time for the introduction of any measures for the end proposed beyond the considerable instruction in the English Bible which is already distinctively imparted in this institution. At the present meeting of the corporation, however, plans have been inaugurated for an increase of income from further endowment, which, if successful, may accomplish the wishes indicated by the Assembly, and in which the Trustees sympathize.

P. 82. In response to a resolution of the Synod of Virginia (Minutes of 1882, p. 168), and impressed with the importance of initiating, at the present meeting of the Trustees, measures for the endowment of a *Fifth Professorship* in this Seminary, to be known as the Chair of English Biblical Study and Pastoral Theology, a committee (Rev. Drs. C. White, Rumble, Richardson, Dabney and Peck) will address the Christian public, asking contributions (to an amount not less than \$50,000) to endow this Chair.

687. *Extraordinary recruit for the ministry.*

1869, p. 390. Overture from Rev. Dr. Dabney, that the Assembly direct all its moral and spiritual powers in an appeal to the Christian consciences of your educated members among literary and professional men, for an extraordinary recruit to our ministry, who, by receiving licensure as soon as they can comply with the constitutional requirements as to scholarship,

may be ready to meet our exigencies earlier than the pious youth now in academies and colleges.

*Answer:* This Assembly would earnestly appeal to the Christian consciences of the educated members of the Church among literary and professional men, as well as among our young men who are now considering the particular profession or life-work for their future pursuit, to seek, in solemn and earnest, humble prayer to God, the answer to the question, "Lord, what wilt thou have me to do?" and that they watch the providences of God as they open before them; and that, by every available means, they strive to ascertain God's holy will in reference to this great matter, without allowing themselves either presumptuously to seek this holy office from the mere possession of external gifts, however great, or suffering themselves to be deterred from it by obstacles and difficulties, however apparently formidable.

688. *Health in the Seminaries.*

1883, p. 44. The attention of Directors and Professors in our Seminaries is called to the great importance of cultivating the physical health of the students in these institutions, and of providing such means of convenient and pleasant bodily exercise as shall promote that robustness and vigor of constitution so needful to the highest measures of success in after life.

689. *Students should attend our own Seminaries.*

1881, p. 364. *Resolved,* That whilst the Assembly does not discourage that laudable aspiration which seeks the best culture, not only within our own pale, but in other parts of Protestant Christendom, no candidate for the ministry should resort to such exterior sources of learning until he shall have been grounded in that of his own denomination; and therefore the Presbyteries are hereby exhorted to exert all their legitimate power to cause their students to go through the curriculum of our own Seminaries before studying in learned institutions without our bounds.

690. *What control the Assembly has over our Theological Seminaries.*

1886, p. 15. On motion of ruling elder W. W. Henry, "The Committee on Theological Seminaries is directed to report to this Assembly what control, if any, the Assembly has over the Boards and Faculties of our Theological Seminaries."

P. 43. This committee reported as follows:

In reply to the injunction laid upon us to find and state the relation existing between this General Assembly and the Theological Seminaries organized within the pale of our Church, we report:

1. That this Assembly sustains very important relations to all such institutions; yet these relations differ somewhat ac-

ording to the constitution and practice of each institution as ratified by the Assembly.

2. That by the very genius of Presbyterianism the Assembly is bound to maintain a supervisory jurisdiction over these and all other like corporations, and also over all schemes for religious work, so far as they affect the practice or doctrine of the Assembly's constituencies, and especially the office-bearers of the Church.

3. That this jurisdiction must in every case enable the Assembly, through the proper channels of authority, to keep all such institutions free from everything inconsistent with the spirit of our system, and, of course, free from all teaching inconsistent with the Word of God as expounded in our Standards. Adopted.

1887, p. 233. Overtures respecting the jurisdiction of the General Assembly over all the affairs, institutions and proceedings of the lower courts.

The Committee on Bills and Overtures recommended the following reply:

Touching the subject-matter referred to in these overtures, this Assembly declines to formulate any detailed explanation of the acts of the last Assembly, as any such statement, however expressed, could only be regarded as a new deliverance on the same subjects, which this Assembly does not feel called upon to make.

Two members of the Committee offered a minority report as a substitute, but this was indefinitely postponed.

691. *Reports from other institutions requested.*

1892, p. 424. There are several established literary institutions within our bounds, Presbyterian in origin and patronage, but not officially known to this body, which have theological departments in their courses of study. There are also one or two theological Seminaries, under Presbyterian or Synodical control, that send to the Assembly no annual reports. In order that there may be uniformity of practice and that the "supervisory jurisdiction," expressly claimed by the Assembly (*Alexander's Digest*, p. 264) over these corporations may be maintained, it is the sense of the Assembly that it is proper that reports, similar to those received from Columbia and Union Seminaries and Tuscaloosa Institute, be furnished annually to the General Assembly by the Schools of Theology at Richmond, Ky., Clarksville, Tenn., Batesville, Ark., and Austin, Tex.; and that the Synods or Presbyteries responsible for the institutions be urgently recommended to have such reports forwarded; and that the Stated Clerk furnish a copy of this action to these bodies.

692. *Divinity School of the Southwestern Presbyterian University.*

In 1893, when the first report from this school was made to the Assembly, its Faculty consisted of the following: Rev. George Summey, D. D., Chancellor and Professor of Biblical History

and the English Bible; Rev. Robert Price, D. D., Professor of Ecclesiastical History; Rev. W. A. Alexander, D. D., Professor of Hebrew and New Testament Greek; Rev. Robert A. Webb, D. D., Professor of Theology; Rev. Thornton Whaling, D. D., Professor of Practical Theology; Austin H. Merrill, Instructor in Elocution.

This school was opened in 1886. Prior to 1892 instruction had been given by Rev. J. R. Wilson, D. D., in Theology and Practical Theology until his resignation in 1892; by Chancellor John N. Waddel, D. D., in Church Polity, until his resignation as Chancellor in 1888, and afterwards in the department of New Testament Greek; by Rev. J. B. Shearer, D. D., in English Bible and in Biblical Languages until 1888; by Rev. Joseph Bardwell, D. D., in English Bible from 1888 to 1892; by Chancellor C. C. Hersman, D. D., from 1888 to 1891 in Biblical Languages and Literature; by Chancellor J. M. Rawlings, D. D., in 1891 in English Bible and Biblical Languages; in 1891 by Tutor J. J. Hill in Hebrew. In 1893 the title of Professor Alexander's Chair was changed from the Chair of Hebrew and New Testament Greek to that of Biblical Languages and Literature; that of Professor Whaling, by a change of work, was changed from Church Polity and the Sacraments to Practical Theology. In 1896 Professor Whaling resigned and was succeeded by Rev. J. E. Fogartie, D. D.

In 1898 Prof. Henry W. Naff, Litt. D., Professor of English, by order of the Board gave special instruction in the reading of the Scriptures, hymns and other work of expression. This was approved by the Assembly and recommended to the other Seminaries. In 1908, Rev. J. W. Rosebro, D. D., succeeded Dr. Webb as Professor of Theology, and Rev. R. E. Fulton was advanced from assistant Professor to full associate Professor of Ecclesiastical History. In 1909 occurred the death of Rev. W. A. Alexander, Professor of Biblical Languages and Literature. The work was carried on temporarily with the aid of Rev. C. E. Diehl, pastor of the Clarksville church. In March 1910 Rev. C. W. Sommerville, D. D., was elected to the chair.

### 693. *Louisville Seminary.*

1893, p. 53. The first and second articles of the Constitution explain its ecclesiastical relation to the Assembly and to the Synods. The said articles read as follows:

ARTICLE 1. The Seminary shall be under the direction and control of the Synods of Kentucky and Missouri and such other Synod or Synods as may hereafter be associated with them through the incorporated body known as the Louisville Presbyterian Theological Seminary.

ARTICLE 2. The General Assembly of the Presbyterian Church in the United States shall have the right of general supervision over the interests of this Seminary and for this purpose the Directors shall lay before the Assembly at its annual meeting a report setting forth the existing condition of the Seminary, and the

Assembly may advise and recommend measures for its welfare. Should the Assembly see reason at any time to object to any of the acts of the Directors or other authorities of the institution, it may send down, in writing, to the Directors or Synods its opinions in the premises; but it shall have no controlling negative except in the election or transfer of professors, nor the right to originate any measures for the management of the Seminary.

The General Assembly welcomes most cordially this new and vigorous foundation of theological learning, accepts the right of general supervision over this Seminary proposed in the terms of its Constitution, and commends it most heartily to the love and sympathy and support of our entire church.

This institution was opened in October, 1893. Rev. Francis R. Beattie, D. D., was elected Professor in the School of Systematic Theology; Rev. Wm. Hoge Marquess, D. D., Professor, provisionally, in the School of Old Testament Exegesis; Rev. C. R. Hemphill, D. D., Professor in the School of New Testament Exegesis; Rev. T. D. Witherspoon D. D., LL. D., Professor in the School of Homiletics and Pastoral Theology, and Professor provisionally, in the School of Biblical Introduction; Rev. Edwin Muller, adjunct Professor in the School of Church History and Polity; and Rev. T. M. Hawes, Professor in the School of Elocution. In 1895 Prof. Muller was chosen Professor of Church History.

In 1902 Rev. Henry E. Dosker, D. D., was made Professor of Church History. In 1908 Rev. R. A. Webb, D. D., was elected Professor of Theology and Apologetics.

In 1909 Rev. C. R. Hemphill, D. D., was chosen President of the Seminary, and Rev. J. L. Cotton, D. D., was made Professor of Old Testament Exegesis. Rev. J. Gray McAllister was temporarily put in charge of the work of Rev. Dr. Marquess.

#### 694. *Consolidation of Louisville and Danville Seminaries.*

1901, p. 38. While the Assembly may not wholly approve the wisdom of the consolidation of the two Seminaries, yet, in view of the fact that there was practical unanimity in the Synods of Kentucky and Missouri as to the measure, and because of the safeguards thrown about the compact, this court hereby interposes no bar to such consolidation; but gives its assent thereto, leaving the entire responsibility thereof to the Synods of Kentucky and Missouri.

For articles of Agreement for Consolidation, see p. 97ff. (Assembly Minutes).

1902, p. 269. In regard to an overture asking this Assembly to "decline to recognize any official or ecclesiastical oversight of the Kentucky Theological Seminary," and an overture asking this General Assembly to reconsider the action of the last Assembly, and withdraw its assent to the consolidation of the two Seminaries in Kentucky, the committee recommends that the Assembly answer these two overtures in the negative, thus leaving the action of the last Assembly undisturbed. Adopted.

695. *Austin Seminary.*

1900, p. 642. Rev. T. R. Sampson, D. D., was elected President of the Seminary to be established at Austin, Texas.

1902, p. 269. The Seminary was opened for students on October 1 of this year.

1903, p. 479. Rev. S. A. King, D. D., was chosen Professor of Systematic Theology, and acting Professor of Church History and Polity; Rev. R. E. Vinson, Professor of Old Testament Languages and Exegesis, and acting Professor of New Testament Language and Exegesis. In May 1903, Rev. R. K. Smoot, D. D., was made Professor of Church History, and Polity, and acting Professor of New Testament Language and Exegesis in the second year.

1904, p. 26. The Board authorized a fourth Chair to be filled by an adjunct Professor.

1905, p. 37. Dr. Sampson resigned the presidency on account of ill health, and was made Professor of Church History and Polity for the coming year. Upon the death of Dr. Smoot, Rev. E. D. Brown was elected to the Chair of New Testament Exegesis.

1908, p. 39. Rev. S. E. Chandler, D. D., was elected to the fifth professorship. (New Testament Language and Exegesis.)

1909, p. 32. Rev. R. E. Vinson, D. D., was chosen President.

1910, p. 59. Rev. J. L. Bell, D. D., was elected the previous year to the Chair of New Testament Language and Exegesis.

696. *Evolution in the Theological Seminaries.*

1884, p. 280. From the report of the Directors of Columbia Seminary:

In May, 1883, the Board requested Professor James Woodrow to publish in the October (1883) number of the *Southern Presbyterian Review*, or as soon thereafter as possible, his teachings on Evolution, in regard to the world, the lower animals and man. In May, 1884, he sent a communication, stating that it had been impossible for him to prepare the article for the October (1883) number of the *Review*, but that he would deliver an address to the Alumni Association on that subject on May 7th, 1884. The statement was accepted as satisfactory, and he was again requested to publish his teachings on that subject in the *Southern Presbyterian Review*.

P. 231. *Resolved*, That this Assembly commends the action of the Board of Directors of Columbia Theological Seminary in requesting the Perkins Professor of Science in connection with Revelation to lay before the Church, for its information, his views as held and taught in that institution touching Evolution as it respects the earth, the lower animals and man.

1886, pp. 41, 44. *Resolved*, That whereas the General Assembly is convinced that Rev. James Woodrow, D. D., one of the Professors in Columbia Theological Seminary, holds views repugnant to the Word of God and to our Confession of Faith, as appears both by his address, published in the *Southern Pres-*

*byterian Review* for July, 1884, and in other publications, and by his statements made upon the floor of this Assembly, therefore this Assembly does hereby, in accordance with its action yesterday in regard to the oversight of Theological Seminaries, earnestly recommend to the Synods of South Carolina, Georgia, Alabama, and of South Georgia and Florida, which direct and control the said Seminary, to dismiss the said Rev. James Woodrow, D. C., as professor in the said Seminary, and to appoint another in his place, and speedily to take such other steps as in their judgment will be best adapted to restore this Seminary to the confidence of the Church. Adopted—Ayes, 65; nays, 27. Several who voted nay put an explanation of their votes on record.

#### 697. *Training in Elocution.*

1894, p. 242. The Assembly commends the training given in three of the Seminaries in Elocution, thus seeking to train the students to read the word of God with more power and to preach more effectively.

#### 698. *Bachelor of Divinity.*

1894, p. 242. The Assembly commends the establishing in two of the Seminaries of the degree of Bachelor of Divinity.

The Southwestern Presbyterian University from the inception of its Divinity School conferred this degree, requiring for it graduation, not only in all the separate schools of instruction distinctively theological, but also in all those academic and literary branches prescribed by the Book of Church Order as essential to licensure and ordination to the ministry. Louisville Seminary conferred this degree on its first full graduates in 1894. In 1897, p. 74, the Board of Union Seminary took steps looking to the amendment of its charter so as to empower it to confer literary degrees on its graduates. The Directors of Columbia Seminary also resolved, in 1897, to confer this degree.—A.

1903, p. 479. It is recommended that, in order to create and conserve definite relations of comity among our several Theological Seminaries, and to provide for concerted action by the Seminaries in all matters in which it is important that harmony and uniformity should prevail, the Assembly hereby recommend to each and all of the controlling Boards and Faculties to unite in a representative conference on the basis of one member of the Faculty and one of the Board of Trustees of each institution, to be held at such intervals as may be determined at the first conference, the initial meeting to be held at the time and place of the next meeting of the Assembly.

The Assembly would further recommend that this representative body consider, and if found expedient, formulate a non-resident post-graduate course suitable for the degree of Bachelor of Divinity. And that they report upon this item at the meeting of the Assembly of 1904.

1908, p. 39. We commend to the attention of the several Boards of Trustees of our Seminaries, the wisdom of establishing and extending a course of instruction in Missions, Sabbath Schools and Young People's Work.

699. *Students leaving seminary with insufficient reason.*

1892, p. 423. The Directors of Union Seminary having noted the fact that during the session some of the students left the seminary upon insufficient reasons, the Assembly called the attention of the Presbyteries to this evil and urged them to use their authority to correct it.

700. *Claims of the ministry to be presented in Colleges and Universities.*

1907, p. 27. The committee recommends that the Professors and Directors of our Seminaries take steps, through men well qualified to address bodies of students, to present to the young men in our colleges and universities the claims of the Gospel ministry upon young men.

We suggest to the Boards, that not only our under-graduates attend the state and denominational institutions of learning for the purpose of presenting the claims of the gospel ministry, but that the professors continue to seek opportunities to lecture before the schools in the bounds of the Synods controlling them, on this important subject.

701. *Mission work for theological students.*

1907, p. 27. Your committee would recommend to the young men gathered in our Seminaries that they, under the supervision of the Faculties of their respective Seminaries, exercise their gifts in ministering, as far as possible, to the destitute, both among the white and colored population, as furnishing a field for doing good and of training for their life's vocation.

702. *A summer school.*

1897, p. 50. Recognizing the splendid equipment of the professors of the schools for their work, taking note of the times as to theological thought and Bible study, and being mindful of the need felt by many of our pastors for help in meeting the questions of the day, the General Assembly was desirous of establishing, at some convenient centre, of salubrious climate, and where living would be cheap, a summer school for Bible study, in which these professors of our various seminaries might be utilized for helping the average pastor and thoughtful elders to prepare for more efficient service.

To carry out this desire, the General Assembly appointed an *ad interim* committee of four ministers and three elders, to arrange a plan for such a school, and ascertain the best place for its location, and to report to the next Assembly.

1898, p. 234. Your committee recommends the adoption of the plan for a summer school of Bible study proposed by the *ad interim* committee with the following changes, viz.: that the sixth paragraph of their report be stricken out, and the seventh paragraph be amended by adding the words, "travelling expenses," after the words, "such as," in the second line.

1899, p. 426. It was resolved to discontinue the effort to establish a Summer School of Theology.

For Summer Bible School at Montreat, see this Revised Digest, p. 266.



## CHAPTER V.

### PUBLICATION AND SABBATH SCHOOLS.

#### 703. *An Executive Committee appointed for Publication.*

1861, p. 39. Whereas the press is one of the most powerful agencies characteristic of modern times for influencing, either for good or evil, the minds of men; and whereas it is incumbent upon the Church, in obedience to the precept of our Saviour to be "wise as serpents," as well as "harmless as doves," to command and wield the most efficient instrumentalities for the advancement of the Redeemer's kingdom in the world; therefore,

*Resolved, 1,* That the General Assembly will engage in the work of publishing and circulating religious books and literature, as one of its evangelical agencies, under the name and style of "The Assembly's Executive Committee of Publication."

*Resolved, 2,* That the Executive Committee (to be annually appointed by the General Assembly) shall consist of a Secretary, to be styled the "Secretary of Publication," who shall also be editor; a Treasurer, and nine other members in communion with the Presbyterian Church, four of whom at least shall be ruling elders, deacons, or private members; six of whom shall be necessary to a quorum, competent to do business.

*Resolved, 3,* That no book, tract, pamphlet, paper, or other publication designed for general and permanent circulation, shall be printed and published without the sanction of at least seven members of the Committee.

*Resolved, 4,* That the Committee be, and hereby is empowered, to frame a code of by-laws for the regulation of its own proceedings, which shall be subject to the revision and approval of the General Assembly.

*Resolved, 5,* That said Committee shall keep a faithful record of all its proceedings, and send the same, together with a written report, up each year to the Assembly for its review and control.

*Resolved, further,* That the seat of the operations of the Assembly's Executive Committee of Publication be the city of Richmond, in the State of Virginia.

#### 704. *The rule about examining books.*

1863, p. 146. *Resolved,* That the stringent rule which requires every issue of the Committee to be carefully examined by at least seven members, involving, as it does, an amount of labor which practically defeats the very end intended to be secured, be so far modified, or rather interpreted, as that any book or tract examined by three of the Committee, and sanctioned by an adopting vote of at least seven members, may be published.

1866, p. 27. It is provided that when objection is made to a work, the concurrence of seven members shall be requisite to its publication.

1871, p. 23. That, as to the request of the Executive Committee that the Assembly so modify the rule with reference to the examination of books as to permit them to ask and accept the services of other brethren in the examination of republications, we recommend that said request be granted, under the restrictions set forth in their annual report.

These restrictions are: That the names of those who have examined and recommended a book for republication be recorded in the Minutes of the Committee; and in cases of doubt, it shall be examined and approved by the Committee itself under the present rule (p. 71).—A.

705. *Plan for resuscitation, including depositories and an endowment.*

1865, p. 400. The Executive Committee reported that, by the fire which, on the third of April last, laid in ashes so much of the city of Richmond, their office with all its contents was entirely consumed. Not even the office books were saved. With reference to re-organizing the entire work the following was adopted:

1865, p. 373. That in view of the great need of religious literature among us, both for Sabbath Schools and general reading; in view of the difficulty of publishing anything like an adequate supply for some time to come; and also in view of the advantages to be derived from a judicious selection of suitable books, both in this country and in Europe, the following resolutions are offered:

*Resolved*, 1, That the Publication Committee be charged with the duty of most carefully selecting from every available source, whether in Europe or America, the very best tracts and books suited for Sabbath Schools and general reading, and have these books stamped with their *imprimatur*, so that they may be known to our people as bearing their endorsement.

2. That the Executive Committee be directed to establish depositories for these books at such points as, in the judgment of the Committee, may best facilitate their circulation. That these books be sold at a small advance on the cost, and the proceeds of the same be re-invested in other books that may be in demand.

3. That an effort be made to raise \$50,000 (as soon as practicable) for the purpose of setting this scheme in operation, to supply the destitute with books and tracts, and to print such books and tracts as may be in special demand; and further, that annual collections be taken up in all our churches for sustaining this general cause.

706. *Non-denominational books.*

1869, p. 395. *Resolved*, That the Executive Committee of Publication be authorized, at their discretion, to publish Sab-

bath School books, and others of a character not denominational, without placing on them the "Presbyterian" stamp, but with such other title as will clearly indicate our own publishing house in Richmond.

1908, p. 50. In response to a memorial concerning "the character of literature and books sold by your Executive Committee on Publication," we would make the following answer:

Under the rules and regulations of the Assembly governing the Executive Committee of Publication, it is instructed to do a general book business for the benefit of the church and to publish such matter as the Assembly may place in its hands, and any other matter which comes within the scope of the Assembly's regulations. In order to render the best service to the church it is necessary for the Executive Committee to conduct depositories, sell books of leading home and foreign publishers, and to send to its patrons announcements of such publications.

It has been repeatedly stated in advertising matter sent out by the Executive Committee, as well as in reports to the General Assembly, that no responsibility is assumed for the contents or teachings of outside publications, other than those recommended as suitable for Sabbath School libraries. In the past the Assembly has approved such reports, and hence endorsed this policy of the Executive Committee of Publication. The Assembly well knows the impossibility of the Committee or its officers personally examining new books which come from the press at the rate of one every hour in the calendar day, to say nothing of the countless issues of the past. It would seem to be an invasion of the rights of individual judgment and conscience to say what books or periodicals the constituency of our church should buy and read. The Assembly therefore commends the policy of the Publication Committee, and expresses confidence that the judgment and zeal of the Committee and its officers will effectually prevent them from pressing the sale of books that would be hurtful to the interest of our church.

707. *The depository property of the Synod of Mississippi tendered to the Assembly.*

1861. p. 40. *Resolved*, That, whereas the Synod of Mississippi has offered to this Assembly (under certain restrictions) the use of their property in the city of New Orleans, La., for the benefit of the Assembly's scheme of Publication, the Assembly hereby acknowledges their obligations to the Synod of Mississippi for their generous offer; and should the future operations of the Committee render it expedient, they will gratefully accept the same.

708. *Change of locality.*

Several propositions were made at different times, to change the location of the Committee, but were declined. (1862, p.

14; 1867, p. 147; 1868, p. 273; 1872, p. 169; 1875, p. 44; 1889, p. 604; 1895, p. 416.)

709. *Our imprimatur to be placed on other publications.*

1863, p. 147. *Resolved*, That the Executive Committee be empowered at once to make a discriminating selection of religious books, wherever they may be found, and to make arrangements with the publishers of such works, by which the *imprimatur* of our Committee shall be stamped upon them; and that for the accomplishment of this end the Committee shall proceed at once, and with vigor, to raise as large an amount of money as possible, which they shall invest and hold in whatever form shall be most safe and productive, until it can be employed in the purchase of the editions contemplated. (Substantially repeated, 1865, p. 374.)

1866, p. 27. The insertion of any book on the catalogue shall be regarded a sufficient evidence of its approval by the Committee.

710. *Publication Committee to pay the entire salary of the Secretary of Education and Publication.*

1864, p. 265. *Resolved*, That the salary of the Secretary (of Education and Publication) be raised by the Committee for the ensuing year to an amount sufficient for his support, and that it be paid entirely from the treasury of the Committee of Publication.

This order was complied with until 1867, when the Committee of Education paid a part of the salary, *i. e.*, \$750. After that it was equally divided between the two funds, until 1872, when the Committee of Publication for that year again paid the full salary, which was approved by the Assembly.—A.

711. *Publishing Agent—Assistance for the Secretary.*

1864, p. 306. The Assembly having authorized the appointment of a publishing agent, Mr. William D. Cooke was selected for that office, and employed for his entire time.

1866, p. 64. At the suggestion, and with the entire consent of the Secretary himself, the Committee unanimously charged him with the duties and responsibilities of publishing agent. This assignment was fully approved by the Assembly (p. 27).

1868, p. 273. The Committee is authorized, as soon as other financial obligations will warrant it, to employ an assistant or assistants to the Secretary, in such departments of his work as he may recommend.

712. *Branch depositories.*

1866, p. 68. The subject of branch depositories, included in the plan of the last Assembly, received early attention. Regulations for their management were adopted; but the funds were not secured to justify the establishment of a branch at any of the points deemed desirable. At Columbia, S. C., a branch

depository has been established, without involving the funds of the Committee, but securing to that part of the Church great and important advantages.

P. 27. *Resolved*, That we withdraw the recommendation of a former Assembly touching the establishment of branch depositories, unless, as in the case of the depository at Columbia, they may be established without expense to the Committee.

1868, p. 273. *Resolved*, That it be recommended to Presbyteries to make arrangements, wherever practicable, by depositories or otherwise, for the introduction of the books and publications of the Committee within our bounds.

1870, p. 534. *Resolved*, That the question of establishing a depot in some great centre of trade, so as to bring our books into the markets of the world, be left to the wisdom of the Executive Committee.

1882, p. 551. Other Presbyteries have overtured the Assembly on the convenience of having a depository for our books either at St. Louis or Memphis. As a committee we realize that no positive instructions can be now given the Executive Committee on the subject, but it is laid before them for such action as they may deem advisable, as soon as the difficulties now in the way are removed.

1884, p. 216. Overture from the Presbytery of Palmyra, viz.: "We earnestly request that the General Assembly instruct its Committee of Publication to open a depository of our literature in St. Louis, if the way be at all clear. This request is made with great urgency, from the fact that nearly one-third of our Church is practically cut off, by high express charges, from our publications in quantities too large to mail. Our literature is too powerful an agent in disseminating our principles to be shut up in one corner of our Church out of reach of a large proportion of our membership." Not granted, as the finances of the Executive Committee do not at present warrant the establishment of a depository at St. Louis.

1888, p. 396. The Assembly declined an overture from the Synod of Missouri, asking that there be established, at the expense of the church, a depository of books at St. Louis, and annexed reasons for such refusal.

1889, p. 604. The Presbytery of Palmyra asks the Assembly, if it does not see its way clear to remove the Committee to some central point in the church, to put a depository in some convenient central point in the southwest. Declined.

1896, p. 609. The Presbytery of Atlanta asks the Assembly to consider whether it would not be well to establish depositories of our publications in Atlanta and other cities.

*Reply*: The Assembly cannot see its way clear to establish such depositories.

1905, p. 55. Similar action was taken.

1906, p. 27. We recommend that the Executive Committee be empowered to establish, if the way be clear, one or more branch depositories at such time and place as they may deem wise.

713. *Depository at Texarkana.*

1907, p. 76. From the report of the Executive Committee:

Our Committee at the June meeting authorized the Secretary to make a tour of investigation through the Southwest. An extended trip was immediately taken by the Secretary, and the following cities were visited and their claims for the location of a depository were carefully investigated: Nashville, Memphis, Texarkana, Dallas, Fort Worth, Little Rock, St. Louis and Louisville.

A full report was made to the Committee by the Secretary and after a careful review of the whole matter it was decided to locate the first depository at Texarkana, Ark-Tex. The enterprising citizens of this growing city evinced a lively interest in the location of the depository and raised a fund to pay the rent of the store room for the first year. Measured both by hours and miles it was found supplies could be delivered to our patrons in the three states named and in Missouri, Oklahoma and Indian Territory more expeditiously from Texarkana than from any point in the southwest. The city has unusually good railroad facilities and the freight rate to Texarkana from New York and other publishing centers is lower than from St. Louis.

The Committee was fortunate in securing as manager, Rev. W. L. Hickman, formerly pastor of our church at Bonham, Texas. Before entering the ministry he enjoyed a careful business training and so was well equipped to undertake the management of the new depository, and he is operating the enterprise on a very economical basis.

We opened the Depository in October, 1906, with a complete stock, duplicating in variety but not in quantity the stock carried at Richmond. Our investment in the Branch on March 31st, 1907, was as follows: Stock of books, \$9,984.32; accounts, \$1,798.91; fixtures, \$1,811.60. This investment will probably have to be increased as we are called upon to extend a larger line of credit to our patrons in the southwest.

The citizens of Texarkana have given the Branch a generous patronage and many of our Pastors and Sabbath Schools are giving the new enterprise a cordial support.

It was not expected that the Branch would earn its operating expenses the first year and we have to report a loss on the first six months' business as was anticipated.

The development of the plans of the Committee of Management of the Montreat Association has made it clear that the proposed Summer Assembly would be conducted on lines that would make it a great power in promoting the activities and spiritual life of our church, and the details of the program for the season of 1907 were committed to the hands of a Committee consisting of the Executive Secretaries of the Assembly and a group of Professors from our Theological Seminaries. The character of the work to be done and the personnel of the visitors the program will attract made it apparent to the Publication Committee that we would be serving our whole church by co-operating in the movement, and making a full exhibit of the material now available for all lines of Christian service. It was found that no building could be had for a proper exhibit of our resources and the sale of books and other material. After due consideration the Committee made an appropriation of \$1,000 for a building in which to conduct a Branch Depository during the summer months and display the resources of the Publication Department.

The building will provide a salesroom for our stock and in addition a small audience room arranged as a model Sabbath School Assembly Hall.

It is not expected that the immediate sales of this branch will pay operating expenses, but it is regarded as a good advertising medium and an opportunity to promote in an efficient way the various activities of our church.

714. *Endowment for the Committee.*

1873, p. 334. 1. The General Assembly declares its sympathy with the Committee of Publication in the trials and perplexities, arising from a lack of adequate funds, which they have heretofore experienced, and in their desire to be relieved of pecuniary

embarrassment and furnished with larger means and facilities for the prosecution of their work in time to come.

2. In response to the memorial asking that one grand united effort be made throughout the whole Church to raise the money necessary to meet the wants of this cause at this time, and to place this important and growing interest on a broad and permanent foundation, the General Assembly directs that a special collection be made in all the churches on the first Sabbath in December, 1873, or as near thereto as practicable, and hereby calls the especial attention of Presbyteries, ministers, church Sessions, and the entire membership of the Church, to this matter, with the earnest desire and strong hope that, by concerted action and liberal offerings, the amount needed will be obtained.

3. As an auxiliary method of promoting the object in view, the General Assembly recommends that application be made, in the name and with the sanction of the Executive Committee of Publication, to individuals of known benevolence and liberality, for special contributions.

1876, p. 223. The Committee is hereby authorized to add to the working capital whatever portion of the annual collections may be in excess of that needed in the missionary department of the work.

For additional steps looking to the creation of a working capital, see in article on Publishing House what is said about the issue of bonds. (Sec. 723.)

715. *A monthly paper for the Executive Committees.*

1867, p. 146. *Resolved*, That the question of publishing a monthly paper by the Committee, to serve as an organ of communication between the Executive Committees and the churches, be referred to the Executive Committees, to report to the next General Assembly.

This suggestion did not meet the approval of the Committees at Columbia; therefore it was—

1868, p. 273. *Resolved*, That the proposition for the establishment of an official newspaper, to be the organ of communication between the Executive Committees and the churches, not being called for unanimously by these Committees, be deferred until the enlarged scale of the operations, and the increased resources of the Church, may seem to require such an organ.

1905, p. 55. Similar action was taken.

716. *Publishing the annual reports.*

1868, p. 273. *Resolved*, That the Executive Committee of Publication be directed to publish the annual report in pamphlet form, together with such statements about the funds contributed for that object, and the expenses incurred, as may be needful to present the whole matter fully to the Church; also, that an abstract of the report be made by the Secretary of Publication, and inserted in the Appendix to the Minutes. This direction was renewed 1869 (p. 387).

717. *Attendance of the Treasurer upon the Assembly.*

1870, p. 534. *Resolved*, That the order of the Assembly requiring the Treasurer of Publication to be in attendance upon the meetings of this body be rescinded.

718. *Separate fund for benevolent work.—Applications for aid to be endorsed.*

1871, p. 23. *Resolved*, That the Treasurer keep a separate account of donations to the missionary and benevolent work of the Committee, to which shall be credited all contributions not otherwise directed, which shall constitute a fund, from which grants shall be made to ministers, churches and Sabbath Schools, when they need them, and are not able to pay for them; whenever the grant exceeds \$5 in value, the request shall be endorsed by the chairman of the Presbyterial Committee.

719. *Publication money to be used only for Publication.*

1900, p. 639. It was resolved that the Committee of Publication is hereby authorized to use any money donated specially for publication work exclusively for that purpose.

720. *The Committee's ecclesiastical year.*

1876, p. 223. The Assembly grants the request submitted by the Committee, for the reasons assigned, respecting a change in the ecclesiastical year; and authorizes it to begin hereafter on the first day of April, and end with the last day of March.

721. *Management of the Committee and Secretary endorsed.*

1868, p. 273. In response to enquiries contained in an overture, this Assembly would express its conviction, as a result of full investigation conducted by the Standing Committee, that the expenditures of the Executive Committee have been graduated by a careful regard to justice and economy, and are, considering the contingencies and embarrassments connected with a new enterprise, below, rather than above, the amount to have been anticipated, and that the Committee and Secretary have evinced an aptness in financiering and an efficiency in management, which entitle them emphatically to the confidence and commendation of the churches.

1875, p. 44. In reply to an overture touching the retrenchment and reduction of the expenses of the Executive Committee, the Assembly adopted a paper, exonerating the Committee, approving its expenditures, and testifying to their prudence and economy in management.

1876, p. 222. Overture asking that the Executive Committee be required to present a detail of assets, etc.; another, asking the appointment of an *ad interim* committee to examine into all the operations of the Executive Committee.

*Answer:* Inasmuch as all that is asked for is covered by the



general report and accompanying documents presented to this Assembly, and inasmuch as no charges of any kind have been preferred reflecting against the Executive Committee's management of these matters, the Assembly deems that the object of such overtures has been substantially accomplished, and that therefore nothing further is needed; but the Assembly would request the Committee of Publication to persevere in introducing into its administration such measures of economy as, in their more enlarged experience, they may find consistent with the efficient working of the Committee.

*722. Charter of incorporation for the Committee of Publication.*

The Committee having obtained from the Legislature of Virginia an act of incorporation, which act would not be of force until accepted by the Committee, the Committee in its report (1873, p. 372) asked that they be authorized to organize under it. The necessity for such incorporation, and the special features of the charter, are explained at length in the report. The following action was taken by the Assembly:

1873, p. 325. While we think that the "incorporation" of the Committee of Publication is a question of grave importance, yet, after patient and earnest consideration of the whole matter, we are satisfied that, should the General Assembly decline to go forward in this enterprise, serious embarrassments in the prosecution of its labors and its efficiency must arise. We therefore unanimously recommend the approval by this General Assembly of the charter obtained from the Legislature of Virginia.

1874, p. 520. The Executive Committee, acting under authority conferred by the last Assembly, having obtained a charter from the Legislature of Virginia, have organized as a Board of Trustees, and accepted the charter, thus making it secure so far as it may be judged proper by the Assembly to use it, but have not yet placed the property of which it has charge in the legal custody of the corporation, continuing to hold the property and to do its business as heretofore, and awaiting final instructions from this Assembly. Your committee is of opinion that this measure has been wisely taken, to remove great inconvenience in the transaction of the business of the Committee, to enable the Committee to receive devises or bequests in Virginia, and to prevent failures of devises or bequests, which might occur without the incorporation of the Committee. We judge that there is no reasonable ground for apprehension of the corporation becoming independent of the Assembly, as members of the corporation must be members of the Assembly's Executive Committee, who are appointed and removable by the Assembly. We are further of opinion, after careful consideration, and using the most satisfactory sources of information, that the charter obtained is valid, and that there is not the shadow of a ground for distrust, or question of the safety to the Church of all the property that may be covered by it. Therefore,

*Resolved*, That the General Assembly approves the organization of the Executive Committee under the act of incorporation obtained from the General Assembly of the State of Virginia, and orders the Committee to put the property of which it has charge in the legal custody of the corporation.

1875, p. 65. On the 15th day of April the Committee met and adopted the necessary minute, ordering the transfer of the property to the corporation. The Board of Trustees thereupon accepted the trusts involved, and ordered the deeds to the real estate, which were in the hands of the Treasurer, to be recorded.

### 723. *The Publishing House.*

1873, p. 371. From the report of the Executive Committee:

The Committee has purchased the large and commodious building on the southwest corner of Main and Tenth streets, Richmond, as a publishing house. The price to be paid is \$45,000, of which about \$13,000 is to be paid in cash, and the remainder is under a deed of trust, which must be paid by the first of March, 1875. The necessity of this movement arises from the following considerations, viz.:

1. It is necessary in order to give permanency to this Committee. Until the Committee is furnished with the proper facilities for conducting its business in Richmond, it can never be considered as permanently established. It is manifestly essential for it to have a basis of permanence in order to business efficiency and success.

2. The preservation of the property entrusted to it requires better accommodations than we can possibly obtain by renting. Fire-proof vaults for the storing of stereotype plates, and ample accommodations for the storing of printed matter, bound and unbound, are matters of the first necessity to every publishing house. These facilities we have not now, but will have in the building we have purchased.

3. The tenure by which we hold rented property is too uncertain. Last summer we were notified to leave the building we now occupy, it having been rented over our heads. Providentially this arrangement fell through, or we should have been placed at great difficulty in obtaining a suitable place to store our goods, valued at about \$35,000.

4. As our business grows, it is necessary for us to have a building of our own, that we can alter and accommodate to our increasing business necessities.

On this the Assembly took the following action:

1873, p. 326. *Resolved*, That while declining to express an opinion as to whether the Executive Committee was authorized to contract for the purchase of a publishing house, yet because of the seeming necessity of the case, and to prevent any possible evil consequences which would result from the want of such a building, this Assembly does hereby approve the contract or purchase as negotiated by the Executive Committee, and does hereby authorize the Executive Committee of Publication to consummate said purchase of the building specified in the report of the Secretary, when an organization shall have been effected under the act incorporating the Trustees of said Committee.

*Resolved*, That no funds shall be used in payment for the Publishing House but such as are especially contributed for such purpose.

1874, p. 521. The Assembly recommends to all the churches to make collections for the Publishing House fund on the first

Sabbath in December next, and especially commends this important enterprise to the liberality of persons of means.

1877, p. 440. *Resolved*, That the Committee be instructed to dispose of the Publishing House as soon as this can be done without unnecessary sacrifice of value, unless means are raised within a reasonable time to liquidate the debt now resting upon it.

1878, p. 685. In obedience to these instructions, the property was placed in the hands of responsible real estate agents for sale, in June last; and in August, in order that everything possible might be done to carry out the order of the General Assembly, the agents were instructed to offer it at public sale; but the offers made being unsatisfactory, it was withdrawn. The Committee have believed that the General Assembly would justify them in delaying the sale until more favorable terms could be obtained. The property is still in the hands of the agents, with instructions to sell as soon as fair value can be obtained; and there is reason to expect that at an early day the sale will be effected.

P. 647. The Executive Committee are directed to dispose of the Publishing House as soon as this can be done without unnecessary sacrifice of value. Substantially repeated in 1879.

1881, p. 385. In the judgment of this committee there is no reason why the least uneasiness should be felt touching the mortgage on the Publishing House. Thus judgment is based on the following considerations: 1. The insurance policy, and what could be realized by sale of the lot, would, in case of fire, amount to more than the sum for which the property is mortgaged.

2. The property, if now forced on the market, would, it is believed bring the sum due on it, and more. 3. Real estate is appreciating in the city of Richmond. 4. There is no reason to apprehend that the mortgagee will ever press his claim in any injurious way. 5. The Publishing House for the last year has virtually been of no expense to the Church, and all indications are that it will be a clear gain next year. 6. If the General Assembly should hereafter elect to have its own depository of books in Richmond, so that the Secretary of Publication, under the direction of the Executive Committee, might be charged with filling the orders of the churches for books and papers, then the Publishing House would afford the necessary deposit room free of rent, or in addition to paying all expenses of interest and repairs, and thus save at least \$400 a year to our beloved Church. These considerations lead your committee to the conclusion that the present relation of the Publishing House is that of gain and not of loss. Hence your committee recommend that the discretion given to the Executive Committee by the General Assembly of last year in reference to the sale of the Publishing House be also given to it by this Assembly.

1882, p. 549. The following plan was adopted to pay off the mortgage on the Publishing House, and to provide a business capital:

It appears from the report of the Executive Committee that it is paying interest upon the mortgage on the Publishing House of \$1,860 annually, the rate of interest being six per cent. This

interest is provided by rents of the house. We propose that the Executive Committee, if it meets their approval, be authorized to issue bonds to the amount of \$40,000, bearing interest at four per cent., payable semi-annually. The yearly interest would be \$1,600, or \$260 less than the amount now paid, and would be provided out of the rents of the house. Let the present mortgage on the house be taken up, \$31,000 of the proceeds of the bonds being appropriated for this purpose; there would then remain \$9,000 to be employed as capital in the business. To this the estimated proceeds of the next annual collection being added, the amount would be nearly, if not quite, \$16,000. It is believed that these bonds might all be placed among our own people if issued under the following conditions:

1. Let them be secured by mortgage on the real estate and such other property as the Executive Committee controls.

2. Let this Assembly order that \$4,000 of the annual collection for Publication be appropriated as a fund for the liquidation of the bonds.

3. Let this Assembly call upon the churches to continue with increased liberality their contributions to this cause.

4. That the bonds be payable ten years from date, with the privilege of redemption after five years.

5. None of the bonds shall be issued until the whole amount to be placed is secured by subscription.

The advantages of this scheme are these:

1. An adequate capital will be provided within twelve months for the conduct of the business.

2. Though a portion of this capital will be borrowed, it will not subject the business to any burden of interest, inasmuch as that will be provided from the rents of the house. There will, indeed, be an actual saving of interest to the amount of \$260.

3. The provision which this plan proposes, of a sinking fund derived from the collections for the payment of the bonds, offers a most important advantage, as it in effect provides for the permanent endowment of the work.

1883, p. 29. The four per cent. bonds, to the amount of \$40,000, through the personal efforts of the Secretary, have all been placed, and by the first of June will be ready for delivery.

1884, p. 269. The plan adopted by the General Assembly of 1882, for providing the necessary capital for resuming the business of the depository, has been successfully carried out, and the bonds subscribed for, as reported last year, have been issued as far as needed. It was not, however, found necessary to issue the full amount authorized, viz.: \$40,000, but only \$33,650.

With the larger portion of the funds realized from these bonds, the mortgage of \$31,000 upon the Publishing House was released, and the remainder applied to the payment of bills for stock of books purchased.

The account of the financial embarrassment of the Committee is omitted here. It may be found in *Alexander's Digest*, pp. 281-286.

724. *The business of the Committee to be done by contract.*

1877, p. 440. *Resolved*, That the Executive Committee be instructed to carry on the sale, as well as the publishing, of books by contract, if it be found practicable to effect such contract.

1878, p. 646. The following contracts were effected: The printing of the *Earnest Worker* and *Children's Friend* is done by Whittet & Shepperson, who pay to the Executive Committee a fixed amount for every subscriber, and a certain per cent. on the gross receipts for advertising. The printing and selling of books is done by the St. Louis Presbyterian Publishing Company, who pay a royalty on their sales. The wisdom of this plan is clearly seen in the fact that the income from the contract with Whittet & Shepperson is even now sufficient to pay about one-half of the expenses of the Committee.

1881, p. 386. The judgment of this committee is respectfully offered for the approval of the Assembly, that it is desirable that our Secretary, under the direction of the Committee, should, as soon as practicable, be charged with the responsibility of filling the orders of the churches and of our people generally for books and papers. Adopted.

1882, p. 548. Your committee would recommend that, as the last Assembly did recommend, the Executive Committee of Publication do resume the direct control of the publishing and sale of books, and various overtures having been sent up to this Assembly from different Presbyteries urging this course, that this Assembly renew the instructions given the Executive Committee last year, but in more explicit form, viz.: that the Committee be instructed to annul the contract with the Presbyterian Publishing Company, at as early a day as the terms of the contract and the means of the Committee will permit, or earlier if the parties agree. Adopted.

1884, p. 270. The contract with the Presbyterian Publishing Company, of St. Louis, was terminated on the ninth of July 1883, twelve months' notice having been previously given.

725. *Assuming entire control of the issuing of our Sabbath School literature.*

1895, p. 416. The Executive Committee was directed to consider the advisability of assuming the entire control, as publishers, of the issuing of our Sabbath School literature, as there seems to be a demand for reduction in cost.

1896, p. 269. To this the Executive Committee make the following reply:

1. We find that our present plan of issuing our Sabbath School literature by contract was adopted under imperative instructions from the General Assembly, and that these instructions have been repeated from time to time.

2. The Executive Committee were enabled, providentially, to carry out these instructions, and to make what was then regarded as a very favorable contract with printers of established reputa-

tion and character, who have not only faithfully discharged their duty under the contract, but have from time to time added to the list of our papers and improved them in size and quality beyond the requirements of the contract, and have in all respects met the just expectations of the Executive Committee.

3. The Executive Committee have, from the beginning of this contract, received a yearly royalty on the papers from the contractors, which has increased from time to time as the subscription lists have grown, until it has reached the amount reported last year, viz., \$4,014. 29. This is believed to be a fair income from this department of our work, and is a great help to us in the prosecution of the general work. We do not believe that the conduct of this department by the Committee directly would give any better results.

4. Your committee have carefully examined the statements of account furnished us by the contractors from their books, showing accurately the income from the papers and the expenditures, and are satisfied that they could not, in justice to themselves, do more than they have been doing.

5. Should the Executive Committee undertake the issue of the papers, it would still be obliged to make contracts for all the printing, or make a large investment of capital in the necessary plant for this purpose. Such capital would need to be borrowed.

6. The whole work is, in fact, though it be carried on by contract, under the direct control and oversight of the Executive Committee, so that no advantage could be realized in this respect by any change.

The result, therefore, of the investigation made by your committee is: That we deem it exceedingly unwise to entertain the proposition referred to the Executive Committee by the General Assembly.

*726. A copy of every book published to be donated to members of the Executive Committee.*

1892, p. 444. As the members of the Executive Committee of Publication do a great deal of gratuitous work, in carefully examining manuscripts presented for publication, we recommend that, as a token of our appreciation of such service, one copy of each book *hereafter* published by our Committee be presented to each member of said Committee. Adopted.

*727. Provision for expense of publication.*

1904, p. 48. The Executive Committee of Publication was urged to exercise great caution in accepting MSS. of books, etc., and in providing for two-thirds of the expense of the publication, of such as are doubtful as to profit, in cash or advance subscriptions, etc., and to use every endeavor to build up the business of the book department. Repeated in 1905, p. 53.

728. *Changes in the headings of statistical columns.*

1894, p. 205. The Assembly ordered that the column known as Sustentation be designated "Assembly's Home Mission"; the one designated Church Erection, as "Local Home Missions."

It declined to order a column for receipts for Orphan Homes. It refused to order that only those who come from other communions be put in the column, "Added on Certificate," and to add, in consequence, another column for those from our own churches, to be designated, "Transferred."

729. *Certificates of dismissal.*

1895, p. 416. The Assembly requested the Committee of Publication to prepare and keep on hand a form of certificate of dismissal of members.

730. *Colportage.*

1863, p. 147. *Resolved*, That the subject of colportage be remitted for further consideration by the Church, it being impossible in the present condition to institute any efficient system, and it being desirable that the mind of the Church should first be formed and expressed as to the manner in which it may best be conducted, whether through an army of colporteurs immediately appointed and superintended by the Executive Committee, or by the voluntary and concurring agency of our respective Presbyteries; for which reason alone the subject is referred to in this report.

1866, p. 27. That we recommend the Committee to appoint agents for the sale of books, the advice and concurrence of the Presbyteries within whose bounds they are to labor having first been obtained. We likewise recommend that, whenever practicable, Presbyteries shall make arrangements with book-sellers to keep for sale a supply of the books of the Committee, and that each Presbytery appoint one of its own members to act as a corresponding member of the Committee, and to take special oversight of its operations within the bounds of his Presbytery.

1867, p. 198. From the Executive Committee's report: The plan adopted by the last Assembly has not yet had a very thorough trial, as but little has yet been done on the subject. About twenty have been commissioned, on the recommendation of their respective Presbyteries or Synods, or of corresponding members on behalf of their Presbyteries. . . . While the plan has not been thoroughly inaugurated, it has developed itself sufficiently to show that it requires revision in some respects. The Committee is not able to furnish large supplies of books, to lie idle for months, in charge of an inefficient agent; and hence authority is requested to withdraw the commission of any agents who may be found inefficient, or who fail to comply with our business regulations.

P. 146. *Resolved*, That the Presbyteries be cautioned in the matter of the choice of book agents or colporteurs, and that the Executive Committee be authorized to withdraw the commission of an unsuitable agent, after conference with the Presbyterial Committee of Publication.

1869, p. 387. That the plan for colportage recommended in previous reports by this committee, recommended also by the General Assembly of last year—which plan has been adopted by some of our Presbyteries—and which is again set forth in this report of the Executive Committee, be approved, and recommended to all the Presbyteries for adoption.

The nature and details of this plan are not given in the Minutes, nor in the abridged report of the Committee published in the Appendix.—A.

1870, p. 565. The Executive Committee reported: So far no arrangement has been made with colporteurs in any part of the Church which has proven itself practically advantageous to the general cause, or which has promoted the interests of this Committee in any adequate degree. Thereupon the Assembly (p. 534), *Resolved*, That the Executive Committee shall settle up outstanding accounts with colporteurs, and that the whole matter of colportage be committed to the Presbyteries, to carry on as they may deem best. And, with a view to the largest possible distribution of our books among the people, the Committee will make sales to Presbyteries on the most favorable terms, and grant donations for distribution through Presbyterian agents whenever and to as large an extent as it can be properly done.

1871, p. 64. The amount expended, up to date, in grants of books and expenses of colporteurs, is \$19,846.26.

1876, p. 223. The Assembly urges upon the Presbyteries the importance and advantage of arranging and executing some plan of colportage among their churches respectively, and for information as to a plan which has worked well and profitably, would refer them to that adopted by the Winchester Presbytery, and which the Executive Committee is instructed to publish in the appendix of its report.

1877, p. 479. The Executive Committee says: As the most feasible method, the Committee urged the Assembly to transfer the whole matter to the Presbyteries, and thus not only gave them the appointment of the colporteur, but also aimed to throw on them the whole pecuniary responsibility. Of course this plan saved the Committee from the evils thus endured; but it has evils of its own, or, at all events, it has produced undesirable results. While the Presbyteries nominally support the colporteur, in point of fact, in most instances he is supported by this Committee. It is rare that a Presbytery raises a sufficient capital to support the colportage work, but generally they rely on us for the capital to do it with. With much self-sacrifice we have aided them to the full extent of our ability. According to this plan the colporteur is supported by his sales. But the books are ours, usually bought by the Presbyterian Committee on credit, at the highest possible discount, thus taking away from us all the profit, and transferring it to the Presbytery to pay their colporteurs. Now, if the Presbyteries paid cash down, this might be safe and profitable, because we could immediately invest the money so as to become productive. As it is, we are out of the capital until the colporteur sells the books and gets his own salary, when he turns over to us enough to satisfy our claim. In other words, it is our capital which is employed, but the advantage and profit is that of the Presbytery, and while the Committee by its funds does the work, the whole of the credit goes to the Presbytery.

1884, p. 217. *Resolved*, That the Executive Committee be directed to prepare and submit to the next General Assembly



a plan of colportage, to be operated by said Committee in those Presbyteries desiring such work.

1885, p. 417. *Resolved*, That the work of colportage be referred to the Executive Committee of Publication, to take whatever action may be deemed advisable; but it is understood that they shall not assume any control in a Presbytery without its permission.

1887, p. 211. *Resolved*, That the Executive Committee of Publication be authorized and instructed to inaugurate and prosecute the work of colportage as their resources may permit, and in such fields within our bounds as the providence of God may indicate.

1888, p. 450. In obedience to the instructions of the last Assembly, that the Executive Committee inaugurate and prosecute the work of colportage, the Committee adopted and put in operation a plan of colportage. The plan sought to guard against anything that might even seem to trench upon the rights of the Presbyteries or appear to be in any way a failure to recognize their authority. The Committee estimated that it would probably be able to put at least one colporteur in each Synod. It asked of the Synods the appointment of a synodical committee, made up, if thought best, of the brethren of the different Presbyteries appointed to represent the publication work, whose duty it should be to select and recommend to the Executive Committee persons suitable for the work, and who should take the oversight of their work. A body of instructions for colporteurs was drawn up and copies of the same sent to all our ministers. The plan did not take shape early enough to secure the attention of all the Synods, but wherever it was considered, it was warmly welcomed and adopted. Abridged.

P. 395. This plan met the approval of the Assembly.

P. 396. The Presbytery of Abingdon requests the Assembly to abandon the work of colportage, and remit it to the Presbyteries.

*Answer:* 1. The Assembly's plan of colportage has just been inaugurated. It would not be seemly to abandon it before giving it a trial.

2. The plan is not supposed to trench upon the work or rights of the Presbyteries, but just the contrary, to co-operate with and aid them. Practically, under this plan, the Presbyteries have the control and oversight of the work.

3. The plan has the further advantage, that it carries the work into the weaker Presbyteries, and extends it to fields which would otherwise be left destitute. For these reasons the overture is declined.

1896, p. 608. Under the policy of the Executive Committee, the colporteur was never meant to be merely a seller of books. While there were to be good books in his saddle-bags, he was meant to be a gospel missionary in every sense of the term. The establishment and strengthening of Sabbath Schools was made a specialty of the work. We speak particularly of this

because of the late discussions of Sabbath School interests in our Presbyteries. For nine years, at least, in the forefront of instructions to what are suggestively called "missionary colporteurs," are specified such duties as these: "1. To organize Presbyterian Sunday Schools in such destitute localities in your field of labor as need such effort, and to furnish such schools with supplies of our Sabbath School literature. 2. To visit Presbyterian Sabbath Schools already established, and to furnish them our literature, and, when opportunity offers, to address them."

1891, p. 251. The colportage work, which was commenced several years ago, and which promised such good results, has been crippled for lack of funds, and must be abandoned unless means are provided for its support. The colportage work has been largely sustained by funds drawn from the publishing house. As this was crippling the work of this department, the Committee have decided to confine the support of the colportage work to such funds as may be contributed for that cause.

This action of the Committee was approved, and it was ordered that after the present contract with the colporteurs has expired, appropriations for colportage work be made only from funds contributed for this specific work.

1892, p. 433. Ordered: That the Synodical committees only recommend men as colporteurs, leaving it to the Executive Committee to employ them.

That, while working in any Presbytery, the colporteur shall be under the direction of the Colportage Committee of that Presbytery.

That all our Presbyteries be requested to give special attention to this work during their fall meetings, and to appoint an efficient committee on colportage.

1893, p. 20. Overture from the Holston Presbytery, asking that the Assembly authorize that Presbytery to draw from the Assembly's Publication Committee the amount contributed by its churches to the committee.

*Reply:* As some of our Presbyteries elect to carry on the colportage work under their direction, and retain in their own treasury the funds contributed for this purpose, the Assembly recognizes the right of Holston Presbytery to pursue the same course hereafter; and we further recommend that, in case Holston Presbytery desires during the current year to prosecute the colportage work in its own bounds, the Executive Committee of Publication be authorized to furnish for this purpose a stock of books equal in value to the last annual collection for this cause from that Presbytery. Adopted.

1894, p. 205. Overture from the Presbytery of Dallas, asking that it be permitted to draw from Publication Committee, annually, books to the amount of their contributions to the cause of Publication, for the purpose of establishing a depository.

*Answer:* Inasmuch as an affirmative answer to this overture would establish a precedent that would be hurtful to the col-

portage work, in that it would open the way for a similar request from all the Presbyteries, and would practically amount to the Presbytery of Dallas giving nothing to the general colportage work, we recommend the request be not granted. Adopted.

1896, p. 608. It is recommended that the Executive Committee put emphasis, as far as they can, upon the Sabbath School idea in their colportage work, keeping prominently in view the fostering of weak, and the planting of new Presbyterian schools, and that the funds in the Committee's hands be used as liberally as possible in this direction.

P. 609. It is recommended that men be selected as colporteurs who have other gifts and graces than merely those of book agents.

1893, p. 24. The Assembly, directed that hereafter the Collection for Publication be designated the Collection for Publication and Colportage.

### 731. *Candidates as colporteurs.*

1871, p. 19. Overture of Presbytery of Western District, praying the General Assembly to recommend that the Committee of Publication employ candidates for the ministry as colporteurs during their vacations.

*Answer:* While fully recognizing the utility of the colportage work to the churches and students, we also remember the rare and peculiar qualifications required for this work. We can therefore only remit the request to the favorable attention of the Committee of Publication. Adopted. See also 1909, p. 27.

### 732. *Restrictions as to sales removed.*

1877, p. 440. The restrictions as to the terms on which the publications of the Committee are sold are hereby removed, and the whole subject left to the discretion of the Executive Committee.

### 733. *Regulations for the Committee.*

1877, p. 442. *Resolved,* That the Assembly refers the recommendations of the Executive Committee of Publication, found on page 28 of their annual report, touching certain "regulations for the administration of the affairs of the Committee," to the said Committee itself, recommending that they be put into effect as far as practicable.

The following are the regulations alluded to, as given in the Appendix:

That the Secretary and Treasurer each be required to give bond and proper security for the faithful discharge of duty; that the Treasurer only shall receive all moneys belonging to the Committee, keeping separate accounts of each fund; that all moneys, as soon as they are received, shall be deposited in bank to the credit of each fund; that no money shall be paid out except upon the check of the Secretary, countersigned by the Treasurer; that no money shall be borrowed except by authority of an express vote of the Committee; and that all obligations of the Committee, as well as all debts con-

tracted in its behalf, shall be listed and reported to the Committee at its next meeting thereafter.

734. *The Manual.*

1905, p. 53. The Assembly approved the "Manual of Rules of the Executive Committee," with such modifications on pages 3, 4 and 16 as shall harmonize the Manual with the recent enactments of the General Assembly.

735. *Death of Dr. Hoge.*

1899, p. 438. During the past year, Rev. Moses D. Hoge, D. D., LL. D., was called to his reward. He was a member of this Committee from its first appointment in 1861, and was its chairman for thirty years. This Assembly, in recording our loss, would express our sincere gratitude to the great Head of the Church for his long and valued services on this Committee, and for his longer service and testimony to the power of the gospel by which he did abound in every good word and work. Servant of God, well done.

736. *Judge B. R. Wellford, Jr., a life member.*

1904, p. 48. Regretting the necessity for the resignation of Judge B. R. Wellford, Jr., who for forty years has rendered efficient and generous service to the cause, and to show our appreciation of that service, we suggest that this Assembly elect him an honorary member of the Executive Committee for life.

Adopted.

737. *Death of Rev. J. K. Hazen, D. D.*

1903, p. 502. We record our deep sense of the great loss sustained by the cause of Publication and the whole church in the death of Rev. J. K. Hazen, D. D., so long the beloved Secretary of the publication work. "Well done, thou good and faithful servant."

Rev. A. L. Phillips, D. D. was chosen to fill out Dr. Hazen's unexpired term.

738. *The Secretary made Treasurer.*

1878, p. 647. *Resolved*, That the work of the Treasurer be transferred to the Secretary, who shall be designated as the Secretary and Treasurer of Publication.

739. *The Secretary to visit Synods and Presbyteries.*

1879, p. 48. We recommend that the efficient Secretary and Treasurer of Publication visit the Synods and Presbyteries, as far as practicable, to give detailed information concerning the operations of the Committee, to remove the difficulties which now hinder the success of this work among the people, and thus to enlist their hearty sympathies, their prayers, and their liberal gifts in its behalf.

740. *Provision for gratuitous distribution.*

1880, p. 205. With the improved condition and brightening prospects of the Executive Committee, it is recommended that one-tenth of the receipts from donations be applied to gratuitous distribution, at the discretion of the Committee; but it is expressly to be understood that nothing be allowed to interfere with the speediest possible payment of the debt.

1881, p. 386. The Assembly authorized this year fifteen per cent. of receipts from donations to be used in gratuitous distributions.

1884, p. 215. *Resolved*, That the Executive Committee be directed to comply, as far as possible, with the implied pledge made by the last Assembly, viz: "If the churches continue to contribute to this cause as hitherto, that as large an amount as \$4,000 per year—equivalent in books at catalogue prices to about \$7,000—may be devoted to this object, and distributed according to the plan of the Committee, to our feeble churches, mission fields and Sabbath Schools; and we request that notice be given in the papers of the Church when this literature will be ready for distribution, and how application should be made in order to obtain it."

741. *The business capital and its proceeds not to be used in benevolence.*

1895, p. 416. The Assembly approved the following statement of the Executive Committee: "The safe conduct of the business will not for the present admit of the use of our business capital or of the small profits of the business in the benevolent features of the work." It recommended that if a reduction had to be made in the benevolent work, it be in the department of colportage rather than in the donation work.

742. *Disposal of old stock.*

1905, p. 53. With reference to the 60,000 or more volumes of books and tracts which constitute "a valuable asset lying idle," we recommend that the Executive Committee be authorized to make a partial disposition of the same during the present year, reporting to the next General Assembly a plan for future disposition.

The Executive Committee reports the following disposition of this stock, the approval of which we recommend:

1906, p. 21. That the unsalable stock be entirely eliminated from the assets as reported by the Committee, and that the bound copies of the unsalable stock be donated to students for the ministry, to ministers of our church and to Sabbath Schools, to ministers and candidates of the Afro-American Presbyterian Church, under such restrictions as the Committee may see fit to impose. The unbound stock of unsalable books shall be sold as old paper, and the proceeds used to pay in part the royalty

due authors on books donated under above conditions, should royalty be claimed on copies donated.

743. *Cheaper publications.*

1894, p. 416. *Resolved*, That the Executive Committee consider the practicability of issuing less expensive editions of the various works published, larger and smaller, in order to bring them within reach of larger numbers of our people.

744. *Consolidation with the Philadelphia Board, inexpedient.*

1886, p. 47. To the overture of the Presbytery of Palmyra, asking the Assembly to appoint a committee to confer with a like committee to be appointed by the Northern branch of the Presbyterian Church, to institute measures looking to a union or consolidation of the Board of Publication and the Committee of Publication, this is recommended as the answer: It is inexpedient.

745. *Proposed consolidation of the Committees of Publication and Education.*

1880, p. 215. The report of the Committee on Bills and Overtures on overture asking for the consolidation of the Committees of Publication and Education, was referred to the next General Assembly in connection with the subject of Reform and Retrenchment.

1881, p. 367. The Assembly adopted the majority report on Retrenchment and Reform, which provided that the five Executive Committees be continued as at present.

746. *The Kennedy bequest for Bibles and tracts.*

1873, p. 337. It was ordered that the bequest of Judge Kennedy, which is to be spent in procuring Bibles and tracts, be paid over to the Executive Committee of Publication.

747. *The Treasurer to show an itemized statement.*

1885, p. 419. The committee recommend that the Treasurer, at the end of each year, show in his ledger an itemized statement covering the amounts received and disbursed under each subject from which money is received, and on account of which money is disbursed. Adopted.

748. *Salary of the Secretary.*

1884, p. 216. *Resolved*, That the salary of the Secretary be placed at \$3,000 per annum.

749. *Religious literature for freedmen.*

1866, p. 26. The Assembly would enjoin the publication, with funds given especially for that object, of works designed for the use of freedmen.

1867, p. 197. The Committee says: "The sum of \$422.25 has been given for the benefit of our colored brethren, either for general distribution or for Sabbath School uses. Every application made for their benefit has been granted. . . . The means requisite to stereotype and print large editions of such works (the preparation of which was ordered by the last Assembly), we have not had; but under our auspices a Primer, a First Book, and a Spelling Book have been prepared, well adapted to the end desired, and will be published as soon as we have the funds in hand to meet the expense.

1875, p. 43. Two Catechisms, prepared by Mr. Samuel B. Schieffelin, of New York, a ruling elder of the Reformed Church, have, after careful examination by the Committee, been approved for publication, and will in a short time be added to our Sabbath School facilities. We notice with pleasure the fact that Mr. Schieffelin has authorized, at his own expense, the gratuitous distribution among the freedmen of as many copies of these Catechisms as can be judiciously disposed of. The titles of these two books are "Milk for Babes" and "Children's Bread."

#### 750. *Literature for the Indians.*

1882, p. 550. An overture has been placed in our hands, asking that some measure be adopted so that the urgent need of the Chickasaw and Choctaw churches and people may be supplied with books in their own language. It is recommended that the Executive Committee confer with the Committee of Foreign Missions and the missionaries among these tribes, and that this urgent call be attended to as soon as deemed practicable, with a proper regard for other claims. Adopted.

#### 751. *Date for Publication collection.*

1885, p. 416. We can recommend nothing as a remedy for the inconvenience this Committee suffers for want of money, on account of the collection coming in so near the close of the ecclesiastical year, but that this Assembly do now say to all contributors to the cause of Christ, "This they must do, and not leave the other undone." Adopted.

#### 752. *What is the Sunday School?*

1875, p. 42. *Resolved*, 1, That the Sunday School is but the more formal organization of catechetical classes, which have been known to the Church in all ages, and should be so conducted as to secure a thorough drill and training in the Scriptures, and in the hymnology and standards of the Church.

2. That the pastor and elders of the Church, with the help of such others as they may select and approve, are the divinely appointed catechists or teachers, and the work should devolve upon them in all well regulated congregations.

3. That the obligation of family training by the parent is in nowise modified by the Sunday School, nor in any way transferred to it; but the additional obligation rests upon the parent to sustain Church officers in this peculiar form of their work, and co-operate, as far as possible, in it. The one is a family and the other a pastoral function, and each is supplemental to the other.

1880, p. 214. The Sabbath School is not something apart from the Church, but the Church, old and young, studying the Bible. Also 1881 (p. 380).

1870, p. 512. There exists in the minds of many parents a disposition to evade their personal obligations to their children, and practically to make the Sabbath School a sort of substitute for the instruction of the family. This is a very great error, and one that cannot be too strongly condemned. And it will be a sad day for the Church, and fatal as well to the usefulness of the Sabbath School, when such a disposition and practice come to be general. The Sabbath School is simply an assistant to the parent in the religious instruction of his child. It is not adapted, and never was intended, to do the parent's work. The parent, therefore, cannot delegate to it his responsibilities. Also 1872, p. 175.

*753. Parents should go with their children to Sabbath School.*

1883, p. 55. We would most earnestly urge upon parents the serious consideration of their duty to go with their children to the Sabbath School whenever it is possible for them to do so, even at the cost of some inconvenience or sacrifice of personal comfort, thus teaching their children, both by their precept and example, to love and profit by the privileges here afforded them.

*754. Schools should embrace adults.*

1885, p. 408. *Resolved*, That the ministers and Sessions be encouraged to so enlarge the Sabbath School and Bible-class instruction as to embrace, as far as practicable, the adult portion of the congregations, and train them for useful officers and workers in the Church.

1886, p. 45. Sessions should use all diligence to secure the attendance of older persons on the Sunday School, that the school may be what it ought to be, the Church studying the Word of God.

*755. What the Sabbath School should embrace.*

1896, p. 615. The Sabbath School is not intended for children only, but is a valuable and very important means of developing Christian life, as well as bringing souls to Christ. Every school should have a teachers' meeting for the study, not only of the lesson, but also of the school itself; should have a normal class for training teachers; should have a home department, in which



should be enrolled every person, old and young, who cannot personally attend the school.

P. 589. The Assembly recommended that a home-class department be established in connection with each Sabbath School under our care.

1888, p. 419. The Sabbath School is nothing more nor less than the church, the whole church studying the word of God.

*756. Separate rooms in the Sabbath School.*

1888, p. 419. Wherever it is practicable separate class-rooms should be provided for the very young children, and also for the advanced classes.

*757. Home Department.*

1899, p. 438. The Assembly directs that there be added to the blanks for Sunday School Reports this question: "How many of the scholars reported belong to the Home Department?"

1901, p. 36. Concerning an overture asking the Assembly to direct the Assembly's Executive Committee of Publication to print a column in the Sessional report on Sabbath School blanks for reports on the Home Class Department of the Sabbath School, your committee recommends the following answer:

That such a column is not needed, for the reason that the members of the Home Class should be enrolled as a part of the Sabbath School membership.

1903, pp. 496, 503. That the Sessions see that their schools have properly organized home departments for promoting the home study of the Bible.

It is recommended that the request asking that suitable blanks be provided for reporting the Home Department of the Sabbath School work, be not granted.

1906, p. 22. In answer to overtures touching the enrollment in statistical report of the Home Department and Cradle Roll we recommend that the overture be answered in the affirmative. (Not in separate column. (1910, p. 37.)

*758. Attendance of children upon public worship.*

1875, p. 42. Those having charge of the Sunday School work ought so to regulate the hours of instruction as to interfere the least possible with the children's attendance on the public ordinances of religion on the one hand, and with family instruction at home on the other, both of which ought to be attended to by all on every Lord's day.

1882, p. 533. Your committee recommend that the Assembly call attention to the importance of training our children to attend the regular services of the sanctuary. We fear that there is a growing idea that the Sabbath School is an all-sufficient agency for the instruction and conversion of our youth. We invoke the aid of parents and teachers in securing an attendance upon the public worship of God and the ministrations of the sanctuary,

and lift up our solemn remonstrance against our children being permitted to withdraw from them.

*759. Schools must be under the control of the Sessions.*

1870, p. 512. *Resolved*, That the Presbyteries be directed to urge it upon all their churches, wherever it is practicable, to establish schools directly under the control of the church Sessions.

1872, p. 174. *Resolved*, That the injunction be emphatically reiterated, that Presbyteries act efficiently in bringing all our church schools directly under the control of the church Session, so that the superintendent and teachers shall hold their positions only by their appointment and consent; that all the operations and interests of the school be under their guidance.

1874, p. 511. *Resolved*, That the supervision and control of Sessions over Sabbath Schools, so often pressed upon the attention of churches, should be exercised, even in the minutest details, so far as to enable Sessions promptly to correct any evils that may arise, and make any necessary changes for the well-being of the Sabbath School.

See also 1880, p. 214; 1871, p. 27.

1871, p. 28. Overture, that the General Assembly will define precisely what is to be understood by a Sabbath School being under the control of the church Session, in order that the direction given to Presbyteries in the third article, page 512, of Minutes of the General Assembly for 1870, may be clearly understood and uniformly interpreted.

*Answer*: This Assembly deems that the Assembly of 1870 intends that the church Session shall select the superintendent, who shall nominate, with their approbation, the teachers, ordain the methods of instruction, and direct the selection of books.

*760. Presbyterianism to be distinctly taught in the Sunday Schools.*

1877, p. 437. *Resolved*, That in the conduct of the Sabbath Schools, no matter what system of lessons may be used, it is earnestly enjoined upon our church Sessions to see to it that not only the great truths of the gospel, about which all evangelical denominations are agreed, but also the distinctive doctrines of the Presbyterian Church, are faithfully taught.

1870, p. 512; 1872, p. 174, and elsewhere, it is enjoined that the Catechisms, Confession of Faith, and Form of Government be made prominent objects of study.

*761. Supplemental and graded lessons on the Standards.*

1889, p. 603. With a view to providing facilities for more systematic and thorough instruction in our Sabbath Schools, it is recommended to our Committee of Publication to prepare, or have prepared, a graded course of lessons in the Catechisms, Confession of Faith, and Form of Government, to be taught in connection with the International Scripture Lessons.

1895, p. 419. *Resolved*, That the General Assembly appoint a committee of five, which shall include our Secretary of Publication, to prepare a scheme of graded lessons for use in our Sabbath Schools, which shall be supplemental to the International Lessons, and which shall develop more fully our denominational doctrines and principles of government; said committee to be continued from year to year at the will of subsequent Assemblies.

1896, p. 589. On the report of this committee the Assembly resolved:

1. That without setting aside or disturbing the International Lessons as now used in our Sunday Schools, the General Assembly direct the *ad interim* committee, appointed by this General Assembly at Dallas, to proceed at once to prepare a supplemental course of study for use in all the grades of our Sunday Schools, in which shall be developed more fully our denominational doctrines and principles of government, and embracing the course of study outlined in their report.

2. That as soon as these lessons are prepared and issued, the Presbyteries encourage our young people in the study of the said system of graded lessons by giving a certificate to all who will finish the course and stand a satisfactory examination upon the same, and a diploma to those who complete a normal course; said diplomas and certificates to be given by the Presbyteries or church Sessions, as the former may prescribe.

1897, p. 57. This course of lessons, as prepared, was commended to the use of our schools.

1896, p. 603. Overture asking the Assembly to order to be published in the *Earnest Worker* one lesson every quarter on the distinctive Calvinistic doctrines of the church.

*Answer*: It is not expedient to publish an extra lesson in the *Earnest Worker*, but the petition of the overture can best be accomplished by supplemental lessons.

#### 762. *Catechism on church polity.*

1891, p. 247. The Committee of Publication was directed to take into consideration the expediency of securing the preparation and publication of a brief catechism on the polity of our church, suitable for use in our Sabbath Schools, and especially in those schools established in the more destitute parts of our country, where the principles of our church government are unknown. It is recommended that such catechism shall contain the Scripture references which inculcate the principles therein taught.

#### 763. *Who should be teachers.*

1873, p. 323. *Resolved*, That Presbyteries be recommended to urge upon Sessions to secure, as far as possible, exclusively the services of pious teachers.

764. *A Standing Committee on Sabbath Schools in the Assembly.—  
Annual reports to be made by Presbyteries.*

1868, p. 269. *Resolved*, 1, That Presbyteries be enjoined to send up annually special reports on the extent and character of the Sabbath School work within their bounds.

2. That there be added to the Standing Committees of the General Assembly a Committee on Sabbath Schools.

765. *Presbyterial committees.*

1870, p. 512. *Resolved*, That those Presbyteries which have not already done so be directed to appoint executive committees to take the oversight of the Sabbath School work in their bounds.

1880, p. 214. *Resolved*, That our Presbyteries appoint each a Superintendent of Sabbath Schools, or a Permanent Committee, whose special duty it shall be to promote the Sabbath School work.

766. *Presbyterial Superintendent of Sabbath Schools.*

1887, p. 241. Each Presbytery is advised to appoint a standing superintendent of Sabbath Schools, whose business it shall be, by correspondence, and, it may be by visitation, to ascertain the condition of the schools, stimulate the diligence of those in charge of them, collect the statistics, and with the assistance of such committee as the Presbytery may appoint, prepare the reports for the General Assembly.

767. *The Executive Committee of Publication to have general oversight of Sunday School work.*

1878, p. 651. Your committee recommend that the general oversight of all the Sabbath School interests of our Church, and the advancement of the work in all practicable ways, be laid upon the Executive Committee of Publication.

768. *Presbyterial Sabbath School and Publication Committees.*

1896, p. 609. The Assembly recommended that the Presbyteries combine their Sabbath School and Publication Committees.

1903, p. 504. That the Assembly's Standing Committees of Publication and of Sabbath Schools and Young People's Societies be consolidated into one committee, to be called the Standing Committee of Publication and Sabbath School Work; that the Synods and Presbyteries be requested to make a similar change in the interests of simplicity and effectiveness of organization.

769. *The "Children's Friend."*

1861, p. 9. On motion of R. McInnis, the question of establishing a Sunday School paper was referred to the Committee on Publication.

P. 40. *Resolved*, That the (Executive) Committee be instructed to publish, as soon as convenient, a suitable Sabbath School paper.

1863, p. 173. The Executive Committee say: "The first copy of the *Children's Friend* appeared in August, 1862. It began with a circulation of about 3,000, which has reached 10,000. The Committee has been unable to procure engravings to embellish its pages." Its circulation rose in 1865 to 12,000, but owing to the state of the country, had fallen to 3,000, when its publication was discontinued, in consequence of the Committee's suspending all operations after the burning of Richmond.

1865, p. 374. *Resolved*, That the Committee be further instructed to recommence, as soon as practicable, and under such arrangements as they may think best, the publication of a newspaper for the use of our children and Sabbath Schools.

1866, p. 65. The publication of the *Children's Friend* was resumed January 1st, 1866, Rev. William Brown, D. D., temporary editor. By November of that year its circulation was 10,500. In July, it was changed from a monthly to a semi-monthly paper, without any change in price. The Committee had the formal co-operation of the Methodist Episcopal Sunday School Society of Richmond, in the prosecution of this work, which aided much in gaining a circulation. This arrangement ceased with the expiration of the year.

1872, p. 171. The application of the missionaries in Brazil to have one page or more of the *Children's Friend* printed in Portuguese, in a sufficient number of copies to meet the wants of the mission, is referred by the Executive Committee to the General Assembly for its direction. This committee recommended that the Assembly authorize the Executive Committee to comply with this request. Adopted.

1885, p. 416. Overture from Presbytery of Columbia, which asks this General Assembly "to instruct the Executive Committee of Publication to have the Sabbath School lessons printed in the *Children's Friend*, as heretofore was the custom." Answered in the affirmative.

This custom was authorized by the Assembly of 1870, in order to facilitate the introduction of the plan of uniform instruction into our Sabbath Schools upon the graded system (p. 534). The use of the International series was authorized in 1875. The publication of such lessons in the *Children's Friend* was discontinued after five or six years, but later resumed again at the solicitation of many Presbyteries.

1889, p. 604. The Presbytery of Paris asks this General Assembly to take steps toward providing an illustrated weekly paper for the intermediate classes in our Sunday Schools.

We refer this matter to the Executive Committee, that it may report upon it to the next General Assembly.

1890, p. 82. With reference to this the Executive Committee reported that on investigation they reached the conclusion that the wishes of our patrons, as expressed to us through the action of the General Assembly and in other ways, would best be met by the issue of four numbers of the *Children's Friend* each month, instead of two, as has been done hitherto. This would meet the desire of many to have a paper for distribution for each Sabbath day, except when a fifth Sabbath occurs in any month. In at-

tempting to meet the overture referred to above, we had this difficulty: the *Children's Friend*, in its contents, hitherto has, in our view, been rather adapted to the intermediate than to any other classes in our Sabbath Schools. It seemed best, therefore, to make, if possible, provision for both primary and intermediate scholars. As it did not seem to us practicable to issue a separate paper, we have concluded to have one department suited to the primary and one suited to the intermediate scholars.

P. 41. The action of the Committee in adapting the *Children's Friend* to the use of the primary and intermediate scholars was approved.

1900, p. 635. It was recommended that a column of *The Children's Friend* (published by our Committee of Publication) be devoted to the topics and interests of the Young People's Societies, and in simpler language than the matter now printed therein appears, and so call the attention of a wider circle of our young people to this very important department of Christian labor, to the end of a more abundant fruitage for good.

1901, p. 49. Attention is called to the fact that the *Children's Friend*, published by our Committee of Publication, devotes suitable space to the topics and interests of the Young People's Societies, in accordance with the recommendation of the last Assembly.

1902, p. 285. The Assembly decided to omit from the *The Children's Friend* the Sunday School lessons. They were restored the following year (1903, p. 466.)

#### 770. The "Earnest Worker."

1870, p. 534. *Resolved*, That the matter of a Sabbath School journal for teachers, be referred to the Committee, the Assembly expressing its approval of the idea of publishing a Sabbath School journal whenever, in the judgment of the Committee, the enterprise can be successfully carried out.

The publication of the *Earnest Worker in the Sabbath-school and in the Family* was begun in October, 1870, Rev. S. J. Baird, D. D., preparing the expositions and questions on the lessons.

1871, p. 22. *Resolved*, That the *Earnest Worker* be sent, without charge, for one year to each minister who is engaged regularly in preaching the gospel.

1872, p. 171. *Resolved*, That the Committee be advised to add a brief abstract of religious news to the columns of the *Earnest Worker* for the benefit of those whose means do not allow them to take any other religious paper.

1875, p. 43. Since the meeting of the Assembly last a plan of business operations has been unanimously agreed upon in reference to our own Publishing House and that of the Reformed Church in America. This plan will take effect during the approaching summer, provided the proposed scheme of co-operation, now pending before the General Synod of the Reformed Church and our own Assembly, should meet the approval of those bodies.

Both churches will have the same Sabbath School paper, and into this new paper the *Children's Friend* is to be merged. The *Earnest Worker* and the *Sower and Gospel Field* are to become one paper, for circulation among both denominations. This scheme carries with it necessarily the publication of the International series of Sabbath lessons. The Assembly recognizes in the plan of cooperation between our Reformed brethren and ourselves, and in the publication of the International series, a happy solution of the difficulties that have surrounded our periodicals for a year or two past.

1876, p. 222. This Assembly learns with gratification that the plan of co-operation, touching the publishing interests, between the Reformed and our own Church, has been in part consummated with mutual advantage; and while recognizing the fact that it takes time to carry out such a plan, the hope is hereby expressed that measures will be adopted for its full consummation as soon as possible.

The *Gospel Sower* took the place of the *Earnest Worker* for the year 1876. This publication was jointly issued by the Board of Publication of the Reformed Church in America and this Committee, under the plan of co-operation adopted by the chief judicatories of the two churches. Its circulation was over 8,000 copies. But this joint periodical not exactly meeting the wants of either Church, it was deemed best to discontinue it; and the *Earnest Worker* was revived on the first of January, 1877.

1877, p. 440. That the *Earnest Worker* shall hereafter be published monthly, and devoted exclusively to the exposition of Scripture lessons and other subjects promotive of Sabbath School work.

1889, p. 604. We commend the determination of the Committee to limit advertisements in its pages to those of our publications, and such as have been approved and recommended by the Executive Committee.

P. 638. For *The Earnest Worker* additional editorial help has been secured, by which we have been enabled to add a Practical and Illustrative department to our Lesson Comments, and a Teacher's department. These departments have been placed in the hands of brethren thoroughly qualified for the work, Rev. W. A. Campbell, D. D., and Rev. E. C. Gordon, D. D.

1905, p. 51. The *Earnest Worker* was enlarged from a 32 to a 40 page form, with a promised enlargement at the first of July to a 48 page form.

771. *Editor authorized.*

1903, p. 503. The Executive Committee was authorized, as soon as the way be clear, to elect an editor to have charge of the editorial department.

772. *An infant paper.*

1876, p. 222. Inasmuch as information has been received by the Standing Committee, from the Secretary, that many persons have expressed a desire for the publication of an infant's

paper, this Assembly authorizes the Executive Committee to issue such a paper as soon as a sufficient number of subscribers can be secured to meet the expenses of its publication, and recommends that specimen copies be sent out among the churches and Sunday Schools, to bring it into notice and secure patronage.

773. *Pearls for the Little Ones, and other papers.*

1893, p. 66. At the beginning of this year the issue of a weekly paper for the smaller children of our Sabbath Schools, *Pearls for the Little Ones*, was begun. It has been favorably received. (P. 21.)

1895, p. 447. A *Primary Quarterly* has been added to the list of our Sabbath School papers; also a series of Bible Picture Lessons for the little ones. The total issue per annum of all the Sabbath School periodicals in 1897 was nearly 4,500,000 copies, yielding a royalty to the Committee of more than \$4,000. The Assembly, in 1895, (p. 416), recommended that the annual report should show the circulation of the various publications, such as the *Earnest Worker*, *Children's Friend*, etc.

774. *Another paper—"Onward."*

1885, p. 416. Overture from Presbytery of Eastern Texas, which asks this Assembly to "instruct the Executive Committee of Publication to issue another Sabbath School paper, of good quality and low price." Answered in the negative.

1903, p. 495. An overture from the Presbytery of Upper Missouri asks the Assembly to direct the Committee of Publication to publish a paper for the aid of our young people and larger pupils of our Sabbath Schools. We recommend that the overture be not granted.

1907, p. 40. The Assembly formally expressed its gratification at the consummation of plans for publishing a high-grade paper for young people, and all pastors and Sessions were urged to liberally patronize this paper.

P. 41. It was decided not to make this paper (*Onward*) an organ for the benevolent causes of the church.

775. *Presbyterian Church Newspaper.*

1908, p. 50. The Assembly declined to undertake the publication of such a periodical.

776. *Year Book.*

1906, p. 22. In answer to an overture asking for the publication of a year book, it was recommended that it be answered in the affirmative and that the Committee of Publication be instructed to prepare the same.

1907, p. 41. The Assembly recommended the continuance of the publication of the Year Book, and that the Executive Committee be authorized to place a price upon this publication



which shall cover the cost of its publication, and that the Stated Clerk be requested to furnish the Executive Committee full data concerning all official actions of the General Assembly.

1909, p. 25. Your Committee endorses the recommendation of the Executive Committee to discontinue the publication of the *Church Year Book*, for the reason that "the Church does not appreciate the value of the book," and its free distribution is too great a tax upon the resources of the Committee.

777. *Missionary Literature.*

1910, p. 36. The Committee of Publication was directed to prepare and circulate Missionary literature for Sabbath Schools and Young People's Societies.

778. *The International Lessons.*

1873, p. 309. Overture from the Presbytery of Arkansas, asking the Committee of Publication to adopt the International text for Sabbath School lessons for 1874. The whole subject was referred to the Executive Committee of Publication, to act as they think best.

1874, p. 512. In response to overtures from the Synod of Alabama, and from the Presbyteries of South Alabama and Central Texas, all of the same purport, asking for the incorporation of the text of the "International Lessons," in the *Earnest Worker*, and in view of the reference of the same subject to this Assembly, made by the Committee of Publication in their last annual report, we recommend the following action:

*Resolved*, That the Assembly respectfully decline the request of the overtures, and direct the Committee of Publication to pursue the course hitherto followed in the selection and exposition of the Sabbath Schools lessons.

1875, p. 64. The Executive Committee report that there has been a great falling off in the circulation of the two papers, caused chiefly by the refusal of the last Assembly to order the Committee to adopt the International course of lessons.

When the Assembly and the Reformed Church adopted a plan of joint publications for Sabbath Schools, the latter was using this series in the *Gospel Sower* and her other papers, and the plan carried with it the provision that the Assembly would accede to the policy of the Reformed Church, and also adopt this series for her schools. This was agreed to (p. 43).—A.

1899, p. 439. A request was made that the International Lessons be given up, and that a system be prepared suitable to our church.

Answered in the negative.

1900, p. 637. In answer to an overture, the Assembly appoints a committee of five, with Rev. E. C. Murray, D. D., as chairman, and including the Secretary of the Assembly's Committee of Publication, to consider the best methods of securing the end contemplated, and, if possible, to submit to the next Assembly for approval a comprehensive, progressive and graded system of Bible Study.

1901, p. 50. Three reports were presented, and all were referred to the next Assembly.

1902, p. 276. Two main questions were considered, viz.: First, Is it possible to introduce into our Sabbath Schools a graded system of instruction? Second, Is the present International System of Lessons satisfactory, and shall it be continued? There was but one mind in the *ad interim* committee respecting the first of these points. All favored a graded course of instruction. Regarding the second point the majority report advocates the retention of the International Lessons, and sets forth various reasons therefor, but argues for a more strict and extended system of grading, while both minority reports recommend that the Assembly endeavor, by whatever means may be necessary, to have the present International Lessons so changed as to make them a comprehensive, progressive and graded system.

It is the judgment of your committee, that while there is a difference of opinion in the details of the reports, notwithstanding there is substantial agreement on the main questions.

#### 779. *Advanced course.*

1903, pp. 495, 542. A memorial from the Executive Committee of the Western Section of the Alliances of the Reformed Churches, touching an advanced course of Sabbath School Lessons, was referred to the committee and carefully considered. The Assembly adopted the plan set forth in the memorial.

#### 780. *Lessons on the Sabbath and on Missions.*

1907, p. 42. In response to an overture requesting that a special lesson on the Sabbath, similar to the special lessons on Temperance and Missions, be provided for in the regular course of instruction, the Assembly expressed its sympathy with the objects of this overture, but believed the conditions sought to be remedied by this action desired could be better met by the systematic study of the Word of God than by special lessons devoted to such special topics.

1906, p. 21. The Executive Committee was authorized to substitute two special missionary lessons for two of the temperance lessons during the year.

1909, p. 27. Central Mississippi Presbytery asked that as many as twelve supplemental lessons on missions be given annually in our Sabbath School lesson papers. We recommend that it be answered in the negative, and respectfully refer the Presbytery to the "Supplemental Graded Course," where may be found a large number of lessons on missions adapted to all the departments of our Sabbath Schools.

#### 781. *Authorized Version in Sabbath School Exercises.*

1903, p. 503. In answer to an overture asking that the Assembly direct the Executive Committee of Publication to use the

language of the Authorized Version in their selections of Scriptures for optional forms for Sabbath School exercises, we recommend that the matter be left to the discretion of the Committee.

1904, p. 50. Your Committee, after investigation, believes that there is an error; that a substitute was moved for the recommendation, "leaving this matter to the Committee," to the effect that "the Committee be instructed to use only the Authorized Version in such optional forms," which substitute prevailed. We recommend that such is the judgment of this Assembly. Adopted.

782. *Catechism and doctrinal questions on the lessons.*

1894, p. 225. The Executive Committee is requested, in the preparation of the questions and comments on the lessons, to indicate and enforce more clearly the doctrines of our church, and to incorporate the questions in the Shorter Catechism which are germane to the lesson in hand.

1901, p. 20. Overture asking that the General Assembly authorize the Committee of Publication to return to the old system of completing the Catechism in two years instead of one; your committee recommends that this overture be answered in the affirmative, and that the change asked be ordered.

783. *Responsive readings in the Sunday School.*

1893, p. 35. Overture respecting the responsive readings in the exercises for Children's Day Missionary Festival. Answer:

1. These programs of exercises for the observance of Children's Day are prepared by the Secretaries of the Executive Committee of Foreign Missions by direction of the Assembly, though the form thereof is not submitted to the Assembly; and their use is not obligatory, but is left to the discretion of the Sessions.

2. The New Testament recognizes the simplest form of worship, and this the Presbyterian Church seeks to maintain. Responsive readings in the exercises prepared for our Sabbath Schools in the Missionary Festival for Children's Day, and in *The Earnest Worker* for ordinary use in the school, in which instruction and missionary intelligence are given, as by question and answer, are not unsuited to the purpose, nor, as used in our Sunday Schools, inconsistent with the spirit of our mode of worship.

784. *Contributions of Sabbath Schools for benevolent causes.*

1871, p. 27. *Resolved*, That collections be taken up in Sabbath Schools for all the benevolent schemes of the Church, on such days as are ordered by the Synods, to the end that the children may have their minds trained to sustain those great objects of the Church's aggressive work.

1872, p. 174. *Resolved*, That the children of the Sabbath Schools be encouraged to contribute to all the benevolent schemes

of the Church, in the order and at the times designated by the General Assembly, *i. e.*, on each alternate month; and that pastors and superintendents be careful to explain to them, at the time, the object to which they are invited to contribute; so that they may be trained to an intelligent giving to these objects of the Church in her aggressive work.

See also 1870, p. 512, and 1877, p. 434.

1884, p. 230. *Resolved*, That Presbyteries request Sessions, as far as practicable, to present all the causes of the Assembly to those schools under their care, and that at least one collection for each cause be taken up during the year.

1885, p. 408. As very few schools take up collections for all the objects, as enjoined by last Assembly, and some object to the injunction, we recommend that the matter be left to the discretion of Sessions.

#### 785. *Collections for the Assembly's causes in Sunday Schools.*

1892, p. 448. The attention of our schools is called to the order of a previous Assembly to the effect that the schools be trained to take up collections for the various causes of benevolence under the care of the Assembly. (See 1888, p. 419, *et passim*.)

1899, pp. 418. 419. The Assembly declined to require that Sunday School reports be so itemized as to show to what causes they had contributed.

1908, p. 52. The Assembly believes that the children in our Sabbath Schools should be trained in their interest in, and their gifts to, all the benevolent causes of our church, and it therefore instructs the Committee of Publication to add to the present blanks used in making Sabbath School reports, spaces for the other benevolent causes of our church in addition to those now on the report, and that pastors and Sabbath School superintendents be urged to train the children in their interest in, and liberality to, these causes.

#### 786. *Sabbath School Extension.*

1908, p. 52. We recommend that the offering taken in the churches and Sabbath Schools in March and October be designated the offering for Sabbath School Extension and Publication, instead of Sabbath School Missions and Publication, as now.

#### 787. *Bible Day.*

1907, p. 41. The Assembly recommended the universal celebration of Bible Day—the first Sabbath in December.

1910, p. 51. The first Sabbath of September was recommended as Bible Day.

788. *Children's Day, or Sabbath School Day, or Rally Day—First Sabbath in October.*

1900, p. 633. We recommend that the first Sunday in October of each year be observed by all the Sunday Schools of our church as the day when special effort shall be made to bring all the forces of the individual churches to the support of their schools, and when definite plans shall be presented for reaching the children and young people of the community, who are not in any Sunday School.

1901, p. 49. While this Assembly sanctions a proper observance of Children's Day, it would respectfully request all churches under its care to avoid, as far as possible, all exercises in which the prominent feature is mere display, or which, by the introduction of the spectacular, may lead to the desecration of God's house and his holy day.

1905, p. 53. Special attention is called to Sabbath School Day, the first Sabbath in October, and pastors and churches are urged to make it an occasion with the following ends in view:

(a) To bring every member of the Church into vital touch with the Sabbath School, and enlist them in some of its activities.

(b) To reach and enroll the children and young people in the vicinity who are not members of any Sabbath School.

(c) To plan for better methods of work and a specific endeavor to quicken the spiritual life of the members of the school.

(d) To make a generous offering for the support of the Sabbath School mission work of the Assembly.

789. *Union Sunday School.*

1879, p. 59. As many Presbyteries report Union Sabbath Schools in their bounds, and do not give the number of the children of our Church who are in such schools, it is earnestly recommended that the number of such scholars shall be reported, and that, as soon as possible, schools distinctively Presbyterian shall be organized and such children gathered into them.

1884, p. 230. That Presbyteries urge upon Sessions the importance of establishing and maintaining schools under their own care, and where it is not practicable to do this, to encourage their elders and members to unite with other Christians in forming schools for the religious instruction of children and others who may desire to be taught.

1881, p. 380. *Resolved*, That the Presbyteries earnestly discourage Sessions from co-operating with Union schools, wherever it is at all practicable to have schools of their own.

790. *Sabbath School Institutes or Conventions.*

1873, p. 323. *Resolved*, That it be recommended to the Presbyteries to call Conventions once a year of Sabbath Schools within their bounds, composed of persons appointed by the Sessions from the schools, under such regulations as the Presbytery may deem expedient.

1886, p. 45. Presbyteries are earnestly and affectionately recommended to devote one day during the fall or spring meeting of Presbytery, as to them may seem best, for holding a Sunday School Convention, or Institute, under a programme previously prepared by the Presbyterial committee.

791. *Sabbath School Institutes and Conventions.*

1893, p. 50. The Assembly recommends that Sabbath School Conventions be encouraged; and that mission schools be organized wherever the way may be opened.

1896, p. 616. We urge upon Presbyteries to encourage the holding of Sabbath School Conferences and Teachers' Institutes.

1900, p. 633. We recommend that there shall be held in connection with, or under the direction of the Presbytery, at least one Sunday School Institute each year, in the bounds of every Presbytery, to which delegates shall be sent from each church and Sabbath School, and that special prominence be given in such Institutes to training teachers for better methods of work, and inspiring a more intelligent interest in the cause of Systematic Beneficence commended by our church.

792. *Teachers' Meetings.*

1873, p. 323. *Resolved*, That Presbyteries enjoin upon church Sessions to have in each school regular and stated meetings of superintendents and teachers held, and where practicable, that the pastors and Sessions meet with them for prayer and conference, in order that greater efficiency may be secured in the prosecution of this work, and a deeper sense of responsibility awakened in looking to the conversion of the children and youth as the great object of Sabbath School instruction.

1886, p. 45. Presbyteries are recommended to urge upon Sessions to see that, where practicable, teachers' meetings are held weekly for the study of the lesson; that teachers' prayer meetings are held weekly for a short service before the opening of the school, and that the Bible readings accompanying the lessons are used at family worship.

Also 1874, p. 512; 1880, p. 214.

1888, p. 418. Your committee also recommend that the Presbyteries urge upon the Sessions to see that preparatory weekly meetings are held for the study of the Sabbath School lesson, so that the teaching in all our schools shall be conducted, as far as possible, by competent persons. *Approved*.

1893, p. 50. Your committee recommend that teachers' meetings for study of the lesson and for conference be held in all our schools as far as practicable, believing that greater efficiency and more uniformity in teaching the word of God will be thereby secured. *Approved*.

793. *Libraries.*

1864, p. 265. *Resolved*, That the Executive Committee be instructed to make early preparation for supplying our Sabbath School libraries with suitable books for children, and thus to meet a want which begins already to be felt.

794. *Circulating libraries.*

1900, p. 609. The Standing Committee of Publication reported recommending that the Assembly answer in the negative an overture asking the institution of circulating libraries.

1901, p. 20. The question of establishing a circulating library for the use of our ministers was referred to the Executive Committee.

1906, p. 20. The attention of the weaker churches was called to the circulating libraries, which enable all to secure good reading at small cost.

795. *Committee to prepare a Hymn Book.*

1861, p. 31. In response to an overture a committee of five was appointed to revise and prepare for the use of our church a suitable Hymn Book, and report the same to the next Assembly.

1863, p. 123. The report of this committee was referred to a committee of five for examination, with directions to report to this Assembly.

P. 144. This committee made the following report:

*Resolved*, 1, That five hundred copies of the entire report of the Committee of Revision be published in pamphlet form; also, that said report be published in the Appendix to the Minutes of the Assembly.

2. That inasmuch as the manuscript Hymn Book submitted can only be regarded as a beginning of the work of revision, notwithstanding the diligence, labor and skill expended upon its preparation, the committee shall be continued for another year, with the addition thereto of the Rev. John Leyburn, D. D., and the Rev. G. H. W. Petrie, D. D.

3. That the committee be directed to confer with the Committee of Conference upon Psalmody appointed by the Associate Reformed Church, and to make such propositions in the premises as to them may seem advisable, subject to the action of the General Assembly.

4. That suggestions and criticisms relating to the new Hymn Book be invited from all parts of the Church, with the request that they be communicated directly to one or more members of the Committee of Revision.

1864, p. 249. This committee submitted a further report, recommending additional changes, which they specify in their report. They say: "In view of the difficulties which now exist as to publishing, and to secure more fully the judgment of the Church as to the proposed changes, the committee would respectfully suggest that the book be held under consideration for

another year; that this report be published as supplementary to that made to the last Assembly; that further criticism be invited from all who are interested in the work, and that the committee be allowed another opportunity to review their own selections, and to present the book to the next Assembly for final adoption." Report adopted (p. 288).

1865, pp. 353, 374. A new committee was appointed to secure greater readiness of conference.

This committee was instructed to complete their work as soon as possible, consistently with its great importance, and report to the next Assembly.

This committee was instructed to initiate measures for the compilation of suitable music for the Hymn Book, which will be adapted alike for social and public worship, and for the use of Sabbath Schools.

The Committee of Psalmody was instructed to select from the book which they may compile such hymns as may be especially adapted to the use of Sabbath Schools, which, with such other hymns as the committee may deem suitable, shall be printed in a separate volume.

The book was published the following year.

#### 796. *Hymn and Tune Book.*

1869, p. 387. *Resolved*, That the committee be directed to consider the practicability and expediency of preparing and publishing a Book of Tunes adapted to the use of our Church, and report to the next General Assembly.

1870, p. 534. *Resolved*, That the Executive Committee be directed to have a Book of Tunes adapted to the wants of our churches, and suitable to be used in connection with our Psalms and Hymns, prepared and published as soon as may be convenient.

1872, p. 171. *Resolved*, That the Assembly express its approbation of the principles on which the preparation of a Tune and Hymn Book for churches, recommended by the last two Assemblies, has been conducted. These, and the labor on the part of the Secretary which has been bestowed upon it, are the best securities of its receiving the approbation and meeting the wants of the Church when it shall be completed. The thanks of the Assembly are also due, and are hereby tendered, to Charles C. Converse, Esq., of New York City, for his valuable labors as musical editor, bestowed in the preparation of both of these works.

1873, p. 370. The Executive Committee reported that the book had been prepared according to the views submitted to the last Assembly and approved by it; that the work had been stereotyped, and that they had proof sheets for the examination of the Assembly, and for the suggestion of changes. Thereupon the following recommendation was adopted:

P. 325. Your committee would express its approval of the



"Hymn and Tune Book" prepared by the Executive Committee, and recommend that they be directed by this Assembly to issue, as early as practicable, the said "Hymn and Tune Book," with an "Appendix," containing such hymns as, in their judgment, may seem for the general and best interests of the Church.

1874, p. 521. The Assembly recommends the use of the new Book of Hymns and Tunes in all our churches and families.

797. *Robinson's Hymns and Tunes.*

1881, p. 371. Overture from the Executive Committee of Publication, as to a proposition from Messrs. Scribner & Co., publishers, in New York, to furnish the Rev. Dr. Charles S. Robinson's collections of Hymns and Tunes, for use in various seasons of worship, to take the place of our own Hymn Book. It is recommended that the Executive Committee be not authorized to make the proposed contract. Adopted.

1882, p. 550. A communication has been received by the Executive Committee from the Century Company, proposing to place our *imprimatur* on the Psalms, Hymns and Spiritual Songs, with the music, of Rev. C. S. Robinson, and to furnish the Executive Committee with these books and, others of the series, at such prices as the Committee deem advantageous. Your committee recommend that, as these books are being introduced into many of our churches, the Executive Committee enter into this arrangement, so that those of our people who desire these books may obtain them more conveniently, and that whatever advantages may accrue from the plan may accrue to the Church, if they are approved after the usual examination by the Executive Committee. Adopted.

798. *Revision of the Hymn Book.*

1881, p. 371. Overture from the Presbytery of East Hanover, asking for a revision of the present Hymn Book. In answer to this overture, it is recommended that the request be granted. Not adopted.

1886, p. 46. Overture from Western District, asking for a revision of the Hymn Book. Not granted for the following reasons:

1. The expense would be considerable.
2. We have already a cheap selection of hymns, furnished by our Committee of Publication, suited to the general wants of our Sabbath Schools, prayer-meetings and congregations.
3. The Atlanta Assembly adopted and recommended to our churches the Psalms and Hymns and Spiritual Songs, edited by Dr. C. S. Robinson, and published by the Century Company, which bears the imprint of our Committee, and which is coming fast into use.

799. *Hymn books.*

1890, p. 41. The Atlanta Presbytery asks the Assembly to consider the subject of psalmody, with a view to supplying the

church with a new hymn book, better adapted to the use of our churches than the present one. We recommend the declination of this overture, since the Executive Committee, with the sanction of our Assembly, has put its imprint upon "Psalms and Hymns and Spiritual Songs," which seems to be equal to present requirements. Adopted.

1892, p. 444. *Resolved*, 1, That the matter of the church hymn book be referred to a special committee, to take under consideration the whole question of the revision of the present book, or the preparation of a new one, and report the result of its deliberations to the next General Assembly for its approval, the committee to be composed of one member from each Synod, to be nominated by the Presbyterial Commissioners of the respective Synods, and appointed by the Assembly.

2. That the matter of the renewal of the contract with the Century Company be referred to the Executive Committee of Publication.

1893, p. 15. The report of this committee having been made and considered, the following substitute therefor was adopted:

1. The Assembly hereby expresses its cordial approval and endorsement of *The Hymns of the Ages*, compiled and published by Rev. R. P. Kerr, D. D., of Richmond, Va., and heartily commends it to the favorable consideration of all our churches.

2. Our Committee of Publication is authorized to make such arrangements with Dr. Kerr for the sale of this book as may seem best to the Committee.

3. We express the hope that a word edition may soon be issued.

A contract in accordance with these instructions was made running ten years.—A.

1897, p. 50. The Assembly declined to undertake the making of a new hymn book, owing to existing contracts.

1893, p. 22. A new Sabbath School music book, *Songs of the Covenant*, was issued in the fall of 1892. Nearly half of the edition has now been sold. It is confidently commended to the use of our Sunday Schools.

1897, pp. 50, 57. The Assembly declined to take further action touching the preparation of a Sunday School hymn book.

#### 800. *Purchase of Hymns of the Ages.*

1898, p. 214. The Executive Committee of Publication was directed to purchase from Dr. R. P. Kerr the copyright and stereotype plates of both the word and tune editions of the *Hymns of the Ages* at such price as the Executive Committee may deem just and fair, and that the stock of *Hymns of the Ages* now on hand, together with unbound sheets of the same, be purchased at cost, and that the Committee be directed to pay both for the plates, copyright, and stock of books out of the funds received from the sales of *Hymns of the Ages* as they are realized.

801. *New Hymn Book.*

1898, p. 209. Your committee to which were referred the overtures on Hymn Book would respectfully report:

We have had placed in our hands nine overtures asking this Assembly to inaugurate measures for the preparation of a hymn-book. Two of these were from the Synods of Mississippi and Georgia. The others were from the Presbyteries of Arkansas, Suwanee, Athens, Winchester, West Hanover, Lafayette and Montgomery. Thus it will be seen that these overtures express the desire of twenty-six of the Presbyteries of the Assembly, about one-third of the whole church.

Upon investigation, your committee finds that the present situation of the Assembly as to a hymn-book for use in our churches is as follows:

(a), There is the book approved by the Assembly in Memphis, 1866, entitled *Psalms and Hymns*.

(b), In 1882, an arrangement was made with the Century Company, of New York, for the introduction of *Psalms, Hymns and Spiritual Songs*, under the imprint of our Committee. The contract made under this arrangement has been renewed from time to time.

(c), At the General Assembly in Macon, 1893, a similar contract to the one made with the Century Company was made with Dr. R. P. Kerr, by which *The Hymns of the Ages* was approved and commended to our churches, and the imprint of the Committee was ordered to be put upon it.

It appears from this history of the Assembly's relation to hymn-books, that we have three. One of them was prepared by the church, while the other two have been commended to the churches for their use, under the imprint of the Committee of Publication. In order that by the time the contract with the aforesaid parties shall have expired, the church may have a book of her own, and suited to her needs, we recommend the following action:

1. The Assembly hereby determines to undertake the preparation of a hymn-book that will meet the demands of our church, the product of her own life and effort.

2. To carry out this purpose, the following permanent committee is appointed: Rev. J. W. Walden, D. D., chairman, Rev. E. H. Barnett, D. D., Rev. R. C. Reed, D. D., Rev. W. S. Lacy, D. D., Rev. A. W. Milster, D. D., Maj. Jno. C. Whitner, Rev. W. L. Lowrance. This committee is empowered to go forward in the work at once, with the purpose of having the book ready for use by 1903, when all arrangements for sale of other hymn-books shall have expired.

3. We recommend the following rules for the guidance of the committee:

(1), That the book be not too large.

(2), That it be compiled on an exhaustive index, topical and scriptural.

(3), That it be made with special care to the adaptation of music to words, with a conservative regard to time-honored associations.

(4), The Assembly hereby extends to all in our communion the opportunity to suggest to the committee for its consideration such lists of hymns and tunes as it is thought ought to be included in a church book of praise.

(5), The Assembly requests the committee to meet as soon as practicable for organization and the mapping out of work, at such a place and time as may be agreed upon, the expense of such meeting to be borne by the Assembly.

1899, p. 440. The *ad interim* Committee on the Preparation of a Hymn Book reported progress, and requested that the expenses of the committee's meetings during the coming year, together with whatever may be necessary for business trips on the part of the chairman, be borne by the Assembly. The report was approved, and the request was granted.

1900, p. 630. The special committee appointed to consider the report of the *ad interim* committee on the preparation of a new hymn-book, respectfully reports as follows:

We recommend—

That the list of hymns and tunes prepared by the Committee on the Hymn-book be substantially approved.

That this list be referred to the Presbyteries, with the view of having the whole matter sent to the Sessions for criticisms and advice.

That the Presbyteries be directed to appoint Committees to receive the suggestions of the Sessions, tabulate them, and forward the same to the *ad interim* Committee on the Hymn Book, not later than January 1, 1901.

That the Executive Committee of Publication be directed to publish the book in such a way as shall be, in the judgment of the committee, most advantageous to the church, and under the editorial supervision of our present *ad interim* committee, the book being subject to such changes as may be necessitated by copyrights or deemed expedient in the light of criticisms or suggestions, and that the publication be delayed until January 1, 1901.

That during this time of delay the *ad interim* committee be instructed to invite, through the press, the full and free criticism of the church.

That the Assembly express its thanks to the *ad interim* committee for its careful and painstaking work, and also to Professors John P. Campbell and Joseph McLean for valuable aid rendered the committee as musical editors.

1901, p. 35. Concerning an overture, asking that the new Hymn Book be printed with a divided page, your committee recommends that the suggestion of this overture be referred to the Executive Committee of Publication for consideration.

1902, p. 284. Your standing Committee would call special attention to our new *Book of Psalms and Hymns*, in two editions, a

music edition and one of words only. The book is highly satisfactory in all respects as the book for our people, and your committee would urge that the Assembly would insist that it be used as the accepted book of praise in all our churches and Sabbath Schools, and in all the homes and worshipping assemblies of our people, especially as this is now the only hymn-book to which this Assembly sustains any business relations. We would recommend the early publication of a cheaper edition of the words only, at the discretion of the Executive Committee.

*Whereas*, The new *Psalms and Hymns*, compiled and edited by Rev. J. W. Walden, D. D., chairman, Rev. R. C. Reed, D. D., Rev. W. L. Lowrance, Rev. A. W. Milster, D. D., Rev. S. L. Morris, D. D., Rev. T. H. Rice, D. D., Major John C. Whitner, secretary, and Professors Joseph MacLean and John P. Campbell, musical editors, appointed by a former General Assembly, has now been completed and published, and, whereas, we now have, through their labors, one of the most complete and perfect hymnals in existence, be it hereby

*Resolved*, That this Assembly, in recognition of the efficient services and arduous labors of this faithful committee, do hereby, in the name of the Presbyterian Church in the United States, extend most heartfelt thanks to these brethren, feeling sure that the church will long continue to rejoice in their labors, through the use of these glorious psalms and hymns and spiritual songs.

1903, p. 466. In answer to an overture the Assembly declined to authorize a cheaper edition of the new Hymn Book.

1906, p. 22. In answer to an overture asking the General Assembly "to instruct its Committee of Publication in all editions of our New Psalms and Hymns issued after the adoption of this overture, to restore the old form of the old and familiar tunes in which changes of melody, harmony and time have been made by the musical editors" we recommend that this overture be answered in the negative.

### 802. *Sunday School Hymn Book.*

1870, p. 534. *Resolved*, That the preparation and publication of a Sabbath School Hymn Book be referred to the Executive Committee of Publication.

The Executive Committee having reported (1871, p. 66) the difficulties in the way of bringing out such a book, the Assembly resolved (p. 22) that the Sunday School Hymn Book be published as soon as the means and other obligations of the Committee will permit.

1872, p. 171. *Resolved*, That attention be also called to the Sabbath School Hymn Book and Tune Book, issued under the title of "The Voice of Praise," the preparation of which was undertaken at the suggestion of the Assembly, and the publication ordered by the Assembly of 1871, the use of which in our Sabbath Schools will train our children to take part in the fellowship of song as conducted in the sanctuary.

1902, p. 271. Your committee recommend that the overture asking the preparation of an edition of the Hymn Book for the use of Sunday Schools, be referred to the Standing Committee on Publication. Adopted.

1905, p. 55. The Presbytery of Atlanta, asked that a committee be appointed "to prepare a suitable hymn and tune book for use in our Sabbath Schools." We recommend that the matter be referred to our Committee of Publication, with instructions to investigate and report to the next General Assembly.

1906, p. 21. The Committee asked for further time for investigation.

1907, p. 39. We are glad to call the attention of the Assembly to the publication of a new book for Sabbath Schools, known as *Standard Songs*. This book meets a recognized need of our Sabbath Schools, and the Assembly is under great obligations to the Secretary of the Committee and the Field Workers, Messrs. Brown and Megginson, and our Primary Editor, Mrs. W. C. Edmondson, as well as to their co-laborers.

1908 p. 51. Concerning the printing of an edition of *Standard Songs* with shaped notes, we recommend that the Publication Committee investigate the feasibility of issuing such an edition in the light of the present copyright which it holds on the round note edition, and if there be no legal hindrance, that a shaped note edition of the *Standard Songs* be issued, provided the cost is not prohibitive.

### 803. *New Song Book.—Assembly Songs.*

1910, p. 36. The Executive Committee was authorized to issue a new song book containing selections especially suited for evangelistic services, and a sufficient number of the approved Gospel Songs and Standard Hymns as to render the book available for the general use of the Church.

### 804. *Pastors should preach to the children.*

1871, p. 27. *Resolved*, That all the Presbyteries be enjoined to urge greater fidelity upon the part of pastors in preaching to the children of their respective charges.

1893, p. 50. The Assembly was asked to interpret the meaning of the question in the Assembly's Form of Sessional Report: "Does your pastor preach regularly to the children of the Sabbath School?"

*Answer:* The question seems simply to mean what it says, viz.: "Does your pastor preach sermons specially adapted to the children at regularly recurring periods?"

1897, p. 57. The Assembly recommends that Sessions, and parents be urged to see that the children of the church attend regularly upon the preaching of the word and other services of the sanctuary, and that pastors preach specially to the children.

805. *The Pastor in the Sabbath School.*

1901, p. 49. The pastor has an *ex officio* primacy as teacher of the Sabbath School, and should be recognized and honored as such by the whole school. But as the superintendent is principally charged with ruling and not with teaching the school, the pastor is not *ex officio* superintendent, but exercises joint authority over the school as a member of the Session.

806. *Mission schools.*

1868, p. 269. *Resolved*, That our Presbyteries be enjoined to see that mission schools, under the care of churches, be established in all cases when it is practicable. Repeated, 1871 (p. 27).

807. *Sensational methods and literature.*

1875, p. 42. We note with pleasure the reaction setting in against the false theories and methods so prevalent in Sunday School work; and we would record our solemn testimony against all that is purely sentimental, sensational, or formalistic, as well in the music and literature, as in those devices which are invented merely to popularize the Sunday School work. The child, once intoxicated with these things, will in maturer life need to drink yet deeper draughts at the same fountain. We are firmly of the opinion that fidelity and consecration on the part of pastors and Sessions will, in the end, secure a far higher success than can be hoped for by the most enthusiastic use of mixed methods and unconsecrated appliances.

1882, p. 550. We recommend the adoption and use of the *Earnest Worker*, *Children's Friend*, and *Lesson Quarterly* in all our Sunday Schools and families, in preference to those cheap, unauthorized and unreliable Sunday School publications which are so often and so persistently thrust upon us.

1880, p. 215. Presbyteries should instruct Sessions to use our own Standards and literature, and thus shut out so-called helps whose doctrines are often false, and for which no one is responsible.

See also 1884, p. 230; 1888, p. 418; 1895, p. 419; 1904, p. 48.

In answer to overtures in regard to the publication of Easter cards, the Assembly disapproved the use of Easter cards and like literature in our Sunday Schools.

808. *Scholars should use their Bibles.*

1886, p. 46. The Assembly would suggest that superintendents and teachers shall insist upon the scholars using their Bibles in the preparation of the lesson, and bringing them to the class. (See 1884, p. 230.)

1889, p. 603. While recognizing the necessity and the value of helps in the study of the Sabbath School lessons, the Assembly would at the same time urge the use of the Bible itself in the teaching of the lessons.

Your committee feel it their duty to ask the Assembly to use all its influence and power to induce our teachers and scholars to take their Bibles with them to the Sabbath Schools and the house of God, and to study the blessed word with the Book in their hands, as the Book of God in its entirety, and not in fragments and scraps, or by any substitute. Adopted.

1893, p. 50. We recommend that each scholar who can read be furnished with a copy of the Bible, to be used in the class during the recitations.

809. *Bibles for Children who repeat the Shorter Catechism.*

1891, p. 251. We approve the action of the Executive Committee to induce the children to commit the Shorter Catechism, by promising as a reward a Bible to every child who will repeat perfectly, from memory, the whole Shorter Catechism.

1892, p. 444. The Executive Committee was instructed to give a Bible, or some suitable book on Presbyterian history, to every child who shall commit to memory and recite perfectly the Shorter Catechism, and a New Testament, or some suitable book on Presbyterian history, to every child who shall commit to memory and recite perfectly the Introduction to the Shorter Catechism.

1908, p. 51. Concerning the supplying of those schools desiring the American Revision of the Bible and Testaments as rewards for memorizing the Catechism, we recommend that it be answered in the affirmative.

810. *What should be embodied in a Sabbath School report.*

1869, p. 379. The items to be reported are recommended to be the number of schools, teachers, scholars, the amount of contributions and for what purpose, the number added to the Church from the Sabbath Schools, and their plans of working.

1871, p. 27. *Resolved*, That the following questions be added to the blanks furnished churches and Presbyteries to make their reports, for the purpose of gathering more information about the management and conduct of the schools:

(a) Is your school under the supervision and control of the pastor and Session?

(b) Do your pastor and elders attend upon the services of the Sabbath School? and does your pastor preach regularly to the children of the Sabbath School?

(c) Are the Confession of Faith, Catechism and Form of Church Government, taught in every school?

(d) Are the *Children's Friend* and *Earnest Worker* taken in all your schools?

1887, p. 242. Question (b) was so changed as to read: "Does your pastor preach frequently to the children?"

811. *Blanks for Sunday School statistics.*

1896, p. 590. The Assembly ordered a change in the blank in use by adopting a form suggested by the Presbytery of



Nashville, which form is referred to, but its nature and scope not given in the Minutes.

1897, p. 25. The Assembly ordered the Committee of Publication to correct a discrepancy between the Sabbath School blank and that used in the statistical reports. The Presbytery of Nashville asked for a column in this blank for "Number of copies of Sunday School literature taken." Declined, because the form adopted last year already has twenty-three columns for statistics and fifteen printed questions, which is sufficient for the present.

P. 26. The Presbytery of Winchester asked for a careful revision of all blanks. In response, a revision was made, which recommended as to Sabbath School reports that they shall embrace: (a), Number of schools; (b), Number on roll—officers and teachers, scholars; (c), Average attendance—officers and teachers, scholars; (d), Scholars admitted to communion; (e), Contributions of the school; for your own school; other objects.

#### QUESTIONS.

1. Is your school under the supervision of the Session, and do its members attend and take part in the services?
2. Do the scholars generally attend public worship?
3. Are the Standards of our church taught?
4. Do the scholars memorize the Scriptures and the Catechisms?
5. Are the publications of our church used in your school, and to what extent?
6. Has there been any special religious interest during the year?
7. Have you teachers' meetings?

The Assembly ordered that this blank should supersede all formerly in use.

1904, p. 49. Your Committee recommends, 1. That in view of the defects, inaccuracies and omissions in both the reports on Sabbath Schools and Young Peoples' Societies, rendering it impossible to submit to your body a fair report, the Clerks of Presbyteries be urged to secure uniform blanks furnished by the Executive Committee, and that the General Superintendent be instructed to reduce to as few a number as possible the questions on said blanks.

#### 812. *The Assembly to devote an evening to the Sunday School cause.*

1885, p. 408. *Resolved*, That the Assembly be requested to take special order to devote one night of this session to this important work, and henceforth put it on a level in this respect with the other great enterprises of the Church.

#### 813. *Adult scholars to be reported.*

1880, p. 215. Overture that inasmuch as there are in our Sunday Schools many adult scholars, that the word "scholars"

be substituted for "children" in the column of statistics headed "No. of children in Sunday Schools and Bible classes." Granted.

814. *Sunday Schools for colored people.*

1873, p. 323. *Resolved*, That Presbyteries be recommended to have established, under the direct supervision of the churches, Sunday Schools for the colored population; in all instances to be conducted by superintendents appointed by the Session.

See 1874, p. 512; 1877, p. 434.

1876, p. 237. It is required that separate reports of all such schools be sent up for information to the General Assembly.

815. *General Superintendent of Sunday Schools.*

1891, p. 246. In answer to an overture the Assembly decided that, on account of the expense, the way was not clear at present for the employment of a Superintendent of Sunday Schools.

1892, p. 476. The same action was taken.

1894, p. 225. An *ad interim* committee was appointed to consider the matter and report to the next Assembly.

1895, p. 419. The report of this committee was considered by the Standing Committee on Sabbath Schools. It called attention to the fact that 900 churches have made no Sunday School report, and that there are 3,000,000 white children and young people in the territory of our Assembly not in any Protestant Sabbath School, that aggressive missionary work on the part of our Sabbath Schools is confined to a comparatively small number of churches and a few of the Presbyteries, and that our Sabbath Schools as a missionary agency should be stimulated.

On the recommendation of the Standing Committee, the Assembly overtured the Presbyteries to express themselves as to whether in their judgment the time has not arrived for the Assembly to employ a General Secretary of Sabbath Schools.

1896, p. 589. A majority of the Presbyteries voted against having a Sunday School Secretary.

It was ordered that the Committee of Publication be directed to employ a suitable man who shall devote his whole time to the pushing and development of the Sunday School and colportage work, especially as a missionary agency.

P. 604. It is ordered that the Executive Committee of Publication be directed to provide for the salary of the Special Superintendent of Sabbath Schools and Colportage; and to aid in his support the Committee is authorized to appoint a rally-day, and ask a collection in our Sabbath Schools each year.

1897, p. 25. On the subject of a Superintendent of Sabbath Schools, in view of statements in the report of the Executive Committee, it was resolved that no action be had at present.

The statements alluded to recite the efforts of the committee to secure a suitable man, and their failure; the failure of the churches to respond financially on the rally day, which was in October; and the expressed disapprobation of many of the Presbyteries of the appointment of such an official.—A.

1900, p. 633. We recommend that the matter of employing a man who shall devote his entire time to the development of our Sunday School, Young People's Society and colportage work, the salary and expenses of this office to be paid from the Sunday School Day collections, be submitted to the Presbyteries for approval at Fall Meeting, and if a majority of the Presbyteries approve of the institution of said office, the Committee of Publication be, and is hereby, authorized to place such a man in the field, provided sufficient funds are raised by the Sunday Schools and Young People's Societies to meet expenses of such office.

See also 1901, p. 47.

1902, pp. 276, 277. It was reported to the Assembly that Rev. A. L. Phillips, D. D., had been chosen Superintendent. The choice was approved by the Assembly.

1903, p. 479. It was decided not to combine the office of Secretary of Publication with that of General Superintendent of Sabbath Schools and Young People's Societies

1903, p. 495. An overture asking that the Young People's work be taken from the General Superintendent and left to the individual churches. Answered in the negative.

1904, p. 49. The work of the year, as outlined by the General Superintendent in his report, contemplates several features—

1st. Organization of Synodical and Presbyterial Committees.

2nd. Education, by means of correspondence; the religious publications; Sabbath-School Institutes, etc.

3d. District Organization. The territory is divided into into three districts, with a District Superintendent over each district. Twenty-one field workers have been employed, some for all their time, others for the summer months only.

1905, p. 52. Under the able leadership of our General Superintendent of Sabbath Schools, this work has been positive and aggressive. Following the policy outlined to the Assembly in 1904 and approved by that body, the energies of the work have been devoted to the perfection of Presbyterial, Synodical and District organizations, and in conducting an educational plan looking to an improvement in the quality of work done by our Sabbath Schools.

In this connection we would call attention to the splendid service rendered by Revs. Wm. Megginson and A. O. Browne, District Superintendents of Sabbath School Work for Districts No. 2 and No. 3, respectively.

One hundred and seventy-six Institutes have been held by the superintendents. Teacher training has been emphasized, so that 47 classes in 12 Synods have been organized, with an enrollment of 631 teachers. We would commend this as a work of *vital* importance.

#### 816. *Sunday School Policy.*

1905, p. 54. We recommend the adoption for the ensuing year of the policy outlined by the General Superintendent of Sabbath

Schools and Young People's Societies, which policy is as follows:

(1) The development of the district work as rapidly as the funds in hand permit.

(2) Vigorous effort to organize Teacher Training Classes in every school.

(3) Systematic effort to develop the missionary interest of the young throughout the Sunday School.

(4) The universal celebration of Sabbath School Day, first Sunday in October, with large collections for Sabbath School missions.

(5) Special effort to enlarge our schools by the organization of Cradle Rolls, Home Departments and Young Men and Young Women's Bible Classes during the month of October, 1905; and special effort under the direction of the superintendents and pastors in connection with each communion season, 1906, to bring pupils to a saving knowledge of Jesus Christ.

(6) Assembly's plans for Young People's Societies again commended to the churches.

(7) The more effective organization of Synodical and Presbyterial Committees.

1906, p. 22. In order to give definiteness to the departments of Sabbath School work for the year, the following policy is recommended for adoption:

(a) The development of the organization as now planned; (b) the vigorous prosecution of the work of teacher training; (c) the introduction of our graded supplemental lessons into every school; (d) the organization of a missionary department in every school; (e) the planting of Sabbath Schools in all spiritually destitute regions; (f) the making of an adequate effort to organize the Covenanters, the Miriams and the Presbyterian Brotherhood in every church; (g) special efforts on the part of the Executive Committee, pastors and superintendents to provide liberally for the support of Sabbath School missions; (h) the constant use of all biblical methods of bringing our children and youth into captivity to Christ.

1907, p. 40. We recommend the approval of the following policy for our Sunday-School work as submitted by the Executive Committee:

(1) A Sunday School in each church open twelve months in the year.

(2) The vigorous development of the organization and work of the Presbyterial Committees.

(3) The establishment of a Teacher Training Class in every Sunday School.

(4) The introduction of Graded Supplemental Lessons into every Sunday School.

(5) The development of the missionary spirit and activity of every Sunday School by the organization of a Missionary Department.

(6) The extension of Sunday Schools into every available spiritually destitute neighborhood within our bounds.

(7) The universal celebration of Bible Day the first Sabbath in December, and the holding of Institutes and Conferences in the interests of Bible and Christian literature extension.

(8) Adequate effort on the part of all concerned to increase the offerings from the Sunday Schools and churches for a large extension of the work of Sabbath School Missions.

(9) The wise use of communion seasons for bringing the children and youth of the churches to salvation through faith in Jesus Christ.

1910, p. 36. That the following policy be emphasized by the Sabbath School Department for the following year, and approved: 1. Organization; 2. Home Department; 3. Organized Adult Bible Classes; 4. Missions; 5. Teacher Training; 6. Extension; 7. Young People's Societies.

#### 817. *Young People's Societies.*

1892, p. 435. (1), The Assembly would encourage the formation of such societies by our church Sessions and under their immediate care (Rules of Discipline, Chap. II., Sec. II., Par. 147), and advise that Sessions have a wise oversight of the literature read by them; (2), In view of the importance of wise and carefully considered action in this matter, the Assembly appoints an *ad interim* committee to consider the whole matter contained in these overtures, and to report to the next Assembly.

1893, p. 16. This committee made a report which was referred to a committee of five.

P. 34. This committee submitted majority and minority reports.

P. 46. On the consideration of these reports, the following action was taken.

*Resolved*, That the report of the *ad interim* Committee on Young People's Societies be published in the Appendix to the Minutes of the Assembly, and that the majority and minority reports of the special committee of this Assembly be referred to a special committee of five, to report to the next General Assembly.

The report of the *ad interim* committee may be found in the Supplement to Alexander's *Digest*. pp. 107f.

1894, pp. 186, 191, 238. The report of the special committee (*ad interim*) was finally adopted.

1895, pp. 421ff. A Form of Government for such Societies was adopted.

1896, p. 574. In answer to an overture asking that provision be made for annual reports from the churches of the work and condition of Westminster Leagues, or Young People's Societies, and that the Executive Committee of Publication be instructed to prepare and send to the Presbyteries suitable blanks for this purpose, it was ordered that the overture be granted, and the Assembly's Executive Committee of Publication be directed to prepare a blank for the purpose indicated, to be sent to the Stated Clerks of Presbyteries.

P. 609. Answer to an overture asking the Assembly to direct the Executive Committee of Publication to have prepared for the use of the Westminster Leagues, or Young People's Societies of our church, a series of topics for study, with such suggestions as may add to their usefulness, and to furnish them at such a cost as will secure for them general circulation. Ordered that the Assembly give the direction requested.

1897, p. 53. *Resolved*, 1, That hereafter a committee, to be known as Standing Committee on Sabbath Schools and on Westminster Leagues, be appointed as one of the Standing Committees of the Assembly, to which committee shall be referred all papers concerning Sunday Schools, Young People's Societies and Westminster Leagues.

2, That the Assembly's Executive Committee of Publication be instructed to prepare, or have prepared, blank forms of reports for Westminster Leagues, from Session to Presbytery, and from Presbytery to Assembly.

P. 57. Your committee would recommend that a change be made in Section II. of the Constitution of the Westminster League, which is as follows: "2. While the Assembly does not forbid affiliation for certain purposes between societies of our churches and those of other evangelical bodies, yet it enjoins upon Sessions to maintain a careful oversight of the nature and influence of such association, and, in the exercise of their discretion, to guard their young people against influences and teachings which are inconsistent with the principles of our own church. The Assembly would utter a special warning against the danger to which young and inexperienced persons are exposed from attendance upon large and promiscuous conventions which are not under ecclesiastical control." The language is vague and indefinite. It is recommended that the entire Section be stricken out, and that the remaining Sections be numbered 2, 3, 4 and 5, so as to make the Constitution consistent with itself. Adopted.

A dissent to this last action, signed by Francis R. Beattie and twenty-one others, was admitted to record.

1898, p. 239. 1. We recommend to our Sessions and ministers the importance of giving to our young people encouragement and help in the organization of societies calculated to train and develop them in every good work; and in all cases where societies have been organized antagonistic or in any way unfriendly to our system of doctrine or government, we recommend, not the destruction of such organizations, but an earnest effort to bring them into active sympathy with the true spirit of Presbyterianism.

2. The Presbytery of Arkansas having overtured the Assembly to instruct the Executive Committee of Publication to enlarge the Constitution and By-laws of the Westminster League so that a congregation of young people can be organized thereby with all the committees and officers necessary to an active and efficient society, as the present Constitution is regarded as wholly inadequate, we recommend the following reply: The Assembly

does not deem it wise to make any change in the form of government of the Westminster League.

818. *Trustee in United Society of Christian Endeavor.*

1899, p. 421. The Assembly declined to appoint a trustee to represent our church in the United Society of Christian Endeavor.

819. *Blanks to include all church societies.*

1900, p. 635. 1. In response to an overture asking that the blank forms for statistical reports on Young People's Societies be so changed as to embrace *all* church societies under the supervision of Sessions, we recommend that the request be granted, and that the Committee of Publication be directed to prepare a combined blank, or separate blanks, for such information, as economy in printing may dictate.

2. We recommend that the overture asking for a separate column in Minutes for statistics on Young People's Societies, be granted, and that such reports be incorporated in the additional tables to be published in the Assembly Minutes, as provided for in our report. Adopted.

820. *Change in Form of Government of Westminster League.*

1902, p. 278. The following amendment to the Form of Government of the Westminster League was adopted:

"The addition to the end of Art. II. of the following: 'Such as the study of the Bible; of prayer; of the religious uses of money; of missions; of personal religious work; the singing of sacred songs; the visitation of strangers and sick people; bringing new pupils to the Sabbath School; the distribution of wholesome literature.'

"Let Art. III. be amended so as to include the following items:

"Divide the members into two branches, one for males and one for females, holding their meetings separate, except as hereinafter provided.'

"Let it adopt the 'Covenanters' as the name of its male branch. Let each company be sub-divided into bands, that each band may have a special work, and each individual may be reached.

"Let the General Superintendent select a name for the female branch of which a *chapter* may be formed in each congregation. Let the chapter be divided into circles for special and individual work.

"Let there be joint meetings of these branches on the 4th of December (our denomination's birthday), and on the . . . . . of June (six months after, and just before vacation), at which there may be special features in addition to reports presented, through the secretary of the joint meeting, concerning work done by each branch, with a suitable brief address."

That the Committee of Publication prepare blanks for the Young People's Societies, separate and distinct from all other societies, embracing all subjects approved and recommended by the Assembly.

That the Synods and Presbyteries make suitable provision for holding conventions of young people where denominational fellowship and loyalty may be developed by our own ministers and other proper persons.

That the Committee of Publication be directed to provide for sale, abundant literature for every phase of the young people's work.

1906, p. 23. It was resolved (a) That for all societies composed of both sexes and whose purpose is the cultivation of efficiency in Christian service the churches continue to use the name "Westminster League;" that where Sessions prefer to keep the sexes separate, societies for boys under sixteen years of age be called "Covenanter Companies," and societies for girls and young women be called "Miriam Chapters."

(b) That reports from Sessions on Young Peoples' Societies embrace "Westminster League," Covenanters, Miriams and Presbyterian Brotherhoods, in separate items.

(c) That the Executive Committee of Publication be authorized to revise the Constitution and By-laws of the Westminster League so as to meet the present requirements of young people's work, keeping in view the principles governing such work hitherto adopted.

(d) That the Executive Committee of Publication be directed to prosecute the young people's work with the utmost vigor.

#### 821. *Summer Conferences.*

1907, p. 39. Two conferences, one at Asheville, N. C., and the other at Siloam Springs, Ark., were held last summer in the interest of the Young People's Movement, and conferences will be held at both places this year.

These conferences have been fruitful of much good in arousing the zeal and interest of the young people within the range of their influence.

#### 822. *Covenanters.*

1903, p. 524. Eighty-nine Covenanter Companies have been organized since March 27, 1896, when Company No. 1 was formed in the Second Church, Richmond, Va. In spite of earnest efforts to secure reports from them all only thirty-one have reported. These have 589 members, 110 honorary members; have added 183 new members in last year; have dropped 78 members; have had 75 members to join the church, and contain 228 church members; have had 196 business meetings, with an average attendance of 308; 222 missionary meetings, with average attendance of 315; have contributed to Home Missions, \$288; to Foreign Missions, \$313; to all other purposes, \$225. Twenty new companies were organized in the last year.



### 823. *Presbyterian Brotherhood.*

1906, p. 21. Because of the vast importance of men's work in the church, we recommend that the Executive Committee be authorized to prepare a Constitution, and to take all necessary steps to the organization of associations in the churches, of men over sixteen years of age, to be known as "The Presbyterian Brotherhood."

1907, p. 39. In accordance with the instructions of the last Assembly the Executive Committee has prepared a Constitution and provided literature necessary for the organization of the Presbyterian Brotherhood. This work has been done with care and only after a study of similar organizations in other churches. Special attention, however, should be called to the fact that the Constitution is intended merely as a manual of suggestions for the organization of these Brotherhoods, and that the plans and policies as developed by the local Brotherhoods, established under the authority of the Sessions, are more likely to meet the needs of the men than any plans adopted for them by any outside parties whatsoever.

It should be distinctly understood that any organization of men in any of our churches that is in sympathy with the purposes of the Brotherhood may be chartered without surrendering its name or special work.

P. 41. The Assembly authorized its Executive Committee to arrange for the holding of a convention for men of the Southern Presbyterian Church to discuss and confer about the men's work in the church, the expense of such convention to be provided for by the Brotherhoods or individuals interested in the work.

### 824. *Superintendent of Brotherhood and Covenanter work.*

1908, p. 51. The Assembly authorized the employment of a Superintendent for this work.

1909, p. 27. The appointment of Mr. R. W. Davis, as Superintendent of Covenanter and Brotherhood Work, was approved, and the Executive Committee of Publication was directed to secure, if possible, his financial support without interference with other regular collections.

1910, p. 36. Owing to failure to secure a special fund for the expense of this work, the labors of Mr. Davis in this connection were given up.

### 825. *Young People's Societies on denominational lines.*

1908, p. 50. Overture calling for the organization of our "Young People's Societies on denominational lines, that their activity may be guided into channels most helpful to the church." We would answer the overture in the affirmative, and again call attention to the former action of the Assemblies of 1894, 1895 and 1906, announcing the principles, and suggesting methods of work for such societies. We would further urge the Sessions

of churches to use fully the excellent resources of the Young People's department of the Executive Committee of Publication, to organize and nurture their young people in Westminster Leagues and Christian Endeavor Societies, organized along Presbyterian lines, for both sexes, in Covenanter Companies for boys only, and in Miriam Chapters for girls only, and in Brotherhoods for men.

826. *Women's Societies.*

1904, p. 55. In answer to an overture asking the appointment of a Standing Committee on Women's Societies, and that blanks be prepared for Sessions and Presbyteries, the Committee recommended that the Committee be appointed, and that the Committee of Publication be instructed to prepare a blank for reports on Women's Societies for the use of Church Sessions and Presbyteries.

827. *Stated Clerk to tabulate reports.*

1909, p. 26. We recommend that all the statistical reports from the Presbyteries relating to Sunday School work and that of our Young People's Societies and Brotherhoods be referred to the Stated Clerk of the Assembly for tabulation and publication in the Appendix to the Minutes.

## CHAPTER VI.

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

#### 828. *The Executive Committees to be all constituted alike.*

1861, p. 14. *Resolved*, That the principles of organization involved in the establishment of the Executive Committee of Foreign Missions be considered as applying to all the Executive Committees to be appointed.

#### 829. *Constitution of Executive Committees.*

1905, p. 19. 1. It is ordered that hereafter the Executive Committees of the General Assembly shall be constituted of not fewer than nine nor more than fifteen members, exclusive of the Secretary or Secretaries, to be elected by the Assembly and divided into three classes, of which one class shall be elected each year. Upon the election of the members of these Committees at the present meeting of the Assembly, the Assembly shall designate the classes to which the members shall belong.

2. The Secretaries are to be elected by the Assembly on the nomination of the Executive Committees, respectively, but the right of members of the General Assembly to make other nominations is not hereby restricted. The tenure of the office of Secretary shall be for a period of three years, beginning September 1st following the sessions of the Assembly at which the Secretary was elected. It is competent, however, for the Assembly at any meeting to remove any one of the Secretaries for cause.

3. A majority of the members of an Executive Committee shall constitute a quorum for the transaction of business. Three-fourths of the whole number of members shall be necessary for the nomination of a Secretary.

4. The Secretary shall be a member of the Executive Committee, but shall have no vote in the nominating of the Secretary.

This plan superseded the one adopted in 1861. See *Alexander's Digest*, p. 301.

1904, p. 48. The Assembly disapproved of the election of a member of one of the Executive Committees by the Committee, when the Assembly had inadvertently failed to do so.

#### 830. *Committee to Examine Charters.*

1905, p. 57. *Resolved*, That a Judiciary Committee, consisting of nine persons, be appointed by the Moderator, to whom all charters of incorporation under the authority of the General Assembly shall be referred for examination and approval before

incorporation, and such other business as the General Assembly may determine.

831. *Laymen to manage the enterprises of the church.*

1907, p. 31. In answer to the overture of East Alabama Presbytery recommending the appointment by the Assembly of godly laymen instead of ministers to manage the great enterprises of the church at large, your Committee on Ministerial Education and Relief recommends that the Assembly make no recommendation.

1908, p. 33. *Resolved*, That the Assembly in the future try, as far as may be consistent with wisdom, to secure competent laymen for the various causes of the church, and use such pious men, officers and members of the church as may be available.

1909, p. 47. Overture touching the employment of non-ministerial members of the Church in the work of collecting and disbursing the money that is required for the conduct of all the work of our Assembly.

Answer: Since the Assembly has at present financial and executive agents who are not preachers, and is committed to the policy of selecting from its general membership, eldership or diaconate, available and efficient men to conduct its financial affairs (see printed Minutes of 1908, p. 33), no further action is necessary.

832. *Salaries of Secretaries to be fixed by Executive Committees.*

1900, p. 614. On the overture asking the Assembly to withdraw from its Executive Committees the right to fix the salary of Secretaries, and that the Assembly itself fix such salary, it is recommended that a negative answer be returned. This answer was put upon the docket.

P. 643. This answer was adopted.

833. *A single Treasurer for all the funds of the Assembly.*

1861, p. 13. *Resolved*, That the Committee on Finance be instructed to enquire into the expediency of having but one Treasurer, by whom all the funds under the control of the General Assembly shall be received and disbursed.

P. 39. This Committee asked to be discharged from this duty seeing that that matter has been covered by the action of this Assembly in electing separate Treasurers for the Executive Committees. Adopted.

834. *Bond of the Treasurers of the Executive Committees payable to Trustees of the General Assembly.*

1890, p. 58. *Resolved*, That the bonds of the Treasurers of the Executive Committees in future be executed and payable to the Board of Trustees of the Assembly, and the character and amounts of said bonds be left to the discretion of said Committees except when otherwise ordered by Assembly.

835. *All Treasurers to give bond.*

1909, p. 30. Your committee would recommend that the General Assembly require all the Treasurers of the various Boards and Funds of the General Assembly to give bonds to secure the funds in their custody, so that there may be a uniform system, as some of the Treasurers are under bond and some are not. Adopted.

836. *Term of the Secretaries.*

1894, p. 245. *Resolved*, That the Manual of each of the Assembly's Executive Committees be amended by the insertion of the following: "The term of service of the Secretary shall begin on the first day of September and end on the first day of the next September."

*Resolved*, That the Secretaries elected by this General Assembly shall hold office until the first day of September, 1895.

837. *Salaries of Secretaries and Treasurers to be reported.*

1897, p. 57. It was ordered that hereafter the Assembly's Executive Committees show, in the reports of their Treasurers, the salaries paid to the Secretaries and Treasurers.

838. *Separate Treasurers for benevolent funds.*

1898, p. 216. We direct the attention of the Presbyteries to the suggestion made by our Executive Committee, that separate Treasurers be appointed to have charge of all benevolent funds.

839. *Weekly Sabbath collections.*

1863, p. 135. Without dictating any particular mode for collecting the charities of the Church, the committee would nevertheless respectfully recommend, in all cases where it is practicable, the adoption of the system of weekly Sabbath collections; believing that it best accords with the order of the apostle, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him," and that it is the means of securing the largest possible amount of funds for the benevolent operations of the Church.

This recommendation was renewed by the Assemblies of 1866, 1867, 1870 and 1872, and the practice urged upon the churches, to make stated giving a part of worship, and so a means of elevating the general standard of piety.

840. *The envelope system.*

1888, p. 402. The Assembly recommends that the Presbyteries encourage the use of the envelope system wherever practicable, and when it is not, to adopt such other system or systems as will in the circumstances be most efficient.

841. *Presbyteries to inquire as to contributions by their churches to our stated objects of benevolence.*

1866, p. 35. *Resolved*, That our Presbyteries be directed to make it a standing rule to inquire, at their spring meetings, of all their ministers and congregations, if they have had contributions taken up within a year for all our stated objects of benevolence, and to take such measures as will secure such contributions.

842. *Dates for the various collections.*

1866, p. 38. *Resolved*, That it be enjoined on all our churches to take up annual collections for Sustentation, Publication, Foreign Missions, and Education, in accordance with the following plan:

For Sustentation: On the first Sabbath in January.

For Publication: On the first Sabbath in March.

For Foreign Missions: On the first Sabbath in May.

For Education: On the first Sabbath in November.

In cases where it is highly inconvenient to take up collections on these days, they shall be taken up as soon as possible thereafter.

It shall be the duty of the Assembly's Secretaries to bring these objects before the churches at the times specified, in such way as may be most practicable.

1871, p. 36. First Sabbath in April was set apart for collection for Evangelistic fund.

1872, p. 168. Date for collection for Evangelistic fund changed to first Sabbath in September, or as near thereto as convenient.

1874, p. 522. The Assembly declined to change the times heretofore designated for collections.

843. *Later schedule of collections.*

1889, p. 620. That collections be taken up during the months named for the causes specified in the following schedule, viz.:

In January ..... For Sustentation.

[From which weak churches are to be helped to sustain their pastors, and aid given to erect church buildings.]

In February ..... For Church Erection.

In March ..... For Publication.

In April and November ..... For Education.

In May and October ..... For Foreign Missions.

In June and September ..... For Evangelistic Fund.

In July ..... For Invalid Fund.

In August ..... For Sustentation.

In December. . . For Col. Evang. Fund and Tuscaloosa Institute.

For changes in this schedule see chapter on Home Missions, where some of the above appointments were eliminated and dates were arranged for local and for general Home Missions.—A.(pp. 181, 182.)

1896, p. 575. In answer to an overture asking that the Stated Clerk be instructed to make out and issue a complete schedule of the collections ordered by the General Assembly, the time they are to be taken, and the address of the Treasurers to whom they are to be sent, and that the schedule be published each year in the Appendix of the Minutes of the Assembly, and for at least a month in six of the principal church papers throughout our bounds, and also on a separate sheet, and three copies of this sheet be sent to every Session in our bounds, your committee recommend that the reply be in the affirmative, in so far as to instruct the Stated Clerk to make out a complete schedule of the collections ordered by the Assembly, the time at which they are to be taken, the address of the Treasurers to whom they are to be sent, and to publish the schedule each year in the Appendix to the Minutes of the Assembly. Adopted.

1903, p. 499. An *ad interim* committee was appointed to report to the next Assembly on a rearrangement of the schedule of collections and on the whole matter of Systematic Beneficence "with a view to devising ways and means to increase the amount of collections."

1904, p. 24. This committee recommended that no change be made.

#### 844. *Location of the Committees.*

1871, p. 25. The Presbytery of Memphis, believing that the true interests of our whole Zion would be greatly promoted by the returning of the Committees of Education and Sustentation to the places where they were first located, and from which the war necessitated their removal, would hereby overture the General Assembly to make the said change, and remove the Committee of Education to Memphis, and the Committee of Sustentation to New Orleans.

*Reply:* There appears no evidence that the above changes are required by the general sentiment of the churches and Presbyteries; and the Assembly therefore respectfully declines action at this time.

1872, p. 169. Overture from the Synod of Memphis, requesting the return of the Committees of Publication and Education to their original locations; overture of the Presbytery of Red River to the same effect; the memorial of the Presbytery of Chickasaw touching the Committee of Education; overture of the Presbytery of Montgomery of the same import; and the resolution of the Presbytery of Western District, protesting against the action of the Synod of Memphis asking for the removal.

*Answer: Resolved,* That no change be made for the present, either as to the division or removal of the Executive Committees of Publication and Education.

1872, p. 165. The Committees of Sustentation and Foreign Missions, in joint session, have carefully considered the questions committed to them by the General Assembly touching the division and removal of the Committees of Sustentation and For-

eign Missions, and respectfully report to the General Assembly for their adoption the following resolution, viz.:

*Resolved*, That in the judgment of this Assembly it is inexpedient to make any change at present in the location or constitution of these Committees.

845. *Consolidating the Executive Committees.*

1863, p. 146. *Resolved*, 1, That the Executive Committees of Education and Publication shall consist of the same persons, under one Secretary, and shall be empowered to take in charge the work hitherto entrusted to these two Committees; and that the Executive Committees of Foreign and Domestic Missions shall be composed of the same persons, under one and the same Secretary, and that the whole work of Foreign and Domestic Missions be committed to their care.

*Resolved*, 2, That the business, records, and funds of the four Executive Committees shall be kept distinct from each other, notwithstanding this arrangement, and that the arrangement now adopted continue in force till the next meeting of the General Assembly.

1870, p. 535. Overture relative to the separation of the Executive Committees of Publication and Education, and the removal of the Education Committee to another point than Richmond.

*Answer*: There seems to be no imperative or general call for such change, and therefore it is at present inexpedient to make the change proposed.

Same action in 1890 (p. 46) and 1895 (p. 424). See also 1898, p. 223.

1894, p. 201. The Assembly declined an overture asking that the Executive Committees of Home Missions and Education for the Ministry be united.

1900, p. 611. The Assembly declined to unite the cause of Church and Christian Education with that of Education for the Ministry.

846. *Presbyteries are to make annual reports on Systematic Benevolence.*

1862, p. 12. The Assembly recognized as still in force a paper adopted by the Assembly of 1854, testifying to the Christian obligation of the regular systematic contributions to the various objects of Christian benevolence, and to the importance of instituting some well ordered plan by which these objects should be brought before the people, and an opportunity given them to make such contributions. Every Presbytery is directed annually, at its sessions immediately preceding the meeting of the Assembly, to make inquiry as to the performance of these duties in its general character, and to report to the Assembly the results of that inquiry. These reports are to be referred to the Standing Committee on Systematic Benevolence, by whom a



general view of the facts for exhibition is to be presented to the Assembly, and through that body to the Church at large, with the recommendation of such further action as may seem to be required.

847. *Duty of the Standing Committee on Systematic Benevolence.*

1864, p. 268. The duty specially incumbent upon this Committee is to give a condensed summary of the reports received from the several Presbyteries, so that the General Assembly may be fully informed as to the condition of the churches with respect to the grace of giving, and that such action may be taken as seems to be demanded and wisdom may direct for attaining the great end for which the General Assembly has been laboring for many years.

848. *Opportunity to be afforded every member to give.*

1865, p. 368. The committee recommend that it be enjoined upon the church Sessions to adopt some plan by which every member of their congregations may have an opportunity and be appealed to, whether poor or rich, young or old, even in these times of trial, to contribute something to the various objects of benevolence which demand their benefactions; that the Sessions report to the Presbyteries, and that the Presbyteries report to the Assembly, the plans they have adopted, and their results. Adopted.

See also Minutes for 1867, 1871 and 1884.

1871, p. 20. *Resolved*, That the Presbyteries earnestly recommend all their respective pastors, stated supplies and missionaries, to give frequent instructions to their respective churches as to their duty in this matter, which is not only of prime importance to the progress, but even indispensable to the continued life and permanent existence of the Church.

849. *Presbyterial supplies for vacant churches should take up collections for the schemes of the Assembly.*

1868, p. 279. *Resolved*, That the Presbyteries are hereby enjoined to require of their ministers sent as occasional supplies to vacant congregations, to take up collections for the schemes of the Assembly during such visits of said supplies to said congregations. (A similar resolution adopted 1875, p. 38, and 1876, p. 225. See Resolution 6 of the next Section.)

850. *Apportionment for the causes of Systematic Benevolence.*

1873, p. 335. In view of the necessity for greatly increased contributions to sustain the benevolent enterprises of the Church, and also of the fact that from so large a portion of our people there is a lamentable failure of co-operation in this work:

*Resolved*, That a committee be appointed to take into careful consideration this whole subject, and especially the practicability

and efficiency of some plan by which the funds to be raised for the purpose above referred to may be apportioned among the Presbyteries, and through them among the churches. Said committee shall report to the next General Assembly. Adopted.

1874, p. 487. This committee made a report, which was ordered to be sent down to the Presbyteries for their consideration, with a request that an expression of their opinion on the plan proposed be sent up to the next Assembly.

This report is printed in the Appendix of the Minutes, p. 584. After discussing the necessity for greatly increased contributions to sustain the benevolent enterprises of the Church, and the failure of co-operation in this work from so large a portion of our people, as being probably the chief cause for this smallness of results, the report proceeds to elaborate a plan designed to remedy this state of affairs. This plan was, that the funds to be raised for the purposes of Systematic Benevolence be apportioned among the Presbyteries, and through them among the churches. The report outlines in detail the features that might be incorporated in the working of such plan. The committee say, in the report, that they are encouraged to regard this plan with favor, both as to its practicability and efficiency. They also discuss objections likely to be urged against the plan.—A.

1875, p. 39. The Presbyteries having sent up their opinions, they were collated, and were as follows: Twenty-seven Presbyteries only report. Of these, twenty-two reject the plan unconditionally, one approves, two accept with qualifications, and two say that they have taken no action. Thereupon the Assembly adopted another plan, as follows:

1. The Assembly solemnly urges upon all pastors and other ministers their obligation to expound fully to the people the duty and privilege of giving to Christ as an essential part of acceptable worship.

2. The Assembly urges upon all its constituent Presbyteries to include this branch of ministerial duty in their stated conferences upon the state of religion in their bounds.

3. The Assembly hereby solemnly enjoins upon the Presbyteries to require of church Sessions, in case of failure to take up any one of the collections ordered, to report in writing the reason thereof, upon the validity of which the Presbytery shall pass judgment, approving or disapproving, as the case may be. And the Presbyteries shall state upon the face of their annual reports on Systematic Beneficence in regard to their compliance with this injunction.

4. It is made the duty of the Standing Committee on Systematic Beneficence of each General Assembly to ascertain from the Presbyterian reports on this subject how far the above injunctions have been complied with, and to report to the Assembly what Presbyteries (if any) have failed to comply with them. It is also hereby made the duty of the Stated Clerk of the General Assembly, to enter upon the docket the duties herein imposed upon the said Committee, as an item of business, so that the attention of the Committee may be expressly called thereto.

5. In case any Presbytery fails to report on the subject of Systematic Beneficence, or to report in due and proper form, as

ordered by the Assembly, or to report in regard to either of the requirements made in the above injunction; or if the report in the case of any Presbytery shows that it has not complied with the injunction first named, in Section 3 above, viz.: in regard to the requirement from church Sessions of the reasons for their failure in any case to give the people an opportunity to contribute—the Moderator of the Assembly shall thereupon appoint some member of said Presbytery as the Assembly's commissioner thereto, to bring the failure to the attention of the Presbytery. And the Presbytery shall send up to the next Assembly, along with its report on Systematic Beneficence, a statement of the reasons for said failure.

6. In order the more surely to obtain collections from vacant congregations (without, however, at all lessening the separate and full responsibility of the Sessions thereof in the premises, and in the absence of supplies), the Presbyteries are hereby enjoined to require supplies sent to such vacant congregations to attend to this business, and in case of failure to do so, to render a reason therefor.

1876, p. 224. By overture from the Presbytery of Abingdon, and from remarks made by other Presbyteries, we find strong exception taken to the fifth injunction of the report adopted by the last Assembly. To the overture we respectfully make answer—

1st, That in its nature the section referred to is necessarily inoperative, and as such will only serve to weaken the authority of this venerable court.

2nd, That the powers therein granted to the Moderator, as to the "appointment of a commissioner," etc., are excessive, and in interference with the powers delegated to the Presbyteries by our Form of Government. (See Section VIII., page 170, Form of Government.)

We would therefore recommend that the provisions of Section 5 of the report of last year's committee be stricken out. In order to obviate other difficulties which trouble our brethren upon the points of the report adopted as the injunctions of the Assembly to the Presbyteries last year, we would recommend the adoption of the following as a substitute for that report:

Here follow resolutions, the same as adopted above in 1875, with the omission of the fifth, and a recommendation that supplies sent to vacant churches should solicit collections from the same.—A.

1877, p. 421. Overture from Rev. J. W. Kerr and others of the Presbytery of Ouachita, complaining of the action of the General Assembly of 1875, pages 40 and 41, as extra-constitutional and practically, in some hands, offensive and alienating.

The Committee on Bills and Overtures recommend this reply: The action complained of evidently arises from a misapprehension of the purpose of said action, which simply provides for inquiring of church courts respecting their diligence in affording the people opportunities for contributing to our schemes of benevolence. Adopted.

1883, p. 60. *Resolved*, That all the Presbyteries be enjoined to prepare and send up to the General Assembly full reports on this subject, and to carry out the order of the Assembly in calling on the delinquent church Sessions to give reasons why collections have not in any case been taken up.

851. *Apportionment, not assessment.*

1866, p. 38. Overture of the Presbytery of New Orleans, "calling attention to the present method of assessing Presbyteries for benevolent objects," and asking that it be discontinued.

*Answer*: 1. The present method of naming definite amounts for each Presbytery to raise is not an assessment, but an apportionment, and is designed simply to indicate to each Presbytery how much it must give if the great causes of the Church are to be successfully prosecuted.

2. As the plan is found on the whole to work well, and in many instances very much to increase contributions, it is considered better to continue it.

852. *Synod has no power to enjoin assessments.*

1892, p. 434. Overture from the Presbytery of Florida as to the right of Synod to enjoin an assessment upon Presbytery for the benevolent causes of the Assembly.

*Answer*: It has no such constitutional right. See also 1900, p. 641.

853. *Failure to take up collections.*

1890, p. 51. *Resolved*, That the Presbyteries be earnestly enjoined to institute particular inquiry at every spring meeting into the reasons for failure on the part of churches to make any of the collections ordered by the General Assembly, and to urge pastors and supplies to instruct the people in the duty of systematic, proportionate giving.

Substantially repeated 1891, p. 259.

854. *Pastors to preach on giving.*

1882, p. 547. *Resolved*, That the Presbyteries be requested to call the attention of pastors to the great principle of systematic giving as an act of worship, and enjoin upon them to preach to their congregations on that subject at least once a year.

That the Assembly enjoin upon Presbyteries to urge the pastors to hold monthly meetings in the interest of Missions in their several churches, giving the people such information touching the progress of the work in this and other lands, and bringing to bear upon them such truths of God's Word as may tend to intensify their zeal for the evangelization of the world, and that they encourage large special gifts from those upon whom God has bestowed special blessings.

855. *Concerts, suppers, etc., for church purposes.*

1888, p. 402. Whereas it appears to have become quite common for our people to secure money for church purposes by concerts, suppers, etc., be it—

*Resolved*, That the General Assembly advise against all such means for securing money to be used in the Master's work. This advice is given because we believe that the Lord has ordained that giving should be an act of worship, and thus a means of grace.

Reaffirmed 1891, p. 260.

856. *Presbyterial Committees on Systematic Beneficence.*

1873, p. 332. *Resolved*, That each Presbytery be enjoined to appoint an Executive Committee on Systematic Benevolence, whose duty it shall be to correspond with the Sessions of vacant churches in the intervals of meetings of Presbytery, calling their attention to the time and objects of the various collections, and urging them to see to it that the members of their respective churches be kept informed of the various operations of our Church, and have an opportunity afforded them of contributing to each one of her six objects, either by public collection or by personal application, and, if possible, within the two months allotted to each of these objects.

857. *Synodical Secretaries and financial agents.*

1892, p. 461. The Assembly approves the records of the Synod of Georgia, with the exception of its action in appointing a Synodical Secretary for one of the Assembly's causes.

P. 456. The Minutes of the Synod of North Carolina were approved, except the appointment of a financial agent for the purpose of raising the benevolences of the church.

P. 442. It has been the policy of the Assembly in the past to rely upon the pastors, elders and deacons of churches under God to develop the graces of those who are under their care; and to bring their churches systematically into the work of the Assembly by contributing regularly of their means as God has prospered them, and it is the judgment of this Assembly that no lower court ought to appoint any financial agents to work in behalf of the Assembly's causes, as assigned by the Assembly to its Executive Committees, except that this shall not hinder the chairmen of Presbyterial committees in the discharge of their proper duties in the months assigned to their work.

858. *Statistical Report and Systematic Beneficence.*

1899, p. 431. To an overture asking "whether the figures in the Statistical Report should be copied into the Report on Systematic Beneficence, or should the figures in the Systematic Beneficence Report indicate simply what has actually been contributed to the various causes under the care of our Executive Committees"—the Assembly adopted the following answer:

It is the judgment of the Assembly that the reports on Statistics and Systematic Beneficence are different reports, and are intended to gather information on different subjects; the figures in the Statistical Report should not, therefore, necessarily be copied into the Report on Systematic Beneficence.

859. *Presbyteries must send up report on Systematic Beneficence.*

1900, p. 630. Those Presbyteries which have failed to send up reports on Systematic Beneficence for several years past were directed to request their Stated Clerks hereafter to prepare and submit their reports at the proper time.

860. *Executive Committees not required to itemize expenditures.*

1888, p. 387. As all the items of expenditures of the several committees of the church are laid before the Auditing Committees of the Assembly, and are passed upon by them; and as the annual publication of these items would involve much detail and some expense to the church; and further, as there may be items of expenditure which it would not be desirable to make public, especially in the disbursement of the Invalid Fund and like benefactions, the Assembly deems it unnecessary to spread all these items in detail before the church.

861. *Executive Committees must publish their expense account in detail.*

1900, p. 643. An overture asking that the Executive Committees be required to publish in detail their expense account. The request was granted.

862. *Figures for Committee on Systematic Beneficence.*

1907, p. 26. We recommend that the Secretaries of the Executive Committees furnish the Stated Clerk of the Assembly the total amounts contributed to their respective causes for the fiscal year, which shall be placed with the reports of the Presbyteries on Systematic Beneficence; and that the Assembly's Committee on Systematic Beneficence shall in their report enter under the head, "Totals of Executive Committees," the amounts contributed to the different benevolent causes through these Committees. Adopted.

863. *Interpretation of "contributed."*

1907, p. 56. An overture asking for an interpretation of the word "contributed" in Statistical blank. It is recommended that the answer be, that "contributed" means all funds collected in the congregation for the work of the Lord. Adopted.

864. *Items not called for in reports on Systematic Beneficence.*

1883, p. 60. Ordered by the Assembly: That the blank forms on Systematic Beneficence be corrected by leaving out the items, Presbyterial, Pastors' Salaries and Congregational.

865. *Printed copies of the reports of the Executive Committees not required.*

1871, p. 10. *Resolved*, That the reports of the Secretaries and Treasurers of the Executive Committees of Education, of Foreign Missions, of Publication, and of Sustentation, be printed and laid before the Assembly, so that time be allowed each member of the Assembly to examine the same before he is called upon to vote, in order that he may know what he endorses by his vote.

This resolution was rejected.

866. *Publishing the reports of Executive Committees.*

1870, p. 505. The Assembly was overtured to discontinue the separate publication of the reports of the Executive Committees, and in lieu thereof to publish these reports, or extracts thereof, in the Minutes of the Assembly, and that these Minutes be gratuitously distributed to pastors and Sessions, the Executive Committees bearing a proportion of the expense. Matter referred to the Executive Committees. This same proposition, renewed 1872 (p. 158), was declined by the Assembly.

867. *Executive Committees to make appeals.*

1905, p. 40. An overture asking the Assembly to request our Executive Committees to return to the practice of issuing appeals for their causes on a date immediately preceding the time fixed by the Assembly for their respective collections.

Answered in the affirmative.

868. *Consolidating Executive Committees and reducing number of collections.*

1909, pp. 60, 61. In response to overtures (1) that the Assembly consider the advisability of consolidating some of the Executive Committees in the interest of economy, (2) that the number of collections be reduced, (3) that the Assembly's Standing Committee on Systematic Beneficence be made a Permanent Committee with enlarged duties, the Assembly decided that an *ad interim* committee of seven, consisting of four elders and three ministers, be appointed to consider, and if there should appear to be need, report to the next Assembly, plans by which the work of our Executive Committees may be more thoroughly co-ordinated, and, that this *ad interim* committee invite members of the various Executive Committees to confer with them, and that they be authorized, likewise, to call into conference such other ministers and men as may seem advisable.

This committee consisted of Rev. J. W. Bachman, D. D., Rev. W. R. Dobyns, D. D., Rev. R. O. Flinn, Messrs. W. T. Hardie, John S. Munce, John Stites and G. W. Watts.

1910, pp. 21, 22. The report of this committee was adopted and is as follows:

Your Committee has held three meetings, at which examination has been made of the work and needs of all the departments of our Church. At one of these meetings representatives from each of the Executive Committees were present, except two—namely, the Evangelistic Committee and the Committee on Schools and Colleges. The Secretaries of these Committees were seen by representatives of the *ad interim* Committee at another time.

Your Committee has also followed instructions and has sought in conference and by correspondence the views of ministers and laymen in various parts of the Church.

Many matters have been brought to the attention of the Committee, and while all have been considered, your Committee has confined its recommendations to the matters contained in the overtures and instructions mentioned above, in accordance with which is submitted the following:

1. (a) That the number of Executive Committees be reduced to four, namely—Executive Committee on Foreign Missions, Executive Committee on Home Missions, Executive Committee on Ministerial Education and Relief, Executive Committee on Publication and Sabbath Schools.

(b) In accordance with the foregoing arrangements the Executive Committee on Home Missions shall include as departments the work of Colored Evangelization and that of the Committee on Evangelistic Work.

(c) The Committee on Ministerial Education and Relief shall include as departments the work of the Committee on Schools and Colleges and the work of Assembly's Home and School.

(d) The Executive Committees on Foreign Missions, and Publication and Sabbath Schools shall remain as at present.

(e) In consolidating these Committees due regard shall be paid to proper legal preservation of the property, funds, and trusts now held by these bodies.

2. (a) We recommend that the Assembly's Standing Committee on Systematic Beneficence be made a Permanent Committee, with enlarged duties.

(b) That the Committee on Systematic Beneficence be composed of 14 members, 7 ministers and 7 laymen, one member from each Synod chosen by the Assembly, seven for one year and seven for two years, and that their successors thereafter be elected for 2 years.

(c) That the time and place of the first meeting of this Committee shall be designated by the Assembly, at which time the Committee shall be organized and shall elect its own officers.

(d) That 7 shall constitute a quorum, provided that notice has been mailed to each member twenty days previous to the date of meeting.

(e) That the Committee on Systematic Beneficence shall meet at least once each year for conference with the Secretaries of the Assembly's Executive Committees, at which meeting the needs



of the entire church and the management of the several Committees shall be considered and discussed.

(f) That the various Executive Committees of the Assembly shall submit by the 22nd of April each year to the Committee on Systematic Beneficence their annual reports, together with estimated requirements for the ensuing year, the reasons therefor and suggested method of securing same.

(g) That the Committee on Systematic Beneficence shall meet prior to the convening of the General Assembly and carefully consider the annual reports of the several Executive Committees and the Assembly's beneficences in general. And that they shall submit to the Assembly these reports of the Executive Committees with recommendations thereon.

(h) That the Secretaries and members of the Executive Committees shall be elected by the General Assembly, and the Committee on Systematic Beneficence shall submit nominations for the same.

3. That with regard to the method of raising funds for the Assembly's causes we recommend:

(a) That the stated beneficences of the Church be separated from its current expenses and local work of charity.

(b) That, instead of depending on special Sabbath collections for the benevolent causes, each Session appoint a Beneficence or Missionary Committee with a separate Treasurer.

(c) That a canvass be made by this Committee of every member of the congregation for subscription to these causes, to be paid at stated periods, weekly if possible, through duplex envelopes, or some other system approved by the Session.

(d) Whether there shall be one canvass for all the causes, or two canvasses, one for work at home and the other for work abroad, shall be left to the judgment of the Session of each church.

4. That as some churches may not be able to immediately inaugurate this plan we recommend:

(a) That the number of special collections ordered by the Assembly be reduced to eight, as follows:

Two for Foreign Missions.

Two for Home Missions.

Two for Ministerial Education and Relief.

One for Sabbath School Missions and Publication.

One for Bible Cause.

(b) Each collection shall be given a specified month, the month to be determined by the Assembly upon the recommendation of the Permanent Committee on Systematic Beneficence.

(c) The collections shall be taken in the months assigned to them and remitted promptly to the Treasurer.

5. That the foregoing recommendations (3 and 4) are not to be interpreted as in any way interfering with the liberty of representatives of Executive Committees in the prosecution of their inspirational or educational work during any time of the year.

6. That the Standing Committees on Systematic Beneficence in Presbyteries and Synods should be changed to Permanent Committees, corresponding to the Assembly's Committee.

P. 23. The following resolutions, completing the report of the *ad interim* Committee, were adopted:

*Resolved*, 1. That the Permanent Committee on Systematic Beneficence be instructed to meet in Chattanooga, Tenn., on the earliest day convenient for the largest number of the Committee, and that Rev. J. W. Bachman, D. D., be authorized to call this meeting and to preside until a permanent organization is effected.

2. That the Executive Committee of Home Missions be directed, after due conference with the Secretaries and such members of the Committees of Colored Evangelization and Evangelistic Work as may seem desirable, to formulate a detailed plan for the consolidation of these Committees as ordered by the Assembly, and that they be directed to submit these plans to the Permanent Committee on Systematic Beneficence at their meeting in Chattanooga.

3. That the Executive Committee on Ministerial Education and Relief be directed, after due conference with the Secretary of Schools and Colleges, and such members of the Committee of Schools and Colleges as may seem desirable, and after conference with Mr. S. W. Somerville and such members of the Board of Trustees of the Home and School as may seem desirable, to formulate detailed plans for the consolidation of these Committees as ordered by the Assembly, and to submit these plans to the Committee on Systematic Beneficence at their meeting in Chattanooga.

4. That the Committee on Systematic Beneficence be directed to receive these plans from the Executive Committee of Home Missions and from the Executive Committee of Ministerial Education and Relief, perfect them if necessary, and after approving of them to order the consolidations provided for by this Assembly at the earliest date which in their judgment seems practicable.

5. That the Executive Committees of Home Missions and Ministerial Education and Relief, with the advice and consent of the Permanent Committee on Systematic Beneficence, be empowered to enlarge their Committees and add new members to them if they find it necessary in their work of consolidation, these new members to hold office until the next Assembly.

6. That those members of the Permanent Committee on Systematic Beneficence who are present at this Assembly be constituted a committee to bring in a report to this Assembly specifying the months in which the eight collections ordered by this Assembly shall be taken.

7. That the Executive Committee of Ministerial Education and Relief be directed to take the necessary legal steps to have its name changed to that of Christian Education and Ministerial Relief

8. That the expenses of the Permanent Committee be paid by the Assembly.

P. 31. It was decided that the present collections and the dates of the collections for the various causes remain as at present until April 1, 1911.

P. 37. The following were appointed members of the Permanent Committee on Systematic Beneficence.

For the term of two years: Rev. J. W. Bachman, D. D., Tennessee; Rev. W. R. Dobyns, D. D., Missouri; Rev. R. O. Flinn, Georgia; Elders W. T. Hardie, Louisiana; John S. Munce, Virginia; John Stites, Kentucky; G. W. Watts, North Carolina.

For the term of one year: Rev. Thos. P. Hay, D. D., Florida; Rev. T. S. Clyce, D. D., Texas; Rev. J. C. Williams, Arkansas; Rev. J. W. Moseley, Jr., Oklahoma; Elder D. S. Henderson, South Carolina; Elder J. L. Dean, Alabama; Elder W. C. Smith, Mississippi.

P. 62. Alternates:

Elder John Frye, Birmingham, Ala.

J. E. Latham, D. D., Batesville, Ark.

Rev. L. R. Lynn, Jacksonville, Fla.

Elder J. R. Dobyns, Jackson, Miss.

Rev. E. Hotchkin, Durant, Okla.

Elder T. B. Fraser, Sumter, S. C.

Rev. Robert Hill, D. D., Dallas, Tex.

The committee was empowered to fill any vacancies that may occur by death or resignation.

P. 55. *Resolved*, That the members of the *ad interim* Committee on the Co-ordination of Executive Committees, which were charged with the duty of reporting to this Assembly the months in which the eight collections named by that report are to be taken up, be discharged from that duty at this Assembly, and that it be referred to the new Permanent Committee on Systematic Beneficence with instruction to name these months at their first regular meeting and publish the same as soon thereafter as possible.

P. 69. The Assembly requests the Committee on Systematic Beneficence to examine into the present method of making the apportionments to the Presbyteries for the benevolent causes and Assembly expenses, and see if a more equitable method cannot be devised.

#### FIRST MEETING OF THE PERMANENT COMMITTEE ON SYSTEMATIC BENEFICENCE.

*Wednesday, August 10th, 1910. 10 A. M.*

The members of the Permanent Committee on Systematic Beneficence appointed by the General Assembly at Lewisburg, W. Va., May 1910 (See Minutes, pp. 20-24.), having been duly notified of their election and having officially accepted the same, were at the order of Rev. J. W. Bachman called to meet at Montreat, N. C., August 10th, 1910, this place being selected instead of Chattanooga as directed by the Assembly.

At the appointed time eleven members assembled and, being called to order by Rev. J. W. Bachman, Temporary Chairman, were led in prayer by Rev. W. R. Dobyns.

There were present:—

REV. J. W. BACHMAN.....	Chattanooga, Tenn.
REV. W. R. DOBYNS.....	St. Joseph, Mo.
REV. THOS. P. HAY.....	Gainesville, Fla.
REV. T. S. CLYCE.....	Sherman, Texas.
REV. J. W. MOSELEY, JR.....	Durant, Okla.
REV. R. O. FLINN.....	Atlanta, Ga.
MR. JNO. S. MUNCE.....	Richmond, Va.
MR. W. T. HARDIE.....	New Orleans, La.
MR. D. S. HENDERSON.....	Aiken, S. C.
MR. J. L. DEAN.....	Opelika, Ala.
MR. W. C. SMITH.....	Ridgeland, Miss.

The absent were:—

REV. J. C. WILLIAMS.....	DeQueen, Ark.
MR. JOHN STITES.....	Louisville, Ky.
MR. GEO. W. WATTS.....	Durham, N. C.

#### ORGANIZATION.

Seven being a quorum and eleven being present, an organization was effected, Rev. J. W. Bachman being chosen as permanent chairman, Rev. W. R. Dobyns as vice-chairman, and Rev. R. O. Flinn as secretary.

Communications were read from Judge John Stites and Mr. G. W. Watts presenting excuses for absence. By motion their excuses were sustained. Rev. J. E. Latham appeared as a representative of Rev. J. C. Williams, of DeQueen, Ark., ready to sit as an alternate, Mr. Williams having wired him at the last moment, requesting him to represent him on account of his own providential detention.

The resignation of Judge Stites, which was tendered in order to allow Mr. Jas. Quarles (who also appeared as his alternate) to be seated, was not accepted. Mr. Quarles was invited, however, to sit with the Committee as a visitor during the conference held between those interested in the consolidation of the Committee on Schools and Colleges, and of The Assembly's Home and School, with the Committee on Ministerial Education and Relief.

#### SEATING OF ALTERNATES.

In regard to the legality of allowing Mr. Jas. Quarles, of Kentucky, to sit as an alternate to Judge Stites; and of Rev. J. E. Latham, of Arkansas, to sit as an alternate to Rev. J. C. Williams, the following resolution was adopted:—

"It is the sense of this Committee, after consideration of the Assembly Minutes, that those members of this Committee who have been elected by the General Assembly and have accepted, are permanent members and have no alternates, and their places can only be filled by the Committee on Systematic Beneficence in case of their death or resignation."

#### INSTRUCTIONS TO SECRETARY.

It was ordered that all the actions of the General Assembly at Lewisburg, W. Va., relative to the appointment and duties of the Committee on Systematic Beneficence, should be inscribed upon our Minutes.

The secretary was instructed to purchase a suitable book for keeping the official records of the Committee.

#### REPORT OF HOME MISSIONS COMMITTEE ON CONSOLIDATION READ.

The reports submitted by the Executive Committees of Home Missions, and of Ministerial Education and Relief, giving detailed plans for the consolidation of these respective Committees, with such others as were ordered by the Assembly (page 23), were read for information.

### FIXING ORDERS OF THE DAY.

Conference with the Secretaries and members of the Assembly's Executive Committees on Home Missions, Colored Evangelization, and the Permanent Committee on Evangelism was made the first order of the day for 3 P. M., and the conference with the Secretaries and members of the Executive Committees of Ministerial Education and Relief, Schools and Colleges, and the Trustees of the Assembly's Home and School for 4:30 P. M.

Rev. J. W. Bachman reported that the Executive Commission of the Presbyterian Church, U. S. A., desired to meet with us and that he had arranged for a meeting at 7:30 P. M. This action was approved.

### CONFERENCES WITH SECRETARIES.

In accordance with the order of the day, the Committee reconvened for conference with the Secretaries and members of the Executive Committees on Home Missions, Colored Evangelization and the Permanent Committee on Evangelistic Work. The following were present:—Rev. S. L. Morris, Rev. W. L. Lingle and Rev. J. G. Snedecor.

At 4:30 P. M. a conference was held with the members of the Executive Committees on Ministerial Education and Relief, Schools and Colleges and the Trustees of the Fredericksburg Home and School—Rev. H. H. Sweets, Rev. W. E. Boggs, Rev. W. L. Lingle and Mr. Jas. Quarles being present. After a full conference with the representatives of the Committees affected by the consolidations ordered by the Assembly, the Committee adjourned until 9 A. M. Thursday.

### COMMITTEE ON METHOD OF PROCEDURE.

By motion, the chairman appointed a committee, consisting of Mr. John S. Munce, Rev. Thos. P. Hay and Mr. J. L. Dean, to formulate and suggest to the Committee on Systematic Beneficence a method of procedure and lines of work.

This Committee reported as follows:

"An examination of the Assembly's Minutes shows that the following items of work are given to your Committee:—

### DUTIES ASSIGNED TO PERMANENT COMMITTEE ON SYSTEMATIC BENEFICENCE.

1. To perfect and approve the plans for the consolidation of the Executive Committees;
2. To name the months for each of the eight collections for the Assembly's causes;
3. To hold an annual conference with the Secretaries of the Executive Committees in order to discuss:—
  - (a) The needs of the entire Church;
  - (b) The management of the Executive Committees.
4. To hold a meeting before the meeting of the General Assembly:—
  - (a) To consider the annual reports of the Executive Committees of the Assembly and make reports to the Assembly thereon;
  - (b) To consider the Assembly's beneficences in general and report to the Assembly thereon;
  - (c) To nominate to the Assembly the Secretaries and members of the Executive Committees.
5. To secure the general adoption of the Assembly's plan of raising funds by a personal every member canvass as the best means of increasing revenues needed for the prosecution of the Assembly's beneficent work.
6. To examine into the present methods of making appropriations by the Presbyteries for the benevolent causes and the Assembly's expenses, and to see if a more equitable method cannot be devised. (Page 69.)

Of these matters, items 1 and 2 have been disposed of at this meeting of the Committee. Item 6 has been referred to a sub-committee for investigation and report to the full Committee at its next meeting. Items 3, 4 and 5 cover the permanent work of the Committee that shall continue from year to year.

## 1. CONSOLIDATION OF THE EXECUTIVE COMMITTEES.

## A. HOME MISSIONS, COLORED EVANGELIZATION AND EVANGELISTIC WORK.

The paper submitted by the Executive Committee of Home Missions, suggesting the detail plan for consolidation, was taken up seriatim, perfected and adopted in the following resolution:—

“The Permanent Committee on Systematic Beneficence, having received, in accordance with the instructions of the General Assembly (page 23), the detail plan for the consolidation of the Executive Committee on Colored Evangelization and the Permanent Committee on Evangelistic Work with the Executive Committee on Home Missions, hereby approves said plan as perfected, and orders that same shall become effective October 1st, 1910.”

The secretary was directed to notify the respective Committees of this action.

The plan as perfected and adopted is as follows:—

1. The Executive Committee of Home Missions shall be enlarged by the addition of four new members.

2. Rev. J. E. Thacker, Rev. Charles R. Nisbet, Mr. John J. Eagan and Judge J. H. Miller shall be members of the Committee to fill these four new places.

3. A quorum of the Committee shall consist of eight members.

4. Rev. S. L. Morris, Rev. Homer McMillan and Rev. J. G. Snedecor shall be co-ordinate Secretaries of the Executive Committee of Home Missions until the meeting of the next General Assembly, and their duties are defined as follows:—

(a) Rev. S. L. Morris shall have charge of the administration of the office, and the general superintendence of the whole work.

(b) Rev. Homer McMillan shall have charge of the field work in securing funds.

(1.) It shall be his duty, with the advice of the Committee on Publicity, to present the cause in person, to direct the labors of such assistants as he may have in this department, to create and distribute Home Missionary literature, and in general to conduct a constant Home Mission educational campaign throughout the whole Church.

(2.) It shall also be his duty, in connection with another sub-committee associated with him, to make special study of the mountain work, the mill work, and city missions, and to bring in to the whole Committee such recommendations concerning work in these departments as he and his Committee shall think wise.

(c) The salary of Rev. J. G. Snedecor shall be at the rate of \$2,500 per year until the next meeting of the Assembly.

(d) Rev. J. G. Snedecor, in connection with a sub-committee associated with him, shall have charge of the work among the colored people and the work among foreigners.

(1.) It shall be his special duty to superintend the work of Stillman Institute, with his residence at Tuscaloosa.

(2.) It shall be the duty of Dr. Snedecor and his sub-committee to make a special study of the work among the colored people and the foreigners, and to bring before the whole Committee from time to time recommendations concerning work they think ought to be done.

(3.) It shall also be the duty of Dr. Snedecor to present the cause of Home Missions in the Church at large as he shall have time and opportunity. This he shall do under the direction of the Committee on Publicity.

5. While special assignments are made to the Secretaries, it is understood that they are to be interested in every department of the work, and that they are to be ready to undertake any work that may be assigned them by the Committee from time to time.

6. Rev. J. E. Thacker shall be general Evangelist. It shall be his special duty, under the direction of a sub-committee associated with him, to conduct general evangelistic meetings for reaching the masses of the unsaved, and stir up, as far as possible, a spirit of evangelism throughout the entire Church.

(a) After the consolidation is effected, all money collected by Dr. Thacker in his meetings shall be forwarded to the Treasurer of Home Missions and kept as a separate account.

(b) The arrangements which the Committee on Evangelistic Work have made with Dr. Thacker as to salary and plans for evangelistic campaigns shall remain as they are until the next meeting of the Assembly.

7. The arrangements made by the Permanent Committee on Evangelistic Work, with Rev. R. A. Walton, and approved by the Lewisburg Assembly, shall be continued until the meeting of the next General Assembly.

8. It shall be the policy of the Committee of Home Missions to appoint sub-committees to have charge of specific departments of the work, in order that, the work being thus subdivided, matters pertaining to each department may be carefully considered by the sub-committee before being presented to the whole Committee.

(a) It shall be the duty of these several committees to make themselves familiar with the whole field of work covered by their respective departments, not only with the work that they are doing, but with the work that is undone; and to bring into the full Committee well digested written reports concerning this work, and to make recommendations concerning work which they believe the Committee of Home Missions ought to do.

(b) This assignment of special work shall not in any way relieve any member of the Committee of Home Missions from the duty of making himself familiar with the whole work of the Committee of Home Missions, or from the duty of doing all that is in his power to further the interests of every department of the work.

(c) The number and names of these sub-committees are to be left to the discretion of the Committee of Home Missions.

9. It shall be the policy of the Executive Committee of Home Missions to use all its influence in urging the churches to adopt the new system of collections ordered by the Assembly.

10. If necessary, the charter of this Committee shall be amended to conform to the changes made by this consolidation.

11. If the way be clear, all property now held by the General Assembly's Executive Committee of Colored Evangelization, the Trustees of Stillman Institute, and that held for them by the Trustees of the General Assembly, shall be deeded to the Executive Committee of Home Missions and held by them for the Assembly.

12. After the consolidation is effected, all money collected for the work of Colored Evangelization shall be forwarded to the Treasurer of Home Missions and kept in a separate account.

#### B. EDUCATION AND RELIEF, SCHOOLS AND COLLEGES, AND HOME AND SCHOOL.

The plan of consolidation submitted by the Executive Committee of Ministerial Education and Relief was taken up seriatim, perfected and adopted in the following resolution:—

The Permanent Committee on Systematic Beneficence, having received, in accordance with the instructions of the General Assembly (page 23), the detail plan for the consolidation of the Executive Committees of Ministerial Education and Relief, Schools and Colleges and the Assembly's Home and School into the Executive Committee of Christian Education and Ministerial Relief, hereby approves said plan as perfected and orders that same shall become effective October 1st, 1910.

The secretary was directed to notify the respective Committees of this action.

The plan, as perfected and adopted, is as follows:

1. According to the direction of the General Assembly, the necessary legal steps shall be taken to change the name of the existing Committee to The Executive Committee of Christian Education and Ministerial Relief of the Presbyterian Church in the United States, with such amendments to the charter as may be necessary to carry out the purposes in view.

2. The Committee shall be enlarged by the addition of Rev. W. L. Lingle, Rev. F. H. Gaines and Mr. K. G. Matheson, of Atlanta, Ga.; Rev. Russell Cecil, Judge Geo. L. Christian and Mr. Geo. R. Cannon, of Richmond, Va., who shall hold office until the meeting of the next General Assembly.

3. The Executive Committee of Christian Education and Ministerial Relief shall seek to carry out the directions of the General Assembly with regard to every department of the work as far as possible, every part of the same being under the direct control of the General Assembly.

4. Rev. H. H. Sweets and Rev. W. E. Boggs shall be co-ordinate Secretaries of the Executive Committee of Christian Education and Ministerial Relief until the meeting of the next General Assembly.

5. Rev. H. H. Sweets shall have charge of the administration of the office and the general superintendence of the work.

6. Rev. W. E. Boggs shall continue in charge of the School and College work, laying special emphasis upon the raising of the Student Loan Fund and doing such other work in connection with our schools and colleges as the Executive Committee of Christian Education and Ministerial Relief may direct.

7. Rev. W. L. Lingle, Rev. F. H. Gaines and Mr. K. G. Matheson shall constitute a sub-committee on Schools and Colleges.

8. It shall be the duty of the Secretary of the Department of Schools and Colleges to submit to this sub-committee written reports of his work and policies, with such recommendations as he wishes to submit to the whole Committee. It shall be the duty of the sub-committee to study these reports and recommendations and submit them to the whole Committee, with such recommendations as may seem wise to them.

9. The salary of the Secretaries shall remain as at present until the meeting of the next General Assembly.

10. The property and trust funds now held by the trustees of the Assembly's Home and School at Fredericksburg, Va., shall be transferred to the Committee of Christian Education and Ministerial Relief at Louisville, Ky., provided such transfer can be effected legally and without in any way imperiling the property and trusts. If this transfer is found to be legally impossible, we direct that the property and trusts in Virginia continue to be held by the present Virginia corporation, but the support, management and operation of the Assembly's Home and School shall be transferred to the Committee on Christian Education and Ministerial Relief at Louisville, Ky.

11. A committee, consisting of Rev. Russell Cecil, Judge Geo. L. Christian, Rev. H. H. Sweets and Mr. Jas. Quarles, was appointed to carry out these instructions and report to Rev. J. W. Bachman, the chairman of the Permanent Committee on Systematic Beneficence.

12. Mr. S. W. Somerville shall be retained as superintendent of the Home and School at Fredericksburg, Va., until the meeting of the next Assembly, and matters of detail in regard to local management shall be referred to a sub-committee, consisting of Rev. Russell Cecil, Judge Geo. L. Christian and Mr. Geo R. Cannon.

13. The offices of Treasurers of Schools and Colleges and of the Home and School shall be combined with that of Christian Education and Ministerial Relief, and all funds forwarded to Mr. John Stites, of Louisville, Ky.

14. All funds now held to the credit of Ministerial Education and Relief, Schools and Colleges, and the Assembly's Home and School shall be held separate, and for the exclusive use for which they were given. The Treasurer shall be directed in the future to hold any funds given specifically for any cause for the exclusive use for which they were given.

## 2. MONTHS FOR SPECIAL COLLECTIONS.

A conference was held with Revs. S. L. Morris, J. O. Reavis, W. E. Boggs and H. H. Sweets, concerning the assignment of months for special collections, after which the Committee ordered the following schedule:—

Foreign Missions.....	May and October.
Home Missions.....	June and November.
Christian Education and Ministerial Relief.....	April and December.
Sabbath School Extension and Publication.....	March.
Bible Cause.....	September.

## 3. ANNUAL CONFERENCE WITH SECRETARIES.

(1.) The annual conference with the Secretaries shall be held each year in the month of January.



(a) These meetings shall be held in rotation at the offices of the Executive Committees, and if possible at the regular time of meeting of that Executive Committee at whose office it is held.

(b) The first meeting shall be held in January, 1911, in the office of the Executive Committee of Foreign Missions, Nashville, Tenn.

(c) All the Secretaries shall be present at this meeting, and each Secretary shall bring written reports, giving the organization of his Committee, the present condition of the work under his charge, and the outline of any suggestions or special plans he may have for its enlargement or by which he expects to secure greater efficiency.

(2.) In order that the Committee on Systematic Beneficence may be thoroughly acquainted with the work of the Executive Committees, the following sub-committees shall be appointed to consider in detail the various phases of their work and report upon same:—

#### COMMITTEE No. 1, ON WORK.

The duty of this committee shall be to consider the scope of the work committed to each Executive Committee and of the plans projected by them for its accomplishment; to ascertain whether in their judgment proper and systematic efforts are being made by each Executive Committee to cover the whole field which has been assigned to it by the Assembly.

#### COMMITTEE No. 2, ON METHODS.

The duty of this committee shall be to ascertain whether, according to their judgment, the methods adopted and the system employed by each Committee for the prosecution of its work are such as to secure the highest possible efficiency.

#### COMMITTEE No. 3, ON PUBLICITY.

The duty of this committee shall be to consider the way in which the work of the various Executive Committees is kept before the Church. It shall ascertain what is being done by each Committee along educational and inspirational lines, and what methods are being employed for the raising of funds.

#### COMMITTEE No. 4, ON BUSINESS.

The duty of this committee shall be to carefully consider the general business management of each Committee, including the care and handling of funds, the character of its investments, the system, economy and efficiency of its office work and all other such administrative details.

#### COMMITTEE No. 5, ON EVERY MEMBER CANVASS PLAN.

The duty of this committee shall be:—

(a) To prepare brief statements showing how this plan may be applied or put in operation in every congregation.

(b) To furnish the Church papers with detailed information concerning this plan.

(c) To correspond with Chairmen of Committees on Systematic Beneficence in Synods and Presbyteries, regarding the financial plan of the Assembly, the needs of the benevolent causes, and the best methods of prosecuting their work.

(d) And in any other way that may seem wise prosecute the work of publicity committed to them.

These sub-committees, just named, shall have authority to ask the Secretaries of the various Committees at any time for any information regarding the work of their respective Committees.

#### 4. ANNUAL SPRING MEETING OF PERMANENT COMMITTEE ON SYSTEMATIC BENEFICENCE.

1. The time for the yearly spring meeting, in which the annual reports of the Executive Committees to the General Assembly shall be considered and the report of the Permanent Committee on Systematic Beneficence shall be framed, shall be the Tuesday preceding the Assembly at its place of meeting and at an hour to be fixed by the chairman.

2. Every member of the Committee on Systematic Beneficence is expected to give faithful study and careful attention to each of the reports mailed to him by the four Executive Committees on or before April 22nd, that all may be thoroughly familiar with the same before their attendance upon the spring meeting of the Permanent Committee on Systematic Beneficence.

3. Every member of each of the sub-committees before named shall, in his study of the yearly reports of the Executive Committees, give careful attention to all that bears upon the special detail committed to him.

4. The reports of all the Executive Committees shall be considered before recommendations on the report of any one Executive Committee shall be sent to the General Assembly.

5. Before any recommendation shall be made concerning the amounts asked of the Assembly by any Committee for the prosecution of its work, the needs of all the benevolent causes, as a whole, shall be carefully weighed, together with any new or special causes which have come to light. Thus the specific claims of each cause shall be considered in relation to the needs of all, and the claims of all in the light of the needs of each.

6. Each Executive Committee shall be requested to enclose with the annual report, submitted on April 22nd to each member of the Permanent Committee on Systematic Beneficence, the names of all the members of their Committee, the time of the expiration of their office, together with a record of the attendance of each upon the meetings of the Committee during the year.

#### 5. METHODS TO BE EMPLOYED IN THE INAUGURATION OF THE EVERY MEMBER CANVASS PLAN.

1. The interests of the Every Member Canvass Plan shall be especially entrusted to a sub-committee, whose duties have been defined above.

2. Each member of the Permanent Committee on Systematic Beneficence shall, if possible, attend the meetings of all the Synods and Presbyteries; or, if prevented from so doing, shall take such steps as may enable him to secure the carrying out of the Assembly's recommendation that Permanent Committees on Systematic Beneficence be established in all the Synods and Presbyteries.

Each member shall also endeavor to secure the adoption of the Assembly's Every Member Canvass Plan in the individual churches as far as he may be able, by fully explaining this plan and its advantages.

3. The Executive Committee of Sabbath School Extension and Publication shall be requested to:—

(a) Publish leaflets prepared by the Committee on The Every Member Canvass Plan, and also all necessary forms, blanks, envelopes, etc., to illustrate to the churches the various ways in which this plan may be applied.

(b) Furthermore, they shall be requested to diligently employ all available means to bring this plan to the attention of pastors, officers and congregations.

4. The Secretaries and members of the various Executive Committees shall be requested to use every available means to spread information concerning The Every Member Canvass Plan through their individual publications and literature and when personally appealing for support for their cause.

#### 6. SPECIAL COMMITTEE ON APPORTIONMENTS.

In accordance with the action of the Assembly (page 69, Assembly's Minutes), in which "The Assembly requests the Committee on Systematic Beneficence to examine into the present method of making the apportion-

ments to the Presbyteries for the benevolent causes and the Assembly's expenses and see if a more equitable method cannot be devised," a committee, consisting of Rev. T. P. Hay, Rev. W. R. Dobyns and Mr. W. C. Smith, was appointed, to which this matter was committed for consideration, to report upon same to the Committee on Systematic Beneficence at its next meeting.

#### EXPENSES OF COMMITTEE MEMBERS.

It was ordered that the expenses of the members of this Committee be certified to by the secretary and forwarded for payment to Rev. Thos. H. Law, Spartanburg, S. C., the Stated Clerk and Treasurer of the General Assembly.

#### MAILING OF ANNUAL REPORTS.

With reference to paragraph f, page 22, of General Assembly Minutes, 1910, it was moved that the Secretaries of the various Executive Committees be requested to mail a copy of their annual reports direct to each of the fourteen members of the Permanent Committee on Systematic Beneficence, together with their estimated requirements for the ensuing year and their suggested methods of securing same, immediately upon their preparation and not later than April 22nd of each year.

#### MINUTES TO BE PRINTED.

By order of the Committee, the secretary was instructed to have the full Minutes of this meeting printed in pamphlet form to the number of not less than fifty copies, and to furnish each member of the Permanent Committee on Systematic Beneficence with a copy of the same.

#### LETTER FURNISHED PRESS.

A paper, having been prepared for publication, was adopted as amended, and the chairman was instructed to furnish same to the press. It is as follows:

The Assembly's Permanent Committee on Systematic Beneficence held a meeting at Montreat, N. C., August 10th-12th, 1910, to act upon matters referred to it by the Lewisburg General Assembly. In obedience to the Assembly's direction, the consolidation of the following Executive Committees was ordered to take effect October 1st next, namely—the Executive Committee on Colored Evangelization and the Permanent Committee on Evangelistic Work, with the Executive Committee of Home Missions; the Committee on Schools and Colleges, and the Assembly's Home and School, with the Committee on Christian Education and Ministerial Relief.

The Assembly also directed, with reference to the method of raising funds for the Assembly's causes, that the stated beneficences be separated from its current expenses and local work of charity; and that, instead of depending on special Sabbath collections for the benevolent causes, each Session should appoint a beneficence or missionary committee with a separate Treasurer; that a canvass should be made by this committee of every member of the congregation for subscriptions to these causes to be paid at stated periods, weekly if possible, through the duplex envelope or some other system approved by the Session.

The number of canvasses—(whether there shall be one for all; or two—that is one for current expenses, and another for benevolences; or three—that is one for current expenses, one for all benevolent work in America, and another for all benevolent work abroad), and all other details are left to the judgment of the officers of each church.

As some churches may not be able to immediately inaugurate this plan, it was so arranged that the old system of special collections might be temporarily continued, but that the number of these special collections was to be reduced to eight, as follows:—

Two for Foreign Missions.

Two for Home Missions.

Two for Christian Education and Ministerial Relief.

One for Sunday Schools and Publication.

One for the Bible Cause.

Each of these collections was to be given a special month, which month, by the Assembly's instructions, was to be decided by the Permanent Committee on Systematic Beneficence.

Accordingly, the following assignments were made:—

Foreign Missions . . . . .	May and October.
Home Missions . . . . .	June and November.
Christian Education and Ministerial Relief . . . . .	April and December.
Publication and Sabbath Schools . . . . .	March.
American Bible Society . . . . .	September.

In view of the above statement concerning the consolidation of the Committees and the proposed plan for collections for the benevolent causes, we desire to call the most careful attention of the ministers, officers and members of the Church to the following facts:—

1. This consolidation has not changed the number and personnel of the Secretaries for this year, but simply changed the official relation of those affected by this action.

2. It has concentrated our machinery and reduced operating expenses.

3. It has opened the way for greater efficiency.

4. It has proposed a new and better financial system; and, pending the general inauguration of this, it has reduced the number of official collections to eight, which are named for the benefit of those who cannot immediately fall in with the more approved plan.

5. On the other hand, it has greatly reduced the opportunity with those who retain the old method, and restricted the time for gathering funds for the different causes.

6. And finally, all these causes remain the same in their urgent needs.

In view, therefore, of these facts, we most earnestly request each church through its officers and members, to support the work of our Executive Committees in the most hearty and efficient manner, by putting into effect as speedily as possible such a systematic plan as is proposed, by which each one of our 282,000 members may be enlisted in actively promoting the whole work committed to us of God. And the plan recommended by the Assembly at Lewisburg is commended to all as most practical and workable.

This plan, however, is not the Budget Plan, as it has erroneously been called. You will observe that nothing is said about a budget. Its special feature is the strong insistence laid upon a thorough canvass of every member of every church in behalf of their most liberal support for all the causes of the Assembly. The plan might, therefore, most properly be termed The Every Member Canvass Plan.

What the Assembly does urge is that every church adopt this plan, so that every member may be reached and urged to embrace this opportunity to contribute to each cause.

Concerning the greatly reduced number of special collections which are still retained, as a temporary measure and assigned to special months, we will state that their number has been thus reduced in response to the requests for the same which have come from all over the Church. Those who made these requests in all instances, however, stated they did not feel that too much was being given, but that too many calls were being made. We, therefore, lay upon your hearts the urgent need of prompt and sympathetic action by every church and every member of the same, lest the causes thus consolidated shall suffer.

The Every Member Canvass Plan, which has been ordered by the Assembly and heartily endorsed by all the Executive Committees, we, as members of the Permanent Committee on Systematic Beneficence, unanimously desire to make effective, as through it we believe our Church may best discharge her obligation to her Lord. It is for this reason, therefore, that we issue this earnest appeal for a most enthusiastic co-operation all along the line.

#### APPOINTMENT OF COMMITTEES.

The Committees on Methods of Procedure and Lines of Work, having been requested to nominate members for the five sub-committees, reported as follows:—

## COMMITTEE No. 1, ON WORK.

REV. THOS. P. HAY.....	Florida.
MR. JOHN STITES.....	Kentucky.
MR. A. M. SCALES.....	Greensboro, N. C.

## COMMITTEE No. 2, ON METHODS.

REV. T. S. CLYCE.....	Texas.
MR. D. S. HENDERSON.....	South Carolina.

## COMMITTEE No. 3, ON PUBLICITY.

REV. W. R. DOBYNS.....	Missouri.
REV. J. W. MOSELEY, JR.....	Oklahoma.
MR. J. L. DEAN.....	Alabama.

## COMMITTEE No. 4, ON BUSINESS.

MR. JOHN S. MUNCE.....	Virginia.
(MR. GEO. W. WATTS (resigned).....	North Carolina.)
MR. W. T. HARDIE.....	Louisiana.
MR. A. M. SCALES.....	Greensboro, N. C.

## COMMITTEE No. 5, ON EVERY MEMBER CANVASS PLAN.

REV. R. O. FLINN.....	Georgia.
REV. J. C. WILLIAMS.....	Arkansas.
MR. W. C. SMITH.....	Mississippi.

## SPECIAL COMMITTEE ON METHOD OF MAKING APPORTIONMENTS TO PRESBYTERIES.

REV. THOS. P. HAY,  
REV. W. R. DOBYNS,  
MR. W. C. SMITH.

There being no further matters to be considered at this meeting, the Minutes were read and approved, and by motion the Committee adjourned to meet at the call of the chairman, or in Nashville, Tenn., at the Maxwell House, at 10 A. M., Wednesday, January 11th, 1911.

## MEMBERS OF PERMANENT COMMITTEE ON SYSTEMATIC BENEFICENCE.

*Chairman*, REV. J. W. BACHMAN (1912), Chattanooga, Tenn.  
*Vice-Chairman*, REV. W. R. DOBYNS (1912), St. Joseph, Mo.  
*Secretary*, REV. R. O. FLINN (1912), Atlanta, Ga.  
REV. THOS. P. HAY (1911), Gainesville, Fla.  
REV. T. S. CLYCE (1911), Sherman, Tex.  
REV. J. C. WILLIAMS (1911), DeQueen, Ark.  
REV. J. W. MOSELEY, JR. (1911), Durant, Okla.  
MR. JNO. S. MUNCE (1912), Richmond, Va.  
MR. JOHN STITES (1912), Louisville, Ky.  
MR. GEO. W. WATTS (1912), Durham, N. C. (resigned).  
MR. W. T. HARDIE (1912), New Orleans, La.  
MR. D. S. HENDERSON (1911), Aiken, S. C.  
MR. J. L. DEAN (1911), Opelika, Ala.  
MR. W. C. SMITH (1911), Ridgeland, Miss.  
MR. A. M. SCALES (1912), Greensboro, N. C.

The following paper was presented at the January meeting.

Nashville, Tenn., January 11, 1911.

*To The Permanent Committee of Systematic Beneficence:*

The Secretaries of the Executive Committees of the Southern Presbyterian Church submit by unanimous vote the following suggestions for your consideration:

*First.*—That the Systematic Beneficence Committee shall take into consideration the needs of all the benevolent causes of the Church and recommend to the Assembly the minimum amount needed for the work for the following year on basis of present organization. These minimum amounts added together shall constitute the call of the Assembly for the year for benevolences. The ultimate goal of each cause shall likewise be stated, in order that the maximum need may be kept clearly before the Church.

*Second.*—After these minimum amounts have been approved by the Assembly the Systematic Beneficence Committee shall apportion and recommend to the Synods the quota to be raised according to the relative strength of each.

*Third.*—The Synodical Committee of Systematic Beneficence shall apportion and recommend to the Presbyteries the amounts to be raised by each Presbytery for the benevolent causes of the Assembly.

*Fourth.*—The Presbyterial Committees of Systematic Beneficence shall apportion and recommend to the Churches the amount to be raised by each for benevolences.

*Fifth.*—Each Church in the Presbytery shall have suggested its minimum obligation to the various benevolent causes and requested to raise the amount suggested for each cause, according to the recommendations of the General Assembly.

*Sixth.*—In accordance with the action of the General Assembly of May, 1910, we recommend:—

(a) That the stated beneficences of the Church shall be separate from the current expenses and local work of charity;

(b) That instead of depending on special Sabbath collections for benevolent causes each Session appoint a Beneficence, or Missionary Committee, with a separate treasurer;

(c) That a canvass be made by such Committee, of every member of the congregation for subscriptions to these causes to be paid at stated periods, weekly, if possible, through Duplex Envelopes, or some other system approved by the Session;

(d) Whether there shall be one canvass for all the causes, or two canvasses—one for work at home and another for work abroad—shall be left to the judgment of the Session of each church.

*Seventh.*—It is the sense of the Secretaries that the new plan for benevolences shall not be construed as interfering with any pledges of individuals, Churches, or Church Organizations for the support of special benevolent objects.

Submitted by order of the following:

Wm. E. Boggs, Co-ordinate Secretary, Christian Education and Ministerial Relief.

J. O. Reavis, Co-ordinate Secretary, Foreign Missions.

S. L. Morris, Secretary, Assembly's Home Missions.

H. H. Sweets, Secretary, Christian Education and Ministerial Relief.

J. G. Snedecor, Co-ordinate Secretary, Assembly's Home Missions.

R. E. Magill, Secretary, Publication and Sabbath School Work.

(Signed.)

WM. E. BOGGS,

S. L. MORRIS,

R. E. MAGILL,

JAMES G. SNEDECOR,

JAS. O. REAVIS (No right to sign

for Dr. Chester\*),

HENRY H. SWEETS,

C. A. ROWLAND.

\* Dr. Chester was in the East, and was not able to be present at this Conference and could not be communicated with.

The members of the Systematic Beneficence Committee heartily concurred in the above suggestions.

The resignation of Mr. G. W. Watts as a member of the Committee, was accepted, and Mr. A. M. Scales, of Greensboro, N. C., was elected in his place. Mr. Scales was made the third member of Committee No. 1, on Work, and a member of Committee No. 4, on Business, in place of Mr. Watts.

869. *Uniform size for reports.*

1903, p. 504. It was resolved that the Secretaries of the Executive Committees of this body be, and are hereby, directed to publish their reports in a size conformed to the size of the Minutes of the General Assembly.

870. *Itemized reports from the Treasurers of the various Church funds.*

1871, p. 19. Overture praying the Assembly to require of all the Treasurers of church funds "a specific, itemized report of all receipts from all and every source, and also of all disbursements in the same specific itemized manner, and that the same be published in the Minutes of the Assembly."

*Answer:* The detailed accounts of all the Executive Committees are annually exhibited to the Assembly, and by its Auditing Committees examined and settled. The Assembly regards this measure as substantially securing the faithful disbursements of the funds.

871. *The Executive Committees to audit the reports of their Treasurers.*

1882, p. 554. Each of the Executive Committees was directed to appoint from among its own number respectively a sub-committee to audit the accounts of their respective Treasurers, who shall submit a written report, which shall accompany the report of the Committee as made to the General Assembly, and form part of the same.

872. *Local Auditing Committees.*

1889, p. 593. The Auditing Committee would respectfully recommend to the Assembly that it is eminently desirable that the Assembly should appoint for each of its committees—Foreign Missions, Home Missions, Publication and Education—an auditing committee of three, who are not members of said Committees, but residents in those cities where the committees are located, whose duties shall be to examine the accounts of the Treasurers thereof, and audit the same prior to their being submitted annually to the Assembly. Adopted.

P. 598. The Assembly authorized the appointment of a similar committee to audit the accounts of the Treasurer of Tuscaloosa Institute.

This committee reported from year to year to the Executive Committee of Home Missions, and not to the Assembly.—A.

1890, p. 48. It was ordered that an expert accountant, resident in Charlotte, N. C., be appointed to audit the accounts of the Treasurer of the Board of Trustees.

1891, p. 240. Your committee recommend that the order of the General Assembly passed in 1889, requiring the accounts of the Treasurer to be examined by a local auditing committee, be placed in the Constitution of the Home Mission Committee, instead of the former rule, which required the Treasurer's report and vouchers to be brought to each General Assembly for examination by the Assembly's Standing Auditing Committee. Adopted.

The Manual of 1896, III., 8 is to be construed in the light of this action.—A.

### 873. *Detailed Statement of Audits.*

1898, p. 231. There is no itemized statement to show in detail what the auditing committees approve, excepting in the case of the Home Mission Committee, which furnished a statement of accounts in detail; and therefore your committee can go no further than accept as correct those statements of approval. It certainly would be better to have a detailed statement of account to accompany each approval of the respective auditing committees of the General Assembly, and your committee would recommend this as a rule to be observed in the future.

In most cases the several auditing committees fail to certify that disbursements were made upon proper authority. This is the main duty resting upon these committees, and we recommend that the auditing committees be so instructed by the General Assembly. Adopted.

1899, p. 425. The reports of committees to audit accounts of the Treasurers of the Executive Committees of Foreign and Home Missions, Education, Publication and Colored Evangelization have been before us, each certifying to the correctness of the accounts audited by them. The appointment of these committees is not a mere matter of form, but carries with it a duty upon which much of the correctness in details, so necessary to the efficient work of the arms of the Assembly, must rest; and we recommend to this Assembly for adoption the following form, employed this year by the Richmond Auditing Committee, as the one to be used hereafter by all the Auditing Committees appointed by the General Assembly:

We, the undersigned, appointed to audit the accounts of the Treasurer of . . . by the Assembly of . . . , beg leave to report that they have performed that duty, and find the accounts correct, sustained by proper vouchers, and the disbursements made upon proper authority. A statement of receipts and disbursements is hereto attached. The balance in the treasury April 1, . . . is \$ . . . Adopted.

### 874. *Retrenchment and Reform.*

1878, p. 608. *Resolved*, That a committee be appointed to consider the expediency of devising some plan for simplifying



our ecclesiastical machinery, diminishing the expenses of our benevolent operations, and increasing the contributions from our churches; and that this committee report to this Assembly.

P. 641. The report of this committee was tabled.

1879, p. 35. Overtures ask the Assembly to take measures to secure retrenchment of expenses in the management of its various schemes, and to consolidate the Committees of Education and Publication.

The committee recommend the adoption of the following minute in answer to the foregoing overtures:

1. While this Assembly has not sufficient data before it to justify any important changes in the management of its various schemes of benevolence, or even to determine whether such changes are needed, yet, in deference to these overtures, it hereby appoints a committee to investigate this whole subject and make a report to the next Assembly.

2. The question of the consolidation of the Committees of Education and Publication is hereby referred to said committee. Adopted.

1880, p. 203. The whole subject was referred to the next Assembly.

1881, p. 366. "*Resolved*, 1, That the five Executive Committees be continued as at present, and that the Publication and Education Executive Committees shall hereafter publish monthly acknowledgments of all receipts into their treasuries in the *Earnest Worker*.

"2. That the General Assembly shall exert its influence upon the lower courts to bring about their rigid inspection of all accounts, and systematic and exact management of money matters by all diaconal officers of our congregations."

1885, p. 400. Similar action was taken.

#### 875. *Statistical tables to be published.*

1863, p. 154. The Stated Clerk is hereby directed to publish the statistical tables of the Presbyteries in the Appendix to the Minutes; also to supply deficiencies in these tables from the latest copies that can be procured of the Minutes of the General Assembly in the United States (of America), and to use any moneys in the treasury to defray the expenses of this publication.

#### 876. *Abstracts of annual reports.*

1875, p. 46. The Stated Clerk was directed to publish hereafter, in the Appendix to the Minutes, abstracts of the annual reports of the Executive Committees of the Assembly, instead of the full reports, as heretofore.

1909, p. 60. 1. From the Presbyteries of Wilmington, Winchester, Fort Worth and Lexington, asking that the action of the Assembly of 1908 recorded on page 26, directing the Stated Clerk to make up his statistical reports on benevolent causes

from the report of the Executive Committees instead of from the Stated Clerks' of the Presbyteries, be rescinded.

We recommend the following answer:

That the action of the Assembly complained of does not refer to the detailed reports from the churches as given in the Minutes by Presbyteries, but only to the general comparative summary given in the back of the Minutes.

### 877. *The Tithe.*

1876, p. 241. Overtures asking the Assembly to determine the question whether the law of the tithe is of universal and perpetual obligation. The committee recommend that this subject be referred to the next General Assembly. Adopted.

1889, p. 607. In connection with its action, elsewhere given, sending down an overture to the Presbyteries on the subject of societies within and without the church, the Assembly also submitted the subject of tithing as a means of raising the funds of the church, with the direction that the Presbyteries return carefully formulated papers upon these points to the next Assembly.

1890, p. 26. In response to the overture of the last Assembly, sixty-eight Presbyteries of the seventy-one on the roll have sent up papers on the law of the tithe as a means of raising the funds of the church. All the shades of opinion expressed could not be presented without giving the papers in full, some of which are quite voluminous. The following summary, however, is substantially correct:

Of the sixty-eight reporting, fifty-one express the opinion that the law of the tithe is not binding under the New Testament dispensation; ten regard it as still binding, either upon the church or the individual, or both; one is not clear enough to be put on either side, six decline to express an opinion.

Of the fifty-one that do not regard the law as binding under the present dispensation, sixteen refer to it as suggestive in the matter of systematic giving, or useful to guide the Christian in determining his duty.

Of the ten that believe the law to be binding, three advise against formal enactment or measures to enforce the law.

The larger number of Presbyteries enjoin greater consecration to the Lord, and liberal and systematic giving according to one's ability; and quote, as setting forth the Scripture principles that should guide in the discharge of this duty, such passages as these: "Let everyone lay by him in store as God hath prospered him"; "The Lord loveth a cheerful giver"; "As a man purposeth in his heart, so let him give."

The committee recommend that these facts be spread upon the Minutes, and that no further action be taken upon the subject by the General Assembly. Approved.

P. 27. Abingdon Presbytery overtures the General Assembly:

1. Not to let the general subject of giving and of raising funds for the Lord's work drop at this stage, but,

2. That it "make a deliverance as to what are the fundamental principles laid down in the sacred Scriptures for the government and guidance of God's people in the giving of their substance to the advancement of his kingdom."

*Answer:* A sufficient answer is found in the action already taken on the papers reported from the Presbyteries.

1892, p. 432. An overture from the Presbytery of Nashville in reference to the tithe was answered in the negative, for the reason that only two years ago the question was fully discussed by the Presbyteries, and a decision was reached by the Assembly.

1891, p. 260. The principle of the tithe is recommended as suggestive and useful in all matters of Christian giving, and that proportionate giving is binding on the consciences of God's people.

1900, p. 605. The Assembly answered in the negative an overture asking the Assembly to request the ministers and churches to discuss the binding obligation of the tithe law.

1908, p. 26. *Resolved*, That an *ad interim* committee of seven, of which the Moderator shall be chairman, be appointed to consider the whole question of the tithe, and report to the next General Assembly.

1909, p. 128. This Committee made the following report, which was adopted:

1. The General Assembly would by no means discourage the giving of one-tenth of their income by individuals who may conscientiously fix upon this proportion for themselves. Many who previously had no system have unquestionably found blessings, both temporal and spiritual, in the practice of the tithe. Any definite system of giving is vastly better than the far too common haphazard habit of giving without regard to any system whatever. This is true whether the fraction fixed be one-tenth or one-fourth or one-half, or any other definite proportion; and, other things being equal, the larger proportion will bring the larger blessing, as recorded in the case of the churches of Macedonia, which gave, out of "deep poverty," "to their power, yea, and beyond their power," and as verified in the experience of many Christians since.

2. But the Assembly, while encouraging and even enjoining the personal adoption of some definite proportion as a minimum, does not feel authorized to fix that proportion, which, under the gospel, has been left to the enlightened conscience of the individual, in the exercise of "the liberty wherewith Christ hath made us free." The Mosaic Law prescribed rules; the gospel promulgates principles. Rules are for childhood, principles for maturity; and the Assembly cannot bring into bondage to the letter those who, having received the spirit of adoption, are no longer "under tutors and governors."

3. The Assembly, recognizing the need and duty of a much larger liberality on the part of God's people for the support and extension of the gospel in response to the enlarged provi-

dential opportunities of this, our day, would call attention to the following clear principles of God's Word as bearing on this whole subject:

(a) Christian liberality is a grace of the Spirit, imparted to the churches by the sovereign power of God, in answer to prayer. This grace bestowed on the churches of Macedonia caused "the abundance of their joy and their deep poverty to abound unto the riches of their liberality" (2 Cor. 8: 1, 2).

(b) As a grace of the Spirit, Christian liberality is to be cultivated, just as other graces are, by the diligent use of the means that God has appointed. "Therefore as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also" (2 Cor. 8: 7).

(c) It is an important part of the work of the ministry to increase this grace in the hearts of the people. "We desired Titus, that as he had begun, so he would also finish in you the same grace also" (2 Cor. 8: 6).

(d) Ministers of the Word, in seeking to increase the grace of liberality in the hearts of the people, are to remind them of "the grace of our Lord Jesus Christ, who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich" (2 Cor. 8: 9), and of the goodness of God "who giveth us all things richly to enjoy," and who gave his only begotten Son for our redemption.

(e) Our recognition of God's claim on what we have depends on our recognition of God's claim on ourselves. The churches of Macedonia abounded in liberality, giving of their own accord, because, says the apostle, "they first gave their own selves to the Lord, and to us by the will of God." Self-consecration to God and to his work furnishes a perennial fountain, which, even in deep poverty, overflowing in riches of liberality, "not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God" (2 Cor. 9: 12).

In the judgment of this Assembly the general recognition and application of these principles would produce a larger liberality than any ecclesiastical deliverance which should bind, even by its moral weight, the conscience or the conduct of God's people in accordance with the Mosaic Law of the tithe, and would have the further advantage of being securely based on the teaching of our Standards and of the Scriptures. The mightiest of all motives is the constraining love of God.

878. *Appeals of other Committees must be made at such time as will not encroach on the collection for Publication.*

1886, p. 39. Attention having been called to the fact that during the month of March, which is set apart for collections for Publication, appeals are made to the churches in behalf of the other causes, the following was adopted:

The attention of the other Executive Committees is called to the matter of which complaint is made, and they are directed

to make their appeals to the churches at such times as will not encroach upon the time specially set apart for collections for the cause of Publication.

879. *Freewill offerings.*

1887, p. 203. The Secretaries of the Executive Committees respectfully memorialize the Assembly to instruct its Committee on Systematic Beneficence to consider the scheme of collections now in use in our Assembly, and to report any changes or recommendations which they may think to be wise, aiming to make the system more efficient, and to increase its harmony.

P. 242. Answered as follows:

*Resolved*, That the order taken by the last General Assembly, authorizing an appeal for freewill offerings to supplement the funds of the Committee of Foreign Missions, shall stand; which order is as follows, to-wit, that the Committee of Foreign Missions be permitted to appeal to the churches for freewill offerings in October and February.

That permission be given to the committees to make appeals for freewill offerings to supplement the collections, as follows, viz.: Education in April, Evangelistic fund in June, and Sustentation in August.

Yet, to avoid misunderstanding on the part of the churches and embarrassment between the Committees, the General Assembly calls the attention of the churches to the distinction between *freewill offerings* and *collections*, and directs the Secretaries to keep the Church advised of the fact that no collections are *enjoined* by the authority of the Assembly, except the regular collections (according to schedule now in use).

And the Assembly would define its action in regard to freewill offerings to mean this: that the Secretaries may at such times as designated (and at no other) lay the needs of their several causes before the public in such ways as may seem best, and that they shall in all their calls let the churches understand that the Assembly has not enjoined a supplemental collection, but has merely designated this as the time at which said committee is authorized to ask for special supplemental freewill offerings.

880. *Appeal for freewill offerings withdrawn.*

1889, p. 619. *Resolved*, That all previous acts of the Assembly appointing collections and authorizing special appeals for freewill offerings be now repealed.

881. *Distribution of miscellaneous gifts.*

1904, p. 34. When miscellaneous gifts or legacies are made to the General Assembly, the following schedule shall be applied in distributing the same among our various causes, viz.: Foreign Missions, 30 per cent.; Home Missions, 30 per cent. (viz.: Sustentation, Evangelistic Work and Church Erection, 10 per cent. each); Publication and Sabbath Schools, 10 per cent.; Educa-

tion, 10 per cent.; Colored Evangelization, 10 per cent.; Ministerial Relief, 10 per cent.

1906, p. 48. Whenever miscellaneous gifts and legacies come into the hands of the Trustees of the General Assembly, the following schedule shall govern in the distribution of such funds, unless, in the judgment of the Trustees, there is sufficient reason for referring the matter to the Assembly for advice, such schedule to stand until July 1st, 1908, when it is hoped the endowment fund for Ministerial Relief will have reached \$250,000: Foreign Missions, 25 per cent.; Home Missions, 25 per cent.; Ministerial Education and Relief, 25 per cent. (i. e., 10 per cent. for Endowment Fund for Ministerial Relief, 10 per cent. for Annual Fund for Ministerial Relief, and 5 per cent. for Education for the Ministry); Colored Evangelization, 10 per cent.; Publication, 10 per cent. and Schools and Colleges, 5 per cent.

#### 882. *Uniform ecclesiastical year.*

1886, p. 47. Overture asking the Assembly "to establish an ecclesiastical year which shall be uniform in all our Church work." *Answer:* The Assembly does not consider this course practicable. Adopted.

1887, p. 202. Overture asking that all the Executive Committees be ordered to begin their fiscal year with the first of April, or at some uniform date, for the convenience of Presbyterial arrangement. *Answer:* It would be unwise to make the change referred to in the overture.

#### 883. *Fiscal Year.*

1900, p. 604. The Assembly declined to change the beginning of the fiscal year from April 1st to January 1st.

#### 884. *Directory for the Oblation.*

1868, p. 278. The Committee on Systematic Beneficence would suggest to the Assembly the appointment of a committee to prepare a "Directory for the Oblation," to be inserted in the Directory of Worship, consisting mainly of references to passages of Scripture containing the doctrine of oblation, which might be recited by the minister before or during the offering of their gifts by the congregation. In the opinion of your committee, such a directory would serve to keep this great doctrine before the faith and consciences of believers. Adopted.

Rev. Drs. M. D. Hoge and T. E. Peck were appointed such a committee (p. 281.) (There is no record of a report from this committee.)

#### 885. *Voluntary associations and societies.*

1864, p. 286. The following overture was presented, and the same referred to a committee of three, of which Rev. Dr. E. T. Baird shall be chairman, with instructions to report upon the

subject-matter thereof to the next Assembly. The other members of this committee were announced by the Moderator as follows: Rev. Dr. J. R. Wilson and Rev. Dr. Lyon.

"In view of the fact that efforts have already been made to secure the permanent organization among us of voluntary societies, to take the place of certain national societies from which we have been separated by the present revolution, the General Assembly is hereby overtured to take the subject under consideration, and to appoint a committee to report to the next Assembly whatever action they may deem needful, in order to secure the rights of the Presbyterian Church in so many of them as that venerable court may find needful, and may be prepared to recommend to the churches under its care for their co-operation. It is further overtured that the said committee be instructed to take into consideration the propriety of the Assembly's making a deliverance announcing her position in the following particulars:

"1. The Presbyterian Church holds that God has committed the whole work of the publication of the gospel and the ingathering of sinners into his kingdom to his Church in its organized capacity, which is a divinely called and constituted Missionary and Bible Society. The officers of that Church are those to whom, by Divine vocation, the executive administration of the affairs of the Church has been committed, insomuch that no part of the work has been left entrusted to irresponsible organizations, associations, or societies; nor does God confer authority on any in the conducting of the affairs of his kingdom for a pecuniary consideration.

"2. The national societies of the North have been a source of much trouble and a cause of constant anxiety to the Presbyterian Church. Some of them she was compelled, many years ago, to exclude from her pulpits, and others of them have frequently given her much cause of complaint; and several times she has been constrained to interfere in order to prevent proceedings, hurtful in their tendency or wrong in principle, which she could not tolerate.

"3. The principle on which these national societies are organized, viz.: that of voluntary association, is contrary to the doctrine of the Bible, and of the mass of Protestant Christendom, that the Church is a divine organization, and its duties are obligatory on all of Christ's people. The terms of membership, moreover, and the principle on which men secure influence and gain control in these societies, is a species of simony, since the one and the other are purchased by money. Against this principle and practice the Presbyterian Church must ever protest.

"4. The constitution of the Presbyterian Church, and the symbols of the bulk of Protestant churches, recognize the propriety of holding general councils of the Church, either national or ecumenical. This principle may be made available here, and councils or conventions of the Protestant and Evangelical Church can be held, with reference to any particular subject,

or to the interests of the Church in general, according to the emergencies of the cause.

"5. This is the proper time to settle these questions of vital interest on a true, scriptural and satisfactory basis, before any of these national organizations have become naturalized among us. It is our belief that the church ought to determine how many of these organizations the interests of our common Christianity may require, and that she ought to hold in check the disposition to an undue multiplication of outward and irresponsible agencies for doing her own appropriate work. Moreover, we hold that so many national organizations as may be deemed needful should be founded by the Church herself; and that, therefore, the different branches of the Protestant Church which recognize each other as evangelical ought to form an alliance for the management of these important interests. The members of these national organizations ought to be appointed by the proper authority of the respective churches, according to their several constitutional forms and thus the whole of this difficult subject, as to how many of these societies may be needed and as to what their powers should be, and how they should be managed, would be kept under church control.

"6. The national societies which it is now attempted to organize on the New England principle, ought to be notified at once of the views of the Assembly, and they ought to be informed that any co-operation which we may extend to them will be temporary, and only continue until we are able to see the above views carried out.

This committee not reporting in 1865, was continued.

1866, p. 37. The Committee on Voluntary Associations and Societies beg leave to report that the action of this General Assembly on the Form of Government has rendered any further action unnecessary. The doctrine that "the Church in its organized capacity, with its officers and courts, is the sole agency which Christ hath ordained for its own edification and government, and for the propagation of the faith and the evangelization of the world," as set forth in that formulary, clearly teaches that the Church is God's Bible and Missionary Society, and asserts all that it is needful for this court at present to announce. Adopted.

1889, p. 605. An elaborate overture was submitted to the Assembly, discussing the relation of various voluntary agencies and societies within the church to the church in its organized capacity, and to the executive arms by which it seeks to do its divinely ordained work, citing deliverances of the Assembly, 1866, pp. 37, 38 and 1888, p. 430, and asking the Assembly to make such a deliverance as will reconcile the above recited acts of 1866 and 1888 and clearly define the relation of the church to such associations, defend it from confusion resulting from the enlargement and leaguering together of such societies, and prevent any undue prominence to one object of church work to the injury of others, resulting from the concentration of sympathy,



interest and offerings to that one cause, and check all tendencies toward independency or alienation from the organized church which rival institutions invite; and furthermore, asking the Assembly to discourage Presbyterial unions for foreign missionary and other purposes.

P. 606. The Assembly, without expressing any opinion on the the subject involved, sent down this overture to the Presbyteries with the direction that they patiently consider the whole subject of societies within and without the church, together with the subject of tithing as a means of raising the funds of the church, and return carefully formulated papers upon these points to the next Assembly.

1890, p. 39. The Committee on Voluntary Societies would respectfully report, that answers have been received from sixty-eight Presbyteries. Of these, one answers at length the objections to voluntary societies in the Concord overture, such as, that "they produce confusion," "give undue prominence to one cause," etc.; six emphasize the cautions in the use of these societies—four in elaborate detail; nine deny that there is any inconsistency between the Acts of the Assemblies of 1866 and 1888; twenty-two affirm their belief that the church is the agent appointed of God to evangelize the world, and is competent for that work; twenty-four are conservative as to societies "without" the church—in general, affirming the "Christian liberty of church members," and recognizing the good in many of them; one Presbytery insists upon no society but the church itself; two deprecate any action of the Assembly: nine (including *last two*) express general approval of missionary societies by inference, one seeming to approve of Presbyterial and other unions, and one to oppose anything beyond those under control of Sessions; eighteen favor "Unions" (Presbyterial and other), one of these objecting to anything beyond the Presbytery; thirty-eight object to anything beyond local societies under the control of a Session, though three of these do not object to an informal conference of local societies. We have then, eighteen favoring unions corresponding to all the church courts; one favoring Sessional and Presbyterial societies, and thirty-nine opposed to anything beyond the local society under the control of a Session; one presents an argument in detail against any further organization.

Your committee has simply aimed to present a digest of Presbyterial action. Adopted.

P. 26. Overture from Abingdon Presbytery, asking that the Presbyteries be directed to require reports from the Sessions as to societies within their bounds, and that blank forms be provided therefor.

*Answer:* The request is declined. In their narratives, Sessions can report on this subject what may be deemed expedient.

886. *Blanks for statistical reports.*

1861, p. 34. *Resolved*, That the Executive Committee of Publication be requested to prepare a blank form for statistical reports, to be submitted to the next General Assembly.

1867, p. 148. *Resolved*, That the Committee of Publication be directed to print and keep on hand for sale blank forms for Sessional and Presbyterial statistical reports, reports on Systematic Benevolence, blank commissions to the General Assembly, and such other blank forms as may be required by Clerks of Sessions and Presbyteries.

1871, p. 20. *Resolved*, That the Stated Clerks of Presbyteries be recommended to furnish to all their respective churches blanks on which to report what they have done during the ecclesiastical year for the various objects of general benevolence.

1874, p. 510. It is recommended that the Executive Committee of Publication be directed to print an adequate supply of Sessional reports, to be sent without charge to the Stated Clerks of Presbyteries, so that all the church Sessions may be regularly supplied without cost; and also, that supplies of Presbyterial reports be sent without charge to Stated Clerks of Presbyteries.

1876, p. 224. This court solemnly enjoins upon its constituent Presbyteries to require their Stated Clerks to furnish every church, vacant or otherwise, with printed blanks (for Systematic Benevolence), at least six weeks before their spring meeting.

1881, p. 271. Overture: That inasmuch as the blanks for Presbyterial reports on Sabbath Schools do not correspond with the blanks for Sessional reports on the same subject, the General Assembly instruct the Secretary of Publication to so alter one of the two blanks as to make it correspond with the other, that more accurate and definite information on the subject may be given.

*Answer*: There is no important discrepancy between the two forms referred to by the Presbytery.

1885, p. 411. Overture, calling attention to the inaccuracies of the blank forms sent down for the use of churches.

*Answer*: The Assembly hereby appoints the Stated and Permanent Clerks a committee to arrange blank forms for all the uses of the Assembly, which forms shall agree each with each and all with one another.

887. *What items are to be reported.*

1861, p. 35. Ordered, That all the funds for Domestic Missions, whether dispensed by the Presbyteries themselves, or transmitted together with its missionary operations to the Committee, be fully and accurately reported by each Presbytery to the General Assembly, through the Executive Committee, and that this report be made in time to be incorporated in the Committee's annual report.

1870, p. 505. *Resolved*, That the Stated Clerk be directed to prepare a separate column in the statistical tables for the con-

tributions for disabled ministers and the families of deceased ministers; also, separate columns for pastors' salaries actually paid, and for congregational expenses; and that Presbyterian assessments be reported in the miscellaneous collections.

1871, p. 16. The Presbytery of New Orleans having prayed the Assembly to reconsider this rule so far as it applies to a column in the statistical reports for pastors' salaries actually paid in, the following was adopted:

"That the Assembly, believing the evil effect feared by the memorialists will not follow, declines to rescind a rule so recently adopted by the Assembly, and promising good results."

A similar request (1881, p. 358) was not granted.

1871, p. 20. *Resolved*, That the Presbyteries require from all their churches statistical reports of what they (the churches) have done during the ecclesiastical year for the various objects of general benevolence.

1873, p. 307. Overture, asking that another column be added to the statistical tables, exhibiting the amount of salary stipulated to be paid to the minister in charge. The committee recommend that this overture be not granted. Adopted.

1873, p. 311. Overture touching Presbyterian reports. Ordered, That the whole subject of statistical reports, together with the forms submitted in this overture, be referred to the Stated Clerk of the General Assembly, together with the Permanent Clerk and Secretaries of the Executive Committees, to prepare a form, if in their judgment it is advisable, to be submitted to the next Assembly for action.

P. 312. In response to an overture, it was ordered that the subject of an additional column for non-communing members (infant and adult), in the statistical column, be referred to the committee mentioned above.

On the report of this committee, the following was adopted:

1874, p. 510. 1. That four new columns be added to the statistical tables—the first for elders, the second for deacons, the third for baptized non-communicating members, and the fourth for the evangelistic fund; and that these be arranged in the statistical tables as in the accompanying tabular statement.

2. It is also recommended that certain directions, as are herewith presented, accompany the statistical table.

1875, p. 19. Overture calling attention to the fact that the phraseology of the Presbyterian reports, issued in blank under the direction of the Assembly, conveys an erroneous impression as to the composition of a Presbytery, and asking that the defect be corrected.

The Assembly ordered the substitution of the following form for that now employed, viz.:

"The Presbytery of . . . . . reports to the General Assembly that it comprises . . . . . ministers and . . . . . churches, and has under its care . . . . . licentiates and candidates."

1876, p. 217. Overture asking that the Assembly order the publication in its Minutes of statistics showing the strength, condition, and work of each of the Sabbath Schools under its care; and also the publication of separate and full statistics of the number and condition of the colored churches under the care of the Assembly.

*Answer:* No change should be made in the arrangement of the statistical tables of the Minutes of the Assembly, one column of which shows the number of children in each Sabbath School.

As to the publication of statistics concerning the condition of the colored churches, we think the end proposed would be gained by publishing any information and reports of special interest in relation to the evangelization of the colored people in the Appendix to the Minutes of the Assembly.

1878, p. 635. Overture asking the Assembly to "omit the word 'children' from the heading of the column in the statistical reports, so as to read 'No. in Sabbath Schools and Bible classes.'" The Assembly ordered the change proposed.

Reiterated 1880 (p. 215).

1880, p. 196. Overture asking the Assembly to rescind the order requiring from church Sessions a separate report on Systematic Beneficence (see Minutes, 1876, pp. 224, 225, and 1877, p. 416), it being a duplicate report, and therefore unnecessary, expensive and confusing. Not granted.

1882, p. 547. The Assembly ordered a column for contributions to Tuscaloosa Institute to be inserted in the statistical table.

1882, p. 573. Ordered: 1. That the question calling for the number of Sabbath School scholars added to the Church be changed so as to read, "Number of pupils of the Sabbath School added to the communion of the Church."

2. That the question calling for the number of Sabbath School teachers added to the Church be omitted altogether.

1883, p. 17. Overture asking that an additional column be added to the statistical tables for the Bible cause, received the following answer: It is unwise to multiply statistical columns so as to include causes not ordered by the Assembly, as leading to indefinite enlargement.

1883, p. 32. See chapter on Foreign Missions (p. 151), for directions as to statistics of the foreign work.

1884, p. 214. The Assembly was asked:

1. To add a column for non-resident members to the statistical tables.

2. That, should the Assembly decline this request, explicit instructions be given as to whether these non-resident members should be reported in the statistical reports.

*Answer:* 1. The General Assembly declines the request for an additional column in our statistical tables for non-resident members.

2. It is the sense of this Assembly that the names of all mem-

bers whose residences are known should be reported by the Sessions.

3. That the Presbyteries be enjoined to endeavor to secure the enforcement by Sessions of the rule found in Book of Discipline, Chap. XV., Art. II.

1885, p. 401. Presbytery of Memphis asks the Assembly to provide a column in the statistical tables, showing rental value of manses.

*Answer:* It is inexpedient to add another column to our statistical tables as requested.

888. *Other statistical columns.*

1890, p. 52. Place a column for Church Election in statistical blank. (See 1889, p. 620.) The column for Tuscaloosa Institute shall be changed to Colored Evangelization.

889. *Declines a statistical column for stations.*

1891, p. 243. Pee Dee Presbytery asks for the addition of a column, next to that of churches in the statistical tables, "for stations."

*Answer:* Your committee recommend that the Assembly decline to accede to the request, and suggest that a numeral, as 1, 2 or 3, representing the stations, be placed after the name of the church, showing the number of stations or preaching places in the congregation. Adopted.

890. *Items to be embraced in report on Systematic Beneficence.*

1897, p. 26. The Systematic Beneficence reports shall embrace only the following items: Foreign Missions, Assembly's Home Missions, Local Home Missions, Colored Evangelization, Relief Fund, Education, Publication, Bible Society.

891. *Contributions for outside causes.*

1904, p. 20. In answer to an overture asking instruction as to whether money given by individual members of the church to local religious and philanthropic causes outside the Presbyterian Church (such as the Y. M. C. A., the Salvation Army, etc.), shall be included in the reports of the Church.

Your committee recommend that only such sums as are used by some agency of the Church, be included in its report. But such sums as may be contributed for other causes, and reported to the Treasurer of the churches, may come under the head of miscellaneous contributions.

## CHAPTER VII.

### TRUSTEES AND THE CHARTER.

#### 892. *First steps toward securing a charter.*

1861, p. 9. A committee was appointed to report upon the propriety of securing a charter for the Assembly.

P. 30. This committee submitted a report, which, after amendment, was adopted, and is in part as follows:

The committee recommend that application be made to one or more of the States to grant a charter, unlimited as to the time of its duration, and also as to the amount of property which may be held in trust for the General Assembly, with a view to the full development and exercise of its largest usefulness, and for the firm and successful establishing of these agencies, which shall fill up the measure of our systematic benevolence and our Christian duty. In this connection, it is suggested that the General Assembly, at its present session, elect . . . . . trustees to receive, hold, employ and dispose of all the estate and property, real, personal and mixed, which from time to time may be acquired by gift, devise, bequest, purchase, or otherwise.

Another question has been discussed before the committee, so intimately connected with a charter for the incorporation of Trustees of the General Assembly, that the committee have had it under consideration, and ask leave to submit a report thereupon: Shall the Boards or Committees of the General Assembly be incorporated by some act of legislation separate from that which makes the Trustees of the Assembly a body politic and corporate, or shall they be united by an act or acts which shall make them one common, undivided incorporation, in law and fact?

The committee recommend that they be united in one body, however various may be the agencies which the Assembly may employ in the great trust which is committed to the Church on earth. As an abstract question of law, it is not doubted that this may be done, and if it shall be accomplished, we shall not have in the Church Boards or Committees rising up and asserting a power in themselves, independent of and against the General Assembly, but our corporate organization and existence being one entire body, one legal entity, we shall exhibit the appearance of uniformity, sympathy, harmony, and of delightful and refreshing Christian brotherhood.

As the General Assembly will doubtless establish at this time fields or centres of operation for different portions of the work which is now to be inaugurated, it would be well, out of abundant caution, to have the application for our charter made in all of

the States where one of our Committees or Boards is to be placed.

The suggestion of your committee in reference to the single act of incorporation is designed to have our corporate title, style and rights the same in every State where we may operate, by a statutory declaration from that State, which may secure us beyond all question.

To keep our Boards or Committees dependent upon and responsible to the General Assembly; to have an organization broad enough to embrace all our undertakings; to keep them in one family, by one family name; to keep them so bound together that the creator may be above the creature; to present the view of the vine and its branches, it occurs to your committee, would be a happy consummation for our Church.

A bill drawn to secure such a charter is herewith submitted by your committee, and if it shall be approved, further steps must be taken to present it early to some legislature now in session.

Here follows (p. 32) a draft of the bill suggested. As it was never enacted into a law by any legislature, it is here omitted.—A.

### 893. *Committees to procure a charter.*

1861, p. 40. The action of the Assembly with reference to the appointment of a committee to procure a charter was reconsidered, and the Assembly resolved that the Moderator appoint a committee of three from each of the States of Louisiana, Mississippi, Tennessee and Virginia, for this purpose.

1862, p. 13. A communication was presented by the Moderator, stating that a charter for the Assembly's Board of Trustees had been refused by the State of Virginia, in the form of bill prepared and sanctioned by the last General Assembly. No report was received from the committees in the other States. After several motions and a reference to a committee, the following resolution (p. 17) was adopted:

*Resolved*, That a committee of five be appointed, whose duty it shall be to secure all necessary information as to the forms of charters and the conditions of securing them in the several States where they may be required, and report the same to the next General Assembly; and also that the committee appointed by the last Assembly be requested to report the result of their efforts to this committee.

1863, p. 122. A letter from the chairman of this committee was read and placed on the docket.

P. 124. A committee was appointed, to report to this Assembly some action with reference to the whole subject of the charter.

P. 131. Rev. Dr. Palmer, from the committee on the charter, made a report and offered the following recommendations, which were adopted:

1. That the charter granted by the State of Tennessee be at once accepted by this General Assembly.

2. That with a view to localizing the Trustees as much as possible, the Assembly, during its present sessions, proceed to elect trustees in place of Thomas Henderson, of Mississippi,

deceased; of W. P. Campbell, of Louisiana, now an exile in Europe; and of Moses Greenwood and of Joseph A. Maybin, of the same State, now within the lines of the enemy; taking care to select persons who reside sufficiently near to each other to be convened without difficulty, and who, with others of the original Trustees quite accessible, will secure a quorum for an early meeting.

3. That the Assembly designate some one of these Trustees to act temporarily as chairman, and charge him with the duty of convening the rest at some central place at the earliest day possible, for the purpose of organizing under the charter obtained from the State of Tennessee.

4. That these Trustees, when convened, be directed to take the necessary steps to secure the passage of the same or a similar charter to that already obtained, in as many of the States as may be induced to grant it.

5. That the by-laws and ordinances which they may make for their own government, as empowered to do in the second Section of the charter, shall be submitted for examination and revision to the next Assembly.

6. That to avoid complexity and friction, as well as delay in the business operations of the four Committees of Foreign and Domestic Missions, Education and Publication, the Trustees be directed so to arrange in their by-laws that all contributions and gifts designated to these particular objects may flow directly to the Treasurers of these Committees respectively, whose receipts shall be a full and legal discharge to the parties by whom these gifts and payments shall be made.

P. 136. Rev. B. M. Palmer, D. D., was appointed chairman of the Board of Trustees, with instructions to call them together at Columbia, S. C., at the earliest day practicable.

1864, p. 247. Extract from the report of the Board: "The Trustees, under the call of Dr. Palmer, met at Columbia on the 21st of May, 1863. The charter granted by the State of Tennessee was considered, freely discussed and accepted. . . . In accordance with the views of the Assembly, a committee of two was appointed from each of the States of North Carolina, South Carolina, Georgia, Florida, Alabama, and Louisiana, to apply to the State authorities for charters of incorporation.

1865, p. 364. Although no official information has been laid before the General Assembly, the following statement of facts touching the matter of the charter, as provided for by the last Assembly, may be received as undoubtedly correct, viz.:

Soon after the adjournment of the last General Assembly an application was made to the Legislature of the State of North Carolina for an act of incorporation, which application proved successful, and a charter was obtained with only one slight and immaterial modification of the terms proposed by the committee of the General Assembly.

As required by the charter, the Trustees assembled in Charlotte, N. C., on the . . . . . day of . . . . ., 1864, declared



their acceptance of the charter, and organized by the appointment of the Hon. Thomas C. Perrin, of Abbeville, S. C., President; the Rev. Dr. B. M. Palmer, of New Orleans, Secretary; and John Crawford, Esq., of Columbia, S. C., Treasurer.

For a copy of the Charter, and some details in regard to securing it, see Alexander's *Digest*, pp. 324, 322.

1868, p. 298. The Trustees effected a legal organization as a corporate body under the above charter granted by the State of North Carolina, in the town of Charlotte, N. C., May 15th, 1868, and submitted their first annual report to the General Assembly of that year.

1870, p. 532. The committee (appointed to consider the securing of a new charter) recommend that no effort be made to obtain a new act of incorporation from any other State, but that the following resolutions be adopted, to give greater efficiency to the present corporation, viz.:

*Resolved, 1,* That the seat of the operations of the Board of Trustees be established at Charlotte, in the State of North Carolina, and that the Trustees be directed to hold all their meetings at Charlotte, unless circumstances make it advisable to meet in some other place.

*Resolved, 2,* That a sufficient number of Trustees be elected, residing in Charlotte or its immediate vicinity, to make a quorum of the Board.

In order to give effect to the provision of the charter which constitutes the Executive Committees of the Assembly branches of the corporation,

*Resolved, 3,* That the Secretaries of Education, Foreign Missions, Publication and Sustentation shall be *ex-officio* Trustees, in addition to the number required by existing by-laws.

The Trustees are directed to consider the subject of this resolution at their first meeting after the rising of this Assembly, and, after conference with the Executive Committees, and in concurrence with them, to take such action and establish such additional by-laws as may be necessary to give practical effect to the provision of the charter alluded to. The Trustees are further directed to make a full report of their proceedings in the premises to the next Assembly.

*Resolved, 4,* That the number of the Trustees be gradually reduced to nine, in addition to the Secretaries aforesaid; and that, in order to do this, at every election three persons shall be appointed to fill the vacancies which annually occur.

*Resolved, 5,* That the resolutions adopted by previous Assemblies authorizing the Trustees to secure the passage of the same charter by legislatures of other States besides North Carolina, be rescinded.

894. *Secretaries of the Executive Committees as ex-officio members of the Board.*

1872, p. 166. The Trustees having complained of the embarrassment produced by the order of 1870 (see above) constitu-

ting the Secretaries of the Executive Committees *ex-officio* members of the Board of Trustees, and having set forth the legal difficulties that such order gives rise to (1872, p. 210), the following resolution was adopted:

*Resolved*, That the Assembly concur with the Trustees of the General Assembly as to the difficulty of the Secretaries of our Executive Committees being *ex-officio* members of the corporation of the Trustees of the General Assembly; but if members at all, they should, as persons by name, be duly appointed members of the corporation.

895. *The charter amended and enlarged.*

1871, p. 27. The following was adopted:

The report of the Committee on Relief for the Widows and Children of Deceased Ministers, recommends to the Assembly to adopt the proper means to have the charter so enlarged as to enable the "Trustees of the Presbyterian Church in the United States" to hold the funds for such purpose, and also for other eleemosynary objects of the Church. Therefore,

*Resolved*, That the said Trustees be requested to apply to the Legislature of North Carolina for an enlargement of their powers in this respect; and that a copy of this proceeding be furnished by the Stated Clerk to said Trustees.

1872, p. 211. Extract from the report of the Board of Trustees:

In obedience to the instructions of the last General Assembly, application was made to the Legislature of North Carolina to amend the charter of incorporation, so as to enable the Trustees to hold the funds that may be contributed for the relief of the widows and children of deceased ministers, and for other eleemosynary objects of the Church, which application was granted, and the charter amended in the first Section: between the words, "learning" and "and," insert "for the relief of invalid ministers and the widows and children of deceased ministers, and all other benevolent objects of the Church."

896. *Form of bequest or testamentary donation recommended by the Board of Trustees.*

1868, p. 299. "I give, devise, and bequeath to 'the Trustees of the General Assembly of the Presbyterian Church in the United States,'—(here insert the estate devised and bequeathed)—for the use and benefit of said Church."

In case the testator desires to give a special direction to his devise or bequest, omit the words "for the use and benefit of said Church," and add, "for the use and benefit of the Committee of Sustentation of said Church," or "for the use and benefit of the Committee of Foreign Missions of said Church," or "for the use and benefit of the Committee of Publication of said Church," or "for the use and benefit of the Committee of Education of said Church."

1886, p. 55. The Board of Trustees is authorized to have printed a form of devise, bequest or grant to the Board, such as will be effectual in law to make the gift valid; which forms may be printed in such shape as will be adapted for hanging upon the walls of church buildings, and be distributed for that purpose in such manner as the Board deems best.

1887, p. 246. The Board of Trustees is directed to prepare and publish "Forms of Bequest" adapted to each of the Assembly's benevolent schemes, and suitably advertise these "Forms."

897. *By-laws of the Trustees.*

See Alexander's *Digest*, p. 332.

898. *Trustees divided into three classes.*

1868, p. 270. The Trustees having suggested in their report that the number of Trustees be reduced by the General Assembly to nine, the committee recommend that no change be made in this particular. It is further recommended that the present number of Trustees, which is fifteen, be divided into three classes of five each, of whom the first class shall be appointed to hold office for one year, the second class for two years, the third class for three years, and that, as the term of office of these classes shall severally expire, the vacancy annually occurring shall be filled by the appointment of five trustees, who shall serve for three years.

The number was reduced gradually to nine, beginning in 1870 (See p. 438).

899. *Treasurer of the Board.*

1883, p. 54. The Trustees are authorized to allow their Treasurer reasonable compensation, and they are allowed to appoint a Treasurer who is not a Trustee, if they deem such an appointment desirable.

900. *Executive Committees to defray the expense of securing certain legacies.*

1870, p. 532. *Resolved*, That the Executive Committees of Education, Foreign Missions, Publication and Sustentation be authorized to defray, *pro rata*, the necessary expenses of the Trustees which may be incurred in securing the Fitzgerald and Kennedy legacies, to be refunded out of said legacies.

901. *Reports to be published.*

1879, p. 56. It was ordered that the annual reports of the Board be published in the Appendix to the annual Minutes.

902. *Trustees holding over.*

1879, p. 57. When, for any reason, the places of members

of the Board whose terms expire are not filled at a meeting of the Assembly, such members hold over until their successors are elected.

903. *Method of distributing legacies.*

1873, pp. 319ff. Hereafter, when the Trustees shall receive any gift, devise, or bequest, without direction from the donor as to the particular use or charity for which it is designed, the same shall be retained by them until the meeting of the next General Assembly.

Whenever the donor declares the particular use, and the manner of its use, the Trustees shall pay over the same to the appropriate committees.

When the donor declares the particular object of his charity, but not the manner of its use, the same shall be paid over to the Executive Committee of such use, unless the gift or bequest to that use shall exceed the sum of \$3,000, in which case the Trustees shall pay over only the interest as it accrues, and the next General Assembly shall dispose of the principal.

In all other cases not embraced in the above resolutions, the Trustees shall retain and control the fund until instructed by the Assembly as to its disposition.

The several Executive Committees which have been and are now at work as the Assembly's agents be, and they are hereby, established as the Executive Committees for the purpose recited in the first Section of the act of incorporation; and all the actings and doings of said Committees which have been heretofore approved by the Assembly are now ratified and confirmed.

The regulation adopted above, restricting the Trustees in paying over to the Executive Committees amounts in excess of the sum of \$3,000, was repealed 1886 (p. 55). (See below.)

1886, p. 55. *Resolved*, 1, When a bequest has been made to the Trustees of the General Assembly, to be paid to two or more of the Executive Committees of the Church, and the terms of the bequest do not specify the proportion according to which the amount of the bequest shall be divided among the Committees, the Board of Trustees is authorized and instructed to divide the amount between the several Executive Committees for whom the bequest is intended, according to the proportion of the annual contributions of the churches (excluding legacies) to these Committees for the three years next preceding the time when the amount is divided.

2, When the Board of Trustees of the General Assembly shall have in its hands any sum of money which is specifically directed by the donor to be paid in prescribed amounts to any of the Executive Committees of the Church, or to any other person, the Board of Trustees is authorized to pay such money without waiting for any action to be taken by the Assembly.

3, So much of any orders heretofore made by the General Assembly as conflicts with the provisions of the above resolutions is hereby repealed.

Section 2 was adopted in response to the request of the Board of Trustees

that the Assembly would remove the restriction preventing the Board from paying out to parties named in the deeds of gift any sums that may exceed three thousand dollars. (1886, p. 90.)—A. (See p. 441.)

904. *Distribution of miscellaneous legacies.*

See Section 881.

905. *Cost of litigating in the matter of legacies.*

1887, p. 246. The overture of the Trustees asking for power, where expenses are necessarily incurred in litigation as to legacies, to appropriate for this object amounts needed from any funds in hand not otherwise appropriated, was granted.

1901, p. 28. The Board was instructed to hand to George E. Wilson, Esq., the annual sum of \$100 to defray the expenses incident to his gratuitous services as the Board's attorney.

906. *Expenses of Trustees.*

1873, p. 337. It is ordered that the Trustees of the Assembly be authorized to pay expenses incurred in the discharge of their duties out of any funds not otherwise appropriated.

907. *Five per cent. deduction.*

1898, p. 231. The charge of five per cent. has been deducted from bequests and legacies and credited to account of contingent fund. Some of these gifts seem to require nothing beyond turning them over to another committee of our church. While disclaiming the least reflection upon any one, your committee would state that they find no authority for such deduction beyond expense actually paid in each case.

1899, p. 425. Some explanation seemed needed of the charge of five per cent. deducted from bequests and legacies and credited to contingent fund. In our judgment, the actions taken by the Assemblies of 1873, 1883, and 1887 (see page 334, *Alexander's Digest*), and the repeated endorsement of its financial reports, were sufficient to justify the Board of Trustees in the putting aside from funds coming into their possession of a percentage to constitute a contingent fund for necessary expenses, and we would recommend, in order to quiet all discussion, the following action by this Assembly:

*Resolved*, That the Board of Trustees of the General Assembly be, and the same is hereby authorized to retain in possession and pass to contingent fund such a percentage of bequests and legacies as shall be sufficient, and only sufficient, to cover the necessary expenses of said Board of Trustees.

908. *Expenses of the President of the Board.*

1881, p. 372. The Board having asked the Assembly to provide for defraying the necessary expenses of the President of the Board in attending the sessions of the General Assembly (p. 422), the matter was referred to the Auditing Committee, who reported as follows, which was adopted:

Your Committee cannot realize a necessity for the attendance at the General Assembly of the President of the Board of Trustees, and therefore offer no recommendations as to that matter.

909. *Quorum of the Board.*

The Assembly of 1864 fixed on *five* as a quorum of the Trustees competent to transact business. (P. 289.)

910. *President of the Board ex-officio a member of the Assembly.*

1879, p. 56. The following suggestion of the Auditing Committee was adopted:

Your Committee would respectfully suggest that it is the desire of the Board of Trustees that their President should be *ex-officio* a member of the General Assembly, the same as the Secretaries of the various Executive Committees are, that he may be present at the meetings of the Assembly, so as to explain the business of the Board if desired. We recommend that the desire be granted, if in the wisdom of the Assembly it can be done.

911. *Members of the Board entitled to the privileges of the floor.*

1886, p. 55. Any member or officer of the Board of Trustees of the General Assembly, chosen by said Board for that purpose, shall have the privilege of speaking upon the floor of the Assembly on any matter pertaining to the business of the Board which is under consideration by the Assembly.

912. *Bequest from Miss Adger.*

1910, p. 50. A bequest was made to the Assembly by Miss Susan D. Adger, late of Charleston, S. C. The Trustees estimate that the estate entire will amount to something like \$40,000. And the will directs one-half that amount be paid over to the Trustees and that the principal thereof be invested in good securities and the interest be used in the support of one or more missionaries in China.

## CHAPTER VIII.

### VOLUNTARY AGENCIES.

#### 913. *National Bible Society for the Confederate States.*

1861, p. 36. *Resolved*, That the General Assembly contemplates with the highest satisfaction the proposed organization of a National Bible Society for the Confederate States of America, and for which a meeting or convention is proposed to be held in the city of Augusta, Ga., on the third Wednesday in March, 1862; and we take the present suitable occasion to express a hope that a work so sacred and great as that to be embraced by this catholic institution, may receive the hearty and liberal support of all our people, churches and judicatories.

1862, p. 19. *Resolved*, That this Presbytery send up to the General Assembly the following overture, viz.:

"That the General Assembly would take proper measures to ascertain and keep itself informed whether or not the Bible Society of the Confederate States publishes, or will publish, the Word of God pure and entire, and in case it does, and affords sufficient assurance that it will continue so to do, that the Assembly adopt that Society as its organ for publishing and circulating the Holy Scriptures, and enjoin upon the ministers and churches under its care to support it by regular annual contributions, and require such contributions to be reported by the Presbyteries and exhibited in the Minutes of the Assembly."

*Resolved*, That this Presbytery send also a memorial to the General Assembly in favor of the above overture.

*Answer*: This General Assembly has heard with much gratification of the organization of the Bible Society of the Confederate States, and cordially recommends it to the favor and patronage of our churches and people.

It does not appear from the record in what Presbytery this overture originated.—A.

#### 914. *American Bible Society.*

1866, p. 38. Although it is the opinion of your committee that this Society ought to be composed of representatives of the different churches, appointed through their constitutional forms, yet, as there is nothing in its Constitution to prevent the free action of every church in carrying forward the work, and as its organization is simply for the printing and circulation of the Holy Scriptures, your committee recommend the adoption of the following resolutions:

*Resolved*, 1, That our ministers and churches be earnestly recommended to use all proper efforts to promote the circula-

tion of the Holy Scriptures, and that the efforts of the American Bible Society in this behalf deserve the cordial approbation of this Assembly, and recommend it to the confidence and support of our Christian people.

2. That our ministers and Sessions be earnestly recommended to make the Bible cause a special object in connection with their contributions for Systematic Benevolence.

1868, p. 272. *Resolved*, That this General Assembly express its confidence in the work of the American Bible Society, with acknowledgment of the extent and generosity of their benefactions to our people, both in the large donations they have made and are making to supply the destitute, and their magnanimous recognition of the inability of many of their Auxiliary Societies within our bounds to meet their engagements to the parent Society, or to contribute to their treasury.

1876, p. 237. Whereas the Bible is the foundation on which rest all our benevolent enterprises underlying the missionary work, the Sabbath School, and the Church itself; and whereas the American Bible Society has been, and still is, an efficient instrumentality in accomplishing the great work of the distribution of the Scriptures: therefore,

*Resolved*, That this General Assembly renewedly commends the American Bible Society to the confidence and support of all our churches and congregations.

1878, p. 612. *Resolved*, 1, That we cordially recommend to all our ministers and churches to co-operate with said society in its most commendable efforts, by colporteurs and otherwise, to supply the world with the Holy Scriptures.

2. That our ministers be requested to present the claims of the American Bible Society to their congregations, and take up collections for it or its auxiliaries at such times as may be deemed most suitable.

At other places, such as 1874, p. 492; 1877, p. 409; 1882, p. 553; 1883, p. 48; 1885, p. 434, the Assembly commended this society to the confidence and contributions of its churches.—A.

915. *Assembly declines to add the Bible Society to the list of benevolent causes for which it asks collections.*

1877, p. 409. The General Assembly respectfully declines complying with the requests of the Synods of Memphis and Alabama, while cordially commending their zeal in the great work of promoting the circulation of the Word of God.

The overture of the Synod of Memphis was that the Assembly would "place the Bible cause on the list of benevolent causes, and designate a time when collections shall be taken." The overture of the Synod of Alabama was for the same, with the further request that "a column be added to our blank forms for statistical reports, that the result of such collections may appear in the summary of the benevolent work of the Church."—A.

916. *The American Bible Society adopted as an agency.*

1890, p. 11. *Resolved*, 1, That the Assembly again recognizes the American Bible Society, according to the constitution upon



which it is organized and the principles upon which it is at present conducted, as an aid of our church in the distribution of the Scriptures, and as such commends it to the confidence and support of all our people.

2. That we recommend to our churches to place the Bible cause among the objects of beneficence, and to make an annual contribution to it, to be turned over to the Auxiliary Societies in their neighborhood, or directly to the parent Society in New York.

3. That the Stated Clerk of the Assembly be instructed to add to the statistical blanks sent out to the Sessions and the Stated Clerks of the Presbyteries a column for the contributions to the Bible cause, in order that our churches may be thereby reminded of their duty, and an annual exhibit be made of the amounts contributed. (1896, p. 581. Declined an overture to omit this column from the statistical blank.)

4. That the General Assembly at each meeting appoint a Standing Committee on the Bible cause in our own and other lands, especially within our own church.

1891, p. 254. 1. The Assembly reaffirms and emphasizes the deliverance of the last Assembly, by which the relation of the American Bible Society to the church is clearly defined, and the cause represented by it is made one of the objects of systematic beneficence, and this Society is again recommended to the confidence and support of the church.

2. That whereas discussions to some extent prevalent immediately touching the Holy Scriptures must inevitably result in awakening increased interest in the study of the word of God, and as it is its own best interpreter, we deem this an opportune time to encourage in the most substantial manner the circulation of the Holy Scriptures among all the people.

3. While not discouraging, but rather commending, the annual union meetings held in many places in the interest of the Bible cause, as expressive of the unity of the Protestant Christianity, it is recommended that the collections for this cause be taken up in all our churches on the third Sabbath in October, or as soon thereafter as practicable, and that these contributions be forwarded directly to the Treasurer of the Bible Society in New York city. (Because incompatible with existing schedule, the Assembly, 1895, p. 401, declined to set apart a whole month for this cause.)

4. It is further recommended that Presbyterial Standing Committees upon the Bible Cause be appointed, who shall take charge of this subject in their respective Presbyteries. (See 1896, p. 581.)

1899, p. 432. The Assembly declined to set apart the month of June for the collection for the Society instead of the third Sabbath of October.

#### 917. *Permanent Committee on Bible Cause.*

1903, p. 488. The Assembly appointed a Permanent Com-

mittee on the Bible Cause, consisting of Rev. T. H. Law, Rev. J. S. Watkins, Rev. J. T. Plunket and Elders T. J. Moore and G. B. Hanna.

918. *A Bible for every child in the land.*

1892, p. 420. The Assembly especially commends the effort to place the whole Bible in the hands of every child in the land who can read, and urges our pastors, Sessions and Sabbath School superintendents to aid this effort by seeing that the children and youth of our country are supplied with the Scriptures.

1893, p. 27. The Society offers to supply our Sabbath Schools with Bibles at half-price, and in case a pupil is unable to pay, it proposes to give a Bible.

919. *The Bible Society and Foreign Missions.*

1891, p. 254. Regarding this agency as most closely allied to every effort made by the church to carry the gospel by a living ministry to foreign lands, we emphasize the great importance of the work of this Society in publishing and circulating the Holy Scriptures in foreign tongues.

1892, p. 420. That the Assembly recognizes its obligation to the American Bible Society for the generous and valuable aid it has rendered our missionaries in the foreign field in translating, printing, and distributing the Scriptures in connection with their work, and to our church at home in supplying our people with the Word of God, while we have contributed so little to the cause, and hopes that its operations may not be curtailed for the lack of adequate means.

920. *The Bible Society and our Colporteurs.*

1892, p. 420. The Committee of Publication is instructed to see that our colporteurs give such assistance to the Bible Society in disseminating the Bible as may not interfere with their regular work. (1894, p. 207.)

921. *Report of Standing Committee on Bible Cause.*

1904, p. 28. 1. The American Bible Society, with its various agencies and auxiliaries, is the recognized agency of this Assembly for the distribution of the Scriptures, and it is doing a great work, both in the home and in the foreign field, in supplying the destitute with the Word of God.

2. The Bibles published by this Society are sold at actual cost of manufacture to those who can buy, and are given without cost to the destitute poor.

3. The low prices at which this Society sells its Bibles prevent other publishers from raising the prices as they would probably do under other circumstances.

4. One of its auxiliaries, the Bible Society of Virginia, besides selling your Committee of Publication Bibles at actual cost of manufacture, gives them one-fourth of all the American Bible

Society Bibles which they need in carrying on their great Sunday School and colportage work throughout the bounds of our Church.

5. Our missionaries are, and always will be, dependent, to a very large extent, upon the American Bible Society for the Bibles which they need in their work.

6. For this important and world-wide work, the contributions from our churches are less than for any other of the benevolences recommended by the Assembly.

7. Without increased contributions the work of this Society will necessarily be very much hindered.

We, therefore, recommend—

1. That this Assembly, rejoicing in the great work done by the American Bible Society, endorse this Society most heartily, and commend it to the interest, the prayers, and the liberality of all of our people.

2. That the Assembly urge the pastors and Sessions of all our churches to see that this cause is presented as fully as possible to their people, and that an earnest effort be made to increase very largely the contributions to this cause.

#### 922. *Ninetieth Anniversary of the American Bible Society.*

1905, p. 22. Inasmuch as May 8, 1906, will be the 90th anniversary of the American Bible Society, and inasmuch as the Board of Managers desire to have this event celebrated with appropriate exercises, our Assembly, in compliance with this suggestion, authorized its Permanent Committee to co-operate with the various churches in such measures as may be devised for a suitable recognition of this 90th anniversary, and to arrange for services of an appropriate character during the sessions of our next General Assembly, May, 1906, in Greenville, S. C.

This plan was carried out the next year. See Minutes 1906, p. 8. The report of the Standing Committee each year emphasizes the growth and importance of the work.

#### 923. *The British and Foreign Bible Society.*

1866, p. 27. The Assembly returns its hearty acknowledgments to the British and Foreign Bible Society for its generous relinquishment of the debt of \$2,500 in gold due to it by the Publication Committee.

This debt was for Bibles generously advanced the committee by that society during the war.

1903, p. 488. In view of the official information that the British and Foreign Bible Society will celebrate the one hundredth anniversary of its organization on Monday, March 7, 1904, we recommend that all our churches call especial attention to this fact on Sabbath, March 6, 1904, and that on that or the nearest Sabbath thereto our churches give special consideration to the claims of Free Bible Distribution and the great

good accomplished by the Bible Societies, especially the American Bible Society.

924. *Bible revision.*

1881, p. 383. Inasmuch as the Revised Version of the New Testament, which has been prepared by two committees of Christian scholars from all the leading evangelical denominations of Great Britain and the United States, has been published and widely circulated; and inasmuch as the language of the Directory of Worship is that "the Scriptures shall be read from the most approved version in the vulgar tongue"—

*Resolved*, That a committee be appointed to examine the Revised Version of the New Testament, and to report thereon to the next General Assembly.

1882, p. 524. This committee, after a careful consideration of the whole subject, reported to the General Assembly that, in their judgment, it is inexpedient for the Assembly to take any action on the subject at the present time, for the reason that the work of the revisers is as yet incomplete—the New Testament only having been published, and even that with no assurance that it may not receive further amendment at the hands of the revisers. Adopted.

925. *The Presbyterian Historical Society.*

1876, p. 244. A communication having been received from Rev. J. G. Craighead, D. D., general secretary of the Presbyterian Historical Society, calling the attention of this body to the effort now in progress to provide a fire-proof building for the preservation of valuable documents relating to the history of Presbyterianism in the United States, and suggesting the preservation of historical discourses by Presbyterian ministers, to be deposited with the Society; it was

*Resolved*, That this Assembly expresses gratification to learn that such an enterprise has been undertaken, and commends the effort to the liberality of our people, and recommends that our ministers, during the present year, prepare historical discourses, treating of the important facts in the history of their churches severally, for deposit with the Presbyterian Historical Society.

1877, p. 432. A communication from the Presbyterian Historical Society, asking the attention of this Assembly to its claims.

*Reply*: The Assembly reiterates its cordial recognition of the claims of the Presbyterian Historical Society, and earnestly commends to Presbyteries, pastors and members of our churches, all proper efforts for securing contributions of historical matter to the library of the Society, and of means to promote its laudable purposes in establishing a suitable receptacle for the safe preservation of the books and other documents placed in its care.

1878, p. 635. The Committee on Bills and Overtures, to

whom was referred the annual report of the Presbyterian Historical Society at Philadelphia, report that they examined the same, and recommend that the Assembly express its satisfaction with the progress made by said Society in the collection of various documents and a large library as contributions to the general history of the Presbyterian Church, and also the provision of a fire proof building for their preservation.

1881, p. 363. The Assembly recognizes, with great pleasure, the successful prosecution of the important work of the Presbyterian Historical Society, and the erection of a fire-proof building for the preservation of its invaluable historic material. The Assembly hereby—

*Resolves*, 1, That a committee be appointed to co-operate with the Society in every appropriate method.

2. That the Synods and Presbyteries be recommended to appoint similar committees to procure material for the Society, and in all practicable ways to further its interests for the benefit of our entire Church.

A committee was appointed to correspond with the Historical Society in regard to such matters as may be suitable.

Resolutions of commendation similar in tone to the above were adopted in 1882 (p. 525); also in 1892 (p. 457).

1903, p. 469. There has been referred to your Committee on Foreign Correspondence a letter from the Curator of the "Presbyterian Historical Society" of Philadelphia. This letter informs the Assembly that the Society's "Gallery and Museum" are almost entirely destitute of pictures and relics illustrating the history of our Church, and asks for any donations the Assembly may desire to make of historical materials. We recommend that the Stated Clerk be appointed a medium of communication in this matter to transmit to the Society any materials of the kind which he may gather up, or which may be placed in his hands for the purpose.

#### 926. *Southern Presbyterian Historical Society.*

1883, p. 41. *Resolved*, That the General Assembly commends to the attention of all its ministers and churches the Southern Presbyterian Historical Society, recently organized, and located at Columbia, S. C., and urges that they co-operate with this Society in its purposes and aims to collect material which will be of value in making up the history of our Church.

1884, p. 217. Overture from the Synod of South Georgia and Florida: In view of the fact that the General Assembly has commended both the Presbyterian Historical Society and the Southern Presbyterian Historical Society to the "active sympathies and assistance of all our people"; and whereas it seems impracticable efficiently to co-operate with both, the Synod of South Georgia and Florida respectfully overtures the General Assembly to say which of these Societies shall receive the co-operation and assistance of our people.

It is recommended that we return answer to this overture by expressing a preference for the Southern Historical Society.  
Adopted.

927. *Collecting materials for the history of the Southern Church.*

1878, p. 635. Overture from the Synod of Texas, asking that steps be taken for gathering up and preserving the past and current history of the Southern Presbyterian Church.

*Answer:* The Assembly urges upon all our ministers and judicatories to take all necessary steps for the early preparation and collection of materials for the history of our Church, and their careful preservation until the Assembly shall arrange for their safe keeping.

928. *American Tract Society.*

1903, p. 467. The following was adopted in response to the address of the Rev. Dr. Shearer, Secretary of the American Tract Society:

*Resolved,* That we recognize in the American Tract Society an efficient missionary agency; that we put a high estimate upon its work in circulating an evangelical Christian literature, and especially in its printing such literature in one hundred and fifty-five languages or dialects in aid of Missions abroad, and that we cordially commend said Society to the liberal support of God's people among us.

1907, p. 47. After an address by the Rev. Geo. L. Shearer, D. D., Secretary of the American Tract Society, the following action was taken:

The Assembly expresses its very high appreciation of the good work done by the American Tract Society during its more than fourscore years;

1. In issuing a very large body of truly evangelical literature—tracts, periodicals, and books, in every variety, and in 174 languages, dialects or characters, thereby becoming a Christian Literature Society for the world.

2. In disseminating the same by missionary colporteurs among the spiritually destitute in this country, especially among the millions of immigrants, who are unprecedented in their numbers and needs.

3. In the most timely aid afforded through its issues in many languages abroad, by which the missionary force in the foreign field is being supplemented, which force is acknowledged to be quite inadequate to meet the necessities and opportunities which the providential awakenings among the hundreds of millions in the Orient and elsewhere have brought upon us.

The Assembly is deeply interested in the interlying and outlying territory among its own churches, partly or wholly unoccupied, in which the missionary colporteur as a forerunner would be an invaluable aid.

It calls attention to the opening of new ports and avenues

by which these streams of immigration are to be turned into the cities, villages and plantations of the Southland, and to the fact that in the interest of economy and efficiency this Society has become officially recognized by the denominations as the common source of supply for the immigrant literature. Wherefore, believing that our church is awake to its duty to God and to our fellowmen,

*Resolved*, That the American Tract Society be and hereby is cordially commended to the officers and members of the Presbyterian Church in the United States, and the Assembly recommends that the representatives of this Society be admitted to our churches to present its interests, and commends it to the liberality of our people.

See also 1909, p. 19, and 1910, p. 37.

929. *American Seamen's Friend Society.*

The following response to the address of the Rev. Dr. Stitt, Secretary of the American Seamen's Friend Society, was adopted:

The Assembly has heard with great pleasure the address of Rev. W. C. Stitt, D. D., Secretary of American Seamen's Friend Society, touching the great work being done by that Society in behalf of the three million men "who go down to the sea in ships and do business in great waters." We record that the Society has Bethels in nine of our Southern ports, and we commend the American Seamen's Friend Society to the confidence and generous support of all our people.

930. *World's Sunday School Convention.*

1910, p. 25. A greeting was received from the World's Sunday School Convention in Washington, D. D., and a suitable reply was sent by the Assembly.

# BOOK V.

## ORDINANCES.

### 931. *Permanent Committee on the Sabbath appointed.*

1878, p. 626. The report of the Committee on Bills and Overtures in relation to an overture from the Presbytery of Savannah, and a letter from the International Sabbath Association of New York, concerning a concert of Christian effort in promoting the observance of the Sabbath, was adopted, recommending that this subject be referred to a special committee.

The Rev. R. L. Dabney, D. D., Rev. J. E. Dunlop, with Ruling Elders I. D. Jones and J. A. Billups, were appointed the committee provided for in the above report.

P. 641. This committee reported:

That they find the evil named wide-spread and formidable, and, accordingly, exceedingly difficult to control. Some enquiry shows that the legislation of the civil commonwealth is in most cases wholesome as it affects private citizens, and as, according to the equity, and even the letter of the laws, it should affect Sabbath breaking corporations; but the wealth, power and recklessness of these bodies in all the States, except, perhaps, Georgia, practically set at defiance these righteous laws, which all other citizens are required to obey. And it seems very obvious that any ordinary protest of any one body of Christians would be slighted by these privileged law-breakers, before whose will the majesty of the commonwealth and the statute law is sometimes effectually palsied and silenced. The sense of power and irresponsibility, the numbers employed and salaried by them, and the greed of the vast commercial interests which these corporations profess to serve as carriers, seemingly mock at a restraining public opinion as at the laws of the land.

The evils of these abuses are wide and deplorable. The consequence which is of least moral weight, but which is most likely to influence the transgressors, is a material one, viz.: that by resolving to desecrate systematically God's holy day, these corporations virtually resolve to banish from their service every man who truly fears God, or whose body and spirit enjoy the healthful and calming influences of home, Sabbath and sanctuary, and to commit their valuable machinery and the property and lives of their patrons only to such men as are willing to defy the commandments of Almighty God, to forego all the elevating and soothing influences of the domestic Sabbath's rest, and to carry to their tasks a spirit debauched and a set of nerves fevered



by this habitual violation of nature's law, and by the spending of the holy hours of rest amidst the clangor of machinery and profanity. The result is easily foreseen in murderous collisions of trains, neglect of official trusts, waste of employers' property, and fierce outbreaks of arson and riot.

But our concern is with the moral results. Among these must be counted the influence of an evil example almost as wide as the land, and the seduction of temptation and opportunity to profane the Sabbath, offered to weak consciences. The armies of officials and servants employed by these corporations are seduced into a common neglect of the sanctuary, and of the duties of the Christian family. The quiet and order to which even the civil law entitles all citizens is, in a multitude of our towns and villages, invaded by noise and turmoil. And last, the pretext of associated and incorporate action sophisticates the consciences of the transgressors, making them bold in actions which as private individuals they would blush to perpetrate. And this is one instance of that tendency attending the growth of such corporations which is one of the gravest dangers of modern civilization.

Seeing that there is no remedy in the reach of Christians, except the power of a widely combined and universal public opinion, your committee recommend the following action:

I. That a permanent Sabbath Committee of three members, residing near enough to each other for concert and vigorous action, be appointed, to serve until the next Assembly and report to it, and to proceed forthwith in the following duties, viz.: to correspond and concert action with all such ecclesiastical and other bodies as are willing to act with them for this good cause; to assist in the production and circulation of suitable publications to instruct the people; and to procure such moneys as may be raised by voluntary contributions to defray this expense.

Besides the prelates, councils, conventions, assemblies, synods, and conferences of the different Christian denominations of the land, this committee should enter into correspondence, for this special work only, with such Sabbath associations as may be found in Baltimore, New York, and other cities, and with the General Council of the Young Men's Christian Association in the United States, to combine the exertions of these voluntary associations for Sabbath reform under the catholic principles of Christ's Church visible.

II. This Assembly faithfully admonishes all its pastors, officers and people against overt breaches of the Sabbath law ordained by the Lord Jesus Christ for all dispensations and times; and especially, that it is their positive and personal duty to clear their own skirts of all complicity with these sins, by refraining from all travel upon Sabbath-breaking railroad trains, steamers, etc., and to refrain, as far as their knowledge may enable them, from committing to them any goods or commodities for transport on the Lord's day.

The committee provided for in the above paper was appointed, to consist of the Rev. James Stacy, D. D., Newman, Ga.; Rev. Donald Frazer, Decatur, Ga.; William A. Moore, ruling elder, Atlanta, Ga., and Thomas Q. Cassells, ruling elder, Atlanta, Ga.

Since this beginning the Assembly has annually appointed a similar Executive or Permanent Committee on this subject.—A.

932. *A Standing Committee in the Assembly on the Sabbath.*

1894, p. 244. Ordered that a Standing Committee on the Sabbath be added to the Committees of the Assembly.

933. *American Sabbath Union.*

1898, p. 242. We commend the efforts and the literature of the American Sabbath Union to the sympathy and liberality of our people as individuals, and the representatives of our church on the union committees of the various denominations in the different cities where these members reside.

934. *Presbyterial committees on the Sabbath.*

1879, p. 45. *Resolved*, That the General Assembly recommends to all our Presbyteries and Synods that they give this subject their careful consideration, taking such action for the promotion of the general end sought as may seem to themselves to be wise and prudent and as one of the means for the better organization of this work in our Church, the Assembly further recommends the appointment of Presbyterial committees, whose object shall be to secure the proper agitation of this question in their respective Presbyteries, and, as far as possible, to co-operate with the Assembly's committee in the way of furnishing them with facts, statistics, or such other aid as may be desirable.

Repeated in 1880. (P. 216.)

935. *Application to civil authorities on the Sabbath question.*

1881, p. 377. *Resolved*, That the Committee be instructed to institute such correspondence with other evangelical churches as will secure their co-operation in bringing the "Sabbath question" to the attention of the civil authorities of all the States.

The Assembly would not recommend any overture, either as citizens or as ecclesiastics, to the Congress of the United States until the co-operation of the great bulk of the evangelical churches of the whole country may be obtained.

936. *Petitions to Congress against Sunday work.*

1889, p. 621. *Resolved*, That we favor the signing by our people, of the petitions to Congress for a law against Sunday work, except works of necessity and mercy, so far as the jurisdiction of the general government extends, with the usual exceptions in favor of those who observe another day of the week as Sabbath.

937. *Mammoth petition to civil authorities with reference to Sunday travel and traffic.*

1896, p. 614. In answer to an overture the Assembly ordered: That the Permanent Committee on the Sabbath be authorized and directed to take such steps as may be necessary to arrange preliminaries for securing a united and simultaneous effort on the part of the different denominations of Christians in the United States to get up a mammoth petition to the civil authorities for the enactment and enforcement of laws to stop all unnecessary state and inter-state travel and traffic on the Sabbath day.

1897, p. 31. The Permanent Committee did not carry out this recommendation for the reason that such mammoth petition had already been forwarded to the proper authorities, which petition was signed by many of our people, and for the further reason that they were already in union with the American Sabbath Union.

Your committee recommend that this Assembly approve the action of the Permanent Committee in this matter for the reasons given. Adopted.

938. *Difficulty of co-operation among the denominations on the Sabbath movement.*

1883, p. 87. The Permanent Committee say: A difficulty that stares us in the face is the want of a co-operative movement on the part of the different denominations of the country. In accordance with the direction of former Assemblies, your Committee have opened correspondence with several of these different Christian denominations. Though our communications have uniformly been received with the greatest courtesy, and in some instances corresponding committees have been appointed, yet we regret not yet to be able to report any tangible, practical result. How this co-operative movement is to be secured in the present divided state of religious sentiment is a problem of difficult solution.

939. *National Committee on the Sabbath.*

1888, p. 403. *Resolved*, That the Rev. James Stacy and Rev. G. B. Strickler be appointed a committee on the part of this General Assembly to act with the other committees appointed by the other churches of our country in the formation of a National Committee on the Sabbath, for one year, to report to the next General Assembly their action in the premises, and the aim and methods of the said National Committee, and that the paper from the General Conference of the Methodist Episcopal Church be committed to it.

1889, p. 620. Your committee would beg leave to remind the Assembly that in the year 1878 our Assembly made the first move toward a united effort by the different evangelical denominations to secure a better observance of the Sabbath day.

To this end your Permanent Committee was instructed, among other things, to correspond with the other evangelical denominations to secure, if possible, their co-operation in this great work. In obedience to this instruction of the Assembly, Dr. Stacy, the chairman of the Committee, entered upon an extensive correspondence with the different church courts, but failed to elicit anything more than warm expressions of interest in, and sympathy with, the work. Having failed to secure the desired co-operation, our church, through its Permanent Committee, has continued for the past ten years to carry on this work in a quiet and necessarily restricted way.

But one year ago a new and most encouraging era dawned upon our country in reference to this most important work. A communication was received from the Methodist Episcopal Church, asking the appointment of a committee to act in concert with similar committees to be appointed by the other denominations in the formation of a national association. In response to this request, Revs. Dr. Stacy and Dr. Strickler were appointed as representatives of our church, with directions to act in concert with the committees appointed by other churches of the country in the formation of a national committee on Sabbath observance.

Thus there was inaugurated one year ago what we attempted to accomplish ten years ago. And we have cause for great rejoicing and unfeigned gratitude to God for the wonderful success with which the movement has already met, and for the results that have thus early been accomplished, giving promise, as they do, that the day is not far distant when throughout our whole country there shall be a Sabbath of quiet, peaceful rest, not only for Christians, who hail it as day of *sacred* rest, but also as a day of cessation from secular labors for the toiling millions, who now enjoy no day of rest from one end of the year to the other. Never before has a popular movement taken hold so *quickly* and so *extensively* upon the hearts and consciences of all classes of our people. The general and deep interest in this matter is evinced by the astonishing fact that, in the brief space of one year, there have gone up to the Congress of the United States the petitions of more than ten millions of people, praying Congress to give to our toiling millions the relief they desire from the enforced labor of seven days in the week.

The basis upon which the "American Sabbath Union" is founded allows to our Southern Presbyterian Church six representative members. These do not form a committee to meet together for the transaction of business, but to be what the name indicates, *representatives* of the *Presbyterian Church* on the Union Committees of the various denominations, formed in the different cities where these members reside. We would therefore suggest to complete the list of representative members to which we are entitled, by adding the names of Rev. Dr. Hoge, of Richmond, Rev. W. T. Thompson, D. D., of Charleston, Rev. Dr. H. M. Smith, of New Orleans, and Rev. Dr. Witherspoon, of Louisville, to those of Rev. James Stacy, D. D. (the chairman), and

Rev. Dr. G. B. Strickler, of Atlanta, who are already members. Adopted. (See 1889, p. 656.)

Similar action was taken, 1890, p. 48, and the same six representatives were appointed and reappointed from year to year, save that in 1896 and 1897 there is no record of such appointment, and save further that in 1892, and afterward Rev. R. Q. Mallard, D. D., was appointed in place of Rev. H. M. Smith, D. D., deceased.

1889, p. 622. We recommend the literature of the American Sabbath Union, especially its series of standard monthly documents.

940. *Discipline in cases of infraction of the Sabbath law.*

1884, p. 210. The Assembly directs the Presbyteries to enjoin upon Sessions to take notice of infractions of this law, and, when necessary, to administer discipline, at least, so far as admonition and reproof are concerned.

1885, p. 413. *Resolved*, That Sessions take notice of the violation of the Sabbath by members of the Church, and admonish and reprove them in the name of Christ; and if they persist in their infractions of the Fourth Commandment, that it be regarded as an offence demanding and justifying suspension. (See Chap. III., Art. I., Rules of Discipline.) Similar action taken in 1886. (P. 52.)

941. *Sunday newspapers and railway trains.*

1886, p. 52. Whereas we, a court of the Lord's house, believe that the Christian religion and Christian civilization rest largely upon the proper observance of the Sabbath day; and whereas, we believe that the running of railway trains and Sunday editions of newspapers are two most potent agencies for destroying the sanctity and proper use of the day; therefore,

*Resolved*, That the General Assembly of the Presbyterian Church in the United States condemns in most emphatic terms the publication and reading of Sunday editions of newspapers and the running of all railway trains on Sunday, and earnestly advises all our people not to read newspapers of Sunday editions, nor to patronize in any way Sunday railway trains.

1887, p. 229. *Resolved*, That Presbyteries be enjoined to take such steps as to them appear wisest to discourage and put a stop to such riding on Sunday trains and steamboats by church members, and by ministers of the gospel in going to and returning from appointments, as cannot be justified on the grounds of necessity or mercy.

942. *Sunday travel.*

1889, p. 622. We earnestly recommend to the officers and members of our churches everywhere that they refrain from travel on the Sabbath day, except in cases of necessity and mercy.

1890, p. 49. We protest against ministers of the gospel,

ruling elders and deacons, office-bearers in our own churches, making use of such conveyances as will mar their usefulness as examples to the flocks in which God has set them to govern and serve.

943. *Sunday newspapers.*

1890, p. 49. As to Sunday newspapers, this General Assembly would occupy no uncertain position. The Sunday newspapers are eminent influences of evil and only evil. They employ their operatives on God's day, thus allowing no rest on the Sabbath; they flood the land with promiscuous literature; they send it forth on the Sabbath and for Sabbath reading. This Assembly protests against the members of Christ's church in any way or to any extent giving countenance or support to these papers.

1893, p. 17. The Assembly reiterated the deliverance of 1886, p. 52, on this subject. (See p. 458.)

P. 24. Whereas former General Assemblies have, in emphatic forms, condemned Sunday papers as a great evil in our land, without distinctly singling out all the various phases thereof; and

Whereas it is unquestionably true that multitudes of our church members and officers take and read and advertise in these papers on the Lord's day, and many of our churches have their services advertised in them, and many of our ministers furnish notices of religious services to reporters on the Sabbath, which they are aware will be prepared for the press on Sabbath evening for the Monday papers; therefore,

*Resolved*, 1. That this Assembly solemnly declares that all the above mentioned acts are wholly inconsistent with our position as avowed friends of Sabbath observance, and, if unchecked, will inevitably result in lowering more and more the Christian sentiment of our people on this vital question.

2. That we do most earnestly and affectionately warn all of our church officers and members against all complicity in the evils referred to, and entreat them to refuse to countenance or patronize Sunday papers as the only consistent course for Christian people who regard the Lord's day as one great bulwark of our holy religion.

1897, p. 44. The Assembly urges the officers and members to abstain from assisting in any way the desecration of the Sabbath day by offering news or reports for either Sunday or Monday papers, and refers to the past deliverances of the Assembly on Sabbath observance as sufficient.

944. *Pastoral letter on Sabbath desecration.*

1891, p. 253. Painfully impressed with the serious danger which threatens both church and state from the widespread and increasing tide of Sabbath desecration by Sabbath travel, driving, social visiting, and excursions for pleasure by members of our churches, we recommend that a committee be appointed

by this Assembly to prepare and send down to all our churches a pastoral letter, calling the attention of all our people to this great evil, and affectionately urging them to such observance of God's holy day as becomes his people.

945. *Address to the church on things lawful and unlawful on the Sabbath.*

1894, p. 244. *Resolved*, That a committee of seven be appointed to present to the next Assembly a paper, in the form of an address to our church, setting forth and illustrating the principles that are to guide our people in deciding between works that are lawful and those that are unlawful on the Sabbath; and also the principles that should guide our church courts in dealing with the matter.

1895, p. 382. This committee reported, and its report was referred to the Standing Committee.

P. 428. *Resolved*, That the Assembly thanks the committee for its address, and recommends that the Committee of Publication publish it and keep it on sale.

*Resolved*, That the Assembly adopts the resolutions suggested by the *ad interim* committee, as follows:

1. That the Permanent Committee on the Sabbath be instructed to correspond with the highest ecclesiastical bodies, or proper authorities of all the various Christian denominations of our country, for the purpose of securing their co-operation, and that of their people, under the auspices of the American Sabbath Union, in which our Assembly is represented, and with whose purposes we are in full accord, in a continued, persistent effort to effect a better observance of the Sabbath, in all its forms, and especially to check those great national desecrations which can be reached only by the combined efforts of all God's people.

2. That to accomplish this end, we propose that all the people of God, irrespective of denomination, in the various parts of our country, unite in aiding the American Sabbath Union in the formation of "Co-operative Sabbath Associations," not simply in the several states and territories, but in every congressional district, in every city and ward, county and town (or other similar subdivisions of the state), so that these Associations shall reach every nook and corner of our land.

3. The object of these Associations shall be:

(1), To work up a wholesome sentiment among the great mass of the people in regard to Sabbath observance, by the distribution of Sabbath literature, by addresses and sermons, and in other lawful ways.

(2), To bring this wholesome public sentiment to aid in the enforcement of Sunday laws.

(3), To present the subject of Sabbath reform to the individual members of our National and State Legislatures, and secure such legislation as will guarantee to all who are directly or indirectly in the employment of our government their constitutional right to a weekly Sabbath rest.

(4), To promote, by lawful means, any other needed Sabbath reformation.

1896, p. 640. The Permanent Committee reports the organization, under the above suggestion, of a State Sunday Association within the State of Alabama, and auxiliary to the American Sabbath Union, and with the hope of organizing subordinate associations in every county.

946. *Closing the World's Fair on the Sabbath.*

1891, p. 253. *To the World's Columbian Commission, Chicago, Ill.:* The General Assembly of the Presbyterian Church in the United States, in session at Birmingham, Ala., May, 1891, respectfully, but earnestly, request your honorable body to order that the gates of the Exposition shall not be opened on the Sabbath-day. The Stated Clerk of the Assembly was directed to forward a certified copy of this action to the Directors of the Exposition.

1892, p. 428. The General Assembly directs the Moderator and Stated Clerk, in the name of one hundred and seventy-five thousand members and seven hundred thousand adherents whom it represents, scattered all over the southern portion of our land, to protest again, before the managers of the Columbian Exposition, against the opening on the Lord's day, and also to petition the Congress of the United States to use its authority to the same end.

1893, p. 8. The Assembly sent the following telegram:

The General Assembly of the Presbyterian Church in the United States (Southern), by unanimous vote, appeals to the National Commissioners of the Columbian Exposition not to permit its opening on the Lord's day; that the celebration, which is not local or sectional, but national and universal, may be a testimony which will honor God by honoring his Sabbath in the eyes of the world.

P. 28. Whereas we believe that our people ought, by their acts, to bear consistent testimony against Sabbath desecration, and if the World's Fair at Chicago should be open on the Lord's day, it will be a national disgrace and productive of great injury to the cause of Christ, therefore,

*Resolved,* That we advise the members of our churches, if the Fair should be open on the Lord's day, to register their disapprobation, and protest in a practical manner by remaining away from the Fair altogether.

P. 40. *Resolved,* That the thanks of this General Assembly are due, and are hereby tendered, to the administration of President Cleveland for legal and prompt measures adopted to suppress the opening of the Columbian Exposition, known as the World's Fair, on the Sabbath-day, and this resolution be telegraphed to President Cleveland.



947. *Closing post-offices on the Sabbath.*

1896, p. 614. Inasmuch as it appears, from official statements of the Postmaster-General, that any post-office of the country may be closed on the Sabbath, if the people of the town and the postmaster in charge desire it, the General Assembly would urge the members of the Southern Presbyterian Church to do what they legitimately can to procure the proper closing of the post-offices on the Sabbath-day.

1897, p. 31. It is the opinion of your committee that there is little hope of accomplishing anything by petitioning civil authorities as to the closing of post-offices and stopping the transmission of mails on the Sabbath.

948. *Conference on the Sabbath.*

1904, p. 52. As to the overtures of the Synod of Florida, asking for a conference of all evangelical churches in the South, we recommend that such conference be held, and that all the arrangements be left in the hands of the Permanent Committee on the Sabbath.

949. *Petition to Railroads.*

1904, p. 52. Touching the overtures of the Presbytery of Arkansas, to "appoint a committee to lay before our leading railway corporations our humble petition, that a concerted effort be made to abandon the operation of freight and passenger trains on Sunday, and that a similar petition be laid before the appropriate authorities of the United States Government, that the United States mail service be not operated on Sunday," we recommend the following:

The Assembly does not see its way clear to grant the request of this overture. But the Assembly would insist upon the members of our Church abstaining from the use of Sunday mails and railway trians.

950. *International Congress of Sunday Rest.*

1904, p. 53. In reply to the question of appointing delegates to attend the International Congress of Sunday Rest at St. Louis, in October, we answer as follows: While the Assembly is in full sympathy with the purposes of this Congress, we are without authority to send delegates to the same, and most respectfully decline to do so.

951. *Petition to corporations.*

1907, p. 36. That our permanent committees on this subject be urged to seek every opportunity to respectfully lay before corporations, and employers of every kind, the law of God on the Sabbath, the working man's need of a rest day, and the blessing that has universally followed the keeping of the Fourth Commandment, and that they endeavor to secure from these em-

ployers the liberty for their employees to attend divine worship either upon alternate Sundays or on a part of every Sunday.

952. *Meeting of Synod on the Sabbath disapproved.*

1886, p. 47. The Committee on the Records of the Synod of Alabama report that they have examined the same, and recommend their approval, except that the Synod held a business meeting on the Sabbath, November 8, 1885. This the Assembly emphatically disapproves. Adopted.

953. *What elements shall be used in the Lord's Supper.*

1898, p. 218. "Is it competent for a church Session to elect what elements shall be used to typify the shed blood of our Lord and Saviour Jesus Christ in the sacrament of the Lord's supper?"

*Answer:* No; the Lord has indicated bread and wine as the proper elements.

954. *Fermented wine in the Lord's supper.*

1892, p. 451. 1. In the judgment of this Assembly, the Scriptural element to be used in the Lord's supper is the fermented grape-juice.

2. This Assembly would not, however, be understood as declaring that the use of unfermented grape-juice, as conscientiously practiced by some of our churches, would necessarily vitiate the validity of the ordinance.

1893, p. 47. The Committee of Bills and Overtures, in response to an overture from the Presbytery of Lexington, asking that the second part of the deliverance of the Assembly of 1892, concerning the use of wine in the communion, be rescinded, respectfully report the following answer:

1. The General Assembly declines to rescind the action of the last Assembly, and refers to the action of the General Assembly of 1870, p. 522, which is as follows: "An immediate rescinding of the act of the previous Assembly would consist neither with courtesy of the Assembly, nor with that reverence which the Assembly, by its example should inculcate upon the people, for 'decrees and determinations of Synods and councils, not contrary to the word of God, not only for their agreement with the word, but for the power whereby they are made.' (Confession of Faith, Chap. XXXI., Sec. II.) And this the more especially when no time has been allowed to test by experience whether the measure is liable to work injuriously or not."

2. As distinctly affirmed by the last Assembly, in the first part of their deliverance (Minutes, 1892, p. 451), it is the judgment of this Assembly that "the scriptural element to be used in the Lord's supper," designated in the Scriptures as "the cup" or "this cup," and as "the fruit of the vine," "is the fermented grape-juice." Adopted.

955. *Deacons may assist in distribution of the elements in case of need.*

1910, p. 67. To an overture from the Presbytery of Western Texas touching the distribution of the elements at the Lord's Supper by others than elders, we recommend that the Assembly reply that under the conditions specified it is permissible that the help of deacons or of worthy members be employed. Adopted.

956. *Baptism not a burial.—Its true significance.*

1863, p. 136. The following overture, signed by Rev. George H. Coit, was reported:

"The undersigned, believing the question, 'Unto *what* were ye baptized?' to be one of much importance, respectfully overtures this Assembly in the following case, viz.:

"A person presents himself for admission into this Church, who declares that he has been baptized in water in the name of the Trinity; that when he received the ordinance his views were intelligent and clear, and that his sole apprehension of the nature of the ordinance was that it symbolized the burial and resurrection of Christ.

"The administrator of the ordinance in this case is duly qualified, unless the holding and teaching of the above sentiments respecting the nature of the ordinance of baptism disqualify one from properly administering the same.

"Is such a ceremony valid Christian baptism?"

"Again, where the notion respecting baptism indicated in the above case becomes the *prevailing* and *controlling* idea in respect to the ordinance, does this invalidate the ordinance?"

The committee do not feel prepared to recommend an answer, either affirmative or negative, to the questions raised in this overture, without an opportunity for a more careful examination than can now be made of the subject. To represent the ordinance of baptism as the symbol of the burial and resurrection of Christ, to the exclusion of the work of the Holy Spirit, which it is designed primarily to signify, is a grave error, and, it is feared, a growing error in our day. It is, however, no slight matter, but one of great delicacy and responsibility, to determine how much of error, whether of defect or of perversion, on the part either of the administrator or of the subject, may exist without invalidating the ordinance itself.

Still, as the question is important, and one which our pastors and Sessions must frequently encounter in the discharge of their functions, it is desirable that it should receive a definite answer from the highest judicatory of our Church, in order that the practice of the Church may be uniform throughout the country. The committee, therefore, suggest that it be referred, according to a good and ancient custom of the Reformed Church in Europe, to our learned brethren of the Theological Seminaries in Virginia and South Carolina, requesting them to bestow upon it such attention as they may be able, and to report their views to the next Assembly.

If this suggestion shall be approved by the Assembly, the committee recommend that the Rev. Drs. Adger and Howe, of the Seminary at Columbia, and the Rev. Drs. Dabney and Smith, of the Seminary in Prince Edward, Va., constitute a committee to whom the matter shall be specially entrusted. Adopted.

1864, p. 274. The committee appointed by the last Assembly to prepare an answer to the overture respecting baptism, would recommend to this Assembly the adoption of the following:

The question, "Unto *what* were ye baptized?" is, without doubt, of vital importance. This Assembly holds, with Calvin, that "a sacrament is an external sign by which the Lord seals his promises upon our conscience," and that "it is a fixed point that the office of the sacrament differs not from the Word of God, and this is to hold forth and offer Christ to us, and in him the treasures of the heavenly grace." (Inst., Book IV., Chap. XIV., Sections 1-17.) This Assembly holds also, with Pictet, that the sacrament of baptism was instituted in order to set forth "the blood and the Spirit of Christ; our justification by his blood, and our sanctification by his Spirit." (Book XV., Chap. XI., Sec. III.) It holds, with the Reformed Church in general, that baptism was designed to signify and seal our fellowship with Christ in his death and resurrection, with all the benefits thereof, among which are the remission of sins, regeneration, and eternal life. These things being so, of course a baptism administered and received in attestation of falsehood cannot be valid Christian baptism. This is the ground upon which our Church has rejected Romish baptism.

But is it equally clear that some distinctions must be made in reference to the cases to which this principle is to be applied.

1. We cannot say that errors, even very serious errors, in the apprehensions with which a person receives baptism necessarily render it invalid. If it be rightly administered, and he should wrongly conceive of it, we are not to repeat the baptism afterward when he becomes better informed.

2. We cannot even say that serious errors in the teachings of the individual administrator render it necessary to repeat baptism. He baptizes by authority from the Church that ordains him, and the baptism which he administers is to be judged according to her doctrines, and not those of each one of her individual ministers.

The first inquiry which arises upon a consideration of the overture submitted to us is, Does baptism symbolize the burial of Christ? This Assembly holds that baptism symbolizes the burial of Christ only in the sense in which the apostle speak of our being buried with Christ in baptism. What that sense is, in both the passages where the phrase occurs, we consider to be very clear, viz.: as merely embodying an intensive form of the idea of death. The apostle's object is to set forth the believer's being one with Christ in his dying; and, with characteristic warmth, he says not only that we are dead with Christ, but buried with him. It is just as when we intend to declare, with

emphasis, to any person the certainty of another's death; we often say not only that he is dead, but that he is dead and buried. We do not perceive any allusion to immersion in Paul's language, either in Colossians ii. 12, or in Romans vi. 4; nor does the intelligent Haldane, in his Commentary on Romans, point out any, although himself a Baptist.

Indeed, there was nothing in the mode of our Saviour's burial which could possibly have suggested any such allusion to the writer of those epistles. Our Lord was not buried *down in the earth* as we bury our dead, and as he must have been buried if his burial had been intended to be symbolized by the believer's immersion in and rising out of what is so often called "the liquid grave"; but he was laid away in a chamber hewn out of the rock, and a great stone was rolled to the door thereof. Surely there was nothing in the mode of our Lord's entrance into the sepulchre which resembles, in the slightest degree, the immersion of a believer under the water.

The next question is, whether the ordinance is invalidated by the notion, on the part of the recipient and the administrator both, that baptism is symbolic of the mode of our Saviour's burial. This question is presented before us in the overture in two forms: *First*, whether this apprehension solely, and *Secondly*, whether this apprehension prevailingly, is error sufficient to invalidate the ordinance.

The proper answer to both these questions we conceive to be, that the prevalence of this idea in either form is not enough to invalidate the ordinance, unless it exclude positively the true idea of baptism, viz.: that it sets forth the death of Christ. It appears to us that those who hold that baptism symbolizes Christ's burial must all do so with this apprehension, that it symbolizes his burial—he *being dead*. So long as this is the case, the Assembly cannot take it upon them to say that the erroneous conception referred to makes it necessary to repeat the baptism accompanying it, if otherwise rightly administered. That baptism does signify real pardon of sin, purification from it by his Spirit, and engrafting into Christ so that we become one with him in his dying and in his rising, there can be no question. Christ is the *matter* or *substance* of the sacrament. It sets him forth to us as crucified for us, and raised for our justification. Let these truths not be shut out of view, and the application of water to the person, in the name of the Father, Son and Holy Ghost, by any duly authorized Christian minister, is valid baptism. Adopted.

1865, p. 363. Overture from the Presbytery of Central Mississippi, dissenting from certain language used in the Minutes of the last General Assembly on the subject of valid and invalid baptism, and requesting this Assembly to make a new and more satisfactory deliverance.

*Reply:* The language from which the Presbytery dissents, that this is "the true idea of baptism, viz.: that it sets forth the death of Christ," taken by itself, is possibly liable to misapprehension.

But inasmuch as the minute in question, in two or three different forms, does distinctly state the true doctrine, it is manifest that the last Assembly meant to teach that baptism "sets forth the death of Christ" by exhibiting to us the benefits thereof in their effectual application to us by the Holy Ghost. In the similar expression in the same deliverance, where it is said that baptism "sets him (Christ) forth as crucified for us and raised again for our justification," it is evident that this language is used in the sense previously explained in the minute itself, viz.: "that baptism was designed to signify and seal our fellowship with Christ, in his death and in his resurrection, with all the benefits thereof." These expressions, thus explained, are assuredly in accordance with our Standards and with the Word of God.

957. *May a Presbyterian minister baptize by immersion?*

1872, p. 167. In answer to an overture the following was adopted:

Our Confession of Faith teaches that "dipping of the person into water is not necessary, but baptism is rightly administered by pouring or sprinkling water upon the person;" and our Directory prescribes "pouring or sprinkling water on the face of a child, without adding any other ceremony." This Assembly judges that for a Presbyterian minister to baptize by immersion is such a departure from the ways approved in our Standards as should be discouraged.

958. *Immersion not scriptural, but valid.*

1894, p. 197. An overture asking whether, "in discretion granted to Sessions to receive members from evangelical immersion churches, it is intended to admit immersion to be the scriptural mode of baptism."

*Answer:* Baptism by immersion is not scriptural as to its mode; but the irregularity of this unscriptural mode does not invalidate the sacred ordinance, and persons who have been baptized by immersion, by the authority of an evangelical church, are not required to be rebaptized by the scriptural mode of sprinkling or pouring when received into the communion of our church.

959. *Romish baptism.*

1884, p. 206. "The Session of the Presbyterian Church in Anderson, S. C., respectfully petition the General Assembly to pass a deliverance on the validity of Romish baptism."

We recommend that the General Assembly, as its answer, re-affirm the action of the General Assembly of 1871 (printed Minutes, page 30), viz.: (See p. 472, of this Revised Digest.)

Our Church has always held, agreeably to Scripture, that the administration of baptism may present irregularities or imperfections which are not to be approved, but the sacrament

may still have substantial validity. It is plain from the Scriptures that baptism has, by the Lord Jesus Christ, been given to his true visible Church catholic, and cannot be out of her pale.

The administration of this sacrament may, in two ways, be invalidated: either by the apostasy of the body wherein it is exercised, so that this society is no true part of Christ's visible Church, or by the utter change or corruption of the element and doctrine of the sacrament. And our Assemblies have correctly held that the form called by the Popish communion "Christian baptism" has ceased for both reasons to be valid, because that society is declared in Scripture to be antichrist, and Babylon, and apostate, out of which the Lord requireth his "people to come, that they may not be partakers of her plagues," and because she hath, with superstitious design, substituted a mixed element in place of water, which Christ ordained to be used as the emblem, and hath utterly corrupted the doctrine of holy baptism into an incantation working *ex opere operato*. (See Sections on "Baptism not a burial," (p. 464,) and "Valid Baptism" (p. 471).)

Similar action in 1909 (p. 48).

#### 960. *Campbellite and Unitarian baptism.*

1870, p. 536. "When members in good standing in the Christian Church (commonly called Campbellite), who have been baptized in the name of the Holy Trinity, apply, with or without letters, for membership in connection with our Church, shall such persons invariably be re-baptized?"

*Reply:* The principles set forth in the deliverance of the General Assembly of 1814, concerning the baptism of Unitarians, and in the deliverance of the General Assembly of 1845, concerning Popish baptism, (see Baird's *Digest*, Book III., Secs. 12, 13, pp. 102, 103,) necessarily imply the invalidity of baptism as administered by ministers commonly known as Campbellites; and persons so baptized only by ministers of that body, coming into our connexion, should invariably be baptized before being admitted to the Lord's table.

1882, p. 573. Overture asking the Assembly to appoint a committee to consider the validity of Campbellite baptism, and the questions involved in a recognition of the same, with a view to rescinding the action of the Assembly of 1870 in this matter. It is recommended that the Assembly give the following answer:

The organization known as the Campbellite, or Christian Church professes to receive the Scriptures as the Word of God, but has no authoritative exposition thereof, or Confession of Faith; further, as each church is absolutely independent of all the other churches, the greatest variety of doctrine must of necessity prevail. It seems difficult, therefore, to deal with the denomination as a unit or organic whole—difficult to affirm or deny anything as true or false of the whole body. To affirm that no minister of that denomination ever administers Christian

baptism, is a proposition that this Assembly is not prepared to accept; and the decision of the question of how far the certificates and sacraments of the churches of that denomination are to be recognized and received must be left to the Sessions and Presbyteries immediately interested in the subject.

Same action 1893, p. 55.

961. *Swedenborgian baptism not valid.*

1894, p. 197. An overture asking whether "Swedenborgian baptism, or baptism performed by a minister of the Swedenborgian or New Jerusalem Church is valid?"

*Answer:* In the judgment of this Assembly, the Swedenborgian or New Jerusalem Church is not an evangelical branch of the Church of Christ, and baptism performed by its ministers is not valid.

962. *Baptizing of Quakers.*

1908, p. 33. An overture respecting the baptizing of members received on certificate from the Quakers' or Friends' Church.

*Answer:* That, inasmuch as the Quakers or Friends do not administer the ordinance of baptism, it is the judgment of this Assembly that one of this faith seeking admission to our communion should be required to submit to this sealing ordinance.

963. *May non-professing parents present their children for baptism?*

1869, p. 376. "Is it an infraction of our Standards for one of our ministers to baptize the infant child of a parent, or the ward of a guardian standing *in loco parentis*, who has not professed personal faith in Christ, but who was baptized in infancy?"

Answered in the affirmative. The Assembly would refer the Presbytery to the following portions of our Standards as reasons for this answer: first, Sec. IV. of Chap. XXVIII. of the Confession of Faith; secondly, the answer to the 166th Question of our Larger Catechism; thirdly, the answer to the 95th Question of our Shorter Catechism.

964. *Baptism of the children of suspended members.*

1870, p. 537. "Are the infants of suspended members, upon the application of suspended parents, to receive the ordinance of baptism before said suspension is removed?"

The following minute was adopted: The cases being so various in which the disciplinary sentence of suspension, which the Confession of Faith, Chap. XXX., defines as "suspension from the sacrament of the Lord's Supper for a season," may be pronounced, it would be inexpedient to enact an invariable rule to cover all cases alike. The decision upon each case as it arises should be left to the discretion of the Session of the church.



965. *Neglect of infant baptism.*

1871, p. 32. Whereas there appears to be in some portions of our Church a degree of neglect on the part of Christian parents in presenting their children, at the proper time, for baptism, which this Assembly regards as giving occasion to those who do not appreciate this holy sacrament, to speak against the truth, and which is detrimental to household religion and to the spiritual interest of the children of the covenant; therefore.

*Resolved*, 1. That the Presbyteries composing this General Assembly be, and they are hereby, instructed to bring this subject distinctly before the minds of our people, and to take measures to ascertain to what extent parents in their respective bounds are forgetting their covenant vows, and send up to the next General Assembly specific reports on this subject.

2. That the publications of our Committee on the subject of baptism, and especially on infant baptism, should be disseminated and carefully read throughout our whole bounds, in order to correct the evil referred to; and that the Stated Clerks of the several Presbyteries be, and they are hereby, advised to procure and circulate such publications among their churches.

966. *Baptism of unconscious adults.*

1871, p. 19. Is it right to baptize a person whose recovery from the delirium of fever is despaired of, but who, *immediately* before he lapsed into the delirium, professed faith in Christ, and asked to be baptized? In other words, Is it right *ever* to baptize an unconscious adult person?

*Reply*: The sacraments are rational and spiritual means of grace, and cannot change the spiritual state of any soul *ex opere operato*. The Shorter Catechism (Question 94) defines baptism as "signifying and sealing our ingrafting into Christ, and partaking the benefits of the covenant of grace, *and our engagement to be the Lord's*." The Scriptures hold out sundry instances of believers in a state of salvation without water baptism, thereby showing that it is not in every case necessary to redemption. Experience has also taught us the propriety of caution in judging professions of faith and repentance made in sickness, either favorably or adversely. For all which reasons this Assembly decides that an unconscious adult, in the condition described in the above overture, is not a suitable subject for baptism.

967. *Baptism in extremis.*

1878, p. 634. Overture asking, "Is it agreeable to the faith and practice of the Presbyterian Church for a minister of the gospel to administer 'the sacrament of baptism to an adult *in extremis*, in case said person professes faith in Christ without being received into church membership?'"

To this inquiry it is answered:

1. That the Assembly does not question the right of pastors to administer the ordinance of baptism to any who make a

credible profession of faith in Christ, but advises the exercise of great care and prudence in teaching such adult applicants as are in extreme illness the true use and meaning of this ordinance, in order that no countenance be given to the doctrine of baptismal regeneration.

2. As to use of baptism in admitting such persons into the Church, see Larger Catechism, Questions 165, 166, especially the clause "whereby the parties baptized are solemnly admitted into the visible Church," and "baptism is not to be administered to any out of the visible Church."

• 968. *Valid baptism.*

1870, p. 537. *Resolved*, That a committee be appointed, which shall present to the next Assembly a report of full and clear instruction to the Church on the whole subject of valid baptism, and the extent to which baptism administered by other churches should be recognized.

This committee was appointed, to consist of the Rev. Drs. R. L. Dabney, Thomas E. Peck, J. B. Adger and George Howe.

1871, p. 30. Your committee, in fulfilment of the duty above assigned them, would beg leave to refer to the (Baird's) Digest, Book III., Pt. I., Chap. 2. This chapter, from the enactments of previous Assemblies, presents what appears to us to be a safe and scriptural collection of rules concerning valid and invalid baptism. We are there taught that baptism is in no case to be administered by any save a minister of the Church of Christ, called to be a steward of the mysteries of God (see Directory of Worship, Chap. VII., Sec. I.); that baptism by a clerical impostor, who has in fact never received ordination to the ministry in any church of Christ, or by a minister duly suspended or deposed, is invalid, and so null and void; that, although the personal unworthiness of a minister officiating in any church of Christ does not invalidate the ordinances of that communion, yet peculiar and intentional profanity in the administration of a particular baptism may properly render it invalid; but in this case the church Session and pastor are the best judges, and must decide from the particular circumstances whether to re-administer the sacrament in a regular manner; and that all baptisms administered in the Unitarian and Popish communions are invalid. We respectfully recommend to the Assembly to reaffirm all these rules.

The Assembly of 1870, being asked whether persons who have been baptized in the name of the Holy Trinity in the "Christian Church" (commonly called Campbellite), and applying for membership in our Church, shall be invariably re-baptized, did, from the same principles, answer this question in the affirmative, whereupon was adopted the resolution appointing to the undersigned the present duty.

If any other instruction to the churches is needed on "the whole subject of valid baptism, and the extent to which baptism administered by other churches should be recognized," we would respectfully submit the following:

Inasmuch as contact may hereafter arise with religious denominations now having no relations with our Church, or not even in existence at present, this instruction cannot now be given by a complete specific enumeration. It can only consist of the statement of scriptural principles which determine each case as it arises.

Our Church has always held, agreeably to the Scripture, that the administration of baptism may present irregularities or imperfections which are not to be approved, but the sacrament may still have substantial validity. It is plain from the Scripture, that baptism has by the Lord Jesus Christ been given to his true visible Church catholic (see Matt. xviii, 19, 20; Acts ii. 41, 42; 1 Cor. xii. 13; Book of Government, Chap. VII.; Directory of Worship, Chap. VII., Sec. I), and cannot be out of her pale. The administration of this sacrament may be in two ways invalidated; either by the apostasy of the body wherein it is exercised, so that this society is no true part of Christ's visible Church; or by the utter change or corruption of the element and doctrine of the sacrament. And our Assemblies have correctly held, that the form called by the Popish communion "Christian baptism" has ceased, for both reasons, to be valid; because that society is declared in Scripture to be antichrist, and Babylon, and apostate, out of which the Lord requireth his "people to come, that they may not be partakers of her plagues;" and because she hath, with superstitious design, substituted a mixed element in place of water, which Christ ordained to be used as the emblem, and hath utterly corrupted the doctrine of holy baptism into an incantation working *ex opere operato*.

In other societies, as the Unitarian, their rites may have due regularity of outward form, and yet be no valid baptism, because these bodies are not true parts of Christ's visible Church. The validity of such cases therefore depends upon the claim of the communion in which they are administered to be true churches of Jesus Christ. But the scriptural mark of a true church is its holding forth the Word of God. (See Rom. iii. 2; 1 Tim. iii. 15; Book of Government, Chap. II., Sec. II.; Confession of Faith, Chap. XXV., Sec. III.)

In view of the fact that several churches hold grave errors in connection with much saving truth, and that perhaps no church receives in everything the exact mind of the Spirit, it may be asked with what degree of strictness or liberality this mark of a true visible Church is to be applied. It seems to us consonant with the Scriptures and the judgment of charity to answer, that so long as any communion so retains the essential truths of God's Word and the aids of the Holy Ghost as to save souls by its ministrations, it shall be held a true, though imperfect, member of his visible body. Though it may omit or impugn some principles which we have received from God, and may even deny to our ordinances all recognition, and to our communion all church character, yet we may not imitate its uncharitableness; so long as Christ visibly entrusts it with his saving Word and Spirit, we are bound to recognize it as of his visible body, notwithstand-

ing its errors, and to pray for its attainment of a more peaceable unity in the bonds of the truth. But in judging the tendency of its ordinances to save souls, it is obviously proper that we shall estimate those ministrations as a consistent whole, as set forth by this communion. If their only tendency as a whole, taken as it expounds them to its members, is destructive to souls, then we cannot admit that it is a pillar and ground of saving truth, merely because of some disjointed fragments of the gospel verities, mixed with heresies which, if heartily accepted by the people as taught, must be fatal to souls, or because a few persons, through the special teaching of God's Spirit, leading them to select the spiritual meat and reject the poison, actually find Christ under those ministrations; for the proper function of a visible Church is instrumentally to communicate to its disciples spiritual discernment, and not to presuppose it; and the happy escape of these souls from damnable error is due to the special grace of God shielding them against the regular effect of these ministrations, rather than employing and blessing them. If this rule of judgment be denied, then might a valid church character possibly be established for an association of infidels investigating parts of God's Word only for purposes of cavil, since the Almighty Spirit might, against those purposes, employ those parts of the Word to awaken and convert some member.

When we examine the numerous societies founded by Mr. Alexander Campbell and his coadjutors, we find that their distinctive principle is a rejection of all use whatsoever of creeds or symbols of faith of human composition, as anti-scriptural, and infringing upon liberty of conscience and Christian unity; but none the less do we find, in the teachings of their recognized founders and leaders, a particular theological system which has generally among them the virtual force of an accepted creed, even to the extent of being employed as a test of ministerial standing and rule of expulsion. The leading points of this system we find to be the following:

The inspiration of the Old and New Testaments is admitted, but the authority of the former as a rule of salvation under the new dispensation is superseded. The death of man's soul in sin, and his inability of will unto all spiritual good, are denied. A temporal sonship of Christ, with his divinity and vicarious sacrifice, are held, as also the personality and mission of the Holy Ghost as Comforter. Justification, which is defined to be remission of sins only, is on account of the merit of Christ's sacrifice alone; and this merit received by faith is first applied and sealed to the believer only in immersion, than which no other water-baptism is recognized. This faith, when genuine and justifying, always worketh by love, producing repentance unto life; but the renewing and quickening agency of the Holy Ghost in producing this faith and repentance is expressly denied, save as he exercises a moral suasion, by holding forth inducements thereto in the Scriptures; and the sinner is required to quicken

himself unto the exercise of these saving graces of his own free will; for it is declared that no man can receive the Spirit until after he hath received Christ and been reconciled to him in immersion. The mission of the Holy Ghost is therefore, according to them, only to promote the comfort and sanctification of the believer after his adoption by dwelling in his soul. Regeneration is taught to be no more than the introduction of a person into an estate of reconciliation. This, taken with other preceding propositions, manifestly abolishes the whole doctrine of effectual calling. As faith is made prerequisite to baptism in every case, infant baptism and the membership of the children of believers in Christ's Church are utterly repudiated. And as the only faith required for adult baptism is the temporary faith of the soul exercising solely its native powers (whereas the Scriptures require of adults a living faith in order to baptism), it is hard to see what part of the doctrine of baptism is left uncorrupted. While this is the system of faith which distinguishes their body, they require, as the only declared basis for Christian communion, the reception of the Lord Jesus Christ for salvation, expressed and sealed in immersion.

If your committee may believe the current testimony within and without these societies, while some who are admitted to them hold more, many hold less of God's saving truth than is embraced in the above erroneous and fragmentary doctrine. Such must be the result of their rejection of all symbols of belief. If this first principle be consistently carried out, any one who is willing to attest in immersion a profession of his faith in Jesus Christ as God's Son, and his Saviour, must be admitted to communion, and may be admitted to the ministry—whatever may be the sense in which he construes the terms "faith," "Messiah," "sonship to God," and "salvation"—although that construction may be Sabellian, Arian, Pelagian or Socinian. To this must be added the fact that these societies admit no theory of church government save the Independent, and no superior church courts of review and control. Whatever, then, may be the excellence of one member or one congregation in this denomination, the Christian world has no evidence or guarantee that the next is not of a far different character.

In such circumstances, even if the Assembly admitted that the system above delineated contained sufficient substance of saving truth to redeem the soul embracing it, this difficulty would remain; this communion refuses us all guarantee that the person baptized into its pale held at the time even that fragmentary outline. We are persistently left in the dark whether both he and the minister who baptized him, and the congregation which received him, may not have apprehended the Trinity whose name was used, the faith professed, and the salvation embraced, in the sense of the unbelieving Pelagian or Socinian, unless we happen to have the incidental evidence of a personal acquaintance with these several parties. In these circumstances, there appears no way for the Church to protect the testimony

and sacraments of her divine Head from disparagement (a sacred duty, in the performance of which no option is left us), except to refuse to recognize in that body, as a whole, a part of Christ's true visible Church. Believing that it embraces many individuals and some congregations who are true saints of God, we sincerely regret, for the sake of these, the necessity of assuming this ground. But it is a necessity which they create, in refusing to separate themselves, by a definite testimony, from those who teach "another gospel"; for our Sovereign Lord has strictly forbidden us to bid God-speed to such. Adopted.

969. *Liturgy for Public Worship not adopted.*

1864, p. 388. The following paper was presented by J. T. L. Preston, and, on motion of Rev. P. T. Penick, laid on the table:

Inasmuch as the Directory of Worship of the Presbyterian Church prescribes an outline of prayer in the public worship of God, and suggests topics which are always appropriate to his people in their solemn assemblies in his house—such as adoration, supplication and penitential confession of sin—would it be in accordance with the principles and early usages of the Presbyterian Church, and calculated to promote the decorum and devotional character of its public service, to introduce a few scriptural and well-considered forms of prayer, requiring responses on the part of the congregation, the use of such forms to be optional on the part of pastors conducting these services?

*Resolved*, That a committee of five be appointed, to take into consideration the above subject, and to report thereon at the next meeting of the Assembly.

1865, p. 375. A motion was made by Col. Preston to take up a resolution in regard to liturgies, which had been laid on the table at the last General Assembly, which motion was lost.

1872, p. 154. Ruling Elder J. T. L. Preston introduced the following resolution. After citing by way of preamble the same language, word for word, found in his resolution offered in 1864 (see above), these words follow: *Resolved*, That a committee be appointed by this Assembly to make to the next General Assembly a report responsive to the above inquiry.

P. 163. This paper was taken from the docket, and, after discussion, the motion to adopt the paper was rejected; on an "aye and no" vote—ayes, 5; noes, 102; *non liquet*, 1.

970. *Directory for the Oblation.*

1868, p. 278. The committee would suggest to the Assembly the appointment of a committee to prepare a "Directory for the Oblation," to be inserted in the Directory of Worship, consisting mainly of references to passages of Scripture containing the doctrine of oblation, which might be recited by the minister before or during the offering of their gifts by the congregation. In the opinion of your committee, such a directory would serve

to keep this great doctrine before the faith and consciences of believers. Adopted.

P. 281. Rev. Drs. M. D. Hoge and T. E. Peck were appointed such committee.

#### 971. *Burial Service.*

1880, p. 196. Overture asking the Assembly to provide, and have bound with our collection of Psalms and Hymns, a suitable burial service for the optional use of laymen.

This overture was referred to the committee appointed to revise the Directory of Worship.

#### 972. *The Benediction.*

1881, p. 366. The records of the Synod of Missouri were approved, with the exception that, on page 23, it appears that the Synod, in reply to an overture asking, "Are not our various forms of so-called benedictions prayers?" gave the answer, "They are prayers." Exception was taken to this answer, because of its inconsistency with the Form of Government, Chap. II., Sec. IV., Art. V.; and with Chap. IV., Sec. II., Art. IV.

#### 973. *Professional and hired singers.*

1895, p. 390. The Presbytery of Macon overtures the General Assembly to take into consideration the fact that in many of our churches a practice has arisen of using professional and hired singers for the purpose of giving musical performances as a part of the public worship on the Lord's day, and for which no authority or permission is given in the Directory for Worship of our church.

The effects of this innovation are to interfere to a large extent with the privilege of the people in singing the praises of God; to violate the simplicity of the forms of worship which has always characterized our church; to distract their minds from the true objects for which the people come together in God's house; to introduce the element of entertainment rather than assist in the worship in spirit and in truth; and to lower the tone of the sacred exercises of devotion to the level of worldly and questionable amusements. Besides which, the influence of these practices is to bring discredit upon the preaching of the doctrines of the cross, which is the only divinely prescribed way for the church to win the attention of sinful men, and to place the ministry in a doubtful position as to its adaptation for securing the most important result.

These serious considerations, as well as the waste of money involved, and the trouble and anxiety which many of the pastors and Sessions realize in dealing with the developments of this practice, influence this Presbytery to overture your venerable court that you make such deliverance as will tend to correct the evil, either by pastoral letter or otherwise, as in your judgment may seem best.

The committee recommends the following:

*Answer:* The Assembly directs the attention of our churches to Paragraph 67 of the Book of Church Order (Chap. V., Sec. III.), in which the powers of the church Session are defined, and in which the Session of each church is specifically charged "to take the oversight of the singing in the public worship of God." Recognizing and deploring the existence of the evil complained of in the overture from the Presbytery of Macon, the General Assembly hereby enjoins such oversight of this important part of public worship as will conform to the principle laid down in Chapter IV. of our Directory for Worship.

974. *Day of fasting and prayer.*

1866, p. 39. In view of the manifold sins and dangers of our people, the privations and distress to which many of them have been reduced, and especially in the hope that it may please God, in answer to our prayers, to bestow his blessing on our Church in all her spiritual interests and Christian enterprises,

*Resolved,* That the last Thursday of February, 1867, be appointed a day of fasting, humiliation and prayer, to be observed by all the ministers, families and congregations under the General Assembly.

1867, p. 137. Overture from the Synod of South Carolina, in regard to appointing a day of fasting and prayer. The following was adopted:

*Resolved,* That this Assembly recommend the 24th day of January, 1868, as a day of fasting and prayer, and urge upon all our churches, in view of the extraordinary distress of God's people in this land, to observe said day by suitable religious exercises.

1868, p. 280. In view of the general condition of our Church and country, be it

*Resolved,* That Thursday before the first Sabbath in August next be appointed and set apart by this Assembly as a day of fasting, humiliation and prayer, to be observed in all our churches.

1902, p. 258. On overtures from the Synod of Georgia and the Presbytery of Washbourne, asking the appointment of a day of humiliation, fasting and prayer, in view of the low state of religion within our bounds, the committee recommend an affirmative answer, and that the last Thursday in June be the day. Adopted.

975. *Day of thanksgiving and prayer.*

1872, p. 166. In response to an overture from the Synod of South Carolina, the Committee of Bills and Overtures recommend that the third Thursday of November next be observed as a day of special thanksgiving to God for his mercies to us as a church, and of humiliation and earnest supplication to God for an abundant outpouring of his Spirit on all our pastors and congregations. Adopted.



976. *Family worship.*

1883, p. 21. In response to an overture the committee recommend that the General Assembly appoint a committee to draft a pastoral letter, bringing the subject of family worship, and the apparent results of its neglect in a prevalent worldliness and startling failure of the covenant sons of the Church to consecrate themselves to the gospel ministry, before the congregations under its care.

NOTE.—It does not appear that this committee was ever appointed.

1884, p. 207. The Presbytery of Paducah respectfully overtures the General Assembly to appoint a committee to draft a pastoral letter, bringing the subject of family prayer before the congregations under its care, and impressing upon our pastors the solemn obligation of urging it on their respective congregations.

*Answer:* We recommend that the request be granted, and that a committee of three be appointed to draft said letter.

The letter prepared is found on page 459, Appendix to Minutes for 1885.

1885, p. 425. Whereas the Narratives from Presbyteries so uniformly report sad, deplorable, distressing neglect of family worship and catechetical instruction in the household, therefore be it

*Resolved,* That this Assembly recommends that the Presbyteries instruct every minister having the care of souls within our bounds, to preach during the month of October, or as soon thereafter as practicable (and frequently in the future), a sermon on the importance of family worship, to be followed by one on parental responsibility; these sermons to be preached in every congregation, at a time most favorable for a large attendance; and that Presbyteries require from every pastor a report as to his diligence in the performance of this duty.

977. *Catechetical instruction and family worship.*

1895, p. 410. The Assembly prepared a brief pastoral letter to the churches within its bounds, touching family worship and catechetical instruction in the home, which was ordered to be read from every pulpit, and which is to be found in the Minutes.

1907, p. 36. That the overture from Holston Presbytery be adopted. This overture is as follows: "That the General Assembly repeat and emphasize the following extract from the Minutes of 1906: 'That all of our people who are heads of families be earnestly and affectionately exhorted to erect and maintain family altars, where God's richest blessing shall be invoked and vouchsafed to them, and to their children. And that our pastors and Sessions make a thorough canvass of their congregations to ascertain the number of families that have family altars, and the number that have not, and report the same to their respective Presbyteries. And we warn parents against the danger and tendency of delegating the religious training

of their children to Sunday Schools, Young People's Societies, or any other agencies, all of which should be appreciated and improved as invaluable aids to parents, but not as substitutes for parental training.'"

1908, p. 44. That all the Presbyteries be directed to have a thorough canvass made of all the congregations in their bounds to ascertain how many families observe family worship; secure, as far as possible, its observance, where neglected, and also get any reasons that may be given for its non-observance, and report the results to the Permanent Committee on Sabbath Observance and Family Religion.

978. *Pastoral letter and religious training in the family, and the church attendance of children.*

1873, p. 306. In response to an overture the Assembly appointed a committee to prepare a pastoral letter on religious training in the family, and the importance of parents accustoming their children to worship with them regularly in the sanctuary on the Sabbath. The letter is found on page 336 of the Minutes.

979. *Pastoral letter on decline of religion in the home.*

1902, p. 259. On an overture asking the preparation of a pastoral letter in view of the decline of religion in the home, the Committee on Bills and Overtures recommended that the request be granted, and that this Assembly appoint a committee to prepare such letter. Adopted.

980. *Permanent Committee on Sabbath to include family religion.*

1904, p. 52. In regard to the overture to broaden the scope of the Permanent Committee on Sabbath, to include family religion, we recommend its adoption. Adopted.

981. *Christmas and Easter not to be observed as holy days.*

1899, p. 430. To an overture asking "a pronounced and explicit deliverance" against the recognition of "Christmas and Easter as religious days," the following answer was given:

There is no warrant in the Scriptures for the observance of Christmas and Easter as holy days, but rather the contrary (see Galatians iv. 9-11; Colossians ii. 16-21), and such observance is contrary to the principles of the Reformed faith, conducive to will-worship, and not in harmony with the simplicity of the gospel of Jesus Christ.

The answer was adopted.

# BOOK VI.

## TOPICS MORAL AND SECULAR.

### 982. *Fashionable amusements and social recreations.*

1865, p. 361. A paper from the Rev. Dr. Ross, on the subject of fashionable amusements, containing three inquiries, with their proposed answers:

The inquiries were answered as follows, viz.:

1. Whether every church Session has the right to make it a rule that dancing and other amusements are disciplinary?

*Answer:* No church judicatory has a right to make any new rules of church membership different from those contained in the Constitution; but it is the undoubted right of the Session, and of every other judicatory, to make a deliverance affirming its sense of what is "an offense," in the meaning of the Book of Discipline, Chap. I., Sec. III.

2. Whether such rule commonly exists in Presbyterian churches?

*Answer:* Probably none of our judicatories are as faithful as they ought to be; but it is believed that the churches generally do, in some form, discountenance dancing. And the Presbyterian Church, through its supreme judicatory, has repeatedly borne its testimony against dancing and other worldly amusements.

3. Whether such rule is expedient, or what should be the mind of the whole body, and what its action?

*Answer:* It is the duty of every judicatory to enforce the teachings of our Standards on this and other fashionable amusements, such as theatrical performances, card-playing, etc. And while the Assembly believes that the "lascivious dancings" declared to be forbidden in the Seventh Commandment by the answer to the 139th question of the Larger Catechism, are not those usual in our best society, yet it is our belief that the tenor of the teachings of the Scriptures, and of our Standards, is in direct opposition to this social usage. Christ's kingdom is not of this world, and the apostle exhorts Christians not to be conformed to the world. Though we do not say that all these worldly amusements are "in their own nature sinful," it is clear that they "may tempt" those who engage in them, and others, to sin; and moreover, the Scriptures condemn them as worldliness. If the practice of the dance in mixed assemblies be not conforming to the world, it is difficult to name any offense against the injunction of the apostle. Nor need the Church

of Christ have any hesitancy in announcing its position on this subject; for the men of the world, with one consent, agree that it is inconsistent with the nature of the Christian profession for members of the Church to engage in the dance.

In this connection, the Assembly would take occasion to exhort our Christian people to avoid the excesses into which they are in danger of being drawn by the demands of fashion. The Scriptures forbid "revellings" and all intemperate self-indulgence, with which teachings the prevalent custom of protracting social assemblies, with or without music and dancing, to the hours of the morning, but especially when accompanied with drinking and card-playing, is manifestly inconsistent. Moreover, the Assembly, observing that parties of pleasure are usually composed almost exclusively of unmarried young people, would give it as its earnest advice, that the best form of social reunion be made to partake as much as possible of the style and tone of the family circle, in which youthful enjoyment is tempered by the presence of the older and married members.

The Assembly expresses itself with the more earnestness on this whole subject, because of the disposition which is observed in all parts of our borders to run into the inordinate indulgence of worldliness at this time, in forgetfulness of the mighty chastenings of God which are even yet upon us, and because we see members of our churches and our beloved baptized youth, in forgetfulness of the covenant of God which is upon them, carried away with the world's delusions, to the subversion of the divine influences of the sanctuary, and to the neglect of the interests of their souls. Wherefore the Assembly would urge our people to take the word of exhortation, to abstain from all forms of evil, and to study and pursue that sobriety which becometh the gospel, so that the Church of Christ shall indeed be "a peculiar people." And we hereby exhort our ministers and church Sessions to a discharge of their duties. Let them proceed, by affectionate and faithful instruction from the pulpit, as well as in private, by admonition, and by such other measures as Christian prudence may dictate; but when all other means fail, then let them proceed to such methods of discipline as shall separate from the Church those who love the world, and practice conformity thereto rather than to the law of Christ.

1893, p. 23. The Assembly directs the Executive Committee of Publication to prepare and publish a tract, collating the testimony of the Standards of our church and the various deliverances of our Assemblies on worldly amusements and immoralities.

P. 26. Your committee recommends this answer to the overture on card-playing and other worldly amusements: In view of the action of former Assemblies, whose deliverances have been numerous, and at the same time uniform and emphatic in their condemnation of these forms of worldly amusement, this Assembly deems a further deliverance unnecessary.

983. *Pastoral letter on Worldly Amusements.*

1900, p. 626. For the promotion of the spiritual well-being of the church, the General Assembly feels constrained to address all our people a few words of instruction and advice on the importance of abstaining from such amusements as are destructive of or unfavorable to the religious life of the Christian.

Under the term worldly amusements may be included the dance, the theatre and the card-table. There is dancing which is innocent in itself; there are plays that are not immoral, and card-playing without gambling cannot be called a sin. There are also dances, stage plays, and games of cards that are in themselves harmful, and contrary to the law of God, and such being evil, and only evil, are condemned and forbidden by the church. On these matters the church, through its Constitution, the deliverances of its courts, and from its pulpits, has spoken in the strongest terms.

The question then arises, May not Christians freely indulge in such forms of worldly amusements as are not sinful in themselves? In reply the General Assembly urges our people to abstain altogether from the amusements referred to, as a matter of Christian prudence, example, and out of regard for the honor of Christ, because—

1. These things are accounted worldly, and are regarded as characteristic of a worldly, as distinguished from a spiritual, life. Christians cannot afford to do those things which are looked upon as belonging peculiarly to the world, and by doing which the line of separation between the world and the church is erased, or obscured. "Come ye out from among them, and be ye separate, O my people, saith the Lord."

2. Experience shows that persons engaging in worldly amusements are easily led into such indulgences as are wrong in themselves. Entering into these things, it is difficult to stop within the bounds of prudence, and under their fascination and the influence of worldly surroundings many are led into sin, and become alienated from God, to the ruin of their souls. Those who dance at all are in danger of being led into dances that are improper. Those who attend the theatre are likely to witness and take pleasure in things which are evil: and card-playing has led many a person to gambling, which is one of the most fatal of all vices.

3. Worldly amusements, and the company into which they often bring those engaged in them, are not favorable to growth in grace, and a loving service of God and the church. It cannot be denied that those who indulge in worldly amusements do not become eminent for piety, do not hunger and thirst after righteousness, and do not excel in Christian work. It is touching such matters as these, not things evil in themselves only, but also things considered evil, or associated with evil, that Christians must practice self-denial, and live lives which will mark them as separate from the world. Those things are not

“expedient” which draw the soul away from communion with God, and from the greatest efficiency in his holy church.

Be Christians in earnest. Let the dear, sad, glorious cross of Christ over-shadow all your life. Never get beyond its chastening presence, and let its precious sacrifice be the model and inspiration of all you do.

984. *Definition of “Worldly Conformity.”*

1902, p. 285. In reply to an overture asking a definition of the phrase “worldly conformity,” in the narrative blanks, we would answer: By “worldly conformity” is meant conforming to the sinful practices of the world. See Rom. xii. 2, and 1 John ii. 15 and 16.

1910, p. 68. In reply to an overture concerning worldly conformity we recommend that the Assembly answer that the formulation of a complete and satisfactory definition being impossible, the matter be left to the Christian discretion of each Session.

985. *Discipline to be enforced against certain offenses.*

1869, p. 390. Overture from the Rev. Dr. Dabney, that the Assembly would direct all its moral and spiritual powers, by such measures as shall seem to it best to this end, effectually causing all church Sessions and Presbyteries to enforce the discipline provided in our Constitution against offenses, and especially against conformity to dissipated and lascivious amusements of the world, intemperance, and relaxed expedients for evading pecuniary obligations now permitted by the legislation of the country.

*Answer:* The Assembly would earnestly and solemnly enjoin upon all the Sessions and Presbyteries under its care the absolute necessity of enforcing “the discipline provided in our Constitution against offenses,” under the word offenses including attendance by our members upon theatrical exhibitions and performances, and promiscuous dancings; against intemperance, and against availing themselves of the “expedients for evading pecuniary obligations now permitted by the legislation of the country,” in such a manner as cannot be justified by a conscience enlightened by the Spirit and the Word of God, and as must dishonor the cause of Jesus Christ.

986. *Card-playing, dancing and dancing-schools.*

1877, p. 411. Overture asking the Assembly to interpret the law of the Church concerning worldly amusements, as set forth in the deliverances of the Assemblies of 1865 and 1869, in the following particulars:

I. Does the law forbid card-playing for purposes of amusement, or for purposes of gambling merely?

II. Does it forbid dancing, or only promiscuous dancing?

III. If the latter only, to what accident of the dance does the

word "promiscuous" refer? Does the law forbid round dances merely as distinguished from the square? or dancing at a public ball as distinguished from dancing in a private house? or the mingling of males and females in this amusement for the reason, among others, that in such cases the dance has a tendency to influence the licentious passions?

*Answer:* 1st, The Assembly has uniformly discouraged and condemned the modern dance in all its forms, as tending to evil, whether practiced in public balls or in private parlors.

2d, Some forms of this amusement are more mischievous than others; the round dance than the square, the public ball than the private parlor; but all are evil, and should be discountenanced.

3d, The extent of the mischief done depends largely upon circumstances. The church Session is therefore the only court competent to judge what remedy to apply; but the Assembly being persuaded that, in most cases, it is the result of thoughtlessness or ignorance, recommends great patience in dealing with those who offend in this way.

4th, The following was added by the Assembly as an amendment: And we further affectionately urge all our Christian parents not to send their children to dancing schools, where they acquire a fondness and an aptitude for this dangerous amusement.

987. *In what sense the Assembly's deliverances on worldly amusements are to be understood.*

1879, p. 23. The Presbytery of Atlanta asks the Assembly for definite instructions, among other things, upon the following points:

1. Are the deliverances of 1865, 1869 and 1877, on the subject of worldly amusements, to be accepted and enforced as law by judicial process?

2. Are all offenses named in them to be so dealt with, or are exceptions to be made?

In answer, the following was adopted:

*First,* This Assembly would answer the first question in the negative, upon the following grounds:

1. That these deliverances do not require judicial prosecution expressly, and could not require it without violating the spirit of our law.

2. That none of these deliverances were made by the Assembly in a strictly judicial capacity, but were all deliverances *in thesi*, and therefore can be considered as only didactic, advisory and monitory.

3. That this Assembly has no power to issue orders to institute process, except according to the provisions of Book of Discipline, Chap. VII., in the old, and Chap. XIII., Sec. I., in the revised book; and all these provisions imply that the court of remote jurisdiction is dealing with a particular court of original jurisdiction, and not with such courts in general. The injunctions, therefore, upon the Sessions to exercise discipline in the

matter of worldly amusements are to be understood only as utterances of the solemn testimony of these Assemblies against a great and growing evil in the Church. The power to utter such a testimony will not be disputed, since it is so expressly given to the Assemblies in the Form of Government, Chap. XII., Sec. V., of the old, and in the revised Book of Church Order, Form of Government, Chap. V., Sec. VI., Art. VI.; and this testimony this Assembly does hereby most solemnly and affectionately reiterate.

In thus defining the meaning and intent of the action of former Assemblies, this General Assembly does not mean, in the slightest degree, to interfere with the power of discipline, in any of its forms, which is given to the courts below by the Constitution of the Church; or to intimate that discipline in its sternest form may not be necessary, in some cases, in order to arrest the evils in question. The occasion, the mode, the degree, and the kind of discipline, must be left to the courts of original jurisdiction, under the checks and restraints of the Constitution. All that is designed is to deny the power of the Assembly to make law for the Church in the matter of "offenses," or to give to its deliverances *in these* the force of judicial decisions.

*Second.* The second question, which is, "Are all the offenses named in the deliverances of 1865, 1869 and 1877, to be dealt with in the way of judicial process, or are exceptions to be made?" needs no answer after what has been said in answer to the first.

988. *Declines to make a further deliverance on the subject of dancing.*

1880, p. 193. From the Presbytery of Athens, asking the Assembly to make a more full and explicit deliverance on the subject of dancing and worldly amusements.

This Assembly declines attempting any such deliverance—

1st, Because the deliverances of former Assemblies on this subject are as full and specific as the nature of the case allows.

2nd, Because the evils referred to are to be met, not by resort to deliverances of the Assembly, but rather by care on the part of the court of original jurisdiction.

989. *Former deliverances have not been revoked.*

1881, p. 358. From Montgomery Presbytery, inquiring whether the deliverance of the Assembly of 1877, on dancing, has been affected by the action of the Assemblies of 1879-'80, and requesting that said deliverance be reaffirmed.

*Answer:* The deliverance of 1877 has not been revoked by any subsequent action of the Assembly.

990. *Excommunication for dancing.*

1893, p. 35. The Presbytery of Columbia asks a deliverance as to whether it lies within the power of a church Session to excommunicate a church member for dancing.



*Answer:* The censures which may be inflicted by a church Session are admonition, suspension and excommunication. This last is the extreme penalty of the law, and is ordinarily to be inflicted only after the milder censures have been employed and "have failed to reclaim the delinquent," and not unless the offender has been proved guilty of "gross crime or heresy," and is "incorrigible and contumacious." Nothing is to be considered as an offense "which cannot be proved to be such from Scripture, as interpreted in our Standards."

These Standards interpret the Scriptures as condemning "lascivious dancings" (Larger Catechism, Quest. 139), and when, in the judgment of a Session, an accused person has been proved guilty of participating in such "dancings," and when all other means have failed to reclaim the offender, it is clearly "within the power of the Session to excommunicate" the offending member in order "to deliver the church from the scandal of his offense, and to inspire all with fear by the example of his discipline." (Rules of Discipline, Chap. IV., Sec. IV.)

#### 991. *Slavery.*

1865, p. 384. Extract from a pastoral letter to the churches:

"The extraordinary circumstances in which, by recent events, this people are now placed, and our relations to them, is a subject too immense to be passed over in silence. The former relation between our citizens and most of this population was that of master and servant. The address of our General Assembly (See p. 504ff.) contains the only full, unambiguous and deliberate, and authoritative exposition of our views in regard to this matter. We here re-affirm its whole doctrine to be that of Scripture and reason. It is the old doctrine of the Church, and the only one which keeps its foundations secure."

(Here follows an extract from the Address to all the Churches throughout the Earth:)

"This relation is now overthrown, suddenly and violently; whether justly or unjustly, in wrath or in mercy, for weal or for woe, let history and the Judge of all the earth decide. But there are two considerations of vital interest which still remain.

"One is, that while the existence of slavery may, in its civil aspects, be regarded as a settled question, an issue now gone, yet the lawfulness of the relation as a question of social morality, and of scriptural truth, has lost nothing of its importance. When we solemnly declare to you, brethren, that the dogma which asserts the inherent sinfulness of this relation is unscriptural and fanatical; that it is condemned not only by the Word of God, but by the voice of the Church in all ages; that it is one of the most pernicious heresies of modern times; that its countenance by any church is a just cause of separation from it (1 Tim. vi. 1-5), we have surely said enough to warn you away from this insidious error, as from a fatal shore.

"Whatever, therefore, we may have to lament before God either for neglect of duty or for actual wrong towards our serv-

ants while the relation lasted, we are not called, now that it has been abolished, to bow the head in humiliation before men, or admit that the memory of many of our dear kindred is to be covered with shame because, like Abraham, Isaac and Jacob, they had bond-servants born in their house, or bought with their money, and who now, redeemed by the same precious blood, sit down together in the kingdom of God."

(See also several sections in Book VII. of this Digest.)

992. *Committee of inquiry as to intemperance.*

1883, p. 32. Whereas among the sins of the age intemperance is prominent, as leading to idleness, poverty, crime and misery; and whereas drunkenness is greatly obstructing the progress of the truth as it is in Christ Jesus, and on the authority of the Bible no drunkard can enter the kingdom of heaven; therefore,

*Resolved*, That a committee of five be appointed, to report to the next General Assembly what steps, if any, can be taken by the General Assembly of the Presbyterian Church in the United States to avert the progress of this great evil, and, as far as possible, remove this barrier to the extension of the Redeemer's kingdom over the earth.

The committee never made a report.

993. *Suppressing the liquor traffic.*

1886, p. 60. In response to a communication from the Woman's Christian Temperance Union, through Mrs. W. C. Sibley, vice-president, of Augusta, Ga., on the subject of the present attitude of the temperance movement, the following was adopted:

As the traffic in and use of intoxicating liquors as a beverage are the prolific causes of so much crime, poverty and suffering in our land, and as it costs the people so much money in criminal prosecutions and the support of the victims of drink, and as it is one of the greatest enemies of the Church of Christ in destroying the sanctity of the Christian Sabbath in its right observance wherever its blighting influence is felt, and as we are warned against its effects in 1 Cor. vi. 10; therefore, in view of these terrible effects, this General Assembly bears its testimony against this evil, and recommends to all our people the use of all legitimate means for its banishment from the land.

Reaffirmed 1908, p. 22.

994. *Retailing ardent spirits.*

1878, p. 635. Overture from the Presbytery of Lexington, asking the Assembly "to make a deliverance with reference to the duties of Sessions in regard to members of the Church under their care engaged in the retail of ardent spirits."

The Assembly replied by referring to the action of the General Assembly in 1842, viz.:

"*Resolved*, That the records (of the Synod of Pittsburg) be

approved, except so far as they seem to establish a general rule in regard to the use and sale of ardent spirits as a beverage, which use and sale are generally to be decidedly disapproved, but each case must be decided in view of all the attendant circumstances that go to modify and give character to the same."

#### 995. *Intemperance.*

1888, p. 387. *Resolved*, That a committee of five be appointed, whose duty it shall be after careful consideration, to prepare and report to the next General Assembly a paper, touching the intemperate use of intoxicating drinks; to the intent that the churches under our care may be exhorted to the performance of their whole duty in suppressing this great evil, and may be also instructed and guarded concerning erroneous opinions connected therewith.

P. 391. *Resolved*, That the action taken by this General Assembly on the third day of its sessions in appointing a Committee on Temperance was not intended to commit this Assembly to or against any political questions of prohibition or so-called moral reform now agitating the mind of the public; but the purpose was to have the committee formulate the views of the church upon the question of temperance.

This committee obtained leave (1889, p. 592) to report in 1890. Its report (1890, p. 20) was then read, ordered printed by the Executive Committee of Publication, supplied to the churches and ministers, and the further consideration of it referred to the next Assembly. (P. 25.)

1890, p. 39. This action was reconsidered, and the following substitute was adopted:

*Resolved*, 1, That the thanks of this Assembly be tendered to the Special Committee on Temperance for their report.

2, That we take no further action thereon, except that we reaffirm the deliverances of former Assemblies on the subject of temperance.

1891, p. 244. Our church, in accordance with her former deliverances on the subject of temperance, made in 1830, 1834, 1837 and 1848, bears her testimony against the traffic in intoxicating liquors as a fruitful source of abounding iniquity and misery. And the Assembly would urge our people to use all means, which may be approved by their Christian conscience and judgment, to remedy this evil throughout the land. Especially would we urge our members to abstain from the use of intoxicating liquors as a beverage.

1892, p. 462. Whereas we recognize the liquor traffic as an aggressive enemy to the home, the church, and the state, an alarming menace to the Christian Sabbath, and a powerful obstacle to the work of establishing Christ's kingdom in foreign lands; and,

Whereas "sin is any want of conformity unto, or transgression of, the law of God," and a failure to manifest disapproval of, or opposition to, a prevailing evil is a sin of omission, therefore,

*Resolved*, That we reaffirm the deliverance and testimony of our church made in 1891 on the subject of temperance, the liquor traffic and abstinence from intoxicants as a beverage, and we bear our testimony against the establishing and promoting of the traffic in intoxicating liquors as the fruitful source of sin, crime and misery.

1895, p. 408. *Resolved*, That the General Assembly reiterates the deliverances of previous Assemblies on the subject of temperance, and, without any reference to the political aspect of the temperance reform, urges upon all Christians the duty of using all legitimate means to promote the cause of good citizenship, especially by refusing to be identified in any way with the liquor traffic, the greatest and boldest modern enemy to the church and the home, and deprecates the inconsistency of professing Christians who rent their property for immoral purposes.

1897, p. 17. In response to the communication signed by Edwin A. Shaver, chairman, and Thomas P. Johnston, secretary of the Executive Committee of the North Carolina Prohibition Party, petitioning this Assembly "to make some deliverance and declaration of principles on the all-important subject of temperance," this Assembly would reply: That alike by uniform practice and Constitution we are forbidden to intermeddle with political parties or questions, and that the constant and scriptural attitude of our beloved church on temperance and intemperance, as shown in past deliverances on record (see this revised Digest, pp. 487, 488), is too well known to require restatement.

P. 19. *Resolved*, That in the action by the Assembly in adopting the report of the Committee on Bills and Overtures in reply to a communication from the Executive Committee of the Prohibition Party of North Carolina, this Assembly is not to be construed as intending to commit the church to the political theory of prohibition, either *pro* or *con*.

#### 996. *The liquor traffic as affecting Foreign Missions.*

1892, p. 446. In view of the reports which come to us from many parts of the unevangelized world, of the appalling effects of the traffic in strong drink carried on by those belonging to our own and other Christian nations, among the heathen, we call upon our people to use all their influence against this business, and pray for the suppression of what is so destructive to the souls and bodies of those who look to us for their knowledge of God, and who expect to see in the representatives of Christian nations the fruits of that gospel which we preach.

#### 997. *Temperance Day.*

1898, p. 201. Your memorialist would respectfully represent that the Woman's Christian Temperance Union, in accordance with the plan of the London Sabbath School Union, is endeavoring to secure the observance of the fourth Sabbath in November

as Temperance Day. Believing that your influence would be of great help in advancing this movement, we most earnestly request the General Assembly of the Presbyterian Church to recommend the observance of this day as an annual temperance Sabbath.

ANNA R. MAHOOD,  
*Superintendent Sabbath School Department W. C. T. U.*

*Answer:* We recommend the following answer: While we have borne, and do now bear, our unqualified testimony against intemperance as a fruitful source of evil, we decline to grant the request of the Sabbath School Department of the W. C. T. U. to set apart a special Sabbath as a temperance day.

Same action in 1899 (p. 407).

998. *American Anti-Saloon League.*

1903, p. 470. The General Assembly of the Presbyterian Church in the United States, in session at Lexington, Va., acknowledges the greetings just received of the "American Anti-Saloon League," and also the request of the league that we send delegates to their National Convention, to be held in Washington, D. C., in December next.

This General Assembly is in full sympathy with the object which the league proposes to accomplish; yet as we represent an organization that is purely spiritual, and whose uniform practice has been to decline affiliation with all secular organizations, however worthy in themselves, it would be a departure from our established practice to comply with the request of the league, and for such departure in this instance we see no sufficient reason.

999. *Permanent Committee on Temperance.*

1907, p. 57. Overtures from the Presbyteries of West Hanover, Arkansas, Louisville, Transylvania, Ebenezer, East Hanover, St. John's, Suwanee, Ouachita, Cherokee, and from the Synod of Alabama, asking the appointment of a Permanent Committee on Temperance. It is recommended that this be answered in the negative, for the reasons, (1) that the position of our Church is sufficiently well known on this question, and (2) such a measure would add indefinitely to the machinery of our Church, and would involve the possibility of political entanglement. Adopted.

1000. *Gambling.*

1862, p. 38. Extract from a pastoral letter to the young men of our congregations in the army: Another vice, which has heretofore been confined in our country to the saloons of dissipation, we are sad to believe, has become very common among the young men of the army. We refer to *gambling*. Besides the moral turpitude and sin of gambling, the taking from your

fellows that which is theirs without a just return, this vice creates a morbid thirst after speedy gains and a spirit of reckless extravagance, which usually go together, injuring the moral character, rendering a man reckless, dissatisfied, and unhappy, and generally ends in his temporal ruin. A practice which produces such results is necessarily evil. "By their fruits ye shall know them," is the Saviour's rule; and here is a tree whose fruit is bitter.

#### 1001. *Lotteries and gambling.*

1890, p. 33. To the communication addressed to the Assembly by the Anti-Lottery League of Louisiana, and to the paper presented by the Rev. W. A. Alexander upon the same subject, the Assembly made the following answer—viz.: Inasmuch as we have had brought before us evidence of the widespread and increasing influence of certain lottery schemes throughout the land that have sought and are seeking the patronage of our people, and inasmuch as we have had reason to believe that some of those over whom we are called to exercise spiritual oversight have been induced to buy and sell lottery tickets, this General Assembly feels called upon at this time to bear testimony against this evil. In our judgment these various lottery schemes are an unmitigated evil and a vicious iniquity. By the promise of large gains in return for small investments, they appeal with peculiar force to the covetousness of the carnal heart, and awaken a craving and corrupting greed for gain. Thus they are most seductive in their evil influence. The fact that they are in many cases entrenched behind forms of law, and are thus given a *quasi* justification in the eyes of the thoughtless and unwary, only makes them the more insidious, and, therefore, the more dangerous. They are but organized systems of gambling, are striking at the foundations of morality and righteousness and have become powerful agencies for corrupting the youth of our land.

In some instances they have with brazen effrontery entered the halls of legislation, and have sought to bribe our law-makers in the interest of their nefarious traffic. We do, therefore, most emphatically condemn, and earnestly and affectionately warn our people against this wickedness; and we call upon them not only to abstain wholly from buying or selling lottery tickets themselves, but also to use their utmost endeavors to restrain all others from so doing.

We do also declare ourselves in hearty sympathy with all lawful and proper efforts to secure the enactment of such laws by the State legislatures, and by the Congress of the United States as will suppress every lottery scheme in the land, and thus protect, as far as possible, our people from the insidious temptation thus set before them.

1894, p. 241. Whereas we recognize and deeply deplore the existence and the blighting consequences of the sin of gambling,

especially as the evil and its results are manifested in the form of lottery hazard, therefore,

*Resolved*, That this Assembly renews the deliverances of former Assemblies against this evil, and exhorts and warns our people against the insidious and destructive influences of this sin.

#### 1002. *Profanity.*

1862, p. 36. Extract from a pastoral letter to the young men of our congregations in the army: The awful and prevailing sin of our people is *profanity*. The name of God is taken in vain in the wicked curse and the lewd joke; yea, fearful as the statement is, our own ears bear testimony to the fact that the Great Name of the majestic Jehovah has been made a by-word, a jest and a mockery by the dissolute and profane on our public thoroughfares. This is our crying national sin, which, with many others, has brought down on our land the wrath of offended heaven. This international strife, and all the dreadful havoc which this war is making, are doubtless sent on us as judgments from God on account of our sins. How can we expect the blessing of God if we thus dishonor him, treat his name with irreverence, and speak of his authority and judgments with levity and derision?

#### 1003. *Evolution.*

1886, p. 8. Whereas it is known, through the published proceedings of the Presbyteries, that several overtures will be presented to this General Assembly, asking for a deliverance on the subject of the genetic evolution of man, therefore,

*Resolved*, That a special committee be appointed by the Moderator at the same time with the regular standing committee, to whom all these overtures shall be referred, with instructions to report at as early a day as practicable.

P. 18. The order of the day, the consideration of papers from the special Committee on Evolution, was taken up, the majority report of the committee being as follows:

To the several overtures on the subject of the evolution of man sent up by the Presbyteries, the General Assembly returns answer as follows, viz.:

The Church remains at this time sincerely convinced that the Scriptures, as truly and authoritatively expounded in our "Confession of Faith" and "Catechisms," teach—

That Adam and Eve were created, body and soul, by immediate acts of Almighty power, thereby preserving a perfect race unity.

That Adam's body was directly fashioned by Almighty God, without any natural animal parentage of any kind, out of matter previously created from nothing.

And that any doctrine at variance therewith is a dangerous error, inasmuch as, in the methods of interpreting Scripture, it

must demand, and in the consequences which by fair implication it will involve, it will lead to the denial of doctrines fundamental to the faith.

GEO. D. ARMSTRONG, *Chairman*,  
 WM. F. JUNKIN,  
 R. K. SMOOT,  
 G. B. STRICKLER,  
 L. C. VASS,

A. N. HOLLIFIELD,  
 M. VAN LEAR,  
 R. B. FULTON,  
 D. N. KENNEDY.

Rev. T. E. Smith, for himself and Wm. Flinn, D. D., members of that committee, presented a minority report, which is as follows:

We, the undersigned members of the Special Committee on Evolution, recommend that the General Assembly decline to make a deliverance on the subject: 1. Because the answer which is invoked by those overtures, if given, would violate our Constitution (See Confession of Faith, Chap. XXXI., Art. IV.). 2. Because the Word of God, as interpreted by our Standards, gives the faith of the Church. 3. Because before one of our lower courts a concrete case is pending, involving the matter of the overtures.

Also, the following paper was presented by another member of the committee:

The undersigned member of your Committee on Overtures on Evolution would recommend the appointment of a special committee to draft a pastoral letter to the churches and Presbyteries of the Assembly, embodying the following points:

1. A recognition of the alarm and uneasiness pervading the Church on account of the evolution discussion, and that this alarm and uneasiness are not unfounded.

2. A reiteration of our loyalty to the Symbols as the correct interpretation of the Holy Scriptures, and determination to defend them against any interpretation which would mar their historic sense, or contradict any traditional doctrine of our faith.

3. The original application of the law contained therein belongs to the Presbyteries, and the Assembly considers them competent for their function; neither would it usurp or forestall this function, nor hamper them in its performance, by granting any *in thesi* deliverance which could be construed into an anticipatory exposition of the law, but could not be of binding force.

4. The Assembly assures its Presbyteries that the highest court of the Church will be ready at the proper time to uphold and endorse any judicial action of the Presbyteries founded on the constitutional law of the Church. FRANCIS L. FERGUSON.

P. 26. The motion to adopt the report of the minority of the special Committee on Evolution was lost.

Thereupon it was moved that the report of said committee be adopted, the ayes and noes were ordered, and each commissioner was allowed to explain his vote. The report was adopted by the following votes: Ayes, 137; nays, 13; *non liquet*, 1.

1887, p. 233. Committee on Bills and Overtures reported



on an overture from the Presbytery of South Carolina. S. L. Morris and J. W. Green, members of the committee, offered the following minority report as a substitute for the committee's report:

Respecting the question of South Carolina Presbytery, touching the mode of creation as defined by the last Assembly, we recommend that this Assembly answer: That the Scriptures clearly reveal that in the highest sense God is Creator of all things, and consequently of Adam's body and soul; and both the Scriptures and our Confession of Faith teach that his body was formed of the dust of the ground, whether mediately or immediately; but "the inscrutable mode" God hath not revealed, and this Assembly holds that it is not given to the Church to pronounce definitely as to the mode by which, and the time in which, the Creator chose to work.

The substitute was indefinitely postponed, and the report of the committee was adopted, which was as follows:

This Assembly declines to formulate any detailed explanation of the acts of the last Assembly, as any new statement, however expressed, could only be regarded as a new deliverance on the same subject, which this Assembly does not feel called upon to make.

#### 1004. *Cheap religious newspaper.*

1895, p. 395. The Presbytery of Lexington overtures the General Assembly that a committee be appointed to consider whether a religious newspaper cannot be furnished to our membership at less cost than any now within their reach; and that, if arrangements cannot be made by which the papers already in circulation can be furnished at reduced rates, as a last resort the Assembly consider the advisability of publishing a paper at a subscription that will place it within the reach of the masses, and on a basis that will favorably compare with the cost of similar papers published by other denominations; and it is the sentiment of this Presbytery that if such a paper cannot be made self-sustaining at the reduced subscription, it would be wise to draw upon the funds of the Publication Committee.

The General Assembly replies to this overture that it deems it inexpedient to appoint such committee.

#### 1005. *The Chinese exclusion act.*

1893, p. 16. The Chinese Mission in New Orleans asked the Assembly to petition for the suspension of the Geary law, or Chinese Exclusion Act. Referred to the Standing Committee on Foreign Missions. This Committee, p. 42, reported resolution of sympathy, which was adopted.

P. 39. Rev. C. W. Trawick offered a resolution that the Assembly petition Congress to repeal or modify this law.

P. 54. The resolution touching the repeal or modification of the Geary law was taken from the docket and lost.

1006. *Sympathy with the Armenians.*

1896, p. 616. The General Assembly of the Presbyterian Church in the United States, representing a large body of Christian people, desire to express their profound sympathy with the suffering people of Armenia, who, for the name of Christ our Lord, have been driven through the furnace of the fiercest persecution. We have been grieved beyond expression that our brethren in Christ in these late Christian centuries have been left unshielded from the storm. Unto the God of pity we commend this smitten people, praying for the strong hand of his power and his wise and compassionate providence in their behalf.

1007. *Pastoral letter against errors.*

1898, p. 232. Whereas error in many subtle forms exists around us, and may invade the church, to the injury of her doctrine, polity, spirituality and morality; and

Whereas the General Assembly is to "recommend measures for the promotion of charity, truth and holiness through all the churches under its care," therefore be it

*Resolved*, 1. That a committee is hereby appointed to address a pastoral letter to our ministers and people, affectionately warning them against all errors, and urging them to steadfastness in "the faith once delivered to the saints."

2. That all the papers of our church are hereby requested to publish said letter, and all our pastors are requested to read it to their congregations as soon as practicable after its publication; and where churches are vacant, that the elders be requested to read it to them. Adopted.

1008. *Presbyterian monument in Monmouth county, N. J.*

1899, p. 422. There has come to us an invitation from Rev. A. H. Brown, chairman of a committee of the Synod of New Jersey, asking you to appoint delegates to represent you at the unveiling of a Presbyterian historical monument in the Old Scot's Burial Ground in Monmouth county, N. J., where assembled the first General Presbytery of which any official record exists. The monument is to be unveiled in the third week of October, 1899. The Assembly at Dallas, Texas, in 1895, heartily commended this enterprise, and appointed five delegates to attend and represent us, at their own expense, at a preliminary celebration called the Monmouth Pilgrimage. (See Minutes, pp. 385 and 388-389.) Of that delegation Rev. Drs. Moses D. Hoge and William U. Murkland have been called to their reward. Your committee recommend that the same persons be appointed to attend the unveiling of the monument as requested, and that the Rev. R. P. Kerr, D. D., of Richmond, and the Rev. Joseph A. Vance, of Baltimore, be substituted in place of the brethren deceased. The committee will thus consist of Rev. R. P. Kerr, D. D., Rev. Joseph A. Vance, Rev. Parke P.

Flournoy, D. D., and Ruling Elders T. B. Gresham, Esq., and William Wirt Henry, Esq. That the Assembly express its deep interest in all that touches the founding and early struggles of the Presbyterian Church in our country, and the importance of keeping the history in remembrance of coming generations. That the Assembly returns its hearty thanks to the Synod of New Jersey for its fraternal invitation to us to participate in these memorial services.

1009. *Peace Conferences.*

1899, p. 423. Since the Peace Conference of the accredited representatives of the nations, looking forward to the disarmament of the several armies and navies of the nations, is now in session at The Hague, Holland, the Assembly, at the hour of recess this afternoon, shall be led in prayer for this conference by the Moderator.

An overture asking that an endorsement be given to the forthcoming Hague Peace Conference. It is recommended that this be answered in the negative. Adopted.

1010. *Mob law.*

1899, p. 431. The General Assembly takes occasion to express its strongest condemnation of the lawless spirit abroad in the land manifesting itself in many ways, but notably in scenes of mob violence and the taking of human life, in cases of supposed or proven crime, without due process of law, involving the awful danger of inflicting death upon an innocent person, while the real criminal goes free; tending also to cheapen human life, to unsettle the social order, and to weaken or destroy that reverence for law and constituted authority which the Scriptures require all to uphold.

We, therefore, while expressing our abhorrence of the crimes that lead to the disorders referred to, urge all our people and ministers, in all Scriptural ways, to do their utmost towards cultivating and maintaining that order and reverence for authority which are enjoined by the Word of God.

1011. *Marriage of minors.*

1899, p. 433. Is a minister of our church justifiable in performing a marriage ceremony when one or both of the contracting parties reside with their respective parents, are both of marriageable age, but under the age of twenty-one (said ceremony being performed at a place other than the home of one of the parents of the contracting parties), when the minister knows, or has reason to believe, that such marriage is without the knowledge and against the consent of the parents of either one of the contracting parties?

The General Assembly replies as follows:

The Assembly is of the opinion that it would be both unwise and inexpedient to attempt to lay down any inflexible rule for

the guidance of its ministry in relation to the performance of this ceremony, the great bond of society. It believes that an enlightened conscience and the laws of the land are, as a rule, the safest and only guides to be followed in such cases. But the Assembly cannot forbear to express the opinion that in the cases described in the overture the greatest prudence and caution should be exercised by the minister; that he should exert his influence, as far as he can properly and prudently do so, to prevent such marriages, and only consent to perform the ceremony in those cases where he is satisfied, from all the circumstances, that the best interests of all the parties (including the parent or parents) will be subserved by his so doing.

### 1012. *Divorce.*

1898, p. 219. Columbia Presbytery respectfully overtures the Assembly for information regarding the phrase, "*wilful desertion*," Confession of Faith, Chapter XXIV., Section VI., which is as follows: "Although the corruption of man be such as is apt to study arguments, unduly to put asunder those whom God hath joined together in marriage; yet nothing but adultery or such wilful desertion as can no way be remedied by the Church or civil magistrate is cause sufficient of dissolving the bond of marriage," etc., etc.

The information desired is this:

1. Does the principle of "*wilful desertion*" apply to a case where both husband and wife are *believers*?

2. In such a case, when they are divorced by the civil law, is it morally right for the *innocent* one to marry again?

*Answer:* We recommend the following answers: To the first question, Yes. Desertion, if total, causeless and incurable, affords proper ground for divorce. (Confession of Faith, Chap. XXIV., Art. 6.) The same reason attaches whether either or both of the parties are believers or unbelievers.

And to the second question, Yes. Presuming the divorce to have been correctly granted by the civil court, the innocent party has both legal and moral right to marry again.

1900, p. 613, 643. On the overture asking the Assembly's judgment as to the propriety of receiving into the church persons divorced under given circumstances, it is recommended that this overture be returned to the sender, and he be advised to seek from his Presbytery the information he desires. Adopted.

On overtures respecting Scriptural grounds of divorce, remarriage of divorced persons, and the duty of ministers as to officiating at such remarriages, it is recommended that the Assembly call attention to the teaching of God's Word upon this subject. The only grounds upon which divorce can be rightfully obtained are adultery, and such wilful desertion as can in no way be remedied by the church or civil magistrate. (See Matthew v. 31, 32, and xix. 9, and 1 Corinthians vii. 15. (See Confession of Faith, Chap. XXIV., Secs. 5 and 6.) It naturally follows that the innocent party in cases of divorce granted upon

such grounds has the Scriptural right to contract another marriage; and the Assembly takes this occasion to admonish our ministers to watch carefully for the purity of our families, and to officiate only at the marriage of innocent parties. This answer was adopted.

1903, p. 469. The Alliance asks that the Assembly appoint a delegate to a "Joint Conference on Divorce and Re-Marriage." We recommend that the Assembly decline to make such appointment, inasmuch as it would be contrary to our well-established practice.

The Alliance asks the Assembly to pass to all its ministers a strong injunction forbidding them to marry persons who have not been divorced for Scriptural reasons. We recommend, in lieu of the action proposed by the Alliance, that the Assembly declare its superlative regard for the sanctity of marriage and the purity of the family; that its Standards of faith and practice clearly teach that all re-marriages, except such as are Scriptural, are sinful, and that it would disapprove the solemnizing of any unscriptural marriages by its ministers.

1904, pp. 40, 96. The following resolution of the Alliance was adopted:

*"Resolved*, That in recognition of the comity which should exist between Christian churches, it is desirable, and would tend to the increase of a spirit of Christian unity, for each church represented in the Conference to advise, and, if ecclesiastical authority will allow, to enjoin upon its ministers to refuse to unite in marriage any person or persons whose marriage, such ministers have good reason to believe, is forbidden by the laws of the church in which either party seeking to be married holds membership."

If the way is clear, kindly approve the foregoing resolution, and direct that the Address and Appeal be read from the pulpits of your churches by the pastors. In the judgment of the Conference, the time has come for united striving by Christians "for the things which are pure and true, for the sanctity of marriage, for the permanence of the family for the preservation of the home, and for the perpetuity of the State."

1905, p. 23. Your committee recommend that the following overture be answered in the affirmative:

In view of the alarming number of divorces annually granted in the United States, the ease and facility with which they are obtained in many of the States, the numerous and often trivial grounds on which they are constantly sought and granted, and the unseemly and shocking haste in which the divorced remarry, all of which amounts to a national shame, constitutes a grave menace to public and private morals, the sanctity of marriage and the purity of the home, and threatens to subvert the family, which is the foundation of the Church, the Presbytery of Montgomery overtures the Assembly,

1. To authorize the Moderator of said General Assembly to appoint three persons to represent the Presbyterian Church in the United States in the Inter-Church Conference on Marriage and Divorce.

2. To urge upon all our ministers:

(a) To endeavor, by special preaching of the Word, to create and maintain an elevated and healthy public sentiment on the subject of the sanctity of marriage and the sin of divorce, except where obtained on grounds allowed by the Scriptures.

(b) To exercise the utmost caution in the matter of the remarriage of divorced persons, and to refuse to officiate at the remarriage of any and all such persons, except such as have been divorced upon grounds allowed by our Church to be Scriptural; and then only in the case of the innocent party. Adopted.

1906, p. 59. The report of this committee was received as information; and the Assembly affirmed its sympathy with the general purpose of the Inter-Church Conference on Marriage and Divorce.

1907, p. 36. That our ministers be directed to continue to teach the nature and purpose of marriage; that while its proximate purpose is to promote our happiness and comfort, its ultimate end is to rear a godly seed to the glory of the Saviour who is the husband of the bride, the Church. And that when solicited to perform the marriage ceremony for persons who may have been divorced, that they make inquiry into the facts and conform their actions to the law of Holy Scripture and its exposition in our Symbols.

1908, p. 62. The Assembly noted with approval the care of the Committee with reference to the civil aspects of the matter in hand, and recommended that our delegates in the Conference confine themselves to that which is ecclesiastical.

1909, p. 47. Overtures from the Presbytery of Charleston, from the Presbytery of Chesapeake and from certain individual ministers asking the appointment of an *ad interim* committee of not less than five members ("memberships on the same to be preferably given to Professors of Theology in our Seminaries" —Charleston) to consider the whole matter of the reception of polygamists into the Church and to report to the Assembly of 1910; and overtures from the Presbytery of Missouri asking the Assembly to take steps to so alter the Confession of Faith in Chap. XXIV., Pars. 5 and 6, as to harmonize their teachings as to what are lawful grounds of divorce; and from the Presbytery of Knoxville, asking the appointment of an *ad interim* committee to investigate the teaching of the Scriptures touching divorce and remarriage for the purpose of ascertaining whether or not the Confession of Faith (Chap. XXIV.) is in accord with the Word of God, and to report the result of their investigation to the Assembly of 1910.

A committee of five was appointed.

1910, p. 32. In view of the fact that there is not sufficient time for thorough deliberation on such an important subject as that of Marriage and Divorce, it is

*Resolved*, That the *ad interim* committee on this subject be continued with the addition thereto of Rev. R. A. Webb, D. D., Rev. W. T. Hall, D. D., and Rev. T. R. Sampson, D. D., with

instructions to report to the next Assembly. And as these members are widely scattered, they are expected to do their work by correspondence, thus obviating the trouble and expense of a meeting.

In accordance with this resolution the two reports on Marriage and Divorce were taken from the docket and committed to the enlarged committee.

#### 1013. *Polygamy.*

1904, p. 50. In answer to an overture in reference to Polygamy, asking the General Assembly to make a deliverance on the subject, in its relation to the work of our missionaries in our foreign fields—

We recommend the following:

In view of the fact that the Presbyterian Church is unalterably opposed to polygamy, and would not, under any circumstances, tolerate the entrance into polygamous relations of any of its members, even in heathen lands, and in view of the great care of our Executive Committee of Foreign Missions in appointing to the work, in foreign land only workers of piety and discretion, we deem it unnecessary to make any deliverance on this subject.

Reaffirmed in 1907 (p. 57).

1908, p. 65. The Assembly sympathizes with our missionaries in the many difficulties they encounter in practically applying the teachings of Christianity to conditions in heathen lands, and realizes that much must be left to the discretion of the missionaries on the ground.

At the same time the Assembly affectionately enjoins on our missionaries that in dealing with questions arising out of these conditions, such as, for example, the prevalence of polygamy or of ancestral worship, and other forms of idolatry, they ought all to be very careful not to compromise the honor of our church or any of the principles of our holy religion, nor to pursue any policy that would fail to make it plain, either to the church at home or to the native churches, or to the heathen themselves, that such customs and practices are to be condemned as contrary to the law of Christ, as revealed in the Scriptures.

#### 1014. *Child labor.*

1908, p. 19. WHEREAS, The evil of child labor has become prevalent in the Southern states as well as in other parts of the nation; and,

WHEREAS, The known results of the child labor system are the disintegration of the family, the promotion of illiteracy, the destruction of church influences and the development of a class of parents who reverse the dictum of Scripture, that the parents should lay up for the children and not the children for the parents;

*Resolved,* That we call upon Christian employers and Christian parents to obey the laws that have been enacted on this subject

and to strive after more effective laws to the end that the exploitation of childhood within our borders shall be ended.

1015. *Christian Science.*

1909, p. 47. Being asked to make a deliverance in regard to Christian Science, warning the Church against the evil and subversive character of this doctrine to the Christian religion, the Assembly replied:

Relying upon the positive teaching of the great principles of our faith as the best protection of our people against such vagaries, we do not think such a deliverance necessary.

1016. *Tuberculosis.*

1909, p. 55. The select committee, to which was referred a paper from E. G. Routzahn, Director of the American Tuberculosis Exhibition, to confer with the National Association for the study and prevention of tuberculosis, made the following report, which was adopted:

By reason of the world-wide interest exhibited in the prevention of tuberculosis, which is now recognized as a contagious and preventable disease, and because of the broadly humanitarian character of this work which is engaging the attention of all civic and educational bodies, we would respectfully recommend that this Assembly express its hearty appreciation of the work of the National Association for the study and prevention of tuberculosis, and endorse the educational propaganda which is now being conducted under its auspices.

1017. *Reformation Day.*

1905, p. 39. At the suggestion of the Western Section of the Alliance the following was adopted:

That the first Sabbath in November be set apart as a season of special thanksgiving to God for the blessings bestowed upon so many churches and countries from that great religious revival which we call the Reformation of the Sixteenth Century.

1909, p. 70. Rev. Dr. W. W. Moore was appointed a committee of one to consider and report to the next Assembly, concerning "The Day of the Reformation," as existing in the French churches. (First Sunday in November.)

1910, p. 19. The report was approved and is as follows:

1. That many years ago our brethren of Continental Europe of the two communions, Lutheran and Reformed, with a view to preserving the heritage bequeathed to them by the Reformation of the sixteenth century, established the custom of observing one Sabbath in the year as Reformation Day, the Germans as a rule taking the last Sabbath in October and the Swiss and French the first Sabbath in November.

2. That in their observance of the day they give thanks to God for the Reformation not merely as a mighty intellectual Renaissance, a vast political upheaval, a heroic vindication of



liberty of conscience, and a radical purification of the Church, but above all as the greatest revival of religion since the Day of Pentecost—an awakening of untold multitudes by the power of the Holy Ghost.

3. That frequently the day is made an occasion for speaking of the special services rendered, in this recovery of the gospel, by one or more of the illustrious men whom God raised up and used in carrying out His gracious purposes, and that in so doing there is no approach to man worship, the names of these heroes of the faith being remembered not for their own sakes but for what they accomplished as God's instruments in opening afresh the choked fountains of truth and restoring the pure teaching of Scripture.

4. That in 1904 at Liverpool the Eighth General Council of the Alliance of Reformed Churches holding the Presbyterian System unanimously recommended to the Churches of the Alliance the observance of one Sabbath during the year, preferably the last Sabbath of October or the first Sabbath of November, "as a day of special thanksgiving for the blessings resulting to so many churches and countries from that great religious revival which we call the Reformation of the Sixteenth Century."

5. Your committee, believing that such commemorative thanksgiving services are fitted to render most important service in our own land at the present time, would respectfully recommend that the General Assembly suggest to our pastors and churches the observance of Reformation Day in the manner above indicated on the first Sabbath in November, or, if that be impracticable, on some convenient Sabbath near that date.

#### 1018. *Jamestown Exposition.*

1907, p. 55. An overture from the East Hanover Presbytery, asking approval by the General Assembly of the Pan-Presbyterian Exhibit at the Jamestown Exposition, and to commend same to our people for hearty support. It is recommended that this be answered in the affirmative. Adopted.

1910, p. 67. To the overture from the Presbytery of Norfolk touching the deficit in expenses incurred during the Jamestown Exposition, we recommend that the General Assembly make answer that in the opinion of the Assembly, for the Church to relieve the burden on our brethren in paying off the deficit on the Presbyterian exhibit in the Jamestown Exposition would be a fulfilment of our Lord's Golden Rule, and that the Assembly ask the Norfolk Presbytery to convey this resolution to our people and ask them to pay the money. Adopted.

# BOOK VII.

## RELATIONS OF THE CHURCH WITH OTHER BODIES.

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### CHAPTER I.

#### NON-SECULAR CHARACTER OF THE CHURCH.

##### 1019. *Address to all the Churches of Jesus Christ throughout the Earth.*

1861, p. 7. On motion of Dr. Thornwell, the Assembly—  
*Resolved*, That a committee, consisting of one minister and one ruling elder from each of the Synods belonging to this Assembly, be appointed to prepare an Address to all the Churches of Jesus Christ throughout the Earth, setting forth the causes of our separation from the churches in the United States, our attitude in relation to slavery, and a general view of the policy which, as a Church, we propose to pursue.

P. 9. The Moderator announced the following committee on the Address to the Churches: James H. Thornwell, D. D., Theodorick Pryor, D. D., F. K. Nash, R. McInnis, C. C. Jones, D. D., R. B. White, D. D., W. D. Moore, J. H. Gillespie, J. I. Boozer, R. W. Bailey, D. D., J. D. Armstrong, C. Phillips, Joseph A. Brooks, W. P. Finley, Samuel McCorkle, W. P. Webb, Wm. L. Black, T. L. Dunlap and E. W. Wright.

P. 19. W. P. Webb offered the following resolutions, which were adopted:

*Resolved*, That the Address to the Churches of Jesus Christ throughout the World, reported and read by the Rev. Dr. Thornwell, chairman of the special committee appointed for that purpose, be received, and is hereby adopted by this Assembly.

*Resolved*, That three thousand copies of this address be printed, under the direction of the Stated Clerk, for the use of the Assembly.

*Resolved*, That the original address be filed in the archives of the Assembly, and that a paper be attached thereto, to be signed by the Moderator and members of this Assembly.

P. 24. On motion of Judge Shepherd, the Assembly directed that the affixing of their signatures on the part of the members to the "Address to the Churches of Jesus Christ throughout the

Earth," should take place in connection with the regular calling of the roll tomorrow morning. This was done.

P. 51. Following is the address:

The General Assembly of the Presbyterian Church in the Confederate States of America, to all the Churches of Jesus Christ throughout the Earth, Greeting: Grace, mercy and peace be multiplied upon you!

DEARLY BELOVED BRETHREN:

It is probably known to you that the Presbyteries and Synods in the Confederate States, which were formerly in connection with the General Assembly of the Presbyterian Church in the United States of America, have renounced the jurisdiction of that body, and dissolved the ties which bound them ecclesiastically with their brethren of the North. This act of separation left them without any formal union among themselves. But as they were one in faith and order, and still adhered to their old Standards, measures were promptly adopted for giving expression to their unity, by the organization of a supreme court, upon the model of the one whose authority they had just relinquished. Commissioners, duly appointed, from all the Presbyteries of these Confederate States, met accordingly, in the city of Augusta, on the fourth day of December, in the year of our Lord one thousand eight hundred and sixty-one, and then and there proceeded to constitute the General Assembly of the Presbyterian Church in the Confederate States of America. The Constitution of the Presbyterian Church in the United States, that is to say, the Westminster Confession of Faith, the Larger and Shorter Catechisms, the Form of Government, the Book of Discipline, and the Directory of Worship, were unanimously and solemnly declared to be the Constitution of the Church in the Confederate States, with no other change than the substitution of Confederate for United wherever the country is mentioned in the Standards. The Church, therefore, in these seceded States, presents now the spectacle of a separate and independent and complete organization, under the style and title of the Presbyterian Church in the Confederate States of America. In thus taking its place among sister churches of this and other countries, it seems proper that it should set forth the causes which have impelled it to separate from the Church of the North, and to indicate a general view of the course which it feels it incumbent upon it to pursue in the new circumstances in which it is placed.

We should be sorry to be regarded by our brethren in any part of the world as guilty of schism. We are not conscious of any purpose to rend the body of Christ. On the contrary, our aim has been to promote the unity of the Spirit in the bonds of peace. If we know our own hearts, and can form any just estimate of the motives which have governed us, we have been prompted by a sincere desire to promote the glory of God, and the efficiency, energy, harmony and zeal of his visible kingdom in the earth. We have separated from our brethren of the North as

Abraham separated from Lot, because we are persuaded that the interests of true religion will be more effectually subserved by two independent churches, under the circumstances in which the two countries are placed, than by one united body:

1. In the first place, the course of the last Assembly at Philadelphia, conclusively shows that, if we should remain together, the political questions which divide us as citizens will be obtruded on our church courts, and discussed by Christian ministers and elders with all the acrimony, bitterness and rancor with which such questions are usually discussed by men of the world. Our Assembly would present a mournful spectacle of strife and debate. Commissioners from the Northern would meet with commissioners from the Southern Confederacy, to wrangle over the questions which have split them into two confederacies, and involved them in furious and bloody war. They would denounce each other, on the one hand, as tyrants and oppressors, and on the other, as traitors and rebels. The Spirit of God would take his departure from these scenes of confusion, and leave the Church lifeless and powerless, an easy prey to the sectional divisions and angry passions of its members. Two nations, under any circumstances except those of perfect homogeneousness, cannot be united in one Church without the rigid exclusion of all civil and secular questions from its halls. Where the countries differ in their customs and institutions, and view each other with an eye of jealousy and rivalry, if national feelings are permitted to enter the church courts, there must be an end of harmony and peace. The prejudices of the man and the citizen will prove stronger than the charity of the Christian. When they have allowed themselves to denounce each other for their national peculiarities, it will be hard to join in cordial fellowship as members of the same spiritual family. Much more must this be the case where the nations are not simply rivals, but enemies—when they hate each other with a cruel hatred, when they are engaged in a ferocious and bloody war, and when the worst passions of human nature are stirred to their very depths. An Assembly composed of representatives from two such countries could have no security for peace, except in a steady, uncompromising adherence to the Scriptural principle, that it would know no man after the flesh; that it would abolish the distinctions of Barbarian, Scythian, bond and free, and recognize nothing but the new creature in Christ Jesus. The moment it permits itself to know the Confederate or the United States, the moment its members meet as citizens of these countries, our political differences will be transferred to the house of God, and the passions of the forum will expel the spirit of holy love and of Christian communion.

We cannot condemn a man in one breath as unfaithful to the most solemn earthly interests—his country and his race—and commend him in the next as a loyal and faithful servant of his God. If we distrust his patriotism, our confidence is apt to be

very measured in his piety. The old adage will hold here as in other things, *falsus in uno, falsus in omnibus*.

The only conceivable condition, therefore, upon which the Church of the North and the South could remain together as one body, with any prospect of success, is the vigorous exclusion of the questions and passions of the forum from its halls of debate. This is what always ought to be done. The provinces of Church and State are perfectly distinct, and the one has no right to usurp the jurisdiction of the other. The State is a natural institute, founded in the constitution of man as moral and social, and designed to realize the idea of justice. It is the society of rights. The Church is a supernatural institute, founded in the facts of redemption, and is designed to realize the idea of grace. It is the society of the redeemed. The State aims at social order, the Church at spiritual holiness. The State looks to the visible and outward; the Church is concerned for the invisible and inward. The badge of the State's authority is the sword, by which it becomes a terror to evil doers, and a praise to them that do well; the badge of the Church's authority is the keys, by which it opens and shuts the kingdom of heaven, according as men are believing or impenitent. The power of the Church is exclusively spiritual; that of the State includes the exercise of force. The constitution of the Church is a divine revelation; the constitution of the State must be determined by human reason and the course of providential events. The Church has no right to construct or modify a government for the State, and the State has no right to frame a creed or polity for the Church. They are as planets moving in different orbits, and unless each is confined to its own track, the consequences may be as disastrous in the moral world as the collision of different spheres in the world of matter. It is true that there is a point at which their respective jurisdictions seem to meet—in the idea of duty. But even duty is viewed by each in very different lights. The Church enjoins it as obedience to God, and the State enforces it as the safeguard of order. But there can be no collision, unless one or the other blunders as to the things that are materially right. When the State makes wicked laws, contradicting the eternal principles of rectitude, the Church is at liberty to testify against them, and humbly to petition that they may be repealed. In like manner, if the Church becomes seditious and a disturber of the peace, the State has a right to abate the nuisance. In ordinary cases, however, there is not likely to be a collision. Among a Christian people there is little difference of opinion as to the radical distinctions of right and wrong. The only serious danger is where moral duty is conditioned upon a political question. Under the pretext of inculcating duty, the Church may usurp the power to determine the question which conditions it, and that is precisely what she is debarred from doing. The condition must be given. She must accept it from the State, and then her own course is clear. If Caesar is your master, then pay tribute to him; but whether

the *if* holds, whether Caesar is your master or not, whether he ever had any just authority, whether he now retains it or has forfeited it, these are points which the Church has no commission to adjudicate.

Had these principles been steadily maintained by the Assembly at Philadelphia, it is possible that the ecclesiastical separation of the North and the South might have been deferred for years to come. Our Presbyteries, many of them, clung with tenderness to the recollections of the past. Sacred memories gathered around that venerable Church which had breasted many a storm and trained our fathers for glory. It had always been distinguished for its conservative influence, and many fondly hoped that, even in the present emergency, it would raise its placid and serene head above the tumults of popular passion, and bid defiance to the angry billows which rolled at its feet. We expected it to bow in reverence only at the name of Jesus. Many dreamed that it would utterly refuse to know either Confederates or Federalists, and utterly refuse to give any authoritative decree without a "thus saith the Lord." It was ardently desired that the sublime spectacle might be presented of one church upon earth combining in cordial fellowship and in holy love the disciples of Jesus in different and even in hostile lands. But, alas! for the weakness of man, these golden visions were soon dispelled. The first thing which roused our Presbyteries to look the question of separation in the face was the course of the Assembly in venturing to determine, as a court of Jesus Christ, which it did by necessary implication, the true interpretation of the Constitution of the United States as to the kind of government it intended to form. A political theory was, to all intents and purposes, propounded, which made secession a crime, the seceding States rebellious, and the citizens who obeyed them traitors. We say nothing here as to the righteousness or unrighteousness of these decrees. What we maintain is that, whether right or wrong, the Church had no right to make them; she transcended her sphere, and usurped the duties of the State. The discussion of these questions, we are sorry to add, was in the spirit and temper of partisan declaimers. The Assembly, driven from its ancient moorings, was tossed to and fro by the waves of popular passion. Like Pilate, it obeyed the clamor of the multitude, and, though acting in the name of Jesus, it kissed the sceptre and bowed the knee to the mandates of Northern frenzy. The Church was converted into the forum, and the Assembly was henceforward to become the arena of sectional divisions and national animosities.

We frankly admit that the mere unconstitutionality of the proceedings of the last Assembly is not, in itself considered, a sufficient ground of separation. It is the consequences of these proceedings which make them so offensive. It is the door which they open for the introduction of the worst passions of human nature into the deliberations of church courts. The spirit of these proceedings, if allowed to prevail, would forever banish

peace from the Church, and there is no reason to hope that the tide which has begun to flow can soon be arrested. The two Confederacies hate each other more intensely now than they did in May, and if their citizens should come together upon the same floor, whatever might be the errand that brought them there, they could not be restrained from smiting each other with the fist of wickedness. For the sake of peace, therefore, for Christian charity, for the honor of the Church, and for the glory of God, we have been constrained, as much as in us lies, to remove all occasion of offense. We have quietly separated, and we are grateful to God that, while leaving for the sake of peace, we leave it with the humble consciousness that we ourselves have never given occasion to break the peace. We have never confounded Caesar and Christ, and we have never mixed the issues of this world with the weighty matters that properly belong to us as citizens of the kingdom of God.

2. Though the immediate occasion of separation was the course of the General Assembly at Philadelphia in relation to the Federal Government and the war, yet there is another ground on which the independent organizations of the Southern Church can be amply and Scripturally maintained. The unity of the Church does not require a formal bond of union among all the congregations of believers throughout the earth. It does not demand a vast imperial monarchy like that of Rome, nor a strictly universal council like that to which the complete development of Presbyterianism would naturally give rise. The Church catholic is one in Christ, but it is not necessarily one visible, all-absorbing organization upon earth. There is no schism where there is no breach of charity. Churches may be perfectly at one in every principle of faith and order, and yet geographically distinct, and mutually independent. As the unity of the human race is not disturbed by its division into countries and nations, so the unity of the spiritual seed of Christ is neither broken or impaired by separation and division into various church constitutions. Accordingly, in the Protestant countries church organizations have followed national lines. The Calvinistic churches of Switzerland are distinct from the Reformed Church of France. The Presbyterians of Ireland belong to a different church from the Presbyterians of Scotland, and the Presbyterians of this country constitute a church, in like manner, distinct from all other churches on the globe. That the division into national churches, that is, churches bounded by national lines, is, in the present condition of human nature, a benefit, seems to us too obvious for proof. It realizes to the Church catholic all the advantages of a division of labor. It makes a church organization homogeneous and compact; it stimulates holy rivalry and zeal; it removes all grounds of suspicion and jealousy on the part of the State. What is lost in expansion is gained in energy. The Church catholic, as thus divided, and yet spiritually one, divided, but not rent, is a beautiful illustration of the great philosophical principle which

pervades all nature—the co-existence of the one with the many.

If it is desirable that each nation should contain a separate and an independent church, the Presbyteries of these Confederate States need no apology for bowing to the decree of Providence, which, in withdrawing their country from the government of the United States, has, at the same time, determined that they should withdraw from the Church of their fathers. It is not that they have ceased to love it—not that they have abjured its ancient principles, or forgotten its glorious history. It is to give these same principles a richer, freer, fuller development among ourselves than they possibly could receive under foreign culture. It is precisely because we love that Church as it was, and that Church as it should be, that we have resolved, as far as in us lies, to realize its grand idea in the country and under the government where God has cast our lot. With the supreme control of ecclesiastical affairs in our own hands, we may be able, in some competent measure, to consummate this result. In subjection to a foreign power, we could no more accomplish it than the Church in the United States could have been developed in dependence upon the Presbyterian Church of Scotland. The difficulty there would have been, not the distance of Edinburgh from New York, Philadelphia or Charleston, but the difference in the manners, habits, customs and ways of thinking, the social, civil and political institutions of the people. These same difficulties exist in relation to the Confederate and United States, and render it eminently proper that the Church in each should be as separate and independent as the governments.

In addition to this, there is one difference which so radically and fundamentally distinguishes the North and the South that it is becoming every day more and more apparent that the religious, as well as the secular, interests of both will be more effectually promoted by a complete and lasting separation. The antagonism of Northern and Southern sentiment on the subject of slavery lies at the root of all the difficulties which have resulted in the dismemberment of the Federal Union, and involved us in the horrors of an unnatural war. The Presbyterian Church in the United States has been enabled by the Divine grace to pursue, for the most part, an eminently conservative, because a thoroughly Scriptural, policy in relation to this delicate question. It has planted itself upon the Word of God, and utterly refused to make slaveholding a sin, or non-slaveholding a term of communion. But though both sections are agreed as to this general principle, it is not to be disguised that the North exercises a deep and settled antipathy to slavery itself, while the South is equally zealous in its defence. Recent events can have no other effect than to confirm the antipathy on the one hand and strengthen the attachment on the other. The Northern section of the Church stands in the awkward predicament of maintaining in one breath that slavery is an evil which ought to be abolished, and of asserting in the next that it is not a sin to be visited by exclusion from the communion of the saints.



The consequence is, that it plays partly into the hands of abolitionists and partly into the hands of slaveholders, and weakens its influence with both. It occupies the position of a prevaricating witness, whom neither party will trust. It would be better, therefore, for the moral power of the Northern section of the Church to get entirely quit of the subject. At the same time, it is intuitively obvious that the Southern section of the Church, while even partially under the control of those who are hostile to slavery, can never have free and unimpeded access to the slave population. Its ministers and elders will always be liable to some degree of suspicion. In the present circumstances, Northern alliance would be absolutely fatal. It would utterly preclude the Church from a wide and commanding field of usefulness. This is too dear a price to be paid for a nominal union. We cannot afford to give up these millions of souls, and consign them, so far as our efforts are concerned, to hopeless perdition, for the sake of preserving an outward unity which, after all, is an empty shadow. If we would gird ourselves heartily and in earnest for the work which God has set before us, we must have the control of our ecclesiastical affairs, and declare ourselves separate and independent.

And here we may venture to lay before the Christian world our views as a Church upon the subject of slavery. We beg a candid hearing.

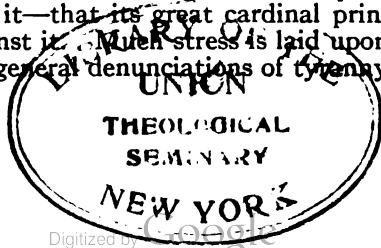
In the first place, we would have it distinctly understood that, in our ecclesiastical capacity, we are neither the friends nor the foes of slavery, that is to say, we have no commission either to propagate or abolish it. The policy of its existence or non-existence is a question which exclusively belongs to the State. We have no right, as a Church, to enjoin it as a duty, or to condemn it as a sin. Our business is with the duties which spring from the relation; the duties of the masters on the one hand, and of their slaves on the other. These duties we are to proclaim and to enforce with spiritual sanctions. The social, civil, political, problems connected with this great subject transcend our sphere, as God has not entrusted to his Church the organization of society, the construction of governments, nor the allotment of individuals to their various stations. The Church has as much right to preach to the monarchies of Europe and the despotism of Asia the doctrines of republican equality as to preach to the governments of the South the extirpation of slavery. This position is impregnable, unless it can be shown that slavery is a sin. Upon every other hypothesis, it is so clearly a question for the State that the proposition would never for a moment have been doubted, had there not been a foregone conclusion in relation to its moral character. Is slavery, then, a sin?

In answering this question as a Church, let it be distinctly borne in mind that the only rule of judgment is the written Word of God. The Church knows nothing of the institutions of reason or the deductions of philosophy, except those reproduced in the sacred Canon. She has a positive constitution in the Holy

Scriptures, and has no right to utter a single syllable upon any subject except as the Lord puts words in her mouth. She is founded, in other words, upon express *revelation*. Her creed is an authoritative testimony of God, and not a speculation, and what she proclaims she must proclaim with the infallible certitude of faith, and not with the hesitating assent of an opinion. The question, then, is brought within a narrow compass: Do the Scriptures directly or indirectly condemn slavery as a sin? If they do not, the dispute is ended, for the Church, without forfeiting her character, dares not go beyond them.

Now, we venture to assert that, if men had drawn their conclusions upon this subject only from the Bible, it would no more have entered into any human head to denounce slavery as a sin than to denounce monarchy, aristocracy or poverty. The truth is, men have listened to what they falsely considered as primitive intuitions, or as necessary deductions from primitive cognitions, and then have gone to the Bible to confirm the crotchets of their vain philosophy. They have gone there determined to find a particular result, and the consequence is, that they leave with having made, instead of having interpreted, Scripture. Slavery is no new thing. It has not only existed for ages in the world, but it has existed, under every dispensation of the covenant of grace, in the Church of God. Indeed, the first organization of the Church as a visible society, separate and distinct from the unbelieving world, was inaugurated in the family of a slaveholder. Among the very first persons to whom the seal of circumcision was affixed, were the slaves of the father of the faithful, some born in his house, and others bought with his money. Slavery again re-appears under the Law. God sanctions it in the first table of the Decalogue, and Moses treats it as an institution to be regulated, not abolished; legitimated, and not condemned. We come down to the age of the New Testament, and we find it again in the churches founded by the apostles under the plenary inspiration of the Holy Ghost. These facts are utterly amazing, if slavery is the enormous sin which its enemies represent it to be. It will not do to say that the Scriptures have treated it only in a general, incidental way, without any clear implication as to its moral character. Moses surely made it the subject of express and positive legislation, and the apostles are equally explicit in inculcating the duties which spring from both sides of the relation. They treat slaves as bound to obey, and inculcate obedience as an office of religion—a thing wholly self-contradictory if the authority exercised over them were unlawful and iniquitous.

But what puts this subject in a still clearer light is the manner in which it is sought to extort from the Scriptures a contrary testimony. The notion of direct and explicit condemnation is given up. The attempt is to show that the genius and spirit of Christianity are opposed to it—that its great cardinal principles of virtue are utterly against it. Much stress is laid upon the Golden Rule and upon the general denunciations of tyranny



and oppression. To all this we reply, that no principle is clearer than that a case positively excepted cannot be included under a general rule. Let us concede, for a moment, that the laws of love and the condemnation of tyranny and oppression seem logically to involve, as a result, the condemnation of slavery; yet, if slavery is afterwards expressly mentioned and treated as a lawful relation, it obviously follows, unless Scripture is to be interpreted as inconsistent with itself, that slavery is, by necessary implication, excepted. The Jewish law forbade, as a general rule, the marriage of a man with his brother's wife. The same law expressly enjoined the same marriage in a given case. The given case was, therefore, an exception, and not to be treated as a violation of the general rule. The law of love has always been the law of God. It was enunciated by Moses almost as clearly as it was enunciated by Jesus Christ. Yet, notwithstanding this law, Moses and the apostles alike sanctioned the relation of slavery. The conclusion is inevitable, either that the law is not opposed to it, or that slavery is an excepted case. To say that the prohibition of tyranny and oppression includes slavery, is to beg the whole question. Tyranny and oppression involve either the unjust usurpation or the unlawful exercise of power. It is the unlawfulness, either in its principle or measure, which constitutes the core of the sin. Slavery must, therefore, be proved to be unlawful before it can be referred to any such category. The master may, indeed, abuse his power, but he oppresses not simply as a master, but as a wicked master.

But, apart from all this, the law of love is simply the inculcation of universal equity, implies nothing as to the existence of various ranks and gradations in society. The interpretation which makes it repudiate slavery would make it equally repudiate all social, civil and political inequalities. Its meaning is, not that we should conform ourselves to the arbitrary expectations of others, but that we should render unto them precisely the same measures which, if we were in their circumstances, it would be reasonable and just in us to demand at their hands. It condemns slavery, therefore, only upon the supposition that slavery is a sinful relation—that is, he who extracts the prohibition of slavery from the Golden Rule begs the very point in dispute.

We cannot prosecute the argument in detail, but we have said enough, we think, to vindicate the position of the Southern Church. We have assumed no new attitude. We stand exactly where the Church of God has always stood—from Abraham to Moses, from Moses to Christ, from Christ to the Reformers, and from the Reformers to ourselves. We stand upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner-stone. Shall we be excluded from the fellowship of our brethren in other lands because we dare not depart from the charter of our faith? Shall we be branded with the stigma of reproach because we cannot consent to corrupt the Word of God to suit the intuitions of an infidel philosopher?

Shall our names be cast out as evil, and the finger of scorn pointed at us, because we utterly refuse to break our communion with Abraham, Isaac and Jacob, with Moses, David and Isaiah, with apostles, prophets and martyrs, with all the noble army of confessors who have gone to glory from slaveholding countries, and from a slave-holding Church, without ever having dreamed that they were living in mortal sin by conniving at slavery in the midst of them? If so, we shall take consolation in the cheering consciousness that the Master has accepted us. We may be denounced, despised, and cast out of the synagogues of our brethren; but while they are wrangling about the distinctions of men according to the flesh, we shall go forward in our divine work, and confidently anticipate that, in the great day, as the consequence of our humble labors, we shall meet millions of glorified spirits, who have come up from the bondage of earth to a nobler freedom than human philosophy ever dreamed of. Others, if they please, may spend their time in declaiming on the tyranny of earthly masters; it will be our aim to resist the real tyrants which oppress the soul—sin and Satan. These are the foes against whom we shall find it employment enough to wage a successful war. And to this holy war it is the purpose of our Church to devote itself with redoubled energy. We feel that the souls of our slaves are a solemn trust, and we shall strive to present them faultless and complete before the presence of God.

Indeed, as we contemplate their condition in the Southern States, and contrast it with that of their fathers before them, and that of their brethren in the present day in their native land, we cannot but accept it as a gracious providence that they have been brought in such numbers to our shores, and redeemed from the bondage of barbarism and sin. Slavery to them has certainly been overruled for the greatest good. It has been a link in the wondrous chain of Providence, through which many sons and daughters have been made heirs of the heavenly inheritance. The providential result is, of course, no justification if the thing is intrinsically wrong; but it is certainly a matter of devout thanksgiving, and no obscure intimation of the will and purpose of God, and of the consequent duty of the Church. We cannot forbear to say, however, that the general operation of the system is kindly and benevolent; it is a real and effective discipline, and without it we are profoundly persuaded that the African race in the midst of us can never be elevated in the scale of being. As long as that race, in its comparative degradation, co-exists side by side with the white, bondage is its normal condition.

As to the endless declamation about human rights, we have only to say that human rights are not a fixed, but a fluctuating quantity. Their sum is not the same in any two nations on the globe. The rights of Englishmen are one thing, the rights of Frenchmen another. There is a minimum without which a man cannot be responsible; there is a maximum which expresses the highest degree of civilization and of Christian culture. The education of the species consists in its ascent along this line.

As you go up, the number of rights increases, but the number of individuals who possess them diminishes. As you come down the line, rights are diminished, but the individuals are multiplied. It is just the opposite of the predicamental scale of the logicians. There comprehension diminishes as you ascend and extension increases, and comprehension increases as you descend and extension diminishes. Now, when it is said that slavery is inconsistent with human rights, we crave to understand what point in this line the slave is conceived to occupy. There are, no doubt, many rights which belong to other men—to Englishmen, to Frenchmen, to his master, for example—which are denied to him. But is he fit to possess them? Has God qualified him to meet the responsibilities which their possession necessarily implies? His place in the scale is determined by his competency to fulfil its duties. There are other rights which he certainly possesses, without which he could neither be human nor accountable. Before slavery can be charged with doing him injustice, it must be shown that the minimum which falls to his lot at the bottom of the line is out of proportion to his capacity and culture—a thing which can never be done by abstract speculation. The truth is, the education of the human race for liberty and virtue is a vast providential scheme, and God assigns to every man, by a wise and holy decree, the precise place he is to occupy in the great moral school of humanity. The scholars are distributed into classes, according to their competency and progress; for God is in history.

To avoid the suspicion of a conscious weakness of our cause, when contemplated from the side of pure speculation, we may advert for a moment to those pretended intuitions which stamp the reprobation of humanity upon this ancient and hoary institution. We admit that there are primitive principles in morals which lie at the root of human consciousness. But the question is, How are we to distinguish them? The subjective feeling of certainty is no adequate criterion, as that is equally felt in reference to crotchets and hereditary prejudices. The very point is to know when this certainty indicates a primitive cognition, and when it does not. There must, therefore, be some eternal test, and whatever cannot abide that test has no authority as a primary truth. That test is an inward necessity of thought, which, in all minds at the proper stage of maturity, is absolutely universal. Whatever is universal is natural. We are willing that slavery should be tried by this standard. We are willing to abide by the testimony of the race, and if man, as man, has everywhere condemned it—if all human laws have prohibited it as crime—if it stands in the same category with malice, murder and theft, then we are willing, in the name of humanity, to renounce it, and to renounce it forever. But what if the overwhelming majority of mankind have approved it? What if philosophers and statesmen have justified it, and the laws of all nations acknowledged it? What then becomes of

these luminous intuitions? They are an *ignis fatuus* mistaken for a star.

We have now, brethren, in a brief compass, for the nature of this address admits only of an outline, opened to you our whole hearts upon this delicate and vexed subject. We have concealed nothing. We have sought to conciliate no sympathy by appeals to your charity. We have tried our cause by the Word of God; and though protesting against its authority to judge in a question concerning the duty of the Church, we have not refused to appear at the tribunal of reason. Are we not right, in view of all the preceding considerations, in remitting the social, civil and political problems connected with slavery, to the State? Is it not a subject, save in the moral duties which spring from it, which lies beyond the province of the Church? Have we any right to make it an element in judging of Christian character? Are we not treading in the footsteps of the flock? Are we not acting as Christ and his apostles have acted before us? Is it not enough for us to pray and labor, in our lot, that all men may be saved, without meddling as a Church with the technical distinction of their civil life? We leave the matter with you. We offer you the right hand of fellowship. It is for you to accept it or reject it. We have done our duty. We can do no more. Truth is more precious than union, and if you cast us out as sinners, the breach of charity is not with us as long as we walk according to the light of the written Word.

The ends which we propose to accomplish as a Church are the same as those which are proposed by every other church. To proclaim God's truth as a witness to the nations; to gather his elect from the four corners of the earth, and through the Word, ministers and ordinances, to train them for eternal life, is the great business of his people. The only thing that will be at all peculiar to us is the manner in which we shall attempt to discharge our duty. In almost every department of labor, except the pastoral care of congregations, it has been usual for the Church to resort to societies more or less closely connected with itself, and yet logically and really distinct. It is our purpose to rely upon the regular organs of our government, and executive agencies directly and immediately responsible to them. We wish to make the Church, not merely a superintendent, but an agent. We wish to develop the idea that the congregation of believers, as visibly organized, is the very society or corporation which is divinely called to do the work of the Lord. We shall, therefore, endeavor to do what has never yet been adequately done—bring out the energies of our Presbyterian system of government. From the Session to the Assembly, we shall strive to enlist all our courts, as courts, in every department of Christian effort. We are not ashamed to confess that we are intensely Presbyterian. We embrace all other denominations in the arms of Christian fellowship and love, but our own scheme of government we humbly believe to be according to the pattern

shown in the Mount, and, by God's grace, we propose to put its efficiency to the test.

Brethren, we have done. We have told you who we are, and what we are. We greet you in the ties of Christian brotherhood. We desire to cultivate peace and charity with all our fellow Christians throughout the world. We invite to ecclesiastical communion all who maintain our principles of faith and order. And now we commend you to God and the word of his grace. We devoutly pray that the whole catholic Church may be afresh baptized with the Holy Ghost, and that she may speedily be stirred up to give the Lord no rest until he establish and make Jerusalem a praise in the earth.

[Signed]

B. M. PALMER, *Moderator.*

JNO. N. WADDEL, *Stated Clerk,*

JOSEPH R. WILSON, *Permanent Clerk,*

D. MCNEILL TURNER, *Temporary Clerk.*

*Ministers:* John S. Wilson, Wm. Henry Foote, John H. Bocock, Samuel R. Houston, Francis McFarland, W. T. Richardson, Peyton Harrison, Theodorick Pryor, Samuel D. Stuart, James B. Ramsey, Drury Lacy, P. H. Dalton, Robert Hett Chapman, J. W. Elliott, R. B. McMullen, Shepard Wells, J. H. Lorange, John B. Adger, John S. Harris, J. Leighton Wilson, D. E. Frier-son, J. H. Thornwell, A. W. Leland, J. E. DuBose, N. A. Pratt, G. W. Boggs, Robert B. White, A. B. McCorkle, John A. Smylie, James A. Lyon, J. Franklin Ford, W. C. Emerson, John Hunter, Richmond McInnis, W. D. Moore, J. H. Gillespie, W. N. Frier-son, A. H. Caldwell, Thos. R. Welch, John I. Boozer, Cyrus Kingsbury, R. M. Loughridge, Rufus W. Bailey, Hillery Mose-ley, R. F. Bunting, Levi Tenney.

*Ruling Elders:* James D. Armstrong, B. F. Renick, J. W. Gilkeson, J. L. Campbell, T. E. Perkinson, W. F. C. Gregory, Samuel McCorkle, Jesse H. Lindsay, Charles Phillips, James H. Dickson, J. G. Shepherd, James G. Ramsey, William Murdock, Samuel B. McAdams, A. W. Putnam, Lewis B. Thornton, Thos. C. Perrin, Job Johnstone, R. S. Hope, J. S. Thompson, W. Veronneau Finley, John Bonner, William A. Forward, D. C. Houston, Wm. P. Webb, James Montgomery, W. H. Simpson, Wm. C. Black, David Hadden, H. H. Kimmons, J. T. Swayne, T. L. Dunlap, Edward W. Wright.

#### 1020. *No religious establishment by the government.*

1861, p. 18. Dr. McFarland, from the Committee on Bills and Overtures, reported on Overture No. 4, that the committee deem it inexpedient at this time for the Assembly to take any action on the subject. The Assembly rejected the recommenda-tion of the committee, and, on motion of Dr. Pryor, adopted the overture, which is as follows:

The Assembly approves of that clause in the Constitution of the Confederate States which forbids the Congress to enact any law respecting a religious establishment, and understands

that prohibition equally to restrain the Executive from establishing in the public service, in any manner or on any plea whatever, one branch of the Church in preference to another.

1021. *Memorial to Congress to embody in the Constitution a recognition of the Christian religion.*

1861, p. 21. Pursuant to a previous order, the Assembly proceeded to consider Overture No. 7, to-wit, a memorial to the Congress of the Confederate States for the incorporation of an article in the Constitution distinctly recognizing the Christian religion.

Dr. Thornwell asked and obtained leave to withdraw the overture.

1022. *Observance of days of fasting, thanksgiving and prayer, when designated by the civil magistrate.*

1866, p. 13. An overture sent by Tuskegee church to the Presbytery of East Alabama, and referred by said Presbytery to this General Assembly.

This overture has reference to the relation between the Church and the State, and especially in respect to the observance of those days designated by the civil magistrate as days of fasting, prayer or thanksgiving.

On these points, the Assembly would declare anew the doctrine of our time-honored Confession, that Christ alone is King and Head of his Church, and that all ordinances of worship binding on us are ordained by him alone; that there are two commonwealths, equally appointed by God: the civil, whose object is to protect the persons and property, and promote the well-being of men as they are members of civil society; and the religious, the commonwealth of Israel, whose object it is to train men, as they are sinners, for glory and immortality. Although these exist together in this world, each is independent of the other in its own sphere. The Church of Christ, as it is visible in any country, is divided among many denominations, who act in their appointments for religious observance without reference to each other, each being responsible to Christ their Head. In the civil commonwealth there is one and the same civil authority ruling in its own sphere over all. On occasions of national calamities and sorrows, or of prosperity and joy, it is the dictate of that religious nature with which God has endowed us, and accordant with the teachings of his Holy Word, that we should humble ourselves, as a people, with prayer and fasting, or offer to him thanksgiving and praise. The people that truly abases itself before God, or offers to him thanksgiving, performs an act well pleasing in his sight. And when the civil power, which alone can reach us all, invites to these acts, and so furnishes the occasion for their performance, it is right for those who bear rule in the visible Church to consider whether Christ their Head, who, as Mediatorial King, rules over



the nations of the earth as well as over his Church, does not himself invite them to these acts of worship. He is their Lord. And to their own Master they stand or fall. The act of the civil power does but secure that concert of prayer, praise and worship that would be wanting without it. And we cannot condemn the civil magistrate who thus furnishes the opportunity of united religious acts, so consonant to the dictates of the hearts of a Christian people and to the religion they profess.

We do not enjoin the observance of such days in all cases, nor would we dissuade from such observance, but remit the determination of the question, in each case, to our church Sessions.

1023. *Our relation to the civil governments of the country.*

1865, p. 349. The following resolutions were presented by the Rev. Dr. Brown, and unanimously adopted:

*Resolved*, 1. That it is proper that a pastoral letter shall be addressed by this General Assembly to the several churches under their care, that they may be the more fully re-assured concerning various points of great importance connected with our position, and be counselled in faithful love concerning the solemn obligations resting upon them.

2. That for this purpose a committee, consisting of one member from each Synod, shall be appointed, whose duty it shall be to prepare the letter, and make report as soon as practicable.

The following were appointed such committee: Rev. William Brown, D. D., C. A. Stillman, D. D., J. H. Gillespie, F. A. Ross, D. D., J. L. Kirkpatrick, D. D., J. L. Wilson, D. D., W. L. Mitchell and Henry T. Bartlett.

The letter reported by this committee was unanimously adopted, and is found on page 382 of the Minutes of that year. The following is so much of that letter as is germane to this subject.

"The storm of war has, during the four years past, swept over nearly every part of our bounds—a war so vast in its proportions, so bitter in its animosities, so desolating in its effects, as to make it an astonishment to the nations. Its sacrifices in treasure and in blood, its public losses and private griefs, swell beyond all calculation. As to its particular causes, or upon which party rests the blame, chiefly or wholly—these are questions which the Church of Christ has no commission to decide. Beyond a doubt, however, its great root is to be found in those lusts which war in the members. Of these it becomes us to own our full share, and because of them to humble ourselves under the mighty hand of God.

"During the prevalence of this war, 'the higher powers' actually bearing rule over most of our bounds, and to which under the Word of God we were required to be 'subject,' were the government of the Confederate States and those of the several States constituting it. By the event of the war, the first has been overthrown, and the second, as constituents thereof, are changed. The 'higher powers' now bearing rule over us are

confessedly the government of the United States, and those existing in the States wherein we reside. The rightfulness of these several authorities, or to which of them the allegiance of our people, as citizens, was or is primarily due, are matters upon which a judicatory of the Church has no right to pronounce judgment. The relation of the Church of Christ to civil governments is not one *de jure*, but *de facto*. As right and good, or wrong and wicked, they rise and fall by the agency or permission of God's providence. In either case, the attitude of the Church towards them is essentially the same. As long as they stand and are acknowledged, obedience is to be enjoined as a duty, factious resistance condemned as a sin. But in regard to conflicts between existing governments, or as to movements in society, peaceful or otherwise to effect political changes, the Church as such has no more control over them than it has over the polls of the country. If it has authority to uphold on the one side, it has equal power to condemn on the other; if to suppress a political movement, then also to instigate it. In truth it has neither; and to assert the contrary is to corrupt the Church in its principles, forever embroil it with the strifes of the world, and plunge it headlong into ruin.

"Under these views and considering the extraordinary conflict through which the country has passed, as well as the extraordinary circumstances in which it is now placed, it is incumbent upon us to exhort you, brethren, to 'obey them that have the rule over you and submit yourselves.' Fulfil with scrupulous fidelity all your obligations to the governments of the land, remembering the duty of this compliance, 'not only for wrath, but also for conscience' sake.' 'For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.'"

#### 1024. *Duty of citizens to the State.*

1862, p. 19. We distinctly recognize the right of the State to claim the services of any or all her citizens in this the time of her need. We also acknowledge it as a high privilege, as well as a plain duty, for our people to pledge to each other, and the government of their choice, their lives, their fortunes and their sacred honor, in united efforts to drive back the invaders of our soil and the enemies of our institutions.

#### 1025. *The non-political character of the Church.*

1866, p. 30. Extract from report of Committee on Foreign Correspondence, which was adopted:

"This argument, of visibly realizing the spiritual unity of the Lord's people, is enforced by the peculiar circumstances of the times in which we live and by the nature of the controversies which now agitate the Church. The old conflict for the spirituality and independence of the Church is, to the amazement of many, renewed in our day and upon our own continent. The battle fought generations ago by the Melvilles, Gillepsies

and Hendersons, of Scotland, is re-opened with singular violence, and the old banner is again floating over us with its historic inscription, "For Christ's Covenant and Crown." Upon no one subject is the mind of this Assembly more clearly ascertained, upon no one doctrine is there a more solid or perfect agreement amongst those whom this Assembly represents, than the non-secular and non-political character of the Church of Jesus Christ. Whatever ambiguous or indiscreet expressions may have been extorted, under the pressure of extraordinary excitement, from individuals amongst us, the Assembly of this Church deliberately reaffirms the testimony given in the solemn Address to the Churches of Jesus Christ throughout the Earth, issued in 1861, during its first sessions in the city of Augusta, and which was pronounced in these words."

(Here follows an extract from that address, beginning with the words, "The provinces of the Church and State are perfectly distinct," and concluding with the words, "different spheres in the world of matter." For this extract, see above, p. 506.)

"The early assertion of this radical distinction, at the very opening of our history, commits us to the maintenance and defence of the crown rights of the Redeemer, whether, on the one hand, they be usurped by the State, or whether, on the other, they be renounced by any portion of God's professing people. Summoned thus in the providence of God to contend for the same principles for which our martyr fathers of the Scottish Reformation testified even to the death, and which the fathers of the Southern Presbyterian Church labored so earnestly to secure and rejoiced in having obtained their full recognition by the civil government in America, it would be most happy if all those in the different branches of the Presbyterian family who are called to renew the protest could be united in one homogeneous body for the reassertion of Christ's royal supremacy in and over his spiritual kingdom, the Church. The scattered testimony of separate and individual witnesses would deepen in intensity if gathered into one volume, and rolled against those who would place the crown of Jesus upon the head of Caesar. In view of all which, this Assembly would tender the hand to all who are of like mind with us as to the doctrines of grace and as to the order and discipline of God's house, that as one compacted Church we may oppose a breakwater against the current which is sweeping from its moorings our common Protestantism, until the doctrine of the Church as a free spiritual commonwealth shall regain its ascendancy, not only over the Presbyterian, but over the whole American Protestant mind."

#### 1026. *The spirituality of the Church.*

1866, p. 37. The following resolution, offered by the Rev. Dr. Palmer, was adopted:

In view of the great controversy now pending in this country, upon the spirituality and independence of the Church as the visible kingdom of the Lord Jesus Christ upon the earth; and

in view of the fact that the Assembly did, at the time of its organization in 1861, plant itself firmly upon the ground, that the Church is a spiritual commonwealth, distinct from and independent of the State; be it therefore,

*Resolved*, That the Rev. Messrs. T. E. Peck, A. W. Miller, and George Howe, D. D., be appointed a committee to prepare, and report to the next General Assembly, a paper defining and limiting this whole subject, for the instruction of our people, and suitable to be adopted by the Assembly as a full and public testimony against the alarming defection manifested in so many branches of the Protestant Church in this country.

1867, p. 139. A letter was received from Rev. Dr. T. E. Peck, giving reasons for not having presented a report upon the subject assigned to himself and others by the General Assembly, which were accepted as satisfactory, and the committee was discharged.

1027. *Official utterances of the Assembly on the spirituality and independence of the Church to be published.*

1870, p. 542. The Committee of Publication is instructed to publish, in tract form, the public official utterances of our Assemblies in relation to the spirituality and independence of the Church, including the Address of the Assembly of 1861 to the Churches of Jesus Christ throughout the World, and the Pastoral Letter now to be issued from this Assembly, and such other papers as the committee may deem needful to explain the references in said letter.

The Executive Committee reported (1871, p. 64) that it had so done, and that it had added extracts from proceedings of the Old School Assembly from 1861 to 1867. (A second edition contained, also, extracts from the proceedings of the New School Assembly of the same period.—A.)

1028. *Committee appointed to review the testimonies of the Assembly as to the non-political character of the Church.*

1875, p. 45. Whereas the General Assembly of the Presbyterian Church in the United States did, at its first organization, in 1861, and also at various times since, formally and distinctly declare its conviction as to the nature and functions of the Church of the Lord Jesus Christ, especially as to its non-secular and non-political character; and whereas, notwithstanding this, it may be that certain expressions have been in advertently admitted into some of the papers on our records which, as it is alleged, are not consistent with the well-considered and formal views aforesaid; therefore,

*Resolved*, That this subject be referred to a committee of three whose duty it shall be to make a careful examination and report to the next General Assembly, to the end that no vestige of anything inconsistent with the clearly defined position of our General Assemblies may be left to impair the testimony of our Church upon this vital point. Adopted.

This committee was appointed to consist of Revs. William Brown, D. D., M. D. Hoge, D. D., Charles H. Read, D. D.

1876, p. 232. On the report of this committee the following paper, offered by Rev. Stuart Robinson, D. D., was adopted:

*Resolved*, 1, That the Assembly receives this report from the committee appointed by the last Assembly with an expression of thanks for the fidelity and ability with which they have performed the duty assigned them.

2. That the *Summary* of the report is hereby adopted, according to the recommendation of the committee.

3. That without formally adopting, in all its details, the extended report presented, the Assembly does hereby give it, as a whole, its hearty approval.

4. That said report is hereby ordered to be printed in the Appendix to the Minutes of this Assembly, subject, in the meantime, to such revision by the committee which prepared it as may be judged suitable, and which shall not be inconsistent with the tenor of the document.

And further, that said report is hereby recommended to the Executive Committee of Publication, to be published in such a manner as may be deemed most proper for general circulation.

The following is the report on the nature and functions of the Church, above alluded to:

P. 285. In declaring the character and functions of the Church of Christ to be non-secular and non-political, it was not meant to affirm that it has no authority to enjoin upon its members those duties which belong to their secular and political relations; but only this, that over those relations themselves, whether to establish, change, or control them, it has no authority whatever.

It is manifest that the scope of this paper adopted by the Assembly calls for a report which shall be, as far as practicable, thorough and complete. In our endeavor to perform this duty, it is proposed to state, in the first place, such action of former Assemblies as clearly defines the position of our Church, in the matters referred to; and, in the second place, to notice such "expressions" upon our records as may have been thought "inconsistent with the well-considered and formal views aforesaid."

#### I. DECLARATIONS CONCERNING THE NON-SECULAR AND NON-POLITICAL CHARACTER OF THE CHURCH.

Let the following extracts from the Minutes of various General Assemblies be carefully pondered:

Here follow: 1. Several extracts from the first part of the Address to the Churches in 1861; 2. Extract from the Pastoral Letter of 1865, on our relation to the civil governments of the country; 3. From the report of the Committee on Correspondence, in 1866; 4. From the Letter of the Synod of Kentucky to the General Assembly at the time of uniting with it, in 1867; concerning which letter the General Assembly, in giving it a place upon its records, assures the Synod of its "substantial agreement with them in the principles and doctrines for which they have contended. This agreement the Assembly can declare without any difficulty, since the whole existence of our Church as a

separate organization has been an assertion of these principles, and a protest against those acts and doctrines that tend to subvert them;" 5. Concerning the relation of the Church to the institution of slavery; extract from the Address to the Churches in 1861; and 6. From the Pastoral Letter of 1865. All of which are elsewhere given in full under their appropriate captions.—A.

## II. WE NOTICE EXPRESSIONS ALLEGED TO BE INCONSISTENT WITH THE FOREGOING.

The following are extracts from the Minutes of the General Assemblies mentioned:

### 1. *From the Narrative of the State of Religion in 1862:*

"All the Presbyteries which have reported dwell upon the absorbing topic of the war in which we are now engaged.

"Again, all the Presbyterial Narratives, without exception, mention the fact, that their congregations have evinced the most cordial sympathy with the people of the Confederate States in their efforts to maintain their cherished rights and institutions against the despotic power which is attempting to crush them. Deeply convinced that this struggle is not alone for civil rights and property and home, but also for religion, for the Church, for the gospel, and for existence itself, the churches in our connection have freely contributed to its prosecution of their substance, their prayers, and, above all, of their members and the beloved youth of their congregations. They have parted, without a murmur, with those who constitute the hope of the Church, and have bidden them go forth to the support of this great and sacred cause, with their benedictions and with their supplications for their protection and success. The Assembly desires to record, with its solemn approval, this fact of the unanimity of our people in supporting a contest to which religion, as well as patriotism, now summons the citizens of this country, and to implore for them the blessing of God in the course they are now pursuing."

### 2. *From the Report on Theological Seminaries of 1862:*

"We distinctly recognize the right of the State to claim the services of any or all of her citizens in this the time of her need. We also acknowledge it as a high privilege, as well as a plain duty, for our people to pledge to each other and to the government of their choice, their lives, their fortunes, and their sacred honor, in united efforts to drive back the invaders of our soil and the enemies of our institutions. Yet, when and where this necessity does not exist, we think that our candidates can better serve their generation, and do more for their country, by diligently preparing to preach the gospel." (Minutes, 1862, p. 19.)

Again, "We are constrained, however, to call the attention of the churches to the fact mentioned by some of the Presbyteries, that the absorbing interest of the struggle in which we are contending for every thing dear to men," etc. (Minutes, pp. 21, 22.)

### 3. *From the Pastoral Letter of 1862:*

"We have been called on to witness the desolation of the land, and to mourn over the wastes of Zion, created by the havoc of

war; and from all our churches we hear the report that the ranks of the armies of our national independence are crowded with the noblest of our brethren and with the choicest of our youth, who have rushed to the rescue of the Republic, driven by the impulses of patriotism, and in obedience to the calls of God and our country."

"But our hearts turn with especial solicitude toward the noble youth of our congregations who have gone from our midst to this bloody contest for national life and independence."

"We honor you for your self-denial and patriotic zeal; we would love to see you become the honored instruments in God's hands in leading sinners to the Saviour."

"In you are wrapped all the hopes of our Church and country. With the solution of the question, What are you to become? will be determined the problem of our national glory or shame, and that of the success and usefulness of the Church in our beloved land. We tremble for you as we see you drawn away by the duties of patriotism from the constant use of the means of grace and the Divine influences of the sanctuary. We sympathize with you as you endure fatigue and sickness in camp, as you engage in the life struggle on the sanguinary field, and as you consecrate everything dear on earth on the altar of patriotic duty."

4. *From the Narrative of 1863:*

"We cannot but feel that we are called, in the providence of God, to address the churches in these Confederate States under circumstances of painful interest. During the period which has elapsed since the last annual session of this body, our unhappy country has been the theatre of a war unexampled, perhaps, in the scope of its operation, of the vast numbers engaged, and in the pitiless barbarity with which it has been conducted on the part of our invaders. The blood of our brethren, our fathers, and our children, unjustly and untimely slain, cries to heaven. A considerable portion of our territory is in the possession of the enemy, and all communication with the churches embraced in those districts must for the time be suspended. We look forward, however, with cheerful confidence to a renewal of our relations to those churches, when, by the favor of our God, the enemy shall have been expelled. We commend these afflicted brethren to your sympathies and prayers. It is to us matter of devout gratitude to Almighty God, that he has so often and so signally baffled the efforts of our enemies to effect our subjugation, and that he has vouchsafed to our arms victories so repeated and so wonderful." (Narrative of 1863, p. 155.)

5. *From the Narrative of 1864:*

"One and another message has come to us from the field of deadly strife, filling our minds with the deepest solicitude, urging us to more earnest and united prayer, and inspiring us with profound gratitude to God for the repeated repulses of our insolent and cruel foe."

"Our enemies have evinced a settled determination to prosecute

their enterprises of guilt and horror in the face of all the disastrous consequences which must ensue from this insane attempt to subjugate and destroy us."

"The wonderful work of grace in our armies presents the strongest encouragement to the praying people at home, and has placed the seal of the Divine approbation upon our righteous cause."

"The reports of all the Presbyteries indicate an increasing interest in the spiritual welfare of our colored population. The long-continued agitations of our adversaries have wrought within us a deeper conviction of the Divine appointment of domestic servitude, and have led to a clearer comprehension of the duties we owe to the African race. We hesitate not to affirm that it is the peculiar mission of the Southern Church to conserve the institution of slavery, and to make it a blessing both to master and slave. We could not, if we would, yield up these four millions of immortal beings to the dictates of fanaticism and to the menaces of military power. We distinctly recognize the inscrutable providence which brought this benighted people into our midst, and we shall feel that we have not discharged our solemn trust until we have used every effort to bring them under the saving influences of the gospel of Christ." (Narrative of 1864, p. 293.)

#### COMMENTS.

These extracts under the second general head contain not merely specimens, but in fact nearly everything to be found in the records of our Assembly during this whole period which is pertinent to the matter in hand. A fair estimate of their import, and how far they are consistent with the principles embodied in the extracts preceding them, is a vital consideration.

It will be seen that the doctrine announced and maintained by the Assembly, on the relation of the Church to the State, is not, as has been often charged, the unscriptural and impracticable idea that the Church and Christian people, as such, have no duties to perform toward the State. True, the Assembly denies the right of church courts to interfere with the domain of Caesar, by legislating on purely political questions; but at the same time it has the right to enjoin those duties which the citizen confessedly owes to the commonwealth. "The relation of the Church of Christ to the civil government," says the Assembly of 1865, "is not one *de jure*, but *de facto*. As right and good, or wrong and wicked, they rise and fall by the agency or permission of God's providence. In either case the attitude of the Church towards them is essentially the same. As long as they stand and are acknowledged, obedience," (that is, submission and obedience in all things not sinful,) "is to be enjoined as a duty; factious resistance is to be condemned as a sin." "The only serious danger of collision between the Church and the State," says the Assembly of 1866, "is where moral duty is



conditioned on a political question. Under the pretext of inculcating moral duty, the Church may usurp the power to determine the question which conditions it; and that is precisely what she is debarred from doing. The condition must be given. She must accept it from the State, and then her own course is clear. If Caesar is your master, then pay tribute to him; but whether the 'if' holds; whether Caesar is your master or not; whether he ever had any just authority; whether he now retains it, or has forfeited it; these are points which the Church has no commission to adjudicate."

The question brought before our church members, in their capacity as citizens, in 1861, did not turn upon any principle of duty to Christ, but upon historical and political facts. The question was not at all one between lawlessness and subordination, between rebellion and obedience to "the powers that be." No Southern church, or member of it, ever thought of establishing society upon the idea of lawlessness and insubordination to constituted human authority. The sole question was between rival authorities, which had come, in a very peculiar and complicated form of government, into competition—the older and purer State authority, and the newer and derived Federal authority. Which was right, the Church, as an organized body, had no right to decide; it was one belonging to the citizen in his civil and political relations. When a body politic had become established, it was to be recognized by the Church as the power-bearing rule.

Now, in 1861, at the time of its organization, the Assembly found its members placed under the civil authority of the Confederate Government, and that of the respective States which constituted it. There are probably few instances in the history of such political movements where there was so much unanimity—far more, it is believed, in proportion to the population, than during the Revolution of 1776. The governments, State and Confederate, were established and generally acknowledged within their respective bounds. The United States Government was known to us only as one with which the Confederate Government was at war, and by which it was menaced by land and by sea. The principle here involved has been repeatedly sanctioned by the Supreme Court of the United States.

Under these circumstances, and in accordance with the above principles, our Assembly recognized "the powers that be," and which are "ordained of God over us," to be those of the government of the Confederate States, and of the respective States confederated in it. Hence it was simply carrying out its own principles, and the doctrine of the Word of God, when it taught the citizen and the soldier to discharge towards these high civil authorities the duties which the Scriptures enjoin towards the "powers that be," and when it made intercession "for all that are in authority."

So far as any action of *that kind* goes, and to *that extent*, there is nothing that offends against the principles set forth in our

formal declarations. Nor is there in it, thus limited, anything which contravenes the doctrines of the Kentucky and Missouri Synods, in their contest for the same principles we have maintained, as they have given their views to the world in their "Declaration and Testimony," or as they are presented in the extracts given from the Letter of the Synod of Kentucky to our Assembly of 1867.

In the Narrative of 1862, there is a single clause which demands a criticism. The situation of the Southern country was known to be one of extreme peril. The war, if successful on the part of the United States, involved not only the destruction of the Confederate Government, but the forfeiture of the political rights of its citizens, the overthrow of the existing domestic institutions, the loss of property, and other evils universally dreaded. Under these circumstances, it was right and proper for our Assembly to utter a strong declaration of sympathy for our people—the members of our own congregations—who, as citizens, were engaged in an effort to avert these calamities, and to give a decided expression of commendation to those who were performing these acts of what they esteemed a patriotic duty. It was substantially saying to them: "As this is to you not only a government *de facto*, but also one of your own choice, we commend you for acting faithfully and fully according to these convictions, and follow you with our prayers." It would have been just as proper for the Northern Assembly to utter the same sentiments in reference to members of their own churches who had entered the Federal army; and we do not deny that it was their right so to do. But when our Assembly intimates or implies an opinion as to whether the war referred to was justly or unjustly waged, or a decision as to which was, in its origin and principle, the government to which the citizens owed obedience, it transcends the limits of its authority. It no longer bases its commendation upon what is *de facto* as to the government, or upon the inherent right which the citizen had in defending the government of his choice, but it assumes to decide upon the righteousness of the war. A court of the Lord Jesus Christ has no commission to do this. It is, in principle, the error we have condemned in the Northern Assembly of 1861, and those of other years. We say in the Address of 1861: "A political theory was," (not formally, but) "to all intents and purposes, propounded, which made secession a crime, the seceding States rebellious, and the citizens who obeyed them traitors. We say nothing here as to the righteousness or unrighteousness of these decrees. What we maintain is that, whether right or wrong, the Church had no right to make them; she transcended her sphere, and usurped the authority of the State." To the same import is the letter of the Kentucky Synod already referred to.

There is, however, this wide difference between the actions of the two Assemblies: the Northern not only decided a purely political question for its own members residing within these

States and Territories, confessedly subject to the jurisdiction of the government of the United States, but it also undertook to decide that great question for the members of our churches residing under the *de facto* government of the Confederate States, and one organized under forms of much regularity and with much unanimity; and undertook also to make compliance a condition of church membership, and to visit with discipline those who disobeyed this act of usurpation. The Southern Assembly was never guilty of this transgression, though it may have erred in the particular mentioned.

Another alleged error is to be remarked in several forms of expression found in the extracts which have been recited; such as "the *war* in which *we* are now engaged;" "the absorbing interest of the *struggle* in which *we* are contending for everything dear to man;" "the armies of *our* national independence;" "the pitiless barbarity with which it" [the war] "has been conducted on the part of *our* invaders;" "it is to us matter of devout gratitude to Almighty God, that he has so often and so signally baffled the efforts of *our enemies* to effect *our subjugation*, and that he has vouchsafed to *our arms* victories so repeated and wonderful;" "profound gratitude to God for the repeated repulses of *our insolent and cruel foe*;" "this insane attempt to *subjugate and destroy us*."

If these expressions are to be taken in their literal sense, it should be candidly admitted that they are entirely out of place in a court of the Lord Jesus Christ, and are, therefore, to be regretted and disapproved. They seem to arise from a confusion of thought, or a temporary forgetfulness; at any rate, there is a failure to discriminate between what may be properly uttered in the character of a citizen, and what may not be uttered by an ecclesiastical body.

At the same time, with this admission it may be rightly insisted, that the objection rests to a large extent upon a hyper-criticism; for it is evident that the word "*our*" is here used inadvertently, and in a very general sense, similar to the phrase "our army," or "our country," so often heard in all ecclesiastical assemblies.

#### CONCERNING SLAVERY.

In the Narrative of the State of Religion for 1864, two expressions concerning slavery are found which have given rise to much criticism. It is proper to state, as a preliminary remark, that these Narratives in general are not closely scrutinized when presented in the General Assembly, inasmuch as they are not expected to introduce difficult or debatable points. And in regard to the Narrative for that year, it is a well-known fact that it was read on the very eve of the final adjournment of the body, at a time when the most exciting reports of battles occurring or impending had just reached the place (Charlotte, North Carolina), and when many members, apprehensive of being cut off by military operations from a return home, were

impatiently hurrying away. If, therefore, some things may be found in this paper less carefully expressed than could be desired, the statement just presented may account for the fact that attention was not drawn to them. But taking them as they are, there are certain remarks to be offered, which are due to a fair understanding. We notice—

1. The expression that "domestic servitude is of Divine appointment."

Slavery has existed under various forms, as in the villanage of England, the serfdom of Russia, and the peonage of Mexico. Domestic servitude is an instance in which the order of things constituting slavery is made a part of the family relation. The head of the family is the master, and the slave is subject, in the use of his time and labor, to the control of the master, as are other members of the family. Properly explained, it may be rightly affirmed that domestic servitude is of Divine appointment—

1. Not precisely in the sense that civil government, as opposed to anarchy, is of Divine appointment.

2. Nor precisely in the sense that marriage is the Divinely appointed law of society, as opposed to concubinage, polygamy and general licentiousness. Civil government under some form, and marriage under the prescribed form, are absolutely necessary to the social state, and are, therefore, obligatory upon all conditions of society.

3. The essential principle of slavery is submission or subjection to control by the will of another. This is an essential element in every form of civil government also, and in the family relation itself.

4. The application of this principle in the form of "domestic servitude" is right or wrong according to circumstances. It is not an institution essential to the social state, and, therefore, is not of universal obligation. But in certain conditions of society it has been expressly recognized by God, permitted, and appointed. (See Ex. xx. 10, 17; Ex. xxi. 7; Lev. xxv. 44-46; Matt. v. 17; 1 Tim. vi. 1-4.) When established in such conditions of society as render it proper, it becomes a right arrangement of the civil government.

5. If it is a relation justifiable and lawful in the sight of God, it must be, in a certain sense, of Divine appointment, since whatever is thus lawful implies the sanction of the Lawgiver. And the existence of wrong laws and usages connected with it no more disproves the lawfulness of the relation itself than such things disprove the lawfulness of marriage or of civil government.

Therefore, by declaring the institution of slavery to be "of Divine appointment," our Assembly must not be understood as expressing the opinion that it was ordained of God as a positively Divine and obligatory institute of society for all communities, but simply that, as it was recognized and enforced by the law of the Confederate States, and of the particular States embraced in that confederation, and was a relation existing and

prevailing throughout its boundaries, it was, in the sense of all established civil relations, a matter of Divine appointment for the time being in the midst of the people of those States.

6. The dogma which denies the lawfulness of this relation under any circumstances; which condemns it as always contrary to the Divine will; which asserts its inherent sinfulness, is contradicted by the plainest facts and teachings of the Old Testament and the New; is a doctrine unknown to the Church until recent times; is a pernicious heresy, embracing a principle not only infidel and fanatical, but subversive of every relation of life and every civil government upon earth.

II. It is affirmed that it was the peculiar mission of the "Southern Church to conserve the institution of slavery."

Concerning this, we remark—

1. That the same form of expression is to be found in the Minutes of the General Assembly (New School) of 1865. In a carefully-considered paper on "the state of the country," that Assembly says:

"God has taught us, in the war, that the Church must conserve the State by instructing the people in the great principles of justice, and inspiring them to practice the same."

No exception has been taken to this expression, which was uttered the year after it was used by our Assembly. In the sense intended, the sentiment is entirely proper. But if any one will define the sense in which it is proper for the Church to "conserve the State," in the same sense it would be also proper for it to "conserve the institution of slavery." It certainly is not the duty of the Church to conserve the State in the sense of dictating what form of civil government it shall establish, how long it shall continue, or for what causes it should be changed. Its duty is limited to condemning at all times factious resistance to established civil authority, to inculcating obedience while it remains, and those virtues by which it may be made, as far as possible, a blessing to society. The very same applies to slavery; and whoever will read in its connection the expression used by our Assembly must see that such is the sense there intended by that word, namely, by the ministration of that gospel which is entrusted to the Church, to secure from this relation and arrangement, as it existed, the greatest practicable amount of good for all classes of society, and thus "*make it a blessing both to master and slave.*" This, we know, was the sense intended by the writer of the narrative, now settled as an acceptable minister in connection with the Northern Assembly, and we have no doubt it was the sense in which the Assembly adopted it.

2. It has been widely proclaimed that our Assembly meant, by the word "conserve," to assert that it was the duty of the Church to *perpetuate* the institution of slavery. On this point it may be remarked—

(a) That no such intended meaning is to be gathered from the context.

(b) That such an interpretation of the Assembly's meaning is negated by the explicit and carefully-considered statement of our Church on this very point at its first organization, in 1861, where it declares concerning slavery: "The policy of its existence or non-existence is a question which exclusively belongs to the State. We have no right to enjoin it as a duty, or condemn it as a sin." It is a maxim of law and common sense, that all documents are to be construed by a comparison of one part with another; what is obscure is to be explained by what is explicit.

(c) Even those who have raised a clamor against us do not themselves seem to be satisfied that the word "conserve" necessarily means to perpetuate. This is evident from the fact that in the Minutes of their General Assembly, charging us with "grievous heresy," and with "blasphemy," they repeatedly misquote, and therefore misrepresent us. The word *perpetuate* is never used by our Assembly, but is to be found in the *interpolation* of its accusers! (See Minutes of the General Assembly (North) for 1865, p. 560, etc.)

(d) Finally, conceding, as we do, that the word "conserve" in this connection is ambiguous, our Assembly, in 1865, did all that could be reasonably expected in the premises to disengage itself from an ambiguous or inappropriate expression. In the sense already explained, and the one intended, it conveyed a sentiment proper to be held by any Church of Christ. But it had been widely represented as conveying a meaning not intended, and which neither that Assembly nor our Church ever held. It was therefore proper it should be relieved from the responsibility of such an interpretation. Formally to expunge or repudiate the record would have been an act uncalled for, if not unseemly. All that was necessary or proper was to declare that the Address of 1861 "contains the only full, unambiguous, deliberate and authoritative exposition of our views in regard to this matter." (See Pastoral Letter.) The design of introducing that sentence was *expressly stated in the Assembly of 1865*, and it was adopted for the *special purpose of disavowing an interpretation which was inconsistent with the deliberately expressed views of our Church*.

In view of what has been presented, and of the whole interests involved, it is suitable to remark:

1. That under the extraordinary circumstances, and at a time when the passions of men were so deeply moved, it is remarkable, and a matter for grateful recollection, that so little is to be found upon our records which now calls for regret or animadversion.

2. That whenever the subject of the character of the Church, as being non-secular and non-political, is formally considered, the true doctrine, as regarded by us, is clearly and emphatically announced. Where there are departures from this, they are, for the most part at least, incidental and doubtless from inadvertence.

3. That while, in point of fairness, the maxim that documents are to be construed by a comparison of one part with another, what is obscure being explained by what is explicit, should relieve the declarations by our Assemblies from embarrassment and doubt, yet, in view of the fact that there are some expressions in our records which, upon their face, are either ambiguous, or, in their most natural construction, are inconsistent with other statements which are distinct and explicit, it best comports with the whole circumstances of the case, and with the constitution of the Church of Jesus Christ, as a witness for the truth, to make at this time a disavowal of these things as being any part of the teaching and testimony of the Southern Presbyterian Church.

Your committee therefore recommend the following paper for adoption by this General Assembly as a summary of the whole:

P. 233. The General Assembly, having received the report of the committee above mentioned, and having duly considered the same, deems it suitable, in view of all the circumstances and all the interests involved, to make the following declaration:

1. Touching the nature and functions of the Christian Church, we solemnly reaffirm the explicit and formal statement set forth at the time of the organization of our General Assembly, in 1861, in an "Address to all the Churches of Jesus Christ throughout the Earth." This document clearly and forcibly declares our position concerning the character of the Church as a spiritual body, and therefore "non-secular and non-political."

2. Inasmuch as some incidental expressions, uttered in times of great public excitement, are found upon our records, and have been pointed out in the report of the committee aforesaid, which seem to be ambiguous, or inconsistent with the above declarations, and others of like import, this Assembly does hereby disavow them wherever found and does not recognize such as favoring any part of the well-considered, authoritative teaching or testimony of our Church.

3. In regard to a statement found in the Narrative of 1864, and which is in the following words, viz.:

"The reports of all the Presbyteries indicate an increasing interest in the spiritual welfare of our colored population. The long continued agitations of our adversaries have wrought within us a deeper conviction of the divine appointment of domestic servitude, and have led to a clearer comprehension of the duties we owe to the African race. We hesitate not to affirm that it is the peculiar mission of the Southern Church to conserve the institution of slavery, and make it a blessing both to master and slave. We could not, if we would, yield up these four millions of immortal beings to the dictates of fanaticism and the menaces of military power. We distinctly recognize the inscrutable providence which brought this benighted people into our midst, and we shall feel that we have not discharged our solemn trust until we have used every effort to bring them under the saving influences of the gospel of Christ,"—we judge it proper to say:

"1. By declaring the institution of slavery to be of 'Divine appointment,' the Assembly must not be understood as expressing the opinion that it was ordained of God as a positively divine and obligatory institute of society for all communities; but simply that, as it was recognized and enforced by the law of the Confederate States, and was an existing relation prevailing throughout its boundaries, it was, in the sense of all established civil relations, a matter of Divine appointment, for the time being, in the midst of the people of those States.

"2. For a full explanation of the expression that it was 'the peculiar mission of the Southern Church to conserve the institution of slavery,' and especially as to the peculiar circumstances under which it was inadvertently admitted into the Narrative of the State of Religion in 1864, we refer to the full report now made to this Assembly. From all that is known to us as to the meaning intended by the Assembly which adopted that paper, as well as from the context itself, it is manifest that its true intent was, not to assert that it was the duty of the Church to 'conserve the institution of slavery' in the sense of '*perpetuating*' it, (a word never once used by our Assembly in this connection, but interpolated by the *Northern Assembly* (see Minutes of 1865 and 1866), but, by the ministration of that gospel which is entrusted to the Church, to secure from this relation and arrangement, as it existed, the greatest practicable amount of good for all classes of society, and thus '*make it a blessing both to master and slave.*'

"This view is further confirmed by the consideration that it brings this expression, however ambiguous, or even unsuitable in its common acceptation, into harmony with the formal and carefully-prepared declaration of our Church on this very point in 1861: 'The policy of its existence or non-existence is a question which belongs exclusively to the State. We have no right to enjoin it as a duty, or condemn it as a sin'—and more to the same purport.

"In our General Assembly of 1865, it was declared that the Address of 1861, 'contains the only full, unambiguous, deliberate and authoritative exposition of our views in regard to this matter;' and this was introduced for the express purpose of disavowing an interpretation and meaning attached to the expressions used in 1864 which were never intended.

"The relation of the Christian Church to the institution of slavery is clearly set forth in the Address already referred to. It is the doctrine presented in the Holy Scriptures, and in the best testimony of Christian history. By this doctrine we abide, as the view which has always prevailed in our Church, and it is now expressly re-affirmed for the satisfaction of all whom it may concern."



1029. *On the competency of the Church to seek the intervention of the civil powers.*

1883, p. 24. In reply to an overture from Abingdon Presbytery touching the observance of the Sabbath, the following was adopted:

While recognizing the right of members of the Church, as citizens, to bring the matter of the observance of the Sabbath to the notice of the civil government, by petition or otherwise, yet it is the judgment of the Assembly that it is not competent for the Church, in its organic capacity, to seek the intervention of the civil powers for the accomplishment of any of the ends before it, as a witness for the truth of God. The Assembly would furthermore deprecate all action which might be construed as committing the Church to any alliance with associations or societies outside of its pale for the accomplishment of this, or any other object, however worthy in itself.

1884; p. 209. Overture of the Presbytery of St. Johns, asking this Assembly to reverse the action of the Synod of South Georgia and Florida in excepting to its Minutes, as found on page 124, to-wit: "*Resolved*, That all our Sessions be requested to call the attention of the executors of the law and the grand juries of the courts to the statutes enacted by the Legislature touching the Sabbath; that they take such measures as wisdom and prudence suggest to have the offenders brought to justice, and the laws of God and the State vindicated."

*Reply: Resolved*, That the action of Synod be sustained, according to the deliverance of the Assembly of 1883, touching the same matter, as found on pages 24 and 25 of the Minutes.

1903, p. 500. 1. To the overture from the Presbytery of Arkansas, asking "that a representative committee be appointed by the Assembly, the duty of which committee shall be, in the most effective way, to take up the question of Sabbath observance with the executive departments of our government, with the Senate and the House of Representatives, and the leading railway corporations, to the end that influences emanating from these centers of power may as far as possible secure a cessation from all executive, governmental and railroad work on the Sabbath day," we recommend the following answer:

Fully realizing the vital importance of the Sabbath as a divine institution, given to man in his estate of innocence and for his highest good to conserve what is best in Church and State, yet we cannot grant the request, inasmuch as it would be in violation of our fundamental law as shown in Confession of Faith, Chapter XXXI., Section 4.

2. To the Secretary of the "American Sabbath Union," asking first, "the recognition of the American Sabbath Union"; second, "that the Church, South, be officially represented in the Sunday Rest Congress to be held in St. Louis, Mo., October 6, 7 and 8, 1904," we recommend the following answer:

Wishing you abundant success in your very laudable work, and realizing the deadly nature of the tremendous forces at

work for the destruction of the Sabbath as a day of sacred rest, still, as a court of the church of our Lord Jesus Christ, who in the presence of Pilate declared, "My kingdom is not of this world," we cannot grant the request for the reason that it would be a departure from the teaching of the Great Head of the Church, as also from our Standards, as seen in Confession of Faith, Chapter XXXI., Section 4.

1030. *Amendment to the Constitution of the United States.*

1892, p. 439. Your committee reports that, having examined the "memorial of the National League for the Protection of American Institutions," asking the thoughtful consideration of this Assembly to a proposed additional amendment to the Constitution of the United States, regardless of our private opinions as to the subject-matter of the communication, they would respectfully recommend that no formal action be taken by the Assembly. Adopted.

1031. *Arbitration of international disputes and the Peace Conference.*

1890, p. 18. The following was offered by Rev. W. A. Campbell, D. D., and referred to the Committee on Bills and Overtures:

Whereas Synods and councils may handle affairs which concern the Commonwealth "by way of humble petition in cases extraordinary"; and

Whereas the spectacle of Christian nations continuing to settle disputes which arise, by force of arms, and to maintain heavy armaments for this end, presents a "case extraordinary," calling for "humble petition";

*Resolved*, That the General Assembly ask the co-operation of the several churches of our own and other countries in this object.

(A memorial was adopted inviting other churches to join in this movement.)

P. 53. This Committee (Bills and Overtures) made the following report, which was adopted:

Recognizing the right of petition to civil governments in regard to momentous matters, and the obligation of the church through its highest judicatories, to place itself on the side of truth and righteousness, your committee recommend the adoption of Dr. William A. Campbell's paper, and the filling of the blanks in the Committee of Correspondence with other Christian churches, with the names of Rev. Wm. A. Campbell, D. D., Rev. Moses D. Hoge, D. D., and Mr. Marshall M. Gilliam, and Rev. R. P. Kerr, D. D. They furthermore recommend that Rev. William A. Campbell, D. D., and Rev. Moses D. Hoge, D. D., be appointed our delegates to the conference in the interests of peace, contemplated in 1891; but that this Assembly does not by this appointment of delegates commit itself in

advance to any measures that this Peace Conference may adopt.

1891, p. 242. The Committee on Arbitration reported progress, and was continued.

1892, p. 422. The following was read and approved: The committee appointed by the Assembly of 1890, and continued by that of 1891, charged with the duty of communicating to other ecclesiastical bodies an overture, asking them to join in petitioning governments in behalf of international arbitration, report that, carrying out the action of the Assembly, they convened a conference in New York City on December 17, 1891, composed of delegates from the leading denominations of this country. Two of our number, Dr. Hoge and Dr. Campbell, who had been appointed by the Assembly as delegates to that conference, attended and took part in its deliberations. The action there taken is embodied in resolutions embraced in a circular, which we herewith transmit.

This ecclesiastical movement in behalf of international arbitration, inaugurated by our Assembly, has met with the hearty endorsement of leading men in all branches of the church, and of prominent statesmen. And whenever the matter has been intelligently brought before ecclesiastical bodies, so far as we know, they have joined in the petition. The very large undertaking, however, of reaching all the leading ecclesiastical bodies of Christendom is not yet complete; but by the action of the conference its further prosecution has passed into the hands of representatives of all denominations. A General Executive Committee has the matter now in hand, and is aided by a Committee of Correspondence for each denomination, and other committees for other departments of the work. The committee to correspond with the Presbyterian bodies of the world consists of Rev. John Hall, D. D., Rev. Talbott W. Chambers, D. D., and Rev. R. W. Kidd, all of New York. Further communication with our Assembly, so far as it may be called for, will be through this committee.

1893, p. 51. A communication from the Rev. Dr. W. A. Campbell, chairman of the Assembly's Committee on International Arbitration, written at the request of the Rev. Dr. John Hall, chairman of the General Committee of Correspondence, asking, First, that the petition adopted by the Assembly of 1890, and since adopted by other ecclesiastical bodies, now printed in several languages and addressed to the several governments, and sent to this Assembly for proper signature, be signed by the Moderator of the present Assembly, or by that of the Assembly of 1890, as this Assembly may direct; Secondly, that one or more delegates be appointed to attend a conference, to be held in Chicago in August next, for the purpose of carrying out the original design of our General Assembly.

The committee recommend that the said petition be signed by the Moderator of this Assembly, and that the Rev. Dr. W. A. Campbell, of Virginia, and the Hon. J. Quincy Ward, of

Kentucky, be appointed delegates to attend the approaching conference in Chicago. Adopted.

1894, p. 203. The following resolutions were adopted: 1, That the diligence and fidelity of Rev. Dr. Wm. A. Campbell and Hon. J. Quincy Ward, as delegates herein acting under appointment of the Assembly, be commended.

2, That this Assembly regards with high Christian pleasure and satisfaction the progress already made in promoting the cause of peace on earth by submitting to arbitration questions of difference and strife tending to war.

3, That as it is reported by our delegates that much more could have been accomplished for this great end by the contribution of larger funds, the Assembly recommend to the good people of our Southern territory to contribute as liberally for this purpose as their means will allow, and to forward these contributions to any one of the committee already appointed to receive funds, viz.: John Hall, D. D., LL. D., New York; Wm. H. Roberts, D. D., LL. D., Philadelphia; Josiah W. Leeds, Seal, Penn.; John S. Kennedy, Esq., New York; Col. E. W. Cole, Nashville.

1895, p. 387. Your committee recommends, First, That this Assembly hereby repeat its commendations of this great cause, and declare anew its unabated interest in the work of the Ecclesiastical Peace Conference, and its deep and thankful joy in view of the good measure of success already attained.

Secondly, Your committee recommends that this Assembly hereby appropriate fifty (50) dollars to the treasury of the Executive Committee of the aforesaid Peace Conference from any funds, not otherwise appropriated, in the hands of the Treasurer of this Assembly. Adopted.

### 1032. *Congo atrocities.*

1903, p. 504. The following resolution having been previously adopted but reconsidered, was now amended and adopted, to-wit:

*Resolved*, by the General Assembly of the Presbyterian Church in the United States, that a committee consisting of five members be appointed by the Moderator, whose duty it shall be to prepare and present to the President of the United States a memorial setting out the rights of missionaries from this country in the Congo Free States under the treaty of Berlin; how these rights are disregarded by the government of the Congo Free States, and urging the government of the United States to take such action as may be necessary and proper under the circumstances to ascertain and correct the wrongs complained of, and to secure the rights to which citizens of the United States who are missionaries to Africa are entitled.

And the Senators and Representatives for the States under the jurisdiction of this Assembly are earnestly requested to give to the committee appointed under this resolution all the assistance which it may be in their power to afford.

The Committee appointed under this resolution is as follows: Hon. Wm. H. Mann, Hon. Clifton R. Breckinridge, Hon. L. Livingston, Hon. A. G. Dayton, Hon. H. St. George Tucker.

1909, p. 17. The following resolution, offered by Dr. Samuel A. King, was adopted:

*Resolved*, That the action of the Assembly in the transmission of a telegram to the Government at Washington, about the protection of its missionaries, Rev. Dr. W. M. Morrison and Rev. Dr. W. H. Sheppard, in a trial to which they are about to be subjected (See Minutes, pages 14, 76), should not be construed as a violation of the historic position of the Church bearing upon the relations of the Church to the State, inasmuch as it was considered and said to be an extraordinary case and an humble petition.

#### 1033. *The Federal census.*

1890, p. 34. Report on a paper touching the Federal census, which was adopted: The Assembly deems it unwise to appoint the committee asked for; but in view of the importance of securing full statistical information for the United States census about to be taken, the Stated Clerks of our Presbyteries are earnestly urged to co-operate promptly with the proper census officers, and to render them all the assistance possible in securing the said information.

#### 1034. *Liquor and fire-arms in the South Sea Islands.*

1892, p. 457. An extract from the Minutes of the New Hebrides Mission Synod, signed by W. Watt, the Clerk of the said Synod, and accompanied by an explanatory letter from the same, asking this Assembly to appeal to the government of the United States, through the President, to concur with other powers in prohibiting the sale of intoxicating liquors, fire-arms and ammunition in the South Sea Islands, and especially in the New Hebrides.

We recommend the adoption of the following resolution:

*Resolved*, That while we heartily sympathize with the mission in their opposition to the sale of intoxicating liquors in those islands, and heartily desire that good-will and peace may everywhere prevail among our fellow men, yet we do not think it would be wise, that, as a church, we should advise the United States government as to what action it should take in the premises, for the reason that the church has no right to interfere with, or attempt to control, the civil policy of the State.

#### 1035. *Preaching of the Gospel and Observance of the Sabbath.*

1898, p. 222. Rev. Dr. R. P. Kerr, presented a paper exhorting the confining of the pulpit to the proclamation of the gospel, and cautioning against disregard of the Lord's day. The paper was unanimously adopted, and is as follows:

In view of the fact that the government of the United States is now engaged in a war, which naturally creates excitement, and more or less tension of anxiety, from time to time, with reference to the results of battles on land and sea, the General Assembly of the Presbyterian Church in the United States would call the attention of all our ministers to the historic position of the church on all such matters; that while ministers and people, in public and private, should pray for our rulers, and for the officers and men of the army and navy, and that peace with honor may be soon established, yet it is the duty of ministers to proclaim from their pulpits at all times nothing but "the glorious gospel of the blessed God," according to the church's commission from her sovereign Head, Jesus Christ the Lord.

We urge also upon all our people that they abstain on Sabbath from such reading and conversation as may be inconsistent with the holy resting of the Lord's day, devoting its sacred hours wholly "to the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy."

We recommend that this action of the General Assembly be read from all our pulpits at as early a day as possible.

1036. *Invitation to attend the decoration of Ex-Confederate graves.*

1901, p. 29. In response to an invitation from the Omer D. Weaver Camp, of United Confederate Veterans to attend "the decoration of ex-Confederate graves," the following was adopted:

The invitation is received with thanks, and we express our profound sympathy with our friends on the occasion, and our regret that we are unable, on account of the pressure of business, to take a recess in order to permit the members of the Assembly to attend.

1037. *Distinctive Principles.*

1906, pp. 22, 48. 3. In answer to the overture from Greenbrier Presbytery asking, that the Assembly "instruct its Committee of Publication to re-issue the statement of our distinctive principles, either in its original form or, if the Assembly deem it necessary to revise and elaborate the statement as already made, to appoint a committee whose duty it shall be to make such revision; and when the republication has been made, the Publication Committee be required to use its endeavors to circulate this restatement among our people and especially among the ministers and officers of the church; and that the Assembly recommend the consideration of our distinctive principles by all our people," we recommend that the General Assembly appoint an *ad interim* committee to select from the acts and deliverances of this Assembly, and from other sources, such documents as in the judgment of the Committee may enable our own people and others to understand the position and principles of our church, with instructions to report the result of their labors to the next General Assembly.

1907, p. 63. The report of the Committee was referred to the next Assembly.

1908, p. 19. The report of the *ad interim* Committee on Documents Setting Forth the Distinctive Principles and Positions of Our Church, made to the last Assembly and docketed for consideration at this Assembly, was taken from docket and considered. On motion the report was approved and its recommendation was adopted. (See Minutes, 1907, pp. 120, 121.) The report is as follows:

We have examined carefully a large mass of material and documents found in the Digest of the Assembly's Minutes and other sources of our history, and have selected the following papers, which, we believe, contain the leading distinctive principles and positions of the Presbyterian Church in the United States.

**I. PAPERS FORMALLY SETTING FORTH THE PRINCIPLES TO WHICH OUR CHURCH IS PLEDGED.**

1. Address to All the Churches of Jesus Christ throughout the Earth.
2. Pastoral Letter of 1865.
3. Pastoral Letter of 1866.
4. Letter from the Synod of Kentucky (\*Digest, pp. 414-427)
5. Our Response (Digest, pp. 412-13).

**II. PAPERS RELATING TO OUR UNION WITH OTHER BODIES.**

1. Terms of union with the United Synod of the South (Dig. pp. 400-3).
2. Terms of union with Patapsco Presbytery (Dig. pp. 398-9).
3. Letter from the Synod of Kentucky (Dig. pp. 414-27).
4. Our Response (Dig. pp. 412-13).
5. Letter from the Synod of Missouri (Minutes of 1867).
6. Our Response (Dig. pp. 429-31.)

**III. PAPERS RELATING TO NEGOTIATIONS WITH OTHER CHURCHES.**

1. With Cumberland Presbyterian Church (Dig. pp. 438-42).
2. With the Pres. Ch. in the U. S. A.:
  - (a) Action of the Pres. Ch., U. S. A., in 1869 (Distinctive Principles, p. 91).
  - (b) Action of the Re-united Assembly (Ibid., p. 92).
  - (c) Action of our Assembly on the same, and Pastoral Letter of 1870 (Ibid., pp. 97-107).
  - (d) Action of the Pres. Ch., U. S. A., in 1873 (Ibid., p. 460).
  - (e) Action of our Assembly on same (Ibid., p. 462).
  - (f) Minutes of the Baltimore Conference (Dig. pp. 466-92).
3. Subsequent papers touching upon Union or Co-operation:
  - (a) Report of the Committee of Inquiry (Dig. pp. 146-52).
  - (b) Report of the Committee of Co-operation (Dig. 152-6).

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\*The references here are to the old Digest.

IV. PAPERS EMBODYING ACTIONS OF OUR ASSEMBLY THAT HAVE BEEN ANIMADVERTED UPON.

1. Pastoral Letter of 1862 (Dist. Prin., p. 24).
2. Minutes of 1863 on the death of Gen. Thomas J. Jackson (Ibid., p. 34).
3. Extracts from the Minutes of 1861-64 (Ibid., pp. 50-53).
4. Answer of our Assembly to Animadversions on foregoing (Dig., pp. 389-96).

V. PAPERS EMBODYING ACTIONS OF THE O. S. AND N. S. BODIES, U. S. A., TO THE LANGUAGE OR PRINCIPLES OF WHICH WE TOOK EXCEPTION.

1. Extracts from the Proceedings of the O. S. Assembly, 1861-7 (Dist. Prin., pp. 108-24).
2. Extracts from the proceedings of the N. S. Assembly of 1861-66 (Ibid., pp. 125-33).

As we have studied these documents, we have become convinced that in order to make them of most value to the Church, at present, and intelligible for the generations to come, they ought to be carefully edited and each document prefaced by a statement of the historical circumstances under which it was written. This editorial work lies without the province of the present Committee, if it confines itself to the instructions given in the Assembly's resolution. The conviction has also grown on us that it would be an almost interminable task for the Assembly to reissue these documents under its direct auspices and supervision, as each document would have to be read and discussed in the open Assembly, if we would do our work intelligibly. We therefore recommend:

1. That the Assembly appoint a committee of five, who shall now take charge of this work and edit these papers which we have selected, and any others which in their judgment, ought to be included, in such way as they believe will make them of most value to our church at present, and most intelligible to future generations.

2. That the Assembly direct the Committee of Publication to issue and put on sale, a thousand copies of this volume, when the Committee has finished its editorial work.

The *ad interim* Committee mentioned above, reported as follows:

1909, pp. 16, 125. The papers which were listed in five groups in the Minutes of the Assembly of 1907 were distributed, a group to each member, among the several members of the Committee. After a careful examination of all the papers, the Committee came to the unanimous conclusion that it was both unnecessary and unwise to republish all of them in the manner contemplated in the resolutions. We do not believe there is urgent need in our Church for such a volume; the expense attending its publication would be great and the sale small; and, moreover, the advertisement thus given to many of the



documents mentioned would be productive of more harm than good. The object of the Assembly to promote among our people an intelligent study of our history and the principles for which we stand can, in the judgment of the Committee, be better secured by a new edition of the Digest. Adopted.

1038. *Assembly declines to recommend "The Southern Presbyterian Review."*

1867, p. 148. Overture from the Rev. B. Gildersleeve and others, proposing that the Assembly take appropriate action recommending *The Southern Presbyterian Review* to the confidence and patronage of our Church. The committee report the following minute:

*Resolved*, That while this Assembly, as ministers and elders, might cordially adopt the paper presented, yet, as an Assembly of the Presbyterian Church in its ecclesiastical character, it is not competent for us to enact anything concerning other matters than those which are strictly ecclesiastical. Adopted.

## CHAPTER II.

### ORGANIC UNION WITH OTHER ECCLESIASTICAL BODIES.

#### 1039. *Presbytery of Patapsco unites with the Assembly.*

1867, p. 131. The Stated Clerk presented a memorial from the Presbytery of Patapsco, in the State of Maryland, composed of ministers and churches which had withdrawn from their connection with the "General Assembly of the Presbyterian Church in the United States of America."

(See *Alexander's Digest*, p. 399.)

Whereupon it was resolved, on motion of Rev. Dr. J. R. Wilson, that, in view of this memorial and the certified appointment of commissioners to this body, the said Presbytery of Patapsco be, and the same is hereby, received into regular connection with the General Assembly of the Presbyterian Church in the United States; that the commissioners appointed by it be, and are hereby, received as members of this body, and that the said Presbytery shall be, and hereby is, attached to the Synod of Virginia, as a component part of it.

#### 1040. *Union with the United Synod of the South.*

1863, p. 137. "The General Assembly of the Presbyterian Church in the Confederate States is hereby overtured by the Presbytery of East Hanover to take such steps as its wisdom may suggest, at its approaching meeting in Columbia, to bring about a union between the Old and New School Presbyterians in the Confederate States."

The Committee on Bills and Overtures recommended the appointment of a committee to confer on the subject with any committee that may be appointed by the United Synod, and report results of such conference to the next Assembly. Adopted.

Committee: Rev. R. L. Dabney, D. D., Rev. J. N. Waddel, D. D., Rev. Wm. Brown, D. D., Rev. J. B. Ramsey, D. D., Rev. E. T. Baird, D. D., Col. J. T. L. Preston and F. N. Watkins, Esq.

1864, p. 253. The committee to confer with a committee of the United Synod report to the General Assembly:

That they met a committee appointed by the United Synod in July last, and, after prayer and conference, unanimously agreed to recommend to the General Assembly the adoption of a paper, which the committee of the United Synod likewise recommended, with similar unanimity, to that body.

A motion to adopt the report of the committee of conference led to a prolonged discussion. It was then referred to a special committee, consisting of one minister and one ruling elder from each Synod represented in this Assembly.

Committee: J. A. Lyon, D. D., J. M. McKee, D. Wills, D. A. Penick, Dr. Adger, R. F. Bunting, Dr. Dabney and D. H. Cummins, *ministers*; G. H. Dunlap, Sam'l Barnett, J. Patrick, J. G. Shepherd, G. McC. Witherspoon, J. T. L. Preston and R. S. Stewart, *ruling elders*. (P. 263.)

P. 270. This committee made a report, which, after the Assembly had been led in prayer by Rev. Dr. White for Divine direction, was discussed and adopted *seriatim*, and then as a whole.

The plan of union is as follows, viz.:

The General Assembly and the United Synod of the Presbyterian Churches in the Confederate States of America, holding the same system of doctrine and church order, and believing that their union will glorify God by promoting peace and increasing their ability for the edification of the body of Christ, do agree to unite under the name of the Presbyterian Church in the Confederate States of America, and under the existing charter of the Trustees of the General Assembly of the Presbyterian Church in the Confederate States of America.

(See *Alexander's Digest*, pp. 401-403; also pp. 404-6, for origin and history of the United Synod.)

#### 1041. *Relations with the Associate Reformed Church.*

1861, pp. 7, 10. Rev. Henry Quigg, delegate from the Associate Reformed Synod of the South, bore the fraternal greetings of that body of Christians.

P. 9. A paper introduced by Judge Swayne, on the subject of a union between the Presbyterian Church in the Confederate States of America and other churches of like faith and order, was referred to a special committee, consisting of one minister and one elder from each Synod in connection with this Assembly.

Dr. McMullen, Dr. Ramsay, Dr. Chapman, Dr. Adger, Dr. Pratt, A. B. McCorkle, R. McInnis, A. H. Caldwell, T. R. Welch, R. F. Bunting, ministers; with W. F. C. Gregory, J. H. Dickson, L. B. Thornton, T. C. Perrin, W. Ardis, James Montgomery, W. H. Simpson, D. Hadden, J. T. Swayne and E. T. Wright, ruling elders, were appointed on this committee.

P. 35. The report of this committee, after being amended, was cordially and unanimously adopted.

(See *Alexander's Digest*, p. 407.)

The Stated Clerk was directed to forward a copy of this paper to the Stated Clerk of each Presbytery of the Associate Reformed Church at an early day.

After some further correspondence the negotiations for organic union were terminated by the Associate Reformed Synod. (*Alexander's Digest*, p. 408.) The Assembly then adopted the following:

1866, p. 30. The Assembly, laying aside ecclesiastical etiquette, would affectionately say to their brethren of the Associate Reformed Synod, that they may pull the latch-string of

our dwelling whenever they may choose, and may be incorporated with us, upon the simple adoption of our Standards wherever they may happen to differ from their own.

1894, p. 196. The Synod of North Carolina asks the Assembly to appoint a committee with instructions to present to the Associate Reformed Synod of the South our desire for closer relations with said church.

The committee finds, on consulting Alexander's *Digest*, pp. 406-408, that this Assembly in 1861 did make said Synod an "offer of union and amity," which resulted in negotiations between the two bodies, looking to organic union. It finds, further, that the Associate Reformed Synod did in 1865 terminate the negotiations on this subject.

Your committee recommends for the adoption of the Assembly the following action:

This Assembly reaffirms its cordial desire for closer relations with the Associate Reformed Presbyterian Church, and hereby expresses its readiness to renew negotiations on this subject in any form agreeable to the Synod of said church. Adopted.

1898, p. 239. The report of the Committee on Foreign Correspondence on the overture relating to union with the Associate Reformed Synod of the South, was taken from the docket and adopted, and is as follows:

The Committee on Foreign Correspondence, to which was referred the overture from Columbia Presbytery proposing organic union with the Associate Reformed Church, report recommending that the petition of the overture, asking for the appointment of a committee to confer with the Associate Reformed Church, be granted.

We recommend that the Rev. F. B. Webb, D. D., Rev. M. S. Kennedy, Rev. Alexander Sprunt, and Hon. J. W. Lapsley be appointed, and that they be directed to confer with the Associate Reformed Church, proposing organic union with that church, and asking for the appointment of a committee on their part to confer with our committee. If the Associate Reformed Church agrees, our committee is authorized to arrange details for a union, and report to the next General Assembly.

Our committee is directed to express to the Associate Reformed Church our most cordial, fraternal regard, and to assure them of our readiness for a union with them.

1899, p. 403. The Committee made the following report, and was discharged:

Your committee beg leave to report that, in accordance with the direction of the Assembly, they appointed one of the committee, viz., Rev. Alexander Sprunt, to visit the Associate Synod, in session at Chester, S. C., October last, and bearing the greetings of our Assembly, to make known the desire of our church, and request the appointment of a committee of conference on the subject.

Dr. Sprunt visited the Synod, and ably presented the matter to said body. In response the "Associate Reformed Presby-

terian Synod of the South" passed the following resolutions, respectfully declining to appoint the committee asked for by our Assembly; the resolutions are as follows:

In reference to the proposed organic union between the Associate Reformed Presbyterian Church and the Presbyterian Church of the United States, commonly known as the Southern Presbyterian Church, which cause was presented by Dr. Alexander Sprunt, of Rock Hill, S. C., the representative of that church, it was

"*Resolved, 1.* That this Synod desires to express in the warmest terms its esteem and affection for this noble church of Christ, because of its fidelity to the truth of God, because, also, of the great work it is doing for the Master, and, further, because 'we have so many things in common.'

"*Resolved, 2.* That we regard union with this honored body most desirable, provided our historic testimony in favor of an exclusive use of an inspired psalmody for the united church might be maintained.

"*Resolved, 3.* Inasmuch, however, as such testimony is, in our judgment, a barrier to organic union, we regard it unwise to prosecute negotiations to that end."

Your committee, having discharged the duty assigned to them, respectfully ask to be discharged.

1905, p. 40. We express our most cordial regard for the Associate Reformed Synod of the South, and our readiness at any time to consider overtures from this honored body looking towards closer relations with our Church, but in view of the recent action of this Assembly appointing a committee to present the willingness of this Assembly to confer with the Associate Reformed Synod of the South on this subject, and the action of the Associate Synod of the South responding, the Assembly does not deem it expedient to appoint a second committee on this subject at this time.

1909, p. 63. In answer to the overture from the Presbytery of South Carolina, that we take steps looking to organic union with the A. R. P. Church, the Assembly would say that our Assembly has already expressed itself in favor of such a union and expressed its willingness to print their psalms in our Psalms and Hymns and it does not see that there are any further steps to take at present. However, the General Assembly reiterates its willingness for such a union whenever the A. R. P. Church shall favor the same.

1910, p. 30. It was decided:

1. That the Rev. R. C. Reed, D. D., be appointed a fraternal delegate to the Associate Reformed Presbyterian Synod of the South, and Rev. S. L. Morris, D. D., be appointed alternate. Our delegate is instructed to convey to the Synod assurances of our fraternal and cordial Christian affection, and to invite the Synod to appoint a committee of conference with reference to closer relations.

2. That in the event the Synod appoints such a committee, this Assembly hereby gives Drs. R. C. Reed and S. L. Morris authority to act as a committee from this Assembly, and if they think necessary, to appoint three other members of our Assembly to act with them.

1042. *Alabama Presbytery of the Associate Reformed Church.*

1866, p. 16. Committee on Bills and Overtures reported Overture No. 9, with an answer, which was adopted, and is as follows:

Overture No. 9, resolutions of the Alabama Presbytery of the Associate Reformed Church, seeking a union with this body, and the resolutions of the Presbytery of South Alabama in response.

Following is the answer of the Assembly:

It would be accordant with the wishes of this Assembly if it could immediately consummate, by its own act, the union which these Presbyteries earnestly desire. But in the written Constitution of our Church, the erecting, uniting and dividing of Presbyteries is enumerated among the prerogatives of Synods. This Assembly does, therefore, 1st, authorize the Synod of Alabama to receive into union with itself the Alabama Presbytery of the Associate Reformed Presbyterian Church, provided it shall adopt the Form of Government and Rules of Discipline of our own Church, wherein they may differ from theirs; that this Presbytery be received as co-ordinate with the Presbytery of South Alabama; that the Synod, after this reception, proceed to dissolve the two Presbyteries, which, if continued, will cover one and the same territory; that out of these bodies they form a new Presbytery, the ministers of which shall be enrolled according to their seniority in their ordination.

2d. This Assembly recognizes, as preceding Assemblies have done, the right of our members to use the old psalmody, commonly known as Rouse's Version, if they prefer it, and will protect the ministers and churches thus received into connection with us from the Associate Reformed Church in the use of that psalmody, to which they have so long been accustomed.

3d. That the same order may be observed by other Synods, in the reception of organized Presbyteries of the Associate Reformed Church within their bounds, if need so require, without further action of this body.

1043. *Associate Reformed Presbytery of Kentucky.*

1870, p. 521. The following was adopted:

The Committee on Bills and Overtures have considered the request of the committee of the Synod of Kentucky, that the Assembly will express its judgment concerning the propriety and expediency of organic union with the Associate Reformed Presbytery of Kentucky, and beg leave to report to the Assembly for its adoption the following resolutions:

*Resolved*, That this Assembly does hereby express its hearty approbation of the action of the Synod in this matter of organic union with the Associate Reformed Presbytery of Kentucky, on the following terms, viz.:

The Committee of Conference on Union, recognizing the fact that the bodies are one in doctrine, government and discipline, and that the difference between them on the subject of psalmody is a proper matter of forbearance, agree to the following propositions:

1st, That the Associate Reformed churches, in their worship and in the ministrations of the gospel, shall be undisturbed in their usages.

2d, That the Synod will secure, as soon as practicable, the insertion of an acceptable version of the Psalms in the general book of praise.

3d, That on the acceptance of these terms by each body, the Associate Reformed congregations and ministers, being received as a Presbytery, shall become connected with the Presbyteries of Synod most convenient to them.

The following explanatory resolution was adopted:

*Resolved*, 4th, By the terms of the second proposition in the basis of union is meant, that Synod will secure, as soon as practicable, the insertion, in the general book of praise, of that edition of Rouse's Version now in use in the Associate Reformed Church, for the accommodation of those churches in our connection that may desire to use it. (See Minutes of the Synod of Kentucky, 1869, p. 7.)

#### 1044. *Union with the Independent Presbyterian Church.*

1863, p. 141. Intimations have reached your committee that there exists a willingness on the part of the Independent Presbyterian Church to unite with us, if a satisfactory basis of union can be agreed upon. Your committee recommend that the whole subject of a union with these brethren be referred to the Synod of South Carolina, for their consideration and action, should they deem it expedient. Adopted.

The Assembly appointed Rev. J. E. White delegate, to convey its fraternal greetings to the convention of this Church. This brother reported:

1864, p. 282. According to the appointment of the last Assembly, it was my privilege to convey to the convention of the Independent Presbyterian Church the salutations of our Church. The Assembly will be pleased to learn that our mission has resulted in the union of that body of the Presbyterian family with our own Church, on the basis proposed by the Synod of South Carolina, to whom the subject was referred by the last Assembly.

(For details of the negotiations and origin of this Church, see Alexander's *Digest*, pp. 410-421.)

1045. *Union with the Synod of Kentucky.*

1867, p. 133. The Rev. Dr. J. R. Wilson announced to the Assembly that a delegation to this body from the Synod of Kentucky was present; whereupon it was resolved that this delegation be immediately introduced and heard. The following commissioners from that Synod then appeared, bearing a communication to the Assembly, viz.: Rev. J. T. Hendrick, D. D., Rev. J. D. Matthews, D. D., Rev. Stuart Robinson, D. D., Rev. D. O. Davies, Rev. G. O. Barnes, and Ruling Elders Samuel Casseday, E. S. Edmonds and Glass Marshall.

The Rev. Stuart Robinson proceeded, in behalf of these commissioners, to address the General Assembly, presenting the views and purposes under which they had been delegated by their Synod.

At the close of this address, it was resolved that the subject presented, together with the communications handed in by the commissioners, be referred to a special committee of nine. This committee was appointed, to consist of the Rev. James A. Lyon, D. D., Rev. R. Hett Chapman, D. D., Rev. J. R. Wilson, D. D., Rev. John Jones, Rev. T. R. Markham, Rev. J. A. Lefevre, with Ruling Elders P. P. Batte, James Hemphill and John A. Leland. It was also resolved that the commissioners from the Synod of Kentucky be requested to meet with this committee for conference.

P. 143. The report of the committee concerning the letter from the Synod of Kentucky was taken up, and the members of the delegation from that Synod were invited to participate in the discussion.

The paper reported by the committee concerning the Synod of Kentucky was unanimously adopted. After its adoption, deeply interesting addresses were made by Rev. Dr. Stuart Robinson, Rev. Dr. J. D. Matthews, Rev. G. O. Barnes and Rev. D. O. Davies; to which the Moderator made a suitable response. At the close of these addresses, the Rev. G. O. Barnes, at the request of the Moderator, led the Assembly in thanksgiving to God for the happy result which had been reached; and then all present arose and sang the hymn, "Blest be the tie that binds," etc.

The following is the paper in part (See Alexander's *Digest*, p. 412).

*Resolved*, 1, That this Assembly express its deep sympathy with our brethren in Kentucky in the troubles through which they have been passing, during the last seven years, and its admiration of the firm stand which they have taken for the spiritual independence of the Church of Christ.

2. That this General Assembly declines now, as heretofore, to make any utterance concerning the acts of the body against which the Synod protests. Yet the Assembly feels free solemnly to assure the Synod of Kentucky not only of our cordial approval of, and sincere concurrence substantially in, the Synod's statement of doctrine and constitutional principles, as contained



under the four heads of the third division of their letter, but of our sincere joy to find our brethren of Kentucky so ready to unite with us in solemn covenant, with a view, among other things, to the advancement and maintenance of these doctrines and principles as against the apparent Erastian tendencies of our American Protestantism.

3. That the letter of the Synod of Kentucky be admitted to record, as they suggest, as a part of the historical acts and monuments of the Church, by publishing it in the Appendix to the Minutes of this Assembly. (See also Alexander's *Digest*, pp. 414ff.)

4. That this Assembly cordially approves of the determination of the Synod of Kentucky, as expressed in the fourth resolution of its Minutes of June 28, 1867, communicated by its commissioners to this Assembly, to assert fully all its legal claims as a part of the "Presbyterian Church of the United States of America," and to reserve all its legal rights of property as a Synod in any union which may be formed with this body.

5. That this Assembly assures the Synod of Kentucky of a cordial welcome. And its Standing Committee on Commissions is hereby instructed to receive and enroll, without further order, commissioners properly accredited from the Presbyteries of Ebenezer, Louisville, Muhlenburg, Paducah, Transylvania and West Lexington.

1868, p. 264. The Rev. Robert L. Breck was introduced to the Assembly as a delegate from the Synod of Kentucky, and delivered an address conveying the assurance of the kind feeling, sympathy and confidence of that body, and explaining its present position in regard to an organic connection with this Assembly. To this address an appropriate response was made by the Moderator.

P. 281. Rev. J. A. Lefevre was appointed principal, and Rev. E. W. Bedinger alternate commissioner, to convey to the Synod of Kentucky the salutations of this body.

(Extract from History of the Schism in the Synod of Kentucky. Alexander's *Digest*, pp. 427-429.)

Synod, at its session in October, 1867, having sent a deputation to the Nashville Assembly, did, at its meeting in 1868, adopt the following offered by Rev. J. T. Hendrick, D. D.:

"Whereas, The General Assembly of the Presbyterian Church in the United States received our commissioners with great kindness and cordiality, and approved and published in their Minutes our statement of the doctrines and testimony; and whereas this Synod is perfectly satisfied that an organic union with said Assembly is most desirable, and will ultimately be consummated; and whereas a highly respectable portion of this Synod believe that such an organic union at this time would be greatly injurious to a number of our churches, and perhaps jeopardize other interests in the State; therefore,

"Resolved, That, as the final action of this Synod, the whole subject be referred to the Presbyteries, for such action as may be deemed most advisable, to send delegates to the next Assembly or not."

As the result of this action, delegates appeared in the Assembly of 1869 from all the Presbyteries of the Synod of Kentucky, and were enrolled.—A.

1869, p. 369. The Stated Clerk reported that the Committee on Commissions have enrolled commissioners from the Pres-

byteries of the Synod of Kentucky, in accordance with the order of the Assembly of 1867.

1046. *Union with the Synod of Missouri.*

1867, p. 143. Rev. A. P. Forman, delegate from the Synod of Missouri, addressed the house, assuring the Assembly of the most cordial sympathy of that venerable Synod, and bearing testimony to their sincere wishes for our prosperity. To this address the Moderator made a suitable reply.

The subject presented by the delegate from Missouri was referred to a committee, consisting of the Rev. B. M. Smith, D. D., Rev. John Jones, and J. A. Leland, to bring in a proper minute for adoption by the Assembly.

P. 149. This committee presented a report, which was adopted, and is as follows:

This Assembly has heard with profound interest the communication made by the Rev. A. P. Forman on behalf of the Synod of Missouri, and desires to place on record its high appreciation of the principles and conduct of that venerable Synod as set forth by Mr. Forman.

The Assembly expresses its deep sympathy for the brethren in Missouri, both officers and members of the Church, in the great fight of affliction through which they have not yet fully passed, though it is hoped they have successfully encountered the greatest trials to which the great Head of the Church has been pleased to call them.

The Assembly feels entire confidence in the full and cordial attachment of the ministers and members of the Presbyterian churches in Missouri, as represented in the Synod, for the principles of doctrine and church order set forth in the time-honored Standards of our Church, and is entirely persuaded that, should that Synod be prepared to form an organic union with this Church, no difficulties could arise owing to discrepancies of opinion on any fundamental or important doctrines of the gospel, or any theories of church government which find a practical expression in our Standards.

As to the future relations of this Synod, the Assembly does not feel prepared to express any opinion, whatever it may desire. But it is due to us and to them to say, that this Assembly cordially sympathizes with the Synod of Missouri, as represented by Mr. Forman, in expressing a longing desire for the day when throughout our land all who agree with us in the great truths of the "gospel of the grace of God," and especially who fully sympathize in our position as a truly simply spiritual body, ever testifying for the supreme and sole authority of the divine and exalted Head of the Church, shall constitute one organized Christian communion, prepared by the spiritual weapons of her warfare to contend earnestly "for the faith once delivered to the saints," and successful in "casting down imaginations and every high thing that exalteth itself against the knowledge

of God, and bringing into captivity every thought to the obedience of Christ."

1871, p. 21. The Committee on Foreign Correspondence beg leave to make the following report:

The General Assembly has been well pleased to receive the Christian and fraternal salutations of the Rev. R. P. Farris, D. D., the Rev. J. L. Yantis, D. D., and Mr. Edward Bredell, delegates from the Synod of Missouri (Old School), and recommends the adoption of the following resolutions:

*Resolved*, 1, That this Assembly gratefully acknowledges and highly appreciates the Christian salutations of the Old School Synod of Missouri as expressed by its delegates, and does hereby cordially invite them to a seat on the floor of the Assembly.

2. That the Assembly hereby expresses its Christian sympathy with the Synod of Missouri in the trials to which it has been subjected during the past as a witnessing Church for Christ's crown and kingdom, and does rejoice in its steadfast faith, success and prosperity.

3. That the Assembly does hereby appoint the Rev. David Wills, D. D., principal, and the Rev. R. McInnis, alternate, commissioners to attend the meeting of the Old School Synod of Missouri, to convene at Cape Girardeau on the second Tuesday in October, 1871, and bear to it the fraternal regards of the Assembly. Adopted.

1873, p. 330. Whereas it has come to the knowledge of this General Assembly that the Old School Synod of Missouri did at its late session in Missouri appoint a Committee of conference to meet a similar committee of this Assembly, and a committee of the General Synod of the Reformed Church, should such committee be appointed, to bring about closer relations between this Assembly and that Synod; therefore be it

*Resolved*, That this Assembly appoint the Committee of Conference to meet such committee, and said committee shall be the one already appointed to meet the committee from the General Synod of the Reformed Church. It shall have the same powers, and shall report to the next General Assembly.

*Resolved*, That said committee have full power to fill all vacancies which may occur.

The following were the committee: Rev. B. M. Palmer, D. D., Rev. Joseph R. Wilson, D. D., Rev. William Brown, D. D., Major T. J. Kirkpatrick, William Henry Smith, General A. M. Scales and R. K. Smoot. (P. 313.)

1874, p. 479. The Stated Clerk reported that delegates from six Presbyteries belonging to the Old School Synod of Missouri had presented regular commissions with a view to being connected with this body as constituent parts thereof. Whereupon the following resolution, offered by the Rev. Dr. Plumer, was adopted unanimously, the Assembly rising when the vote was taken:

*Resolved*, That it is with peculiar pleasure we welcome among us our brethren from the Synod of Missouri, and that we con-

gratulate them and the churches they represent, and our entire communion, on the happy consummation of our reunion, to which the providence of God has long pointed, and for which the Lord has fully and happily opened the way.

*Resolved*, That all the commissioners now present from Presbyteries in the Synod of Missouri be at once enrolled as members of this body, and that without further action the names of other commissioners from the Synod of Missouri shall in like manner be enrolled when they shall present their commissions.

The Moderator then addressed the delegates from Missouri, extending to them a most hearty welcome to seats in this body and a home in the Southern Presbyterian Church. To this address the Rev. Dr. Yantis made an appropriate response.

(For an account of the Schism in Missouri, and of the steps leading to union with the Assembly, see Alexander's *Digest*, pp. 431-432.)

1047. *Declines to appoint a General Committee of Conference.*

1903, p. 497. The Committee on Foreign Correspondence made a report, which was adopted and is as follows:

There has been referred to the Committee of Foreign Correspondence a communication from the General Synod of the Reformed Presbyterian Church, asking the General Assembly to appoint a committee of conference to meet any other similar committees which may be appointed by the various bodies belonging to the Alliance of Reformed Churches to consider the closer co-operation and organic union of all the Presbyterian Churches in the United States. We recommend that the General Assembly express its fraternal regards for this branch of the Reformed Church and its sympathy with the spirit that desires closer fellowship among Presbyterian bodies, but declines to appoint the committee asked for, because there is no evidence in sight to justify the Assembly in hoping that the object proposed may be gained in this way.

1048. *Mode of effecting organic union with other bodies.*

1907, p. 56. An overture from the Presbytery of Paris, asking for an amendment to the Book of Church Order, Chapters 5 and 7, so as to provide a mode of effecting organic union with other bodies, be sent down to the Presbyteries for their consent and approval. It is recommended that this be answered in the negative. Adopted.

1049. *Independent Presbyterian Church of Savannah, Ga.*

1909, p. 64. The Assembly sent to the Independent Presbyterian Church, of Savannah, Ga., the following letter, and Rev. James Y. Fair, D. D., of the Presbytery of Savannah, was appointed to carry the same to the church.

*"To the Independent Presbyterian Church, of Savannah, Ga.*

"DEAR BRETHREN: The General Assembly of the Presbyterian Church in the United States, now in session in the city of Savan-

nah, Ga., sends you fraternal greeting and would hereby express to you its pleasure in your loyalty to the Presbyterian faith and its appreciation of your co-operation in the enterprises of this Assembly. We would express, also, our satisfaction in the fact that a common heritage of faith, sentiment and tradition is held alike by you and by us, and that your local habitation is in the midst of our own territory. And we would hereby cordially extend to you by these presents and through our representative, Rev. James Y. Fair, D. D., of the Presbytery of Savannah, appointed to convey this to you, our cordial invitation to consider the advisability of coming into organic relationship with our body."

1910, p. 12. The following response was received:

Whereas the General Assembly of the Presbyterian Church in the United States through their representative, Rev. Jas. Y. Fair, D. D., has cordially invited the Independent Presbyterian Church to consider the advisability of coming into organic union with their body; and

Whereas prayerful consideration has shown that our people are not sufficiently in accord on that important question to justify the hope for greater usefulness, be it

*Resolved*, by the Independent Presbyterian Church in meeting assembled:

1. That Rev. Jas. Y. Fair, D. D., as representative, be requested to convey to the brethren of the Presbyterian Church in the United States our fraternal greetings, and say that the way is not clear for the acceptance of their kind invitation.

2. That we highly appreciate the relations existing between our brethren of the Southern Church and ourselves, and declare our purpose to continue them and to work with and through their organization for carrying the gospel to the neglected regions of our country and to the earth's remotest bounds.

## CHAPTER III.

### FRATERNAL CORRESPONDENCE WITH OTHER BODIES.

1050. *The Assembly solicits fraternal correspondence with various churches.*

1861, p. 13. The General Assembly of the Presbyterian Church in the Confederate States of America appreciates the precious import of that memorable prayer addressed by the adorable Redeemer to the Father, in full view of the agony of the garden and the cross: "that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou has sent me;" and impelled by a sincere desire to meet the full measure of responsibility which devolves upon us as a branch of Christ's visible Church, in the accomplishment of this vastly important petition, would most earnestly endeavor to draw closer the bonds of Christian intercourse and communion between all churches of like faith and order in the Confederate States of America. This Assembly, therefore, affectionately solicits fraternal correspondence with the following churches, viz.: The Associate Reformed Synod of the South, the United Synod of the Presbyterian Church, the General Assembly of the Cumberland Presbyterian Church, the Independent Presbyterian Church, and the German Reformed Synod, within the Confederate States. And in order to consummate this, our Christian purpose and desire, the Assembly will, at its present session, appoint and commission delegates to the aforesaid churches, with full power and authority to arrange and adopt articles of permanent intercourse and correspondence, which, however, shall be submitted to the Assembly for its ratification or rejection.

1862, p. 14. The General Assembly need scarcely re-assert its earnest desire to cultivate friendly relations with churches professing the same doctrines, and practicing the same polity. The unity of God's people is not only a reality, but it is of the highest importance that this unity should be manifested to the world. Where this is not practicable this Assembly is ready to do all that is consistent with truth to promote peace, and hopes that the charity which is the "bond of perfectness" will ever characterize its intercourse with other ecclesiastical bodies.

1051. *A deputation sent to the churches of Great Britain and the continent of Europe.*

1866, p. 31. Whereas, The General Assembly of our Church did, upon its first organization in 1861, make an explicit declaration, in an Address to all the Churches of Jesus Christ throughout the Earth, of its sincere desire to hold fellowship as far as

practicable with all the true disciples of our common Lord and Saviour in all the world;

And Whereas, We are led to hope that important and happy results may be secured in promoting the great ends of Christian fellowship, by the appointment of chosen brethren, whose duty it shall be, as our representatives, to bear these expressions of our views and wishes to such Christians, churches and societies, in the kingdom of Great Britain and Ireland, and, if deemed best, on the continent of Europe also, as the providence of God may designate, and to explain to them, as opportunity may offer, the character, condition, work, and prospects of our beloved Zion; and to receive such contributions as may be voluntarily offered in aid of our general schemes of evangelization; therefore,

*Resolved, 1,* That this General Assembly does now appoint the Rev. M. D. Hoge, D. D., Rev. B. M. Palmer, D. D., and Rev. J. L. Girardeau, to this important mission, and earnestly solicit their acceptance of the same.

*Resolved, 2,* That in view of the privation to which the congregations of these brethren will be subjected during their absence, the Assembly does hereby request their cheerful concurrence in a measure considered by the Church to be one of so much interest, and whose successful prosecution must so greatly depend, under God, upon the peculiar fitness of those to whom it is entrusted.

*Resolved, 3,* That the Moderator and Stated Clerk be directed to furnish the brethren here appointed with an attested copy of this paper, and with such other testimonials as may be considered proper.

*Resolved, 4,* That the Executive Committees of Domestic Missions and Publication be directed to make such a provision for the expenses of this mission as may be deemed suitable.

1867, p. 146. A letter was received from Rev. Dr. Hoge, assigning satisfactory reasons why the commission appointed by the last Assembly to visit various churches in Europe had not fulfilled the mission; and the commission was discharged.

1052. *Correspondence with the Methodist Episcopal Church, South.*

1867, p. 138. A memorial from the Synod of Georgia as to the propriety of establishing a correspondence with the General Conference of the Methodist Episcopal Church, South. The following answer was adopted by the Assembly:

*Resolved,* That, in view of the fact that the Methodist General Conference meets so much less frequently than our Assembly, such correspondence could not conveniently be conducted with any special advantages greater than what are already possessed by occasional ministerial intercourse, and the intercommunion of our people.

1870, p. 508. In response to the resolution adopted by the Bishops of the Methodist Episcopal Church, recently assembled

in the city of Memphis, and transmitted to us through the Rev. Dr. A. H. Kerr, conveying their "Christian salutations to this General Assembly, with the expression of their profoundest regards, and with their most earnest prayers for the presence and blessing of God upon its deliberations," your committee recommend the following resolution:

*Resolved*, That this General Assembly recognizes in this fraternal greeting a beautiful illustration of that "unity of the Spirit in the bonds of peace." whereby the different parts of the one catholic visible Church of the Redeemer represent to the world that, amidst minor diversities, they still have "one Lord, one faith, one baptism." And the Assembly hereby directs its Stated Clerk to transmit to the Bishops of the Methodist Episcopal Church, South, this cordial reciprocation of their generous Christian affection, with our fervent prayers that the labors of both the denominations participating in this correspondence may be owned and blessed by our Great Head in turning many to righteousness, and in hastening the day when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

1878, p. 622. *Resolved*, That this General Assembly acknowledge the reception of the Christian salutations of the General Conference of the Methodist Episcopal Church, South, now in session at Atlanta, Ga. We send to them like greeting of love and good wishes for harmony in their sessions, and prosperity in all their church enterprises.

1902, p. 247. The following salutation was received from the General Conference of the Methodist Episcopal Church, South, and was referred to the Committee of Foreign Correspondence:

The General Conference of the Methodist Episcopal Church, South, greets the General Assembly of the Southern Presbyterian Church in the name of the Lord, and invokes upon it the blessing of the Great Head of the church. Read Ephesians i. 1.

P. 252. The following reply was ordered to be sent:

The General Assembly of the Presbyterian Church in the United States reciprocates the fraternal greetings of the General Conference of the Methodist Episcopal Church, South, and rejoices that we labor side by side for the extension of the kingdom, both in the home and foreign fields.

1906, p. 9. The following message of fraternal greetings was received by telegraph from the General Conference of the Methodist Episcopal Church, South:

"The General Conference Methodist Episcopal Church, South, sends fraternal greetings. Acts 20: 32. "And now, brethren, we commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

P. 14. The following reply was adopted:

The General Assembly of the Presbyterian Church in the U. S. sends fraternal greetings. Read Ephesians 3: 17-21.



1053. *Board of Missions of the M. E. Church, South.*

1909, pp. 19, 63. In answer to the communication from Dr. W. R. Lambuth, Secretary of the Board of Missions of the M. E. Church, South, the following resolutions were adopted and ordered to be forwarded:

*Resolved*, That the General Assembly of the Presbyterian Church in the United States, in session at Savannah, Ga., sends cordial greetings to the Board of Missions of the M. E. Church, South, at Nashville, Tenn., with assurance of grateful appreciation of interest expressed in the trial of our missionaries in Africa.

1054. *Greetings from the Methodist Episcopal Church, North.*

1884, p. 233. The General Conference of the Methodist Episcopal Church, in session in the city of Philadelphia, Pa., May, 1884, unanimously adopted the following resolutions, to-wit:

1. That the bishops and delegates of the Methodist Episcopal Church in General Conference assembled do hereby send fraternal greetings to your body, and do invoke the Divine blessing upon your labors to save souls and to win the world back to God.

2. That the secretary of this Conference be and is hereby instructed to furnish your body with a copy of these resolutions.

To this fraternal salutation a hearty response was adopted by the Assembly and sent to the secretary of the Conference. (P. 237.)

1055. *Aid for the Waldensian Churches.*

1878, p. 656. The Committee on Foreign Correspondence, to whose consideration was referred an appeal in behalf of the pastors of the Waldensian Church in Italy, report, recommending:

1. That this Assembly extend its heartiest sympathies to this ancient and impoverished Church.

2. That the Assembly affectionately urge upon all believers under its care, who are able to do so, to forward money, in smaller or larger sums, to the Rev. G. D. Mathews, of New York, to be sent on by him, as the agent in America of the recent General Presbyterian Council, to the proper authorities of the Vaudois Church.

1892, p. 438. With reference to the appeal which Dr. Gay makes to us, in behalf of the Waldensian Church, that we should take a share in the evangelistic work in Italy, in which that Church is engaged, your committee find that the subject has already been before our Executive Committee of Foreign Missions, and has been acted on by that Committee after full conference with Dr. Gay. We recommend, therefore, only an expression of our deep interest in the work. Adopted.

1910, p. 46. The Assembly has heard with much pleasure the message from the Rev. Alberto Clot, delegate of the Waldensian Church of Italy to the Evangelical Churches of the United

States of America, and greatly rejoices in the progress of the gospel of our common Lord in Italy. We salute this ancient and honored Church, which truly said at its introduction into the Pan-Presbyterian Council, that it had no claim to being Re-formed, inasmuch as it has never been de-formed, but in polity and doctrine had remained the same since the days of the Apostles.

1056. *Correspondence with the United Presbyterian Church of Scotland.*

1873, p. 324. The Committee on Foreign Correspondence beg leave to report the following paper touching the question of the correspondence of our General Assembly with the Synod of the United Presbyterian Church of Scotland:

Whereas the General Assembly has been officially informed that said Synod has deputed Rev. John Eadie, D. D., LL. D., and the Rev. Henry Calderwood, LL. D., to convey to this body the fraternal regards of the above-named Church; and

Whereas these brethren have found it impossible to attend the sessions of this General Assembly, but have forwarded from New York their formal commission, with the expression of their regrets at being unable to attend in person; therefore, be it

*Resolved, 1,* That this Assembly hold in high esteem the ecclesiastical body from which the Scotch deputation has proceeded, and fully reciprocate the fraternal feelings which dictated the appointment of the above-named delegation, and regret that their presence could not be enjoyed by this Assembly.

*Resolved, 2,* That this Assembly appoint the Moderator and Stated and Permanent Clerks a committee, who shall be authorized to commission one or more suitable brethren, who, in the providence of God, may find it in their power to attend the Synod of the United Presbyterian Church; and such brethren shall be commissioned to represent the General Assembly of the Presbyterian Church in the United States in that venerable body.

*Resolved, 3,* That the Stated Clerk be directed to transmit this paper to Drs. Eadie and Calderwood, with the request that they will convey to the Synod of the United Presbyterian Church expressions of our Christian affection.

1057. *Correspondence with the Free Church of Scotland.*

1874, p. 515. The General Assembly of the Presbyterian Church in the United States has received with great pleasure the commission, with accompanying documents, of the Rev. James Chalmers Burns, M. A., and the Rev. James Hood Wilson, M. A., deputies from the Free Church of Scotland to this Assembly, appointed to visit us and "express the cordial feelings of affection and respect entertained by the Assembly which they represent" toward the Church which we represent. This Assembly sincerely regrets that the other official engagements of

these distinguished brethren rendered it impossible for them to be present at our sessions, and that we have been, on that account, denied the privilege of returning to them, and through them to the Church to which they belong, our fraternal salutations and the sentiments of profound and affectionate regard which we entertain for the Free Church of Scotland. We have not been unobservant, indifferent spectators of the noble stand taken by that Church in behalf of sound doctrine and of the crown-rights of our Divine Lord. With ourselves, they are witness-bearers for Christ's Kingship in Zion, even "unto the spoiling of their goods."

We cordially reciprocate the expressions of esteem and affection contained in the letters of the deputies to this body, and desire them to convey to their General Assembly our fraternal salutations, and our God-speed to the venerable Church which they represent, in all its endeavors to advance the cause of our common Redeemer and Lord.

1058. *Correspondence with the Reformed Episcopal Church in the United States.*

1876, p. 244. *Resolved*, That this General Assembly does hereby express its desire to hold ecclesiastical correspondence with the body known as the Reformed Episcopal Church in the United States, and that the Stated Clerk communicate to the proper authority of that body this desire, and that a delegate from it to our next Assembly will be fraternally and cordially greeted by us.

In response to this action, Rev. Benjamin Johnson bore to the next General Assembly the salutations of that Church, coming as an accredited delegate.

The Assembly of 1879 sent a message of fraternal salutation to this Church, recognizing it as maintaining with us a struggle for the same great principles for which our ancestors contended. (P. 18.)

This was repeated in 1880 (p. 195). In 1882 Bishop P. F. Stevens addressed our Assembly as their delegate.

1059. *State Sunday School Convention.*

1872, pp. 155, 156. The State Sunday School Convention of South Carolina and the General Assembly exchanged greetings. (See Minutes.)

1060. *Evangelical Alliance.*

1873, p. 333. In reply to the communication addressed to the body by the Rev. S. S. Schmucker, D. D., accompanied with a printed "Fraternal Appeal," signed by sundry others, requesting, among other things, that about twenty-five delegates should be elected by this General Assembly to attend the meeting of the Evangelical Alliance, in New York, next fall, the General Assembly adopts the following paper:

Inasmuch as this General Assembly, at its first annual session, in 1861, extended its fraternal salutations to all evangelical churches throughout the world, expressing its cordial desire to be in fellowship with all, especially those of similar faith and order, by which terms and catholic spirit the Assembly still abides; yet, inasmuch as it has not now before it data sufficient for the full understanding of the character and purposes of the Evangelical Alliance, and the extent of the authority claimed for it and its "National Branches"; therefore,

*Resolved*, That the General Assembly deems it inexpedient to appoint delegates to attend the approaching meeting of the Evangelical Alliance in New York, but expresses the sincere hope that the Spirit of grace may preside over all those deliberations, that all its proceedings may redound to the glory of God, in the advancement of our common Christianity.

1061. *The Young Men's Christian Association.*

1881, p. 394. The twenty-fourth convention of the Young Men's Christian Association of the United States and British provinces, in session in Cleveland, Ohio, sent salutations to the Assembly. Referred to the Committee on Foreign Correspondence. The following report from that committee was adopted:

The committee, after much consideration of the telegram re-committed to it, have grave doubts of the expediency of this Assembly beginning to hold correspondence with other than ecclesiastical bodies; yet, since we have in this case gone so far, the committee are of opinion that the Assembly ought to return a reply to the Young Men's Christian Association.

Thereupon a suitable dispatch was adopted, and ordered sent. Similar messages were received in 1883. (See p. 28.)

1062. *Inviting Ministers of the Northern Presbyterian Church to occupy our pulpits.*

1865, p. 359. An inquiry from an elder of one of our churches as to what is the duty and Christian course of a church Session when a minister or agent of the Old School General Assembly (North) presents himself amongst us, with a request to labor in our churches or occupy one of our vacant houses of worship.

Answered by the adoption of the following resolutions:

*Resolved, 1st*, That the Presbyterian Church of the North (Old School) is to be looked upon simply as a separate and distinct ecclesiastical body; and that the ministers and agents of that church have no further or higher claims on our courtesy than any other churches of the same section of the country which hold to the same symbols of faith and order with ourselves.

*Resolved, 2d*, That this Assembly has no reason for recommending any other usages or rules, in respect to our fellowship with other ecclesiastical bodies, than those that have long been familiar in all our Sessions and Presbyteries; and will not attempt

to define afresh in what cases and in what degree errors in belief and practice shall exclude from our pulpits, or suspend ecclesiastical communion.

*Resolved, 3d,* That our ministers and churches be, and hereby are, warned against all ministers or other agents who may come among us to sow the seeds of division and strife in our congregations, or to create schism in our beloved Zion. And, owing to the peculiar reasons for prudence which now exist, we enjoin it upon our ministers and Sessions to exercise special caution as to whom they admit to their pulpits; and, in cases of doubt, to refer to the judgment of the Presbyteries the whole question of the nature and extent of courtesy and countenance they may extend.

*Resolved, 4th,* That the Assembly would remind Sessions that in no case is it proper for them to invite ministers of other denominations stately to occupy any of our pulpits without the consent of the Presbyteries, and the known purpose of such ministers, at the earliest suitable opportunity, to unite with us in ecclesiastical relations.

1063. *Reply to the Protestant Episcopal Bishops on Church unity.*

1887, p. 227. In response to the declaration and resolutions adopted by the House of Bishops and House of Deputies of the Protestant Episcopal Church, convened in the city of Chicago, October 27th, 1886:

The General Assembly of the Presbyterian Church in the United States, in session at St. Louis, recognizes with great joy the catholic spirit which inspires the declaration concerning Christian unity. It sympathizes fervently with every effort made in accordance with the Word of God to promote godly union and concord with all who love our Lord Jesus Christ in sincerity. It rejoices to consult, not only for the interest of the historic Church which it represents, but also for the peace and prosperity of the whole body of Jesus Christ upon earth. But, as the Commission on Christian Unity does not make its report until the General Convention of 1889, the present General Assembly contents itself with this expression of Christian sympathy, and postpones further action until the Assembly of 1888.

1064. *Correspondence with the Cumberland Presbyterian Church.*

1866, p. 15. Rev. Charles A. Davis, D. D., delegate from the General Assembly of the Cumberland Presbyterian Church, addressed the Assembly, presenting the cordial salutations of that body, and intimating his belief that an extensive and growing desire for a closer union between the two bodies prevailed.

The following resolution was adopted:

*Resolved,* That the subject of Christian union, brought before this Assembly by the Rev. Dr. Davis in his address, be referred to the Committee on Foreign Correspondence, with instructions to report a suitable minute; and that the Rev. Drs. B. M.

Palmer and J. M. P. Atkinson, and Ruling Elder George J. S. Walker, be added to the committee.

P. 30. In its report, which was adopted, this committee say: "The Assembly has received with the liveliest satisfaction, and reciprocates with the utmost cordiality, the Christian greetings of the General Assembly of the Cumberland Presbyterian Church, through its representative, Rev. C. A. Davis, D. D. If nothing more were gained by this fraternal correspondence than the expression before the world of the spiritual unity and fellowship of the Lord's people, amidst seeming diversity and separation, the Assembly would, for this reason alone, desire its continuance. But especially is this interchange to be perpetuated in the hope that it may tend, at no distant day, to a closer union. This corresponding delegate has unofficially expressed his conviction that many, in their respective communions, are ready for this consummation. And this declaration is made in face of the fact that no overtures for such union have as yet originated in the Assembly of the Cumberland Presbyterian Church."

" . . . To our brethren of the Cumberland Presbyterian Church we would respectfully suggest whether the time has not come to consider the great importance to the kingdom of our common Master of their union with us, by their adoption of the time-honored Standards to which we adhere."

P. 31. *Resolved*, That a committee of five be appointed by this Assembly to confer with any similar committee on the part of the Cumberland Presbyterian Assembly, to ascertain how far the way is prepared for an organic union between the two bodies upon the basis of the Westminster Standards.

P. 33. Committee: Rev. J. O. Stedman, D. D., Rev. T. D. Witherspoon, Rev. J. N. Waddel, D. D., Rev. J. A. Lyon, D. D., Rev. John H. Gray, D. D., to which the name of the Moderator, the Rev. A. H. Kerr, D. D., was added by a vote of the Assembly.

1867, p. 133. This committee made a report, which was referred to a special committee, consisting of Messrs. B. M. Smith, D. D., J. R. Wilson, D. D., R. Hett Chapman, D. D., E. H. Cumpston, C. Ready, J. Hemphill and G. W. Lee. The Rev. J. A. Lyon, D. D., a member of the Committee of Conference, having been prevented from meeting with it at the time appointed, addressed a letter to it, which was now read to the Assembly, and referred to the special committee just named.

P. 135. This special committee made the following report, which was unanimously adopted:

The committee to which was referred the report of the Committee of conference with the Cumberland Presbyterian Church, report, for adoption by the Assembly, the following minute:

The Assembly hereby records its devout acknowledgment to the great Head of the Church for the manifest tokens of his presence with the committees of conference during their deliberations, as evinced by the spirit of Christian candor, forbear-

ance and love displayed by both parties in their entire proceedings.

The Assembly regards the object for which that committee was appointed as one fully worthy of the earnest endeavors and continued prayers of God's people in both branches of the Church represented in the committee; but at the same time it is compelled, in view of the terms for effecting any organic union, suggested by the committee of the Cumberland Presbyterian Church, to declare that, regarding the present period as one very unfavorable for making changes in our Standards of faith and practice, it is more especially so for effecting changes so materially modifying the system of doctrine which has for centuries been the distinguishing peculiarity and the eminent glory of the Presbyterian churches, both of Europe and the United States.

*Resolved*, That the entire documents submitted to the Assembly by the committee be printed in the Appendix to the Minutes of the Assembly.

(See also *Alexander's Digest*, pp. 440-442.)

1903, p. 485. The Committee on Foreign Correspondence reported recommending the following answer to the communication from the General Assembly of the Cumberland Presbyterian Church:

The General Assembly of the Cumberland Presbyterian Church has unanimously adopted the following resolution:

*Resolved*, That a committee of nine on Presbyterian fraternity and union be appointed by this Assembly to confer with such like committees as may be appointed by other Presbyterian bodies in regard to the desirability and practicability of close affiliation and organic union among the members of the Presbyterian family in the United States, and if, in any particular case after conference and investigation, union shall seem to be desirable and practicable, to suggest suitable measures for its accomplishment and to report such basis of union as may be mutually agreed upon to the next General Assembly.

We recommend the following reply: While sympathizing with the spirit of your telegram, we do not see our way clear to appoint the committee requested.

The report was adopted.

*1065. Synod of the Colored Presbyterian Church in the United States and Canada.*

1899, p. 410. The Committee on Foreign Correspondence made a partial report recommending that Rev. E. W. Williams, delegate from the "Synod of the Colored Presbyterian Church in the United States and Canada," be received by the Assembly, admitted to a seat as a corresponding member, and be heard in connection with the popular meeting on Colored Evangelization appointed for Thursday night. The report was adopted.

1066. *Correspondence with the Colored Cumberland General Assembly.*

1878, p. 612. In reference to a letter certifying the appointment of Rev. J. N. Hill a corresponding delegate from the Colored Cumberland Presbyterian Church to this Assembly, your committee recommend the following answer:

1. We have no knowledge of any such branch of the Church in our land, of their doctrinal belief, or form of government; and without such information we are not prepared to receive the delegate.

2. It is the rule of this body to conduct, hereafter, its correspondence with other branches of the Church by letter, and not by delegates; and we respectfully invite those with whom we have correspondence to do the same, except the Reformed Church of America, with whom we have special relations. Adopted.

1067. *Correspondence with the General Synod of the Reformed Church in America.*

1871, p. 12. The Committee on Foreign Correspondence, to whom were referred the credentials and communication of the Rev. Dr. John A. Todd, delegate to this General Assembly from the General Synod of the Reformed Church in America, beg leave to submit for the adoption of the General Assembly, in response thereto, the following resolutions:

*Resolved*, 1, That the General Assembly has heard with pleasure the able and fraternal address of the Rev. Dr. John A. Todd, delegate to this body from the General Synod of the Reformed Church in America, and that we extend to him a cordial welcome to our esteem and confidence, and invite him to a seat upon the floor of this Assembly.

2. That we have been gratified to receive, and heartily reciprocate, the greetings of the venerable Synod, as found in its printed Minutes and communicated to us by its delegate.

3. That we recognize in that branch of the Church of the Lord Jesus a faithful witness for that truth of God which is set forth alike in the formulas of Heidelberg, Dordrecht, and Westminster; and we therefore cheerfully respond to the overture of the Synod for the opening of a fraternal correspondence, and the cultivation of a mutual spirit of Christian sympathy and brotherly love.

4. That we hear with pleasure of the probable extension of the evangelical labors of the General Synod among the desolations of the Southern States, and will be happy to extend to them the mutual courtesies of our pulpits; and commend them to the fraternal confidence of our people.

5. That Rev. John H. Bryson, principal, and Rev. Samuel J. Baird, D. D., alternate, are hereby appointed our commissioners to attend the sessions of the General Synod, to be held in the North Church of Albany on the first Wednesday of June, 1871,



at three o'clock P. M., to convey to that body the fraternal salutations of this Assembly, and communicate a copy of these resolutions. Adopted.

1873, p. 309. Rev. Joseph R. Wilson, D. D., delegate from the Assembly to the Synod of the Reformed Church, said in the report of his attendance: "Whilst I was careful to say that I carried with me from the Assembly I represented no authority to propose terms of organic union, I ventured to express the hope of a closer alliance than now exists between the two bodies, should a benignant Providence open the way thereto. The utterance of this sentiment produced a deeper impression than I could have foreseen; and in view of it, a committee was appointed (unanimously, I believe,) to take into consideration the subject thus suggested, with instructions to report to the Synod of 1873."

P. 312. The Committee on Foreign Correspondence presented a report, which was adopted unanimously by a rising vote of the Assembly; whereupon, in view of this unanimity, the Rev. J. R. Wilson, upon request of the body, led it in prayer to God for his providential guidance in all things pertaining to this important business. The report is as follows:

Whereas, in a paper officially communicated, the last General Synod of the Reformed Church in America, has notified this General Assembly of the unanimous appointment of a committee to consider carefully the desirableness and feasibility of establishing closer relations with our Church; and

Whereas, The Assembly regards said notification as indicative of a desire on the part of that venerable Synod to enter into closer relations if the way be clear; and

Whereas, This Assembly on its part cordially reciprocates this feeling, and knows of no more effective method for ascertaining whether the two bodies are prepared for a nearer connection than the method of conference; therefore,

*Resolved*, 1, That this Assembly do now appoint a committee, to be composed of the following named ministers and ruling elders: Rev. B. M. Palmer, D. D., Rev. Joseph R. Wilson, D. D., Rev. William Brown, D. D., Rev. R. K. Smoot, Maj. T. J. Kirkpatrick, William Henry Smith and Gen. A. M. Scales, whose duty it shall be to confer with a similar committee, if appointed by the General Synod of the Reformed Church, for the purpose of ascertaining in what manner such more intimate relations may be established, and what ought to be the nature and extent thereof, and report the result to the next General Assembly.

2, That the Stated Clerk be directed to forward a copy of this paper to the General Synod of the Reformed Church, to meet in New Brunswick in June of this present year.

1874, p. 480. This committee submitted a report, which was referred to a select committee of one from each Synod.

P. 507. The report of the committee concerning a plan of co-operation with the Reformed Church was taken up, and,

having been amended, was adopted unanimously. The report is as follows:

The committee appointed to consider and report upon the plan submitted to the General Assembly by the Committees of Conference of the Reformed Church and the Presbyterian Church in the United States, and which provides for "more intimate communion and co-operation between these Christian denominations," and looks to the establishment of "closer relations" between the two bodies, respectfully report that they have discharged that pleasing duty, and recommend the adoption of the following minute as expressive of the sense of the Assembly:

1. *Resolved*, That the General Assembly of the Presbyterian Church in the United States has cause for solemn and devout gratitude to God for the numerous tokens of Divine favor and approval which have marked this negotiation through all its stages, from its first inception till the present hour, and especially for the spirit of unity and Christian fellowship, of mutual forbearance, fraternal love, and confidence, which have been vouchsafed to the members of the joint Committees of Conference, and which have attended all their deliberations to a harmonious issue in the plan of co-operation which has been submitted to the two churches as embodying the result of their complete action.

2. *Resolved*, That the aforesaid plan be, and the same is hereby, heartily adopted entire (except as to the number of delegates) by this Assembly, as the basis of an "intimate co-operative alliance," such as therein set forth—a union not organic, but nevertheless a union real and practicable, one which it is believed will, under the Divine blessing, prove to be comfortable and useful to the two bodies that at length are happily brought into effective concert, and which it is hoped will redound to the honor and glory of the great Head of the Church. And, in accordance therewith, the General Assembly will now appoint one minister and one elder, with alternates, as corresponding members, to meet said Reformed Synod at its next convention, in Poughkeepsie, New York, on the first Wednesday in June, 1874, should they approve and adopt said "plan of co-operation."

3. *Resolved*, That, in accordance with the provisions of this plan, the various questions touching the details of co-operation are referred to our Committees of Education, Publication, Foreign Missions and Sustentation, respectively, who shall report, as soon as practicable, to this Committee of Conference hereby re-appointed, and that the committee shall consider and digest the information so obtained, with a view to continue the conference to such end as shall be most to the glory of God and the interests of both denominations.

(The report of the Committee of Conference, on which the above report was based, may be found in *Alexander's Digest*, pp. 444-446.)

1875, p. 25. The Committee on Foreign Correspondence report, approving the scheme of co-operation reported from the

committee appointed by the last Assembly to continue the conference with a similar committee from the General Synod of the Reformed Church in America, as follows:

The Committees of Conference of the General Assembly the Presbyterian Church in the United States and the Reformed Church in America, having been directed by their respective bodies to "receive the plans prepared by the Boards and Committees" of the respective churches "to modify as far as necessary, and harmonize them all in one comprehensive scheme of co-operative union," respectfully report that they met for that purpose in the city of New York, on the 15th day of January, 1875, and, after a series of harmonious joint sessions, agreed upon the following scheme, which was afterwards duly approved by each committee, in its separate session, and is accordingly recommended by each for adoption by its own General Assembly or General Synod:

For the purpose of perfecting, as far as possible, the scheme of co-operation which, in outline, was agreed upon by the General Assembly of the Presbyterian Church in the United States and the General Synod of the Reformed Church in America, in the sessions of 1874, it was further agreed and ordered by these two bodies, that actual co-operation in denominational work be begun between them in the following particulars:

#### I. PUBLICATION.

1. The publishing house of each denomination shall be the agent and depository for the sale of the publications of the other denomination. The details of such agencies, and the commercial terms upon which they shall be conducted, shall be adjusted between the Board and the Committee having charge of that department of church work.

2. The same Board and Committee are empowered to unite in the publication of a child's paper, upon which, when issued, they are directed to put the imprint of both denominations.

#### II. HOME MISSIONS.

Inasmuch as the work which the Assembly's Sustentation Committee is doing for the evangelization of the colored population of the South justly makes larger demands upon the help of the Reformed Church than any part of the domestic missionary work of the last-named church can, at this time, make upon the help of the Presbyterian Church in the United States, it is recommended that the members of the Reformed Church consider with great sympathy that department of the Assembly's home missionary work, and send their contributions to that general cause to the treasury of the Assembly's Committee. A particular account of the receipt and use of all sums thus contributed shall be made to the Board of Domestic Missions of the Reformed Church.

### III. FOREIGN MISSIONS.

1. The principle announced in the general plan adopted by the Assembly and the Synod in 1874—namely, that contiguous foreign missions of the two churches ought to aim at “the establishment of one united church”—shall be carried into practice whenever such contiguity shall exist; and it is accordingly ordered, that where any missionary churches under the care of the Board and Committee of the two denominations are or shall be so near to each other as to admit of practical and profitable ecclesiastical relations of any sort, those churches shall, for all the purposes of such relations between themselves, treat each other as though they had been planted and nurtured by one and the same denomination. And this agreement is made, not only for the sake of expressing, as it does, the confidence which these two American denominations have in each other, but chiefly with the view of contributing to the establishment in each missionary country of a native church that shall grow from its own root.

2. When the missions of either church shall stand in need of men, who cannot be supplied from the ministry of that church, information of such need shall be given by the Board or Committee of the one church to that of the other, whose duty it shall thereupon be to discover, if possible, and to recommend from among the ministers of its own body, a person or persons suitable for such appointment; and young men in either church, who contemplate the work of foreign missions, shall, upon recommendation from the Board or Committee of their own church, be as eligible to appointment by that of the other as by their own. The person or persons so recommended and appointed shall, in every case, come under the care and direction of the Board or Committee from which they shall receive appointment; but they shall not be required to transfer their ecclesiastical relations to any American Presbytery or Classis of the body into whose missionary service they thus shall come.

3. It is recommended to the professors in the Theological Seminaries of the respective denominations, to the students, and the Societies of Enquiry, that they, in every way, encourage an equal acquaintance with the missions of the two churches, in order that the presentation thus made of a variety of acceptable fields may give scope and stimulation to the missionary spirit of the theological students of both denominations.

4. To this end, and also for the increase of general sympathy between the churches in regard to this very important form of Christian work, it is ordered that the Boards and Committees of the respective churches keep each other informed, by interchange of publications, and, when necessary, by letter, of all matters of special interest in the work of each, in order that such matters may receive due notice in the missionary periodicals of both churches. And it is further ordered, that at least five copies of the missionary periodical of either church be regularly

sent by its Board or Committee to each of the Theological Seminaries of the other church.

5. It is recommended to the members of either denomination, that whenever they are interested to contribute to the evangelization of any country in which missionary work is not done by their own church, but by the Board or Committee of the co-operating church, they shall make such Board or Committee the channel of their gifts; which Board or Committee shall make report of the receipt and use of such gifts, as is provided in the case of Home Missions.

#### IV. EDUCATION.

In accordance with the spirit of the provision incorporated into the general scheme of 1874, viz.: that students of theology in either body may "pursue their studies in institutions of the other," it is ordered that the funds of the Education Board or Committee of either church may be appropriated to the support of any student who may prefer thus to prosecute his studies in a Seminary of the other, provided that his reason for such preference be first presented to his own Classis or Presbytery, and meet the approval of the same. But, in applying for licensure or ordination, every student who shall avail himself of the privilege of pursuing his studies in a Seminary of the co-operating church shall conform to the rules of the body from which such licensure or ordination shall be sought.

#### V. INTERCHANGE OF ANNUAL REPORTS.

Each of the Boards and Committees of the two churches is directed to prepare and forward to the corresponding Board or Committee of the co-operating church a compact abstract of its annual report, which abstract shall be printed by the Board or Committee receiving it in connection with its own annual report.

Any provision of this scheme of co-operative union may at any time be altered or extended by the joint action of the General Assembly and General Synod; and any provision of it may be omitted or abrogated by either body without impairing the validity of those other provisions on which they shall agree.

1068. *Correspondence with the General Synod of the Reformed Church in America to be by letter.*

1890, p. 47. In a fraternal letter to the General Synod of the Reformed Church in America, the Assembly says: "Our General Assembly this year communicates with you by letter, and not by delegate as heretofore, and in explanation of this change, we cite the action of the Assembly of 1883, as follows: (See Sec. 1090.) of this *Digest*.) Former Assemblies have continued the exception herein provided for in case of your Synod only. We now deem it best to correspond with you, as with other bodies, by letter." Yet, in 1897, the Assembly did appoint a fraternal delegate to this venerable Synod. (Pp. 34, 44.)

1069. *Organic union with the General Synod of the Reformed Church.*

1897, p. 34. With regard to the resolution offered by Rev. Dr. Molloy, nominating a committee to consider the question of organic union with the Reformed Church in America, which was referred to your Committee on Foreign Correspondence, we would respectfully say that we deem it inexpedient to appoint such a committee at this time.

1070. *Co-operation with the Reformed Church in Colored Evangelization.*

1893, p. 52. *Resolved*, That Rev. A. L. Phillips, Secretary of the Executive Committee of Colored Evangelization, be appointed to attend the next meeting of the General Synod of the Reformed Church of America, and to present the cause of Colored Evangelization in the South.

1895, p. 397. This Assembly authorizes the Executive Committee of Colored Evangelization to confer, through the proper channels, with the Reformed Churches of America as to the basis upon which any or all of them may co-operate with our church in the work of Colored Evangelization, and report the result of said conference to the next General Assembly.

1896, p. 630. To this the General Synod made the following reply:

*Resolved*, That the Stated Clerk answer these communications, conveying the greetings of the Reformed Church in America, and expressing most cordial sympathy with the work that is being done among the colored population in the South and West, but regretting that the press of work in other fields forbids that financial assistance to which our hearts and sympathies prompt us.

P. 605. The request of the Executive Committee to renew this correspondence during the coming year was granted.

1897, p. 21. As there is good hope that this body will co-operate with us in the near future in the work of Evangelization among the colored people, your committee recommend that this correspondence be continued. Approved.

1071. *Further Correspondence with Reformed Church in America.*

1898, p. 227. The Committee on Foreign Correspondence, to which was referred the letter of the Rev. A. Demorest, D. D., representing the Reformed Church in America, recommend that the General Assembly record its high appreciation of this fraternal message so happily expressed, and that the Rev. E. M. Green, D. D., Moderator, be appointed to make a suitable reply, conveying to the General Synod our Christian salutations and best wishes for the prosperity and peace of that church, so nearly akin to our own in government and theology, intimating also our pleasure at the correspondence at present being conducted between the Reformed Church and one of our Executive Com-

mittees with reference to co-operation in a particular branch of our work, and expressing the hope that this correspondence may be a step towards a nearer approach of their church and our own. The Moderator is directed to embody in his letter this action of the Assembly. Adopted.

1900, p. 620. It was directed that Rev. J. F. Cannon, D. D., of St. Louis, Mo., as principal, and Rev. G. R. Brackett, D. D., of Charleston, S. C., as alternate, be appointed to respond to the letter of greeting received from the Reformed Church through their delegate, and to convey to that body the Christian salutation of this Assembly.

See also Minutes of 1902, p. 291.

1903, p. 468. Seven overtures have been placed in the hands of the Committee of Foreign Correspondence—one each from the Synods of Tennessee, Alabama and Missouri, and one each from the Presbyteries of Maryland, Brazos, Fort Worth and Red River. These all ask the General Assembly to appoint a Committee of Conference to meet a similar committee of the Reformed Church in America (popularly known as the Dutch Reformed Church) to consider the whole question of closer fraternal relations and the possible organic union of these two churches.

We recommend that the Assembly reiterate again, as it has done in the past, its entire confidence is the doctrinal soundness of the Reformed Church in America; its appreciation of the noble testimony which this body of Christians has borne to the spirituality of the church of Christ; its genuine and warm affection for these brethren, and the Assembly's readiness to appoint such a committee of conference whenever the General Synod of the Reformed Church shall indicate that such a committee would be agreeable to it.

Adopted.

There has been placed in the hands of the Committee on Foreign Correspondence the letter of the Rev. Peter Crispell, conveying, by the appointment of the General Synod of the Reformed Church of America, the greetings of his church to ours.

We recommend that the General Assembly express its gratification and pleasure at these assurances of affection and good will, and designate the Rev. J. R. Graham, D. D., a commissioner of the Presbytery of Winchester, to communicate, by letter or otherwise, to the General Synod of the Reformed Church the action of this Assembly concerning the appointment of a committee of conference, and also to convey to these brethren the hearty salutations of our own Assembly.

Adopted.

See also Minutes of 1905, p. 40; 1906, p. 44; 1908, p. 18; 1909, p. 62.

1072. *Correspondence with the Presbyterian Church in the United States of America with reference to union.*

1870, p. 501. The Stated Clerk announced that he had received through the Stated Clerk of the General Assembly of the Presbyterian Church in the United States of America, official information of a paper adopted by that Assembly, as found on page 934 of its printed Minutes for 1869; which paper was addressed to this body, and is as follows:

Whereas, the last General Assembly acknowledged the separate and independent existence of the Presbyterian Church in the Southern States, and enjoined upon all subordinate courts so to treat it; thus according to its ministers and members the privilege of admission to our body upon the same terms which are extended to ministers and members of other branches of the Presbyterian Church in this country; Therefore,

*Resolved*, That this General Assembly hereby conveys its Christian salutations to the General Assembly of the Presbyterian Church in the Southern States, and gives expression to its sentiments of Christian fraternity and fellowship towards the ministers and members of that body. And as we inherit and hold with them the same ancient symbols of faith, the same forms of government and of worship, thus presenting before the world the same sacred principles to which our common ancestors witnessed, and which we have maintained together in the past, especially since we occupy adjacent, and in many places common territory, we deem it due to our one Lord, and to the best interests of his kingdom on earth, to express the desire that the day may not be distant when we may again be united in one great organization that shall cover our whole land and embrace all branches of the Presbyterian Church.

*Resolved*, That the Stated Clerk be directed to forward a copy of these resolutions to the Stated Clerk of the Presbyterian Church in the Southern States.

This was referred to the Committee on Foreign Correspondence.

P. 516. The Stated Clerk announced to the Assembly that he had received official information of the appointment of a delegation to this body from the General Assembly of the Presbyterian Church, convened in Philadelphia, in the following paper:

Whereas, this General Assembly believes that the interests of the kingdom of our Lord throughout our entire country would be greatly promoted by healing all unnecessary divisions; and whereas, this General Assembly desires the speedy establishment of cordial, fraternal relations with the General Assembly of the Presbyterian Church of the United States, commonly known as the Southern Presbyterian Church, upon terms of mutual confidence, respect, Christian honor, and love; and whereas, we believe that the terms of reunion between the two branches of the Presbyterian Church at the North, now so happily con-



summed, present an auspicious opportunity for the adjustment of such relations; therefore, be it—

*Resolved*, 1, That a committee of five ministers and four elders be appointed by this Assembly to confer with a similar committee, if it shall be appointed by the Assembly now in session in the city of Louisville, in respect to opening a friendly correspondence between the Northern and Southern Presbyterian Churches, and that the result of such conference be reported to the General Assembly of 1871.

*Resolved*, 2, That, with a view to the furtherance of the object contemplated in the appointment of said committee, this General Assembly hereby reaffirms the concurrent declaration of the two Assemblies which met in the city of New York last year, viz.: "That no rule or precedent which does not stand approved by both bodies shall be of any authority in the re-united body, except in so far as such rule or precedent may affect the rights of property founded thereon."

*Resolved*, 3, That two ministers and one elder of the committee appointed by this Assembly be designated as delegates, to convey to the Assembly now in session at Louisville, Kentucky, a copy of these resolutions, with our Christian salutations.

The Stated Clerk announced also that, in pursuance of the object referred to in this paper, the Rev. J. C. Backus, D. D., the Rev. H. J. VanDyke, D. D., and the Hon. W. E. Dodge, were present, awaiting the pleasure of the Assembly. These delegates, being introduced by the Moderator, proceeded to address the Assembly on the subject of their mission. To these addresses a suitable response was made by the Moderator.

The Rev. Stuart Robinson, D. D., then offered the following resolution, which was adopted:

*Resolved*, That this Assembly duly appreciates the marked courtesy and kindness of the General Assembly now sitting in Philadelphia, in commissioning brethren so particularly acceptable to us to be the bearers of its resolutions to this body; that it will take into careful consideration the proposition presented by them; and that, in order to proper deliberation and care in so important a matter, these resolutions, together with the message and exposition of the delegation, be referred to the Committee on Foreign Correspondence, with instruction to report at the earliest possible time, recommending an answer to this proposition.

P. 523. The Standing Committee on Foreign Correspondence presented a report on the communication from the General Assembly of the Presbyterian Church (Old School) of 1869, and from the General Assembly of 1870, now in session in Philadelphia.

The Rev. J. A. Lyon, D. D., proposed a paper as an answer to the communication from the General Assembly in Albany of 1869.

After a protracted discussion of the matters presented in these papers, in committee of the whole, it was resolved that the com-

mittee rise and report progress, which motion was adopted, and the committee accordingly rose.

The Moderator then resumed the chair, and the chairman of the "Committee of the Whole" reported the papers which had been offered.

P. 528. The discussion of the unfinished business, viz.: the papers from the Committee on Foreign Correspondence, was resumed, and continued throughout the afternoon.

The vote was taken on the motion to amend the report of the committee by striking it out and substituting therefor the minority report offered by Mr. Wallace. This motion was decided in the negative.

The Rev. Dr. J. J. Bullock moved to strike out the report, and substitute therefor a paper which he presented. This motion was also decided in the negative.

The motion offered by Mr. Prince to strike out from the report all that part providing for a committee of conference, was also decided in the negative. The report of the committee was then adopted, and is as follows:

The Committee on Foreign Correspondence, to whom were referred the overture for union from the Old School General Assembly North, of 1869, at its sessions in the city of New York, and also the proposition from the United Assembly of the Northern Presbyterian Church, now sitting in Philadelphia, conveyed to us by a special delegation, respectfully report:

That the former of these documents is virtually superseded by the latter, because the body by whom it was adopted has since been merged into the United Assembly, from which emanates a new and fresh proposal, reflecting the views of the larger constituency. To this proposition, then, "that a committee of five ministers and four elders be appointed by this Assembly to confer with a similar committee of their Assembly, in respect to opening a friendly correspondence between the Northern and Southern Presbyterian Churches," your committee recommend the following answer to be returned:

Whatever obstructions may exist in the way of cordial intercourse between the two bodies above named are entirely of a public nature, and involve grave and fundamental principles. The Southern Presbyterian Church can confidently appeal to all the acts and declarations of all their Assemblies, that no attitude of aggression or hostility has been, or is now, assumed by it towards the Northern Church. And this General Assembly distinctly avows (as it has always believed and declared) that no grievances experienced by us, however real, would justify us in acts of aggression or a spirit of malice or retaliation against any branch of Christ's visible kingdom. We are prepared, therefore, in advance of all discussion, to exercise towards the General Assembly North, and the churches represented therein, such amity as fidelity to our principles could, under any possible circumstances, permit. Under this view the appointment of a committee of conference might seem wholly unnecessary; but,

in order to exhibit before the Christian world the spirit of conciliation and kindness to the last degree, this Assembly agrees to appoint a committee of conference to meet a similar committee already appointed by the Northern Assembly, with instructions to the same that the difficulties which lie in the way of cordial correspondence between the two bodies must be distinctly met and removed, and which may be comprehensively stated in the following particulars:

1. Both the wings of the now united Assembly during their separate existence before the fusion, did fatally complicate themselves with the State in political utterances deliberately pronounced year after year, and which, in our judgment, were sad betrayal of the cause and kingdom of our common Lord and Head. We believe it to be solemnly incumbent upon the Northern Presbyterian Church, not with reference to us, but before the Christian world and before our Divine Master and King, to purge itself of this error, and, by public proclamation of the truth, to place the crown once more upon the head of Jesus Christ as the alone King in Zion; in default of which the Southern Presbyterian Church, which has already suffered much in maintaining the independence and spirituality of the Redeemer's kingdom upon earth, feels constrained to bear public testimony against this defection of our late associates from the truth. Nor can we, by official correspondence even, consent to blunt the edge of this our testimony concerning the very nature and mission of the Church as a purely spiritual body among men.

2. The union now consummated between the Old and New School Assemblies North was accomplished by methods which, in our judgment, involve a total surrender of all the great testimonies of the Church for the fundamental doctrines of grace, at a time when the victory of truth over error hung long in the balance. The United Assembly stands of necessity upon an allowed latitude of interpretation of the Standards, and must come at length to embrace nearly all shades of doctrinal belief. Of those falling testimonies we are now the sole surviving heir, which we must lift from the dust and bear to the generations after us. It would be a serious compromise of this sacred trust to enter into public and official fellowship with those repudiating these testimonies, and to do this expressly upon the ground, as stated in the preamble to the overture before us, "that the terms of re-union between the two branches of the Presbyterian Church at the North, now happily consummated, present an auspicious opportunity for the adjustment of such relations." To found a correspondence professedly upon this idea would be to endorse that which we thoroughly disapprove.

3. Some of the members of our own body were but a short time since violently and unconstitutionally expelled from the communion of one branch of the now united Northern Assembly, under ecclesiastical charges which, if true, render them utterly infamous before the Church and the world. It is to the last degree unsatisfactory to construe this offensive legislation ob-

solely by the mere fusion of that body with another, or through the operation of a faint declaration which was not intended originally to cover this case. This is no mere "rule" or "precedent," but a solemn sentence of outlawry against what is now an important and constituent part of our own body. Every principle of honor and good faith compels us to say that an unequivocal repudiation of that interpretation of the law under which these men were condemned must be a condition precedent to any official correspondence on our part.

4. It is well known that similar injurious accusations were preferred against the whole Southern Presbyterian Church, with which the ear of the whole world has been filled. Extending, as these charges do, to heresy and blasphemy, they cannot be quietly ignored by an indirection of any sort. If true, we are not worthy of the "confidence, respect, Christian honor and love," which are tendered to us in this overture. If untrue, "Christian honor and love," manliness and truth, require them to be openly and squarely withdrawn. So long as they remain upon record they are an impassable barrier to official intercourse.

Adopted. Ayes, 83; nays, 17.

P. 535. The following were appointed on the committee contemplated in the above action, to confer with a committee to be appointed by the Northern Assembly, viz.: Rev. J. Leighton Wilson, D. D., Thomas E. Peck, D. D., Andrew H. Kerr, D. D., William Brown, D. D., Joseph R. Wilson, D. D.; Ruling elders—Judge John A. Inglis, Hon. W. P. Webb, A. G. McIlwaine, Sr., Esq., Col. Charles A. Ready.

P. 542. The following dissent was offered in relation to the paper from the Committee on Foreign Correspondence adopted on Friday:

The undersigned, who voted in the negative on the adoption of the report of the Committee on Foreign Correspondence in reply to the delegation from the Northern General Assembly, desire, in explanation of their vote, to say, that if that part of the report denominated "instructions" to our commissioners had been put in the form of a "statement" or "declaration of principles," as the grounds of difference between us and that Assembly, rather than in the apparent form of charges against the Northern Church, which, under the circumstances, seemed to be discourteous to them, they would have voted in the affirmative.

N. E. GOODWIN,  
J. HENRY SMITH,  
WALTER W. PHARR.

The following protest was offered, and was, by a vote of the Assembly, admitted to record without an answer:

We, the undersigned, having voted with the minority, respectfully protest against the action taken by this General Assembly in reference to the overture of the General Assembly of the united Presbyterian Church, now sitting in Philadelphia, proposing a conference with a view to fraternal correspondence, for the following reasons, in part:

1. Because it was advocated, and appears to proceed, upon a misconstruction of the actual proposition made by the Northern General Assembly, and seems to be directed against a supposed latent intent, which, however, was expressly disavowed.

2. Because the instructions appended arraign the said Assembly, as now constituted on its basis of union, upon the most serious charges, of "the total surrender of fundamental doctrines of grace," as well as with the actual discrowning of the Lord Jesus Christ; which, even if we believe them to be true, it is at least indecorous to prefer while in the act of accepting its proposition for fraternal conference.

3. Because it wears an aspect of inconsistency on our part, in that, while we accept their proposal for conference, we require conditions manifestly offensive and out of place in a simple conference, as asked by them.

4. Because it places this Assembly and the Southern Presbyterian Church—we do not say intentionally or consciously, yet, in spite of all explanations, places us—not only in face of our Northern brethren, but before the world, in an attitude palpably, and to many of us painfully, variant from the placable and charitable spirit of the gospel of peace and good-will.

H. L. SINGLETON,  
 JAMES L. WITHERSPOON,  
 W. C. KERR,  
 T. H. RICE.

I coincide in the above protest, excepting the fourth article.

P. JOYES.

1073. *Pastoral Letter to the churches under our care, explanatory of the above action.*

1870, p. 537. The Rev. Dr. Palmer, from the Committee on Foreign Correspondence, presented a pastoral letter to the churches under our care, which was adopted.

See *Alexander's Digest*, pp. 454-458.

It was ordered that five thousand copies of this Letter be printed by the Committee of Publication for gratuitous distribution.

It was resolved that the Committee of Publication be instructed to publish in tract form the public official utterances of our Assemblies in relation to the spirituality and independence of the Church, including the Address of the Assembly of 1861 to the Churches of Jesus Christ throughout the World, and the Pastoral Letter now to be issued from this Assembly, and such other papers as the committee may deem needful to explain the references in said letter.

This pamphlet was issued during the year, under the title, "Distinctive Principles of the Presbyterian Church in the United States." Latter a revised edition of the same was issued. (1871, p. 64.)—A.

1074. *Report of the Conference Committee.*

1871, p. 10. The undersigned members of the committee of nine, appointed by the last Assembly to confer with a corresponding committee appointed by the Northern General Assembly, would respectfully report that, in consequence of the dissolution of the committee of the Northern Assembly immediately afterwards, this committee has never been convened.

J. LEIGHTON WILSON,  
JOSEPH R. WILSON,  
WILLIAM BROWN.

1075. *Appointment of a committee of conference with reference to fraternal relations with the Northern Presbyterian Church.*

1874, p. 482. Overtures were presented from some of the Presbyteries, touching the relations between this General Assembly and the General Assembly of the Northern Presbyterian Church. A paper relating to the same subject was officially communicated from the Stated Clerk of the Northern Assembly. These papers were referred to the Standing Committee on Foreign Correspondence, which it was ordered should be enlarged by the Moderator, so as to contain two members from each Synod.

P. 491. The Rev. Dr. Kirkpatrick, chairman of the Committee on Foreign Correspondence, presented a report on the paper transmitted by the General Assembly of the Presbyterian Church in the United States of America, and other memorials.

A minority report was offered by Messrs. James Fentress, D. McNeill Turner, J. O. Lindsay and E. J. Vann.

Another minority report was presented by Rev. J. W. Hoyte. All of which papers were received and placed on the docket.

P. 495. The report of the Committee on Foreign Correspondence was taken up on a motion for its adoption, and after some discussion, a motion was made for the indefinite postponement of the whole subject. On this question the ayes and noes were called. Result: Ayes, 23; noes, 91.

P. 497. The Rev. J. W. Hoyte obtained leave to withdraw the minority report which he had offered, and the vote then recurring on the minority report offered by Mr. J. Fentress and others, it was taken by ayes and noes, as follows: Ayes, 33; noes, 78. Lost.

The question being then upon the report presented by the committee, the vote was taken by ayes and noes, and is as follows: Ayes, 79; noes, 33. This report, therefore, was adopted, and is as follows:

P. 500. The Committee on Foreign Correspondence beg leave to report to the General Assembly as follows:

Three papers were referred to the committee touching the matter to which the report relates, viz.: *First*, an official communication to this Assembly from the General Assembly of the Presbyterian Church in the United States of America, which, as it will be hereafter cited at large in this report, need not be here

more particularly described; *Second*, an overture from the Presbytery of South Alabama, "on the subject of closer relations with the Northern Presbyterian Church," and expressing the hope that our General Assembly will establish such relations; *Third*, an overture from the Presbytery of Chesapeake, asking this Assembly to appoint "a committee untrammelled by instructions to confer with a similar committee of the Northern General Assembly" as to "such measures as shall be best adapted to promote friendly relations and fraternal correspondence." Both of these overtures represent that an "organic union" between the two bodies represented by the two Assemblies is not contemplated in the request contained in their papers.

The committee have given to the subject a most careful and laborious consideration, and now recommend to the General Assembly the adoption of the following answer to the same.

The communication from the Northern General Assembly is in the following words:

*Extract from the Minutes of the General Assembly of the Presbyterian Church in the United States of America, in session at Baltimore, May 21, 1873.*

The General Assembly, deploring the divisions that have occurred, and that continue, among Presbyterians in the United States of America, and earnestly desiring to do whatever is consistent with duty and fidelity to the Lord toward healing these divisions; and, furthermore, having good reason to hope that the action contemplated in the following paper will promote and secure this happy result, do solemnly declare:

*First*, That, in accordance with a resolution unanimously adopted by each of the two bodies now constituting the reunited Church, all action touching the brethren adhering to the body popularly known as the Southern General Assembly, together with all action touching the brethren adhering to the body known as the Old School Synod of Missouri, has been, since the re-union, and is now, null and void, and therefore of no binding effect, and not to be pleaded as a precedent in the future.

*Second*, The Assembly also express confidence in the soundness of doctrine and in the Christian character of these brethren, and cannot doubt that a more intimate communion would lead to the speedy removal of the barriers that now separate those of like precious faith to increased mutual affection and esteem, and to a practical manifestation of oneness in Christ.

*Third*, With regard to the civil magistrate, and the relation of Church and State, the Assembly deem it sufficient to call attention to the following statements and principles found in our Standards, to-wit:

(1.) "Synods and councils are to handle or conclude nothing but that which is ecclesiastical, and are not to intermeddle with civil affairs which concern the commonwealth, unless by way of humble petition in cases extraordinary, or by way of advice, for satisfaction of conscience, if they be thereunto required by the

civil magistrate." (Confession of Faith, Chap. XXXI., Sec. IV.)

(2,) "That God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are in anything contrary to his Word, or beside it in matters of faith or worship." "That all church power, whether exercised by the body in general or, in the way of representation, by delegated authority, is only ministerial or declarative. *That is to say*, that the Holy Scriptures are the only rule of faith and manners; that no church judicatory ought to pretend to make laws to bind the conscience in virtue of their own authority; and that all their decisions should be founded upon the revealed will of God." (Form of Government, Chap. I., Secs. I. and VII.)

*Fourth*, For the purpose of carrying out the spirit of the foregoing resolutions the Assembly will appoint two committees to confer with similar committees, if appointed by the General Assembly of the Presbyterian Church in the United States, and by the Old School Synod of Missouri, to seek closer and more fraternal relations with these bodies."

This paper was adopted unanimously, and the following committee was accordingly appointed to confer with a like committee of the Presbyterian Church South: Rev. Samuel J. Nicholls, D. D., Rev. Henry J. Van Dyke, D. D., Rev. Ebenezer Erskine, D. D., Mr. John K. Morehead and Hon. Joseph W. Edwards.

A true extract.

EDWIN F. HATFIELD, S. C.

In order to a full understanding of the whole matter, and of our duty in the premises, it may be proper to refer to a previous occasion, when it was brought under the consideration of the Southern General Assembly. Four years ago, in 1870, a paper was received from the Northern General Assembly, of which the following is a copy:

"Whereas this General Assembly believes that the interests of the kingdom of our Lord throughout our entire country will be greatly promoted by healing all unnecessary divisions;

"Whereas this General Assembly desires the speedy establishment of cordial relations with the body known as the 'Southern Presbyterian Church,' on terms of mutual confidence, respect, Christian honor, and love;

"Whereas we believe that the terms of re-union between the two branches of the Presbyterian Church at the North, now so happily consummated, present an auspicious opportunity for the adjustment of such relations; therefore, be it—

"*Resolved*, 1, That a committee of five ministers and four elders be appointed by this Assembly to confer with a similar committee, if it should be appointed by the Assembly now in session in the city of Louisville, Ky., in respect to opening a friendly correspondence between the Northern and Southern Presbyterian Churches, and that the result of such conference be reported to the General Assembly of 1871.



"*Resolved, 2,* That, with a view to the furtherance of the object contemplated in the appointment of said committee, this Assembly hereby reaffirms the 'Concurrent Declaration' of the two Assemblies which met in the city of New York last year, viz.:

"That no rule or precedent which does not stand approved by both bodies shall be of any authority in the re-united body, except in so far as such rule or precedent may affect the rights of property therein."

"*Resolved, 3,* That two ministers and one elder of the committee appointed by this Assembly be designated as delegates to convey to the Assembly now in session at Louisville, Ky., a copy of these resolutions, with our Christian salutations."

This communication having been presented, the Rev. J. C. Backus, D. D., Rev. H. J. Van Dyke, D. D., and the Hon. W. E. Dodge, delegates appointed and present, in pursuance of the last resolution, were introduced and addressed the Assembly on the subject of their mission, to which a suitable response was made by the Moderator. The following resolution was also adopted:

"*Resolved,* That this Assembly duly appreciates the marked courtesy and kindness of the General Assembly now sitting in Philadelphia, in commissioning brethren so particularly acceptable to us to be the bearers of its resolutions to this body; that we will take into careful consideration the proposition presented by them; and that, in order to proper deliberation and care in so important a matter, these resolutions, together with the message and exposition of the delegation, be referred to the Committee on Foreign Correspondence, with instruction to report at the earliest possible time, recommending an answer to this proposition."

The report of this committee was made in due time, and, after full deliberation, was adopted by the Assembly. The first part of the answer was in these words:

"To this proposition, then, that a committee of five ministers and four elders be appointed by this Assembly to confer with a similar committee of their Assembly, in respect to opening a friendly correspondence between the Northern and Southern Assemblies, your committee recommend the following answer:

"Whatever obstructions may exist in the way of cordial intercourse between the two bodies above named are entirely of a public nature, and involve grave and fundamental principles. The Southern Presbyterian Church can confidently appeal to all the acts and declarations of all their Assemblies, that no attitude of aggression or hostility has been, or is now, assumed by it toward the Northern Church. And this General Assembly distinctly avows (as it has always believed and declared) that no grievances experienced by us, however real, would justify us in acts of aggression, or a spirit of malice or retaliation against any branch of Christ's visible kingdom. We are prepared, therefore, in advance of all discussion, to exercise towards the

General Assembly North, and the churches represented therein, such amity as fidelity to our principles could, under any possible circumstances, permit. Under this view, the appointment of a committee of conference might seem wholly unnecessary; but in order to exhibit before the world the spirit of conciliation and kindness to the last degree, this Assembly agrees to appoint a committee of conference, to meet a similar committee already appointed by the Northern Assembly, with instructions to the same that the difficulties which lie in the way of cordial correspondence between the two bodies must be distinctly met and removed, and which may be comprehensively stated in the following particulars."

These "particulars" it is not necessary for our present purpose to recite. A pastoral letter also, explanatory of this paper, was addressed to our churches.

When this action of our Assembly was reported to the Northern Assembly, it immediately resolved, "that the further consideration of the subject be postponed, and the committee be discharged," basing its action upon the ground that "the Southern Assembly, while receiving our delegates with marked courtesy, and formally complying with our proposition for the appointment of a committee of conference, has, nevertheless, accompanied that appointment with declarations and conditions which we cannot accept, because they involve a virtual prejudgment of the very difficulties concerning which we invited the conference."

How far the reason assigned was sufficient for declining a conference thus invited and accepted, is a question upon which we are not here called to sit in judgment. The facts are before the world. But the practical consideration now before us is in the fact that a proposal for another conference, substantially of the same purport as the one received in 1870, is now laid before us. It will be observed that in this paper the Northern Assembly, "deploring the divisions that have occurred, and that continue, among Presbyterians in the United States of America, and earnestly desirous to do whatever is consistent with duty and fidelity to the Lord toward healing those divisions," appointed last year a committee to confer with a similar committee, if appointed by this Assembly, "to seek closer and more fraternal relations between these two bodies." To any proposal of this kind for removing causes of alienation among churches, and looking toward more fraternal relations, the Southern Presbyterian Church is now, and has been at all times, prepared to give a sincere and hearty response in the affirmative. At the time of its organization, in 1861, the following explicit declaration was made by our General Assembly, in an "Address to all the Churches of Jesus Christ throughout the Earth": "We desire to cultivate peace and charity with all our fellow-Christians throughout the world. We invite to ecclesiastical communion all who maintain our principles of faith and order." Again, in 1865, after the close of the war, we find the following: "It may

be proper at this point to declare, concerning other churches, in the most explicit manner, that in the true idea of 'the communion of saints' we would willingly hold fellowship with all who love our Lord Jesus Christ in sincerity; and especially do we signify to all bodies, ministers and people, of the Presbyterian Church, struggling to maintain the true principles of the same time-honored Confession, our desire to establish the most intimate relations with them, which may be found mutually edifying and for the glory of God."

These, and similar declarations, made in the most solemn periods in the history of our Church, and published to the world, were intended to be a clear and abiding avowal of the spirit of our successive Assemblies, and of our people represented in them.

But now, in response to this renewed proposal, already referred to, this Assembly does hereby again agree to appoint a committee, consisting of three ministers and two elders, whose duty it shall be to meet with the committee appointed by the Northern Assembly, at such time and place as may be designated by the chairmen of the two committees, and enter fully into conference concerning the removal of those causes which have heretofore prevented fraternal relations between the two churches.

Inasmuch, however, as it appears that the instructions given to its committee by our Assembly in 1870 were made a ground of serious objection by the other party, this Assembly, with a sincere desire to "follow the things which make for peace, and things wherewith one may edify another," yields to the wishes of the Northern Assembly in this particular, and appoints its committee without any special instructions; only requiring that the results of the conference shall be reported to our next General Assembly for its judgment thereon.

In order to prevent misapprehension, whether on the part of our own people or of others, as to the purport and scope of any negotiations which may arise from the step here taken, the Assembly feels that it is due to itself and to candor to state explicitly, that an organic union with the Northern Assembly is not contemplated in this action; it being our deliberate conviction that the agitation of that subject would tend to retard, and not to promote, the formation of those "closer fraternal relations" which we understand the communication now before us to propose.

But, on the other hand, the Assembly as explicitly declares the readiness and desire of our Church, both of our judicatories in their official capacity, and of our people in their social Christian intercourse, to welcome to full and equal fellowship with ourselves in the privileges of the gospel, and in labors for the extension of our Redeemer's kingdom, all those who, holding the same great principles of evangelical doctrine and ecclesiastical polity which we hold, are willing to cast in their lot with us by entering our communion.

P. 504. Rev. H. M. Smith, D. D., read a protest against the

action of the Assembly in adopting the paper providing for a committee of conference. It was ordered that the protest be spread upon the records without answer.

See Alexander's *Digest*, pp. 464-466.

P. 519. The Moderator then announced the following names, to constitute the Committee of Conference with the committee of the Northern General Assembly, viz.: Rev. William Brown, D. D., Rev. R. P. Farris, D. D., Rev. B. M. Palmer, D. D., Chancellor J. A. Inglis, Hon. B. M. Estes. This appointment was confirmed by a rising vote of the Assembly, which vote was, with but two exceptions, unanimous.

The Rev. J. L. Kirkpatrick, D. D., was, by vote of the Assembly, appointed alternate to any member of the committee who may fail to attend.

#### 1076. *Failure of the Conference.*

The Committee of Conference submitted a report, which was referred to the Committee on Foreign Correspondence. That committee submitted the following unanimous report:

1875, p. 17. The Committee on Foreign Correspondence respectfully report that they have examined the report of the committee appointed to confer with a similar committee from the Northern General Assembly, touching an overture from the latter body for fraternal relations; and that they have also considered the overture from the Presbytery of Knoxville with reference to the same subject. Your committee recommend the discharge of the Committee of Conference from the further consideration of the matter entrusted to them, accompanied by the following minute:

This Assembly, in the name of the whole Church, tenders special thanks to the Committee of Conference for the diligence, fidelity and Christian prudence with which they have discharged the delicate and important trust committed to them; and, whilst regretting the failure of the conference as to its chief end, hereby approves in general the course of the committee, and in particular approves and endorses, as satisfactory to the Southern Church, the condition precedent to fraternal relations suggested by our committee, viz.: "If your Assembly could see its way clear to say, in a few plain words, to this effect, that these obnoxious things were said and done in times of great excitement, and are to be regretted, and that now, in a calm review, the imputations cast upon the Southern Church (of schism, heresy and blasphemy) are disapproved, that would end the difficulty at once."

The adoption of the above report was moved by Ruling Elder J. W. Clapp, whereupon it was adopted unanimously, and without discussion.

The correspondence between the two committees may be found in Alexander's *Digest*, pp. 467-489.

1077. *Further efforts for the establishment of fraternal relations.*

1876, p. 242. Overture No. 15, from the Presbytery of St. Louis, asking that the Assembly take some action in regard to fraternal relations with the Northern General Assembly, in order to remove misapprehensions as to the true position of our Church.

The committee recommend the following answer:

*Resolved*, That the action of the Baltimore conference, approved by the Assembly at St. Louis, explains with sufficient clearness the position of our Church.

But, inasmuch as it is represented by the overture that misapprehension exists in the minds of some of our people as to the spirit of this action, in order to show our disposition to remove on our part real or seeming hindrances to friendly feeling, the Assembly explicitly declares that, while condemning certain acts and deliverances of the Northern General Assembly, no acts or deliverances of the Southern General Assemblies are to be construed or admitted as impugning in any way the Christian character of the Northern General Assembly, or of the historical bodies of which it is the successor.

This report was, after some discussion, adopted by a vote of 83 to 6.

The Moderator announced to the Assembly that he had received an official telegram from the Moderator and Clerks of the Northern Assembly, which paper was read, and is as follows:

The committee to whom were referred the resolutions on fraternal correspondence with the General Assembly now in session at Savannah, report that they are unanimously and heartily in sympathy with the objects contemplated in the resolutions, and recognizing the fact that the two Assemblies accept the same Form of Government and Directory for Worship, and are closely bound together by historical as well as doctrinal and ecclesiastical ties; and whereas these churches are, in faith, order and labor, called by the great Head of the Church to united effort for the extension of his kingdom throughout the country and world, and as no adjustment of differences is accomplished by the rehearsal of the past, therefore, with a view to the expression of the united and hearty wishes of this body, that at the earliest practical moment we may see the establishment of correspondence with the other Assembly, reiterate its cordial desire to establish fraternal relations with that Assembly, on terms of perfect equality and reciprocity, as soon as it is agreeable to their brethren to respond to this assurance by a similar expression.

This matter was referred to the Committee on Bills and Overtures for immediate action.

P. 243. The Committee on Bills and Overtures returned and submitted the following response to the Northern Assembly, to be telegraphed in reply to the message from the Moderator, Rev. Dr. Van Dyke:

We are ready most cordially to enter on fraternal relations with your body on any terms honorable to both parties, and then, as an explanation of what our feeling is, we send the action taken in the answer to the overture from the St. Louis Presbytery.

(Here the despatch recites that action just given above.)

This report, which had been unanimously adopted by the committee, was also unanimously adopted by the house, and

said paper was ordered to be sent to its proper destination by telegram.

In grateful recognition of the "good hand of the Lord our God upon us" in the unanimity which our Assembly had attained in the final vote on this matter, where division of sentiment had been at first apprehended, it united in singing the doxology, "Praise God, from whom all blessings flow," and then the Rev. Dr. Adger led in thanksgiving and prayer to God, in special reference to the harmony prevailing throughout this Assembly.

1877, p. 406. Certain papers from Presbyteries, on the subject of "Fraternal Relations" were presented by the Stated Clerk; also a communication from the Stated Clerk of the Northern General Assembly, transmitting a copy of a paper passed by said Assembly last year touching the same subject. These papers were referred to the Committee on Foreign Correspondence.

P. 410. This committee made a report, the first part of which was adopted with almost entire unanimity. The last part was recommitted.

P. 412. The unfinished business, viz., concerning the last clause in the report of the Committee of Correspondence, was taken up. The committee obtained leave to withdraw that part of their report, and the question being upon the first part as constituting the whole report, it was adopted by a vote of 109 ayes to 4 noes. This report is as follows:

The Committee of Correspondence recommend to the General Assembly the following as our Church's reply to the communication received at this session from the General Assembly of the Presbyterian Church in the United States of America:

Whereas the General Assembly of this Church, in session at St. Louis, in 1875, adopted a paper rendering "special thanks, in the name of the whole Church, to our Committee of Conference at Baltimore for their diligence, fidelity and Christian prudence," and, in particular, approving and endorsing "as satisfactory to the Southern Church the condition precedent to fraternal relations suggested by our committee," viz.: "If your Assembly could see its way clear to say in a few plain words to this effect, that these obnoxious things were said and done in times of great excitement, and are to be regretted, and that now, on a calm review, the imputations cast upon the Southern Church (of schism, heresy and blasphemy) are disapproved, that would end the difficulty at once;" and

Whereas our General Assembly, in session at Savannah in 1876, in response to a paper from the General Assembly of the Presbyterian Church in the United States of America, which met in Brooklyn, adopted the following paper, viz.:

"We are ready most cordially to enter on fraternal relations with your body on any terms honorable to both parties. This Assembly has already, in answer to an overture from our Presbytery of St. Louis, spontaneously taken the following action:

'*Resolved*, That the action of the Baltimore conference, approved by the Assembly at St. Louis, explains with sufficient clearness the position of our Church. But, inasmuch as it is represented by the overture that misapprehension exists in the minds of some of our people as to the spirit of this action, in order to show our disposition to remove on our part all real or seeming hindrance to friendly feeling, the Assembly explicitly declares that, while condemning certain acts and deliverances of the Northern General Assembly, no acts or deliverances of the Southern General Assemblies are to be construed or admitted as impugning in any way the Christian character of the Northern General Assembly, or of the historical bodies of which it is the successor'''; and

Whereas the said General Assembly at Brooklyn, in response to the foregoing paper of our Assembly at Savannah, adopted the following, which has been communicated to us at our present meeting, viz.:

"The overture of this Assembly having been received by the General Assembly in the South with such a cordial expression of gratification, the committee recommend that the same resolution, declarative of the spirit in which this action is taken be adopted by this Assembly, viz.: 'In order to show our disposition to remove on our part all real or seeming hindrance to friendly feeling, the Assembly explicitly declares that, while condemning certain acts and deliverances of the Southern General Assembly, no acts or deliverances of the Northern Assembly, or of the historical bodies of which the present Assembly is the successor, are to be construed or admitted as impugning in any way the Christian character of the Southern General Assembly, or of the historical body or bodies of which it is the successor'''; now, therefore, be it—

*Resolved* by this Assembly, That we cannot regard this communication as satisfactory, because we can discover in it no reference whatever to the first and main part of the paper adopted by our Assembly at Savannah, and communicated to the Brooklyn Assembly. This Assembly can add nothing on this subject to the action of the Assembly at St. Louis adopting the basis proposed by our Committee of Conference at Baltimore, and re-affirmed by the Assembly at Savannah.

If our brethren of the Northern Church can meet us on these terms, which truth and righteousness seem to us to require, then we are ready to establish such relations with them during the present sessions of the Assemblies.

P. 416. An official telegram was sent to the Northern General Assembly at Chicago, setting forth the substance of the above action.

P. 429. The following paper was presented and ordered to be entered upon the records:

The undersigned members of this Assembly, who voted in the minority on the report of the Committee on Foreign Correspondence, in reply to the paper received from the Brooklyn

Assembly, respectfully beg leave to record the following as our reasons for voting against that report, viz.:

1. That while we heartily concur in the ultimatum of the Baltimore committee of our Church, we are of the opinion that the action of the Cleveland Assembly, substantially repeated by the Assembly which met in Brooklyn in 1876, effectually estops us from further action upon this subject, and that it is inconsistent with self-respect for this Assembly to continue to press this ultimatum after its distinct and repeated declinature by the Northern Assembly.

2. That the further agitation of this question tends only to detract from the spirituality of our Church.

3. We can but regard the manner in which this question was hurried to a vote as an infringement of the privileges of the minority.

Respectfully            W. L. T. PRINCE,    H. H. BANKS,  
   B. M. FARRIS,        JAMES P. COFFIN.

1078. *Exchange of salutations between the two Assemblies.*

1878, p. 622. The Assembly received a cordial and courteous Christian salutation from the Northern Assembly, in session at Pittsburg, and, in the same spirit which prompted the message, it returned the courtesy with hearty Christian greetings, and made a minute of the same.

P. 628. A paper, signed by the Rev. Dr. R. K. Smoot and others, asking for an explanation of the minute adopted yesterday in response to the telegraphic message received from the Presbyterian General Assembly at Pittsburg, was laid before the Assembly.

P. 634. To this overture the following reply was made: There is not a word in the reply of the General Assembly about fraternal correspondence or any other kind of correspondence. All that was intended was simply Christian salutation or greeting from this Assembly to the one at Pittsburg.

1079. *Fraternal relations established.*

1882, p. 523. A resolution was offered by Rev. Dr. A. W. Pitzer, touching the matter of sending delegates to the General Assembly of the Presbyterian Church in session at Springfield, Ill., and expressive of a desire to co-operate with that body in home and foreign evangelization; which resolution was referred the Standing Committee on Foreign Correspondence.

This committee made a report, which was discussed.

P. 529. Various papers relating to fraternal relations with the Northern General Assembly were offered, which, together with the original paper presented by the Standing Committee on Foreign Correspondence, were referred to said committee; and to this committee were added the names of A. W. Pitzer, J. H. Wiggins, R. P. Kerr, E. P. Palmer and C. F. Collier.

P. 530. The Standing Committee on Foreign Correspondence



made a report, which was adopted unanimously, with the exception of three dissenting votes, and the Assembly then united in prayer and thanksgiving for the unanimity thus attained.

The report is as follows:

The Standing Committee on Foreign Correspondence report to the General Assembly that four overtures have been placed in their hands, viz.: From the Presbyteries of Abingdon, Holston, South Alabama and Maryland; also a resolution offered by Rev. A. W. Pitzer, D. D. The object of all these overtures, with some slight difference in their forms of expression, is the same. They desire and respectfully request this General Assembly to establish fully and formally what are called "fraternal relations" with the General Assembly of the Presbyterian Church in the United States of America, by sending forthwith a delegate or delegates to that body, now in session at Springfield, Ill. The resolution referred to proposes also that such delegation shall convey an expression of "our willingness to co-operate with that body, as far as practicable, in the work of home and foreign evangelization."

After the most careful consideration your committee have been able to give to the weighty matters involved, they recommend to the Assembly the adoption of the following paper:

In order to remove all difficulties in the way of that full and formal fraternal correspondence which, on our part, we are prepared to accept, we adopt the following minute:

That, while receding from no principle, we do hereby declare our regret for and withdrawal of all expressions of our Assembly which may be regarded as reflecting upon, or offensive to, the General Assembly of the Presbyterian Church in the United States of America.

*Resolved*, That a copy of this paper be sent by telegraph to the General Assembly, now in session at Springfield, Ill., for their prayerful consideration, and, *mutatis mutandis*, for their reciprocal concurrence, as affording a basis for the exchange of delegates forthwith.

The last two paragraphs were accordingly telegraphed immediately to the Northern Assembly.

P. 541. A telegram received from the Northern General Assembly at Springfield, Ill., was read, and is as follows:

The following report from the Committee on Correspondence was adopted this morning: The Moderator is instructed to telegraph to the Moderator of the General Assembly in session at Atlanta, that his telegram is received with warm enthusiasm by this Assembly; and, in order to remove all difficulties in the way of that full and formal fraternal correspondence between the two Assemblies, which we are, on our part, prepared to accept, we adopt the following, viz.: Whilst receding from no principle, we do hereby declare our regret for, and withdrawal of, all expressions of our Assembly which may be regarded as reflective upon or offensive to the General Assembly of the Presbyterian Church in the United States, and we renew the expression of our warm fraternal regard for all who compose its communion, and our readiness to exchange delegates forthwith.

Also an unofficial telegram from the Moderator of said Assembly to the Moderator of this Assembly, giving information

touching a resolution of that Assembly to the effect "that in the action now being taken we disclaim any reference to the actions of preceding Assemblies concerning loyalty and rebellion, but we refer only to those concerning schism, heresy and blasphemy."

These papers were referred to the Standing Committee on Foreign Correspondence, which had leave to retire for their immediate consideration.

A report from the Committee on Foreign Correspondence was read and adopted, and is as follows:

*To the General Assembly in session at Springfield, Ill.:*

If the action of your Assembly, telegraphed by your Moderator to our Moderator, does not modify the concurrent resolution adopted by your Assembly and ours, we are prepared to send delegates forthwith.

P. 552. The following telegram was received:

"The action referred to does not modify, but it explains, the concurrent resolution, and the explanation is on the face of the action. There is nothing behind it or between the lines. The dissolution of our Assembly is near at hand. We may be ready for final adjournment this evening. The exchange of delegates is impossible before Tuesday. Shall we not each appoint delegates this day to visit the respective Assemblies next year? We wait your answer with deep and prayerful interest.

P. 553. The Committee on Foreign Correspondence recommended the following telegram in reply:

"*Resolved, 1st*, That this Assembly does hereby declare its entire satisfaction with the full and explicit terms in which the General Assembly of the Presbyterian Church in the United States of America has expressed its 'reciprocal concurrence' in the paper transmitted to said Assembly on fraternal correspondence.

"*2nd*, That we do unfeignedly rejoice and render thanksgiving to God in an event suited to take away the reproach of alienation between bodies holding the same Standards of faith, and tending to bring peace to our borders.

"*3rd*, That inasmuch as it is impracticable at this date to have an interchange of delegates, the Assembly does hereby appoint Rev. Wm. Brown, D. D., Rev. T. A. Hoyt, D. D. and Hon. B. M. Estes, principals; and Rev. R. P. Farris, D. D., Rev. H. C. Alexander, D. D., and Hon. Patrick Joyce, alternates, to bear to the next General Assembly of the Presbyterian Church in the United States of America our cordial Christian salutations."

This report was adopted, with four dissenting voices.

P. 566. The following telegram was received from the General Assembly at Springfield, Ill.:

"The following delegates to visit the General Assembly to meet in Lexington, Ky., in 1883, have been unanimously elected by this Assembly: S. J. Niccolls, D. D., Thomas S. Hastings, D. D., Herrick Johnson, D. D., E. P. Humphrey, D. D., S.

Irenaeus Prime, D. D., Hon. S. M. Moore and Hon. William Strong, principals; and Arthur Mitchell, D. D. and Hon. William E. Dodge, alternates. See Luke ii. 14.

1080. *Fraternal delegates interchanged.*

1883, p. 14. The commissions of delegates from the General Assembly of the Presbyterian Church in the United States of America to this Assembly were read by the Stated Clerk, and were referred to the Committee on Foreign Correspondence.

The following committee was appointed to wait on these brethren and introduce them to the Assembly: Rev. J. J. Bullock, D. D., Rev. D. O. Davies, D. D., Rev. J. B. Stratton, D. D., and Col. J. P. Fitzgerlad.

P. 16. The Assembly was then addressed by these brethren in the following order: Hon. S. M. Moore, the Rev. S. I. Prime, D. D., the Rev. S. J. Niccolls, D. D., the Rev. E. P. Humphrey, D. D., and the Hon. William Strong.

The Moderator made a suitable response to these salutations, after which the Assembly joined in singing the hymn:—

“Blest be the tie that binds,  
Our hearts in Christian love.”

Rev. William Brown, D. D., Rev. T. A. Hoyt, D. D., and Hon. Patrick Joyce attended the Assembly at Saratoga, as fraternal delegates from the Southern Assembly. Their report is found, 1884, p. 201. In that report, they say:

“On the first day of their meeting a resolution reciting that ‘some differences of opinion have been manifested concerning the true import of the resolution adopted by the two General Assemblies sitting respectively in Springfield, Ill., and in Atlanta, Ga., and asking this Assembly to explain and re-affirm that resolution, was referred to a committee consisting of Ministers Howard Crosby and Herrick Johnson and Elder Samuel M. Breckinbridge.’ (Minutes, 1883, p. 569.) On the eighth day the following report was made and unanimously adopted by the Assembly:

‘The committee to whom was referred the resolution regarding the meaning of the deliverance of the General Assembly of 1882, in behalf of fraternal relations with the Presbyterian Church in the United States, respectfully report, that fraternal relations having been happily established between the two Assemblies upon the basis of the withdrawal of all imputations that may have been officially made on either side against the Christian character of the other, no further action of this Assembly is necessary.’

“It will be observed that this paper is so framed as to give, though somewhat incidentally, a distinct and clear interpretation of the action of their Assembly of 1882, and which, it is hoped, will be satisfactory to all in our own communion who may have been of a doubtful mind.”

1081. *Assembly declines to re-open the question.*

1883, p. 22. The report of the Committee on Bills and Overtures on certain overtures as to correspondence with other ecclesiastical bodies was taken up, and, being divided, the first part was adopted as follows:

The following overtures have been considered, viz.:

From the Presbytery of South Carolina, asking that an official interpretation of the "Herrick Johnson Resolution" be demanded.

From the Presbytery of Tombeckbee, asking that further correspondence be arrested until a satisfactory adjustment of hindrances has been made.

From the Presbytery of Bethel, asking that the Atlanta fraternal delegation be instructed not to enter the Northern Assembly until the "Concurrent Resolution" has been fully complied with.

From the Presbytery of New Orleans, asking that the Atlanta action be reversed, because based on incomplete information, and because of its divisive effects in our Church.

In reply to all the above, the following answer is recommended, viz.:

While recognizing the constitutional right of the Presbyteries to protest against the Assembly's actions, yet—

*First*, Inasmuch as the sentiment of the majority of the Church seems to approve of the object had in view by the Atlanta Assembly; and,

*Second*, Inasmuch as a majority of the Presbyteries regard the establishment of fraternal relations on the basis of the Atlanta proposal as a settled fact, which it would be unwise to disturb; therefore this Assembly considers it unnecessary to take further action.

1082. *Committee of inquiry with reference to organic union with the Presbyterian Church in the United States of America.*

1887, pp. 188, 200. Rev. R. K. Smoot, D. D., offered the following paper, which, after amendment, was adopted:

Whereas it is within the knowledge of this Assembly that some of our Presbyteries have sent up overtures or other papers as touching organic union, co-operative union, or any other relation which ought to be sustained by our Church and the Presbyterian Church in the United States of America; therefore,

*Resolved*, That a special committee, consisting of one minister and one ruling elder from each Synod, be appointed by the Moderator when he appoints the Standing Committees, to which special committee all these overtures and papers shall, after having been read in open Assembly, be referred, with instructions to report to this Assembly as early as practicable.

P. 190. The following were appointed such committee: Rev. R. K. Smoot, D. D., Rev. J. M. P. Otts, D. D., Rev. J. S. Van Meter, Rev. T. M. Lowry, Rev. W. F. V. Bartlett, D. D., Rev.

S. C. Caldwell, Rev. M. B. Shaw, Rev. W. H. Parks, Rev. J. A. Wallace, Rev. W. H. Davis, Rev. J. G. Richards, Rev. W. H. Crane, Rev. C. R. Vaughan, D. D., A. S. Fletcher, A. W. Dinsmore, L. F. Livingston, E. G. Buckner, T. J. Crawford, J. L. Power, J. S. McGee, Geo G. O'Bryan, A. M. McPheeters, G. L. Riddle, N. Hart, C. L. Arbuckle, Wm. Withrow.

P. 207. The Special Committee on Organic Union, etc., made a majority report and a minority report, which were received, ordered to be printed, and are as follows:

The majority of your special committee, to which were referred all overtures and papers touching the subject of organic and co-operative union, and all other relations with the Presbyterian Church in the United States of America, respectfully report as follows:

Whereas the Synods of Missouri, Arkansas and Alabama, embracing fifteen Presbyteries, have taken action favoring reunion of some kind between the two churches; and

Whereas, subsequent thereto, eight Presbyteries, to-wit: St. Johns, Upper Missouri, Chesapeake, Missouri, Holston, Indian, East Alabama and Dallas, have manifested special interest in the matter by overtures or resolutions favoring closer relations between the two churches; while from only five Presbyteries have come any expression of dissent, and that chiefly against organic union; therefore,

Your committee recommend that a committee of five ministers and five ruling elders, with the Moderator of this Assembly added thereto as *ex-officio* chairman, be appointed by the present Moderator of this Assembly, to confer with any like committee that the other Assembly may appoint concerning the whole subject of organic union, co-operative union, and any other relation between the two Assemblies, and said committee be directed to report the result of the joint conference to the General Assembly at its meeting in May, 1888, for approval or disapproval. And that the committee be instructed to take and maintain the following positions:

1. The mere acceptance of the common Standards of our Church, Confession of Faith, Shorter and Larger Catechisms, does not, in our minds, form a sufficient basis of union; but the acceptance of that peculiar interpretation of our Standards which affirms and emphasizes the purely spiritual nature of Christ's kingdom, and forbids her legislating upon political and civil matters, is the only true basis of union.

2. And further, we insist that the colored brethren within our bounds shall be organized into separate congregations, Presbyteries and Synods.

Signed by W. F. V. Bartlett and fifteen others.

The minority offered a substitute for this majority report. It is as follows:

The undersigned members of your special committee, appointed to examine and report upon the papers and overtures submitted to the General Assembly on the question of organic

or co-operative union with the Presbyterian Church in the United States of America, are of the opinion that the difficulties in the way are numerous and serious.

They arise mainly out of the fact that the two churches are not agreed in matters of either *principle or polity*.

No suggestion has been made, or, in the opinion of those signing this paper, can be made, for the removal of this most serious obstacle which meets us at the very opening of this question.

To unite, or attempt to unite, the two churches on any compromise of these fundamental differences, or upon any general statements, such as the reception of the Standards "pure and simple," would "serve only to bring together those who could not act in harmony, and would perpetuate strife and alienation."

These conclusions have been reached by us after a full and careful examination of the whole question in the light of all the papers submitted for our consideration. The discussion of the question for some time past, both North and South, has made it equally manifest that the further agitation of this question would hinder the progress, weaken the efficiency, and endanger the unity of our own Church.

Signed by R. K. Smoot and nine others.

Rev. W. H. Parks, a member of the committee, brought in a third report, signed by himself. After verbal changes had been made in the minority report, he withdrew his individual report and gave in his adhesion to that of the minority.

Previous to the discussion of these reports, Rev. W. R. Coppedge introduced a substitute for the minority report, declaring in substance that we do not see our way clear to take any action looking toward a union of the two churches.

Before proceeding to consider this whole question, the Assembly was led in prayer by the Moderator (p. 217).

P. 220. During the discussion Mr. Coppedge obtained leave to withdraw his paper; whereupon Col. C. F. Collier offered, as a substitute for the minority report, a paper affirming—

In view of the diversity of opinion disclosed by the discussion on the floor of this General Assembly on the majority and minority reports of the Committee on Organic Union and the kindred questions: *Resolved*, As the sense of this Assembly, it is inexpedient to take any action on the subject of organic union and other matters kindred thereto. Lost—ayes, 45; noes, 96.

P. 222. Rev. P. H. Hoge offered the following as a substitute for the minority report:

Whereas a number of overtures in reference to closer relations to the Presbyterian Church in the United States of America have come up to this Assembly; and

Whereas the General Assembly of the Presbyterian Church in the United States of America has just adopted the deliverance of the two Synods of Missouri on the spirituality of the Church; and

Whereas the two Assemblies ought to labor together for the accomplishment of the great object they have in view, if they

are sufficiently agreed in their principles to make them more efficient for their work united than they now are divided; and

Whereas the recent action of the General Assembly of the Presbyterian Church, U. S. A., apparently different from their former action as to the spirituality of the Church, makes the impression on the minds of many of our people that one obstacle to closer relations to that church has been, or soon may be, removed; therefore,

*Resolved*, That a committee of four ministers and four ruling elders, together with the Moderator, be appointed to meet with a similar committee of the General Assembly of the Presbyterian Church in the United States of America, if such a committee shall be appointed, for the sole purpose of inquiring into and ascertaining the facts as to the point above mentioned, and as to the position that Assembly proposes to maintain as to colored churches, ecclesiastical Boards, and any other subjects now regarded as obstacles in the way of united effort for the propagation of the gospel, and report these facts to the next General Assembly for such action as they may warrant. Adopted—ayes, 83; noes, 58.

On motion of Dr. Otts, the same paper was adopted as a substitute for the majority report—ayes, 95; noes, 46.

This paper being then directly before the Assembly, was adopted by the following vote: Ayes, 80; noes, 57.

It was ordered that the foregoing paper be telegraphed to the General Assembly of the Presbyterian Church, U. S. A.

The following resolutions, which were lost, were admitted to record:

1. Offered by Mr. C. F. Collier: "That so much of the paper appointing a committee of inquiry as is prefatory be stricken out, and that it read, 'Resolved, that a committee be appointed to meet with a similar committee,'" etc.

2. Offered by Dr. S. A. King: "That this whole matter be referred to the Presbyteries, that they may consider and report to the next Assembly, in order that in this way the mind of the whole Church may be ascertained."

P. 232. The Northern Assembly, in session at Omaha, appointed a committee of conference, without specific instructions, except to report their action to our next Assembly for approval. Notice of this action was telegraphed to our Assembly.

P. 249. The following, with the Moderator, Rev. G. B. Strickler, D. D., constitute the Committee of Inquiry: M. D. Hoge, D. D., Richmond, Va.; J. R. Wilson, D. D., Clarksville, Tenn.; T. D. Witherspoon, D. D., Louisville, Ky.; W. F. Junkin, D. D., Charleston, S. C.; W. M. McPheeters, M. D., St. Louis, Mo.; P. H. Carter, Abilene, Texas; R. T. Simpson, Florence, Ala.; W. S. Primrose, Raleigh, N. C.

It was ordered that five members of this committee shall constitute a quorum.

Pp. 200, 211. While the Assembly's committee was yet deliberating, and before it had reported, there was referred to

it an official telegram from the Omaha Assembly, announcing that that Assembly had unanimously adopted the Declaration of Principles adopted by the Synod of Missouri at its session of 1886; also, a communication from the Stated Clerk of the Northern Assembly, the same being a paper adopted one year ago by that Assembly on conference with other Presbyterian churches with reference to co-operation and unity of effort and action, particularly in the foreign field. This latter paper was referred to the Committee of Inquiry, appointed above.

1083. *Organic or co-operative union with the Presbyterian Church in the United States of America.*

1888, p. 382. The Committee of Inquiry made a report, which was referred to the Committee on Bills and Overtures.

This report details the account of a meeting of the joint committees in Louisville in December, 1887, and consists, as to its substantive part, of a letter from the committee to the committee of the Presbyterian Church in the United States of America, and the reply of that committee.

See Supplement to Alexander's *Digest*, pp. 147-149.

P. 420. The following report was adopted—yeas, 84; nays, 43.

The Committee on Bills and Overtures report to the General Assembly that there have been placed in their hands certain papers, all of which relate more or less to the subject of closer relations between the churches under the care of the Northern and Southern General Assemblies respectively. They are as follows:

1. The report of the Committee of Inquiry appointed by our last Assembly to confer with a similar committee of the Northern Assembly;

2. Overtures from fourteen of our own Presbyteries, of which number ten express in some form or other opposition to organic union between these two Presbyterian Churches, viz.: Montgomery, Western Texas, Louisiana, Greenbrier, Transylvania, Winchester, East Hanover, Tuscaloosa, Lexington, Louisville. Of the remaining four, the Presbytery of Eastern Texas proposes simply co-operation; Presbytery of Dallas asks for a postponement of the matter until next year, and the appointment of a day of fasting and prayer in reference thereto; the Presbytery of Chesapeake expresses satisfaction with what the committee has done, and asks for its continuance for further service in the same way; and the Presbytery of Potosi proposes a continuance of the Committee of Inquiry looking to co-operation or organic union,;

3. A communication from the Northern Assembly by telegraph, containing an official copy of a paper passed by that body. This paper expresses a substantial concurrence in the report of their Committee of Conference, their earnest hope of the happy effects which may be expected to follow the recent joint centennial celebration, their desire for co-operation in



Christian work, and their conviction that this can be secured to the fullest extent only by organic union;

A paper on the subject of organic union, offered at an early day in the meeting of the Assembly, by the Rev. Henry M. Smith, D. D.

Touching the important matters here presented, your committee recommend the adoption by the Assembly of the following paper:

1. After a careful consideration of the report of our Committee of Inquiry, we are unable to discover that the obstacles to organic union heretofore existing between the Northern and Southern General Assemblies have to any considerable extent been removed. Therefore, in view of all the interests involved, we continue established in the conviction that the cause of truth and righteousness, as well as the peace and prosperity of our beloved Zion, will be best promoted by remaining as we have been, a distinct member of that one body, the church, of which the Lord Jesus Christ is the supreme and everliving Head.

2. That the Committee of Inquiry be, and hereby is, discharged; that the thanks of the Assembly are hereby tendered to said committee for the faithful and able manner in which their duty was performed, and we express our sincere gratification in learning that the conference of the two committees was conducted in such a spirit of "brotherly kindness and charity."

3. In reference to the communication from the Northern Assembly by telegram of May 26th, above referred to, we adopt the following:

(1), A more full and formal expression of our feelings in regard to the centennial celebration will be found in another paper of this Assembly. But it is suitable to declare here also that we do very highly appreciate the importance in itself of that grand event, as we do also appreciate the generous and munificent hospitality extended to us in every way by our Northern brethren, and that we will sincerely rejoice in all those "fruits of righteousness" growing out of it, "which are by Jesus Christ, to the praise of the glory of his grace."

(2), While holding fast to those matters of principle which require us to be a separate denomination, we do fully recognize that vast and precious heritage of Christian Presbyterian truth and order which our fathers held, and which we do now hold in common. We declare our desire to forget, as far as possible, all past dissensions, and to cultivate among our churches and people the most friendly relations that can grow out of "whatsoever things are true, honest, just, pure, lovely and of good report"; "whereunto we have already attained, let us walk by the same rule, let us mind the same thing," trusting "that if in anything we be otherwise minded God will reveal even this unto us."

4. In accordance with this sentiment, and in response to the action of the Northern Assembly, we cheerfully agree to appoint

a committee, whose duty it shall be to confer with a similar committee appointed by them in reference to all such modes of fraternal co-operation in Christian work, both at home and abroad, as may be considered practicable and edifying, and the said committee to report to the next Assembly.

The Assembly admitted to record the explanation of their votes by twenty-four different members. (P. 423.)

P. 432. A dissent signed by R. T. Simpson and thirty-seven others, stating their objections to the above action, was admitted to record without answer. It states:

We favored the substitute offered by Dr. Campbell, and object particularly to the first resolution adopted, because we do not think it is true that "the obstacles to organic union heretofore existing between the Northern and Southern Assemblies have not to any considerable extent been removed," and we do not continue "established in the conviction that the cause of truth and righteousness, as well as the peace and prosperity of our beloved Zion, will be best promoted by remaining a distinct member of the church of Christ." We think that material progress has been made towards organic union, and while we recognize the fact that our church is not now ready for organic union, yet we favor a continuance of the conference with the Northern church, in the hope that all difficulties to organic union may be removed. Entertaining these views some of us have voted for the resolutions as the best we could do, and others voted against the resolutions.

P. 435. The following were appointed the Committee on Co-operation: M. D. Hoge, J. R. Wilson, G. B. Strickler, M. H. Houston, J. N. Craig, C. A. Stillman, T. D. Witherspoon, Thomas J. Kirkpatrick, William M. McPheeters, W. S. Primrose, R. T. Simpson, D. N. Kennedy, A. W. Machen.

1889, p. 573. The Committee on Co-operation made a report, which was docketed.

P. 650. It recites that Messrs. Primrose and Simpson, for the satisfactory reasons rendered, were unable to serve.

To the committee of the Northern church, as already constituted, the following were added: Charles L. Thompson, Henry Darling, Charles S. Pomeroy, William C. Young, Samuel M. Breckinridge and Henry M. Knox. These committees met in New York in December, and in Atlanta in April following. At the first meeting of the convention, of which Joseph R. Wilson was chairman, and W. E. Moore, secretary, sub-committees were appointed to which were assigned the topics: (1), Co-operation in the foreign field; (2), In the home field; (3), In the evangelization of the colored people; (4), In matters of publication. These committees to report to the meeting to be held in April in Atlanta.

At this second meeting, the two committees, having acted on the reports of all the joint sub-committees, agreed to recommend to their respective Assemblies to adopt the following

papers, I., II., III. and IV., as a basis of co-operation in the matter to which they respectively refer, viz.:

#### I. AS TO CO-OPERATION IN THE FOREIGN MISSION WORK.

The two committees do agree to report to the General Assemblies which they respectively represent the following:

It is a matter of great satisfaction, for which we are bound to thank God always, that the missionaries of our two churches have, from the beginning, maintained the most cordial relations as co-laborers in all the fields abroad in which they have had a common work. In Japan and in Brazil the missionaries of the two churches, with the native Christians under their care have united to form in each country a separate Presbyterian Church. In China measures have been adopted looking to the same end. It may be regarded as the established policy of the two churches that their missionaries should, in every field where their work is contiguous, unite in planting and developing one Presbyterian Church, having no ecclesiastical connection with either church in the United States.

In view of these facts, it is recommended that the General Assembly of the two churches counsel the people under their care to avail themselves of the missionary literature of both churches, that they may thus have a full and intelligent view of the great work in which they are happily co-laborers; and, further, that each of the churches may recognize the duty resting on it to consider kindly the mission work of the other, to pray for it, and in every way practicable to promote its success.

#### II. AS TO CO-OPERATION IN THE HOME FIELD.

The committee representing the General Assemblies of the Presbyterian Church, known as the Northern and Southern, believing that both bodies do earnestly desire so to conduct their Home Mission work as to prevent antagonism or hurtful rivalry, and to avoid even the appearance, on the part of either, of interfering with the work of the other, do agree to recommend to their respective Assemblies for adoption the following, viz.:

1. Where Presbyteries belonging to the two Assemblies cover the same ground, they are advised to endeavor, either as Presbyteries or through their committees, to agree as brethren to have the efforts of one church expended in certain fields, and the efforts of the other church expended in certain other fields, within their common bounds, so as to prevent hurtful rivalry or antagonism.

2. Where there are weak churches which, standing alone, cannot support a minister, but which can be grouped with churches connected with the other Assembly so as to form one ministerial charge, the Presbyteries having jurisdiction are advised to allow such churches to be grouped under a minister from either body, to whom their respective Presbyteries are willing to give them in charge, and to have their contributions

to the general benevolent funds pass through the channels appointed by their respective Assemblies, and, where such churches are sufficiently near, they are recommended, a majority of each congregation agreeing, to consolidate and form one congregation, with such Presbyterian connection as may be most agreeable to the membership.

3. That persons connected with churches under the care of one of these Assemblies who may remove into the bounds of churches under the care of the other Assembly, be advised to unite with those churches, and to seek their peace and prosperity. And where such persons are found in sufficient numbers to organize a church (there being no other Presbyterian Church in that immediate vicinity), they should form such organization under the care of the Presbytery with which the contiguous Presbyterian Churches are united; provided said Presbytery belongs to either of these Assemblies.

4. Within the bounds of a Presbytery connected with one Assembly there may be communities composed largely of persons who are members of churches connected with the other Assembly, whose affiliations and preferences are too strong to permit them to sever their connection. In such cases, when these persons shall have been organized into a church under the care of the nearest Presbytery connected with that Assembly to which they prefer to belong, they should receive from the Presbytery within whose bounds they reside that sympathy and good will which are implied in the fraternal relations established between the two Assemblies.

### III. AS TO CO-OPERATION IN THE EVANGELIZATION OF THE COLORED PEOPLE.

The Conference Committee of the two Presbyterian Assemblies, in joint session at Atlanta, recognize that no subjects likely to come under their consideration among the topics regarding co-operation are fraught with profounder interest, or touch graver issues than the evangelization of the colored people within our bounds, as well as the settlement of their wisest and most profitable ecclesiastical relations among us.

Whatever differences of opinion may prevail on other points, happily all good men agree in the earnest wish to bring the colored race to a saving knowledge of God's truth, and to secure the best practicable development of Christian life and effort.

Many of the colored people are now members of our respective churches, while many of the actual prospective ministers of their own race are in training in the schools belonging to one or the other Assembly, or are members of Presbyteries in connection with these bodies. They are now receiving our fostering care, and require our unremitting efforts to instruct them, not only in the fundamental elements of Christian faith, but in the practical duties of church life, that, grounded in the truth and guarded from the danger of mere emotional religion, and from the superstition and fanaticism to which impressible natures are

especially liable, they may become intelligent, consistent and faithful followers of Jesus Christ.

In the van of all discussion upon methods of co-operation to this end, we find ourselves confronted by a difference of opinion between the two Assemblies, so far as we can gather from their deliverances, as to the theory upon which such concerted efforts are to be undertaken, and the distinct aim of their accomplishment.

In the Southern Assembly the policy was adopted many years since, of entire independence for the colored people in their church organizations, as the ultimate issue of the cordial efforts of that Assembly in behalf of their colored brethren. (See Minutes of Southern Assembly, 1888, p. 458.)

The Northern Assembly, on the other hand, has pronounced itself as not in favor of setting off its colored members into a separate independent organization, while, by conceding the existing situation, it approves the policy of separate churches, Presbyteries and Synods, subject to the choice of the colored people themselves. It believes that our great work among the colored people, for their moral and religious development, is to be done by recognizing those who are in the church as entitled to all rights and privileges that are involved in church membership and ordination. (See Minutes of Northern Assembly, 1888, p. 99.)

However, since the status of both churches finds them practically employing the same methods at present in their respective bodies as regards the education of colored ministers, the progressive evangelization of that race, and the organization of their churches into Presbyteries, we do not believe that two great denominations like ours, so near akin, should be prevented from cordial co-operation, so far as may be thought wise, by any differing preferences of opinion as to a final policy, which might be safely left to settle itself in the providence of God, either by the formal decision of the colored people themselves eventually, or by the clearer and more decided conviction of these co-operating Assemblies. Hence, this joint committee, waiving the consideration of these differences heretofore stated, agree to recommend to the two Assemblies:

1, That the relation of the colored people in the two churches be allowed to remain *in statu quo*, the work among them to proceed on the same lines as heretofore.

2, That all proper aid, comfort and encouragement, in a spirit of kindly Christian sympathy, brotherhood and confidence, shall be extended by each church to the educational and evangelizing efforts of the other for the colored race, with a view to the encouragement of every laudable effort to this end on both sides.

3, The schools and churches under the care of the Board of Missions for the Freedmen and any corresponding work undertaken by the Southern Assembly, especially its Tuscaloosa Institute, for the education of colored ministers, shall be heartily recommended to the givers of our respective churches for prac-

tical aid, as mutually concerned in the same great missionary work for the glory of God and the blessing of our common country.

#### IV. AS TO CO-OPERATION IN MATTERS OF PUBLICATION.

The committee appointed to consider the subject of co-operation between the churches in the interest of Publication, report: That such co-operation is already secured between the business department of the Committee of Publication at Richmond and the Board of Publication at Philadelphia, the latter having in effect made the publication house in Richmond a depository of its issues. The Richmond house keeps a large stock of the books of the Philadelphia Board on hand; it takes subscriptions for the periodicals, and receives in turn any order the Publication Board receives from the Southern field. In this manner the publications of the Richmond Committee are on the shelves of the Publication House in Philadelphia, and find circulation wherever there is any demand for them. It would seem, therefore, that we have reached the limits of co-operation so far as Publication is concerned.

We make no report with regard to co-operation in educational institutions, as that question is comprehended in the larger one of the evangelization of the colored people, and will no doubt be controlled by the decisions of our General Assemblies in relation to that great interest.

P. 577. A committee of two from each Synod, which elected Dr. J. W. Lupton, chairman, was appointed, to whom this report, with other papers on co-operative organic union, was referred. This committee recommended the adoption of the report as a whole. (P. 596.)

A minority of the committee recommended the following (p. 595):

*Resolved*, 1, That inasmuch as we stand upon distinctive principles as a separate church of Christ, we cannot even by a recommendation of the Assembly lay any restrictions upon the propagation of our principles in any part of our field; but must leave all such questions as those contemplated in the report of the Conference Committee to the Presbyteries and churches immediately concerned, to be decided by them as expediency may demand.

2, That therefore this Assembly deems it best not to enter into any plan of co-operation with the Presbyterian Church in the United States of America.

This was lost and the majority report was adopted: Ayes, 100; nays, 28. Seven others later were recorded aye.

P. 609. The following telegram was received from the Northern Assembly:

The General Assembly in session in New York city have adopted the report of the Committee of Conference on Co-operation, with the following amendments: In paper No. 2, on co-operation in the home field, resolutions three and four have been

consolidated into one resolution, numbered resolution three. In paper No. 3, on co-operation in the evangelization of the colored people, the sixth paragraph of the statement preceding the resolution was amended by the omission of the words, "while by conceding the existing situation it approves the policy of separate churches, Presbyteries, and Synods, subject to the choice of the colored people themselves." The Assembly further resolved, that this clause was stricken out, not to prejudice future action, nor to outline the future policy of this church, but simply because this Assembly did not believe that it stated the historical fact in the case. Your concurrence in this action is requested in behalf of the General Assembly.

P. 615. The Assembly made the following reply:

"We concur in the action of your Assembly as conveyed in your telegram."

P. 598. The following dissent, signed by L. B. Johnson and twenty-five others, was admitted to record without answer.

We, the undersigned, would most emphatically, but respectfully, dissent from the action of the General Assembly in adopting the report of the Committee of Conference on Co-operation, without sending the same down to the Presbyteries.

1894, p. 236. The Assembly made answer to the overture of the Presbytery of North Alabama by calling attention to the fact that a joint plan of home missionary operations was adopted by the Northern and Southern Assemblies in 1889, covering exactly the ground mapped out by the Presbytery, and that the Home Mission Committees of the Presbyteries occupying the same territory constitute an agency abundantly sufficient for carrying out this plan.

1084. *Defect in the plan of co-operation as to Home Missions.*

1892, p. 440. Your committee has considered the overture from St. Johns Presbytery, of the Synod of Florida, touching the question of co-operation of said Presbytery, in its Home Mission work, with the East Florida Presbytery, which is under the care of the Northern Presbyterian Church, asking that this Assembly call the attention of the General Assembly of the Presbyterian Church in the United States of America to the fact that articles of amity and comity have been agreed upon by the two Presbyteries, in accordance with the action of both Assemblies in 1889, and that the practical co-operation aimed at is defeated by the Home Missionary Board of the Northern Church failing to pay their usual apportionments to their weak churches when they are supplied by ministers of the Southern Assembly.

In answer to this overture, this Assembly courteously calls the attention of the Northern Assembly to the now equitable appropriation of Home Missionary help to the ministers supplying jointly churches of the two branches, and to the fact that the rules of its Board of Home Missions, as construed by that Board, give assistance only to *ministers* holding connection with their

own Presbyteries, whereas the rules of the Executive Committee of Home Missions of the Southern Church allow that help be extended to weak churches in our own ecclesiastical connection, whether supplied by a minister of the Northern or Southern Assembly.

Your committee would recommend that the Stated Clerk be authorized to communicate this action at once to the General Assembly of the Presbyterian Church in the United States of America, leaving it to that body to take such action as it may deem best to correct this defect in the plan of co-operation in Home Missionary work agreed upon by the Assemblies in 1889. Adopted.

1085. *Co-operation in the colored work not adopted.*

1892, p. 425. Your Committee recommend that, inasmuch as the Presbyterian Church in the United States of America, and our own are operating in behalf of the negroes, in some of the same States, and often in contiguous territory; and since the kinds of work done by both churches are practically the same, viz.: the education of ministers, the sustentation of feeble churches, the occupation of destitute fields, and religious instruction in secular schools, the Executive Committee of Colored Evangelization be authorized to invite the "Freedmen's Board," or representatives thereof, to a conference, in order to ascertain whether there is not some basis of co-operation, or united effort in the religious culture of the negro; said Executive Committee not to have power to conclude any arrangement, but to report fully the results of said conference to the next General Assembly. Adopted, and similar authority given in 1893, p. 29.

This conference was held in Birmingham in January, 1894. The Northern Assembly was represented by Revs. R. R. Sutherland, D. D., W. C. Young, D. D., E. P. Cowan, D. D., and E. R. Monfort, LL. D. The chairman of the conference was Dr. Stillman. The following plan was agreed upon, with one dissenting vote and recommended to the two Assemblies (p. 4, *Report of Executive Committee*):

The Presbyterian Church in the United States of America and the Presbyterian Church in the United States are agreed—

1. That we recognize the solemn duty, laid upon us by our common Lord, to work for the evangelization of the negroes in our country.

2. We believe that this work can be better done if we work together than if we work separately.

3. We agree that the entire work now done by both Assemblies shall hereafter be conducted together, and to the work so conducted we pledge our continued confidence, prayers, contributions and moral support.

4. In view of the fact that the work done by the Northern Church has been conducted under the corporate name of the Board of Missions for Freedmen of the Presbyterian Church in the United States of America, in whose name property is held, and to which bequests have been made, and it being deemed advisable for legal reasons that the future work of the two churches should be conducted under the same corporate power, it is agreed that said Board, constituted as hereinafter provided, shall manage and control the work of the two Assemblies, and shall make annual reports to both Assemblies.

5. Said Board shall consist of twenty-two members, fifteen of whom have been or may be appointed by the General Assembly of the Presbyterian Church in the United States of America, according to existing law, and seven others who shall be selected by the General Assembly of the Presbyterian



Church in the United States, and, if vested rights or charter requirements shall make it necessary, the Presbyterian Church in the United States of America shall make legal and effective the selection of the said seven members.

6. We make these mutual concessions because we hope we can unitedly do better the Master's work for these people, the brethren from the South changing their present responsibilities and power over a limited work to take part in the much larger and more important work to be done by both churches; the Northern church inviting the assistance and co-operation of their brethren from the South, because of their local knowledge and experience and their vital personal interest in the success of these efforts to Christianize and elevate this race who are all around them, touching them at every point.

A seventh resolution appoints sub-committees to wait on the two Assemblies to give explanation of the report.

1894, p. 194. The Special Committee to whom the Assembly has referred so much of the report of the Executive Committee of Colored Evangelization as relates to co-operation of the Presbyterian Church in the United States of America with the Presbyterian Church in the United States, and also overtures from the Presbyteries of Louisiana, Ebenezer, Cherokee and Eastern Texas, touching the same matter, would report as follows:

The committee has examined the papers mentioned. It is found that the Executive Committee, in submitting the results of the Birmingham Conference, says:

In the judgment of your Committee this plan is the only one now practicable. The Committee has no independent advocacy to offer in its behalf. If the church does not favor it, what better reason could there be for its rejection? If it were adopted by the Assembly with a large or influential opposition, it could not be put into effective operation.

The Special Committee being persuaded that "the church does not favor" the plan, but that it meets with "large and influential opposition," and "cannot be put into effective operation," would recommend that the Assembly decline to adopt it, but that the diligence of the committee, and its desire to acquiesce in the will of the church, be commended. The Assembly also rejoices in the spirit of fraternity and mutual confidence manifested by the two committees in conference. Adopted.

1086. *Organic union with the Presbyterian Church North declined.*

1883, pp. 40, 54. In response to overture from the Presbytery of Upper Missouri in regard to the appointment of a committee by this General Assembly to confer with a similar committee from the Northern General Assembly in reference to organic union, your committee would recommend the adoption of the following answer, viz.: This General Assembly declines to appoint a committee for the purpose stated. Adopted.

P. 57. Overture from the Presbytery of St. Louis, asking to reject proposals for organic union with the Northern Church as impossible, because of divergent views on vital doctrines, and because such union would involve a surrender of truth on our part.

Your committee would recommend the following answer, viz.: "The question of organic union is not to be entertained as a subject before the Church."

1894, p. 189. The following were appointed a committee to whom were referred all overtures and papers touching organic union with the Presbyterian Church in the United States of America: George Summey, Eugene Daniel, J. W. Rosebro, W. M. McPheeters, H. B. Boude, J. W. Walden, J. M. Purcell, T. Harrison, Vincent Davis, W. M. Hall, W. D. Hoyt, W. H. Gee, G. E. Campbell.

P. 194. The following telegram was read:

The General Assembly, in session at Saratoga, has cordially and unanimously adopted the following resolution:

*Resolved*, That a special committee of nine be appointed by the Moderator to confer with a similar committee, if one should be appointed by the General Assembly of the Presbyterian Church in the United States, to take into consideration the whole question of organic union of the two bodies upon the basis of our common Standards and to report to the next Assembly.

P. 200. This committee made a report which was put on the docket. Rev. L. H. Blanton, D. D., presented a substitute for a part of the report. Docketed.

Pp. 204, 210. On the consideration of this report, Rev. F. B. Webb offered the following substitute:

Whereas, the General Assembly has received several overtures from different Presbyteries touching organic union and co-operative union between our church and the Presbyterian Church in the United States of America; and, whereas, the General Assembly of the Presbyterian Church in the United States of America, at Saratoga, N. Y., has, by telegram, notified the Assembly of the appointment of a committee of nine to confer with our body on the question of organic union; therefore, be it

*Resolved*, 1. That this Assembly, reciprocating the fraternal spirit manifested by the General Assembly in the Presbyterian Church in the United States of America, hereby appoints a committee of four ministers and four ruling elders, together with the Moderator, to confer with their committee on the same subject.

2. That the said committee from this Assembly be charged with the duty of inquiring into and ascertaining the position that the General Assembly of the Presbyterian Church of the United States of America proposes to maintain as to colored churches, ecclesiastical Boards, and any other subjects now regarded as barriers to organic union, and report the facts to the next General Assembly, to convene at Dallas, Texas, May, 1895.

It was lost—ayes 67, nays 91.

P. 211. The report of the Special Committee on Organic Union was then adopted, and is as follows:

The Committee on Organic Union, to which were referred the overtures from the Presbyteries of Ebenezer, Holston, and North Alabama, touching the subject of organic union with the Presby-

terian Church of the United States of America, begs leave to report, recommending the following answer be given:

The General Assembly declines to reopen the question of organic union by the appointment of a committee of conference as requested by the said Presbyteries, on the following grounds:

1. The historic difference between the two Assemblies as to the relation of the Church of Christ to civil government.
2. To enter into organic union with the Northern Church involves the surrender of the plan of an independent negro church which this Assembly regards as essential alike to the religious and social welfare of both races.
3. The essential difference between the two Assemblies as to woman's sphere and work in the church of Christ.
4. God's blessing has manifestly rested upon our church in its separate existence and work and to spring the divisive question of organic union we believe will bring upon us needless agitation and hurtful disturbance.
5. Should such organic union take place, the property interests of the Southern Church, under the decision of the Supreme Court of the United States, would be seriously jeopardized, in the event of any subsequent change in our relations.

In view of the foregoing recommendation of an answer to the overtures of the Presbyteries, the committee recommends that the following reply be sent to the telegram of the General Assembly of the Presbyterian Church in the United States of America:

The blessing of God having rested upon our church in her separate existence and work, the General Assembly of the Presbyterian Church in the United States, in session at Nashville, with affectionate fraternal greetings to the General Assembly of the Presbyterian Church in the United States of America, in session at Saratoga, and wishing it God-speed in every good word and work, regards it as unwise to reopen the question of organic union.

Signed by all the committee, G. E. Campbell dissenting.

P. 214. The following protest, signed by W. W. Elwang and nineteen others, was admitted to record:

The undersigned respectfully enter their most solemn protest against the action of this Assembly in refusing to appoint a committee of Conference on Organic Union, to meet a like committee from the General Assembly of the Presbyterian Church in the United States of America, now in session at Saratoga, N. Y., and do so on the following grounds: Because,

1, The plainest dictates of Christian courtesy seem to us to demand the appointment of such a committee in reply to the fraternal spirit manifested by the Northern Assembly.

2, The issues which once ran the cleavage line between the two communions, in the opinion of your protestants, either do not now exist at all, or are not as potent as they were more than a generation ago. We are convinced that a mutual fraternal conference will disclose a closer relationship in customs, aims,

principles and doctrines than is now suspected by either party.

3, The interests of our beloved church, especially in our border territory, will be best conserved by such a course.

4, The higher interests of the Redeemer's kingdom, irrespective of denominational lines, jeopardized by the invidious inroads of worldliness, rationalism and infidelity, demand a closer fellowship of God's people for mutual helpfulness and more effective testimony and work.

5. We are seriously concerned that nothing short of the surrender of principle should be left undone to heal the breach now dividing the two churches, lest the sin of schism be justly laid at our door.

1894, p. 227. To this protest the Assembly made the following answer: Inasmuch as the General Assembly, in its answer to the overtures of Ebenezer, Holston and North Alabama Presbyteries, has fully expressed its reasons for not appointing a committee of conference, it does not appear to be needful to answer the protest.

1895, p. 404. Overtures from two Synods and five Presbyteries, bearing on our relations with the Presbyterian Church in the United States of America, have been placed in the hands of your committee. One of these overtures (viz., from the Synod of Florida) looks to organic union with that church. Another (from the Synod of Georgia) looks for a conference in reference "to the differences now separating the two churches." Another (from the Presbytery of Columbia) desires that "closer relations between the two churches" be established. Still another (from the Presbytery of New Orleans) asks that a "Pastoral Letter" be issued, "setting forth fully the reasons for our continued separate existence as a church of Christ."

Besides these there are overtures from the Presbyteries of Mecklenburg, Central Texas, Lexington and New Orleans, praying this General Assembly not to reopen the questions of organic union with our brethren of the Northern Assembly.

Your committee has carefully considered these various overtures, and now reports to the General Assembly that we do not think it necessary to answer them in detail, but recommend to the Assembly the following action, viz.:

This Assembly does not deem it wise, under existing conditions, to agitate the question submitted in these overtures. It avails itself of this occasion, however, to place again on record its sentiments of sincere regard and Christian affection for that honored branch of the great Presbyterian family, between whom and ourselves close fraternal relations already exist. And we here renew the expression of our desire that the plan of co-operation in Christian work, both at home and abroad, which has been agreed to by our respective Assemblies, may be always faithfully and cordially observed by both these churches. Adopted.

This action was reported from the Committee on Bills and Overtures. After the overtures had been referred to that com-

mittee, a proposition was urged to refer them to a special committee, but was withdrawn.

Fraternal letters were passed between the two Assemblies. The following is an extract from that of the Northern Assembly:

P. 412. We would stir up your pure minds by way of remembrance touching the attitude which we have steadily maintained for years toward that organic reunion which would make us one in fact as well as in faith. While we do not purpose to press this thought unduly upon your minds and hearts, we do desire again to assure you of our readiness to reciprocate any advances which you may be led to make in this direction, under the guidance of the Spirit of Christ, who prayed that we may be one.

P. 420. The following is an extract from the reply of the Southern Assembly:

We *are* fully one with you in all the fundamental constituents of the holy catholic church. Most especially, brethren beloved, we thank you for that truly fraternal spirit and delicate appreciation of our position, which makes your letter so very precious and so very fragrant to us. Let us walk together in full fraternity of love and sympathy in all the great and numberless things in which we are agreed, and thus be encouraged to pray and hope that if in anything we differ God may reveal even that unto us and take away every blemish.

1087. *Federal union between the Reformed Churches.*

1893, p. 52. A communication from the Rev. R. M. Patterson, renewing the invitation to this Assembly to co-operate in the effort to establish a "Federal Union between the Reformed Churches in the United States holding the Presbyterian System," the object of which shall be "to secure co-operation in religious work, and in the promotion of such moral and social reforms as affect the welfare of the nation," and asking for the appointment of a committee to attend a conference, the purpose of which shall be "to perfect a plan of federation to be submitted to the General Assemblies and General Synods for their consideration and action."

*Answer:* This Assembly does not desire to enter into the federal union proposed.

1894, p. 234. Rev. W. F. Junkin, D. D., a delegate from the Alliance of the Reformed Churches throughout the world, presented to the Assembly the plan of federation agreed to by committees of eight different ecclesiastical bodies in the United States connected with said Alliance, and inviting this General Assembly to adopt these articles of federation.

*Reply:* This Assembly does not desire to enter into the federal union proposed.

1904, p. 12. The following communication was received by telegraph from the General Assembly of the Presbyterian Church in the United States of America, and referred to the Committee of Foreign Correspondence:

The General Assembly of the Presbyterian Church in the U. S. A., in session at Buffalo, has adopted, with only one dissenting vote, the following resolutions:

Whereas, it is known to this Assembly that the General Assembly of the Presbyterian Church in the United States, now in session at Mobile, Ala., has before it overtures from some of its Presbyteries, looking to closer relations with this Assembly, and,

Whereas, we earnestly desire to remove all obstacles to such relations, now, therefore, be it,

*Resolved*, 1. That this General Assembly of the Presbyterian Church in the United States of America hereby removes all aspersions and charges of any and every kind made by previous Assemblies, reflecting on the Christian character of the Presbyterian Church in the U. S., and is ready at any time to confer on the subject of closer relations, whenever such conference shall be agreeable to the General Assembly of the Presbyterian Church in the United States.

2. That the Moderator and Stated Clerk be instructed immediately to communicate this action to the General Assembly of the Presbyterian Church in the United States.

P. 15. The Committee on Foreign Correspondence reported, and the Assembly adopted the following reply which the Stated Clerk was directed to wire immediately:

The General Assembly of the Presbyterian Church in the United States learns with joy of the action of your Assembly in the removal of all aspersions upon the Christian character of the Presbyterian Church in the United States, and declares its readiness to follow the leadings of Providence in the matter of closer relations, overtures touching which are now before us for consideration.

The following paper, moved by Rev. Dr. J. W. Flinn as a substitute for this committee's report, was rejected, but was admitted to record:

*The General Assembly of the Presbyterian Church in the United States, to the General Assembly of the Presbyterian Church in the United States of America—GREETINGS IN THE LORD:*

This Assembly accepts with joy the assurance conveyed in your fraternal message of the removal of "all aspersions and charges of any and every kind, made by previous Assemblies, reflecting on the Christian character of the Presbyterian Church in the United States."

We cordially appreciate your courtesy, and hereby express our Christian love for you and your people.

May God's wisdom guide your counsels, His grace abide with all your people, and His blessing crown your work. We invoke the guidance of God's Spirit to enable us to follow the leadings of Providence when we consider the overtures before us referring to closer relations.

P. 18. The Committee on Bills and Overtures presented a report, asking that all papers before it touching closer relations and organic union with other Presbyterian bodies be referred to a special committee, to be appointed by the Moderator. Adopted.

P. 29. The unfinished business was resumed, viz.: The report of the Special Committee on Closer Relations with Other Presbyterian Bodies, for which a substitute had been offered, the adoption of which was the pending question. The Assembly limited further speeches on this matter to five minutes each,

excepting those of Dr. Hopkins and Dr. Boggs, the chairman of the committee.

The substitute was as follows:

We, the undersigned, do respectfully move your venerable body that the following be substituted for the report of your Special Committee on Fraternal Relations after the words "A Committee of Conference with the Reformed Church of America."

We recommend that the Committee of Conference, suggested by the Reformed Church in America, consisting of five members, be appointed, which committee shall be made by the Moderator, and shall be authorized and empowered to confer with a similar committee, appointed by the Reformed Church in America, and shall report to the next General Assembly the results of its conference. It shall be the sole purpose of said committee to confer with a view to discover—

1. The real sentiments of the two churches on this subject.
2. The obstacles that may stand in the way of closer fellowship.
3. Whether and how such obstacles can be removed.
4. What may be the nature and form of the relations which shall best secure co-operation, and at the same time preserve loyalty to those great principles, for which the two churches have been called to testify.

In view of existing and impending conditions, while expressing the deepest fraternal interest and praying for the most effective co-operation in all the work of Christ's Kingdom, our Assembly does not see its way clear at this time to appoint a committee for general conference with other Presbyterian bodies, looking to closer relations, as has been asked for in the overtures recited above.

This was lost by a vote of 30 ayes to 154 noes.

P. 32. The report of the committee was then adopted, and is as follows:

Your committee, to which were referred the various overtures and communications to this General Assembly on the subject of Closer Relations with the Presbyterian and Reformed Churches in the United States, would respectfully state that they have carefully considered the following overtures and memorials: From the Synod of Alabama and the Presbyteries of Meridian, Mecklenburg and Enoree, and from a joint conference of representatives of the Reformed Presbyterian Church (General Synod), the Presbyterian Church in the United States of America, the Reformed Church in America, and the United Presbyterian Church, held in New York City, December 9-10, 1903, all asking the appointment of a committee to confer with similar committees from other churches on the bringing about of closer relations and co-operation between the various Reformed and Presbyterian Churches. Also, we have considered a memorial from the Presbytery of Nashville, asking this Assembly to assure our sister churches of our willingness to confer on the subject of closer relations, whenever such conference would be likely to result in closer fellowship; but asking that the Assembly defer, for a year, the appointment of a committee. We have had for our careful consideration, overtures from the Presbyteries of Arkansas, Ouachita and Red River, asking the appointment of a committee to confer with a Committee of the Presbyterian Church in the United States of America, looking to closer relations with that Church. We have considered, also, a communication from the Reformed Church in America (Dutch),

expressing their willingness to confer with a committee from our Church, on closer relations with us. And also overtures from our Presbyteries of Durant, Wilmington, Tuscaloosa and North Alabama, asking us to appoint a Committee of Conference with the Reformed Church in America. We have also given due consideration to the action of the Presbyterian Church in the United States of America, rescinding all former expressions of their General Assemblies reflecting on the Christian character of our church and this with a view to remove all obstacles to closer relations between these two churches.

Your committee recognize that there is not only in our own church, but also in other churches holding the Presbyterian Reformed Calvinistic system a very general and strong desire for closer relations between these churches, whereby may be expressed their essential unity in doctrine and discipline, and whereby they may more effectively co-operate in the work of Christ's Kingdom.

We, therefore, recommend that this Assembly, wishing to promote closer fraternity in the spirit of love and candor, appoint a committee of six ministers and three Ruling Elders, which committee shall be named by the Moderator, who shall be authorized and empowered to confer with similar committees that may be appointed by other Presbyterian and Reformed Churches, when notified that it is the wish of such other churches to enter into conference with us.

And the committee appointed by this Assembly is to confer on the subject of closer relations with such churches as may enter the conference, with a view to discover: 1. The real sentiment of the churches on the subject. 2. The leadings of God's Providence in the matter. 3. The obstacles that may stand in the way of closer fellowship. 4. Whether and how such obstacles can be removed. 5. And what may be the nature and form of the relations, which shall best secure effective co-operation, by federation or otherwise, and at the same time, preserve loyalty to those great principles for which the various churches have been called to testify.

And this committee shall report to the next meeting of the General Assembly the result of its conferences.

The Moderator appointed the following to constitute the Committee of Conference:

Rev. G. B. Strickler, D. D., Rev. C. R. Hemphill, D. D., Rev. J. F. Cannon, D. D., Rev. J. H. McNeilly, D. D., Rev. Wm. E. Boggs, D. D., Rev. J. R. Howerton, D. D., Capt. C. N. Roberts, Hon. Charlton H. Alexander and Thad. Harrison, Esq.

The Assembly added the Moderator (Rev. S. M. Neel, D. D.) to the committee.

1905, p. 13. The report of this Committee was referred to a select committee of thirteen, to be composed of one member from each Synod, to be appointed by the Moderator.



P. 45. The Assembly resumed consideration of the unfinished business, being the substitute for an amendment to the second section of the report of the Special Committee on Closer Relations with Other Presbyterian Churches. The report of the committee was as follows:

Your committee to whom was referred the report of the *ad interim* Committee of Conference on Closer Relations with other Presbyterian Churches, appointed by the Assembly at Mobile, 1904, with certain overtures from the Presbyteries of Central Mississippi, Chesapeake, Chickasaw, Lexington, Mississippi, Western Texas, and others papers pertaining to this subject, would report:

That it has carefully considered these several papers, and would recommend to the Assembly the following action:

1. That the General Assembly commend the fidelity and diligence of the Committee on Closer Relations with other Presbyterian and Reformed bodies.

2. That the Assembly continue the Committee on Closer Relations with Presbyterian and Reformed Churches, increased as hereinafter provided, and authorize their conference with similar committees of such Churches, should they be appointed, with the view of perfecting a plan of co-operation, the results of such conference to be submitted to the General Assembly at its next meeting.

3. That the Committee on Closer Relations is instructed to give due consideration to all suggestions and criticisms that may be offered by any of our Church courts, or by any of the officers and members of our Church.

4. That the Moderator of this General Assembly (Rev. J. T. Plunket, D. D.) be added to the Committee on Closer Relations, and that he shall by appointment add to said committee one member from each Synod not now represented on said committee.

The amendment was to add to the second section the following words:

It is the intention of this item of the report to eliminate federation from future consideration.

The substitute offered for this amendment was:

In connection with this recommendation the Assembly expresses its inability, under all the conditions, to approve the plan of federation submitted through the committee of the Pittsburg Conference.

The substitute and the amendment were both lost, and the report was then adopted unchanged.

1088. *Report of the ad interim Committee of Conference on Closer Relations.*

1905, p. 107. This committee respectfully submits the following report:

1. The chairman of your committee (Rev. G. B. Strickler, D. D.) was invited in July last (1904) to meet with "the Executive Committee of the

Joint Conference on Closer Relations between Presbyterian and Reformed Churches in the United States," to make arrangements for a larger conference between the full committees of the different Churches represented. This conference was held in Philadelphia in September last, and agreed to call a general conference of the committee to meet in Pittsburg, Penn., on the 29th of November, and proposed a tentative plan of Federation to be presented for its consideration. Your chairman was not able to attend the meeting in Philadelphia, but the committee was represented by Dr. C. R. Hemphill.

2. On the 29th of November, 1904, your committee met in Pittsburg, in conference with committees from the following Churches: Reformed Presbyterian Church (General Synod), Reformed Church in America, Presbyterian Church in the U. S. A., Presbyterian Church in the U. S., United Presbyterian Church, Cumberland Presbyterian Church, and Reformed Church in the United States. The conference lasted for three days, and the subjects designated were discussed with earnestness and in the spirit of fraternity, in the attempt to formulate some plan by federation or otherwise by which a closer fellowship of the Churches might be attained, and they might be able to co-operate more effectively in the service of the Lord in extending the kingdom in our country. It was found that the real sentiment of all the Churches favored such co-operation in the general work as might be found practicable, while each Church should retain its separate organization. The obstacles in the way of closer relations than those now existing were freely and frankly and kindly discussed with a view to their removal, and to discover a method of co-operation that would be effective and at the same time preserve our distinctive principles. The joint conference formulated the plan \* of federation accompanying this report, and resolved to send it to the various Churches represented in the conference for such action as the supreme judiciary of each Church might determine to take. And the joint conference recommended that the Churches appoint committees to meet hereafter in a similar conference, and take such further steps as may be indicated by the action of the Churches as to this plan. Your committee, therefore, hereby submits this plan for your consideration; and if you should desire that further effort should be made for closer fellowship and co-operation, then we recommend that you appoint a committee of conference to meet with the committees of the other Churches to perfect the plan and put it into operation, if the way be clear, according to the method that may appear to you wisest and best.

3. The following overture was referred to us by the last Assembly: The Presbytery of St. Louis respectfully overtures the General Assembly at Mobile, Ala., to request the Western Section of the Executive Commission of the Reformed Churches holding the Presbyterian system to propose to the Churches composing the alliance some plan for a closer alliance or affiliation of the Young People's Societies of our various Churches.

To this overture we recommend that the Assembly give the following answer:

We judge it best, for the present, at least, that our young people be kept, as far as possible, under our own control and training, and that they be accustomed to the use of our own literature and methods of work.

4. A copy of the action of our Assembly having been sent by our Stated Clerk to the General Assembly of the Cumberland Presbyterian Church, the chairman of your committee received a letter from the Rev. W. H. Black, D. D., chairman of their Committee on Closer Relations, expressing a readiness to confer with us on that subject. This letter was considered by our committee while at Pittsburg, and the chairman was instructed to say that since the Cumberland Church was represented in the conference, and since we were conferring with its representative as with the representatives of other Churches, we did not consider another and different conference necessary.

1905, p. 57. The following resolution was referred to the *ad interim* Committee on Closer Relations:

Our representatives are requested to seek to have the basis of representation in the committee of co-operation or council of

\* Substantially the same as "Articles of Agreement," p. 616.

ederation established, not upon the numerical strength of each denomination entering therein, but upon the principle which will give the smallest church representation equal with the largest, after the analogy of representation of the several States of the Federal Government in the Senate of the United States of America, where the smallest, Rhode Island, for example, has the same representation with the largest in area, Texas, and most populous in inhabitants, New York.

1906, p. 12. Overtures touching Closer Relations and the Articles of Agreement issued by the Charlotte Conference of Committees (See next Section), were received from the following Presbyteries: North Alabama, Paducah, Arkansas, Mobile, East Alabama, Louisville, Savannah, Knoxville, Ebenezer, Upper Missouri; Greenbrier, West Lexington, Macon, Charleston, Transylvania, Muhlenburg, Chesapeake, Winchester, Lexington and Nashville.

It was ordered that all these papers, and others touching this matter of Closer Relations with other Presbyterian bodies, be referred to a Select Committee consisting of one member from each Synod, said Committee to choose its own Chairman.

The Committee is as follows:

P. 16. E. D. McDougall, Ala.; B. W. Green, Ark.; B. L. Baker, Fla.; T. H. Rice, Ga.; D. M. Sweet's, Ky.; Geo. Battalora, La.; W. V. Frierson, Miss.; H. N. Spencer, Mo.; A. J. McKelway, N. C.; Robt. Adams, S. C.; G. W. Bull, Tenn.; O. G. Jones, Tex.; Eugene Daniel, Va.

The committee appointed by the last Assembly to confer with Committees of other Presbyterian bodies touching Closer Relations, presented its report, which was referred to the above Select Committee, and is as follows:

#### 1089. "Articles of Agreement."

1906, p. 62. The Committee on "Closer Relations with the Presbyterian and Reformed Churches in the United States," appointed originally by the Mobile Assembly, was continued by the Assembly last year at Fort Worth, and enlarged by the addition of the following names: Rev. W. J. McKay, D. D., Rev. W. McF. Alexander, D. D., Hon. T. C. McRae and Rev. J. T. Plunket, D. D., and was authorized to confer with similar committees of other Presbyterian and Reformed Churches, with a view of perfecting a plan of co-operation, and was instructed to give due consideration to all suggestions and criticisms that might be offered by any of the church courts or by any of the officers and members of our Church.

This committee, on the 14th of March, 1906, in the First Presbyterian Church, Charlotte, N. C., met in conference with the Reformed Presbyterian Church (General Synod), the Reformed Church in America, the Presbyterian Church in the United States of America, the United Presbyterian Church, the Reformed Church in the United States, and the Associate Reformed Church. After three days of conference, the following "Articles of Agreement" were adopted:

#### ARTICLES OF AGREEMENT.

The Reformed Churches in America holding the Presbyterian System, desiring to evince and develop their spiritual unity and to promote closer relations and more effective administrative co-operation among these Churches, hereby adopt the following Articles of Agreement in furtherance of these purposes:

1. For the prosecution of work that can be done better unitedly than separately an Ecclesiastical Council is hereby established, which shall be known by the name and style of "The Council of the Reformed Churches in America holding the Presbyterian System."

2. The Council shall consist of at least four representatives, ministers or ruling elders, from each of the constituent Churches, for each one hundred thousand communicants or fraction thereof up to three hundred thousand; and where a church has more than three hundred thousand communicants, then four representatives, ministers, or elders, for each additional two hundred thousand communicants or fraction thereof. These persons shall be chosen with their alternates under the direction of their respective supreme judicatories, in such manner as those judicatories shall respectively determine.

3. Every Church entering into this agreement retains its distinct individuality, its own creed, government and worship, as well as every power, jurisdiction and right, which is not by these Articles expressly and exclusively delegated to the body hereby constituted.

4. The Council shall exercise only such powers as are conferred upon it by these Articles, or such as may hereafter be conferred upon it by the constituent Churches. It shall not interfere with the creed, worship, or government of the Churches, and, in particular, all matters of discipline shall be left to the exclusive and final judgment of the ecclesiastical authorities of the Churches concerned. All acts of the Council affecting the interests of any of the constituent Churches shall have only advisory authority, except in matters covered by Articles 6 and 7.

5. The Council shall promote the co-operation of the constituent Churches in their Foreign Missionary work, and also in their general work in the United States of America, in connection with Home Missions, Work among the Colored People, Church Erection, Sabbath Schools, Publication and Education. The Council may also advise and recommend in other matters pertaining to the general welfare of the kingdom of Christ.

6. The Council shall have power to deal with questions which may arise between the constituent Churches, in regard to matters within the jurisdiction of the Council, which the constituted agencies of the Churches concerned have been unable to settle, and which may be brought to the attention of the Council by the supreme judicatories of the parties thereto; and such differences shall thereupon be determined by the Council or by such agencies as it may appoint. If determined by an agency, such as a Committee or Commission, there shall be the right of appeal to the Council for final decision. The representatives in the Council, of Churches which are parties to questions at issue, shall be excluded from voting upon such questions. Every final decision shall be transmitted by the Council to the supreme judicatories of the Churches concerned, which shall take such steps as are necessary to carry the decision into effect.

7. The Council shall have power to deal with any other matters of interest common to any two or more of the constituent Churches, which may be referred to it by the supreme judicatories of the Churches concerned for its action, with such authority in the premises and under such conditions as may be agreed upon by the Churches which make the reference. It may also initiate movements having co-operation in view, subject to the approval of the Churches concerned.

8. The Council shall have power to open and maintain a friendly correspondence with the Presbyterian and other Evangelical Churches for the purpose of promoting concert of action in matters of common interest; but nothing in this Article shall be construed as affecting the present rights of correspondence of the constituent Churches.

9. The Council shall give full faith and credit to the acts, proceedings and records of the duly constituted authorities of the several constituent Churches.

10. The officers of the Council shall be a President, Vice-President, Stated Clerk, Treasurer, and such other subordinate officers as may be necessary.

11. The Council shall meet in regular session at least biennially, and on its own adjournment, at such time and place as may be determined. In conduct of its meetings it shall respect the conscientious views of its constituent members. The President shall call special meetings at any time when requested so to do by a majority of the representatives of each of two or more of the constituent bodies; thirty days' notice of such meetings shall be given

to all the members, and only such business may be transacted as is specified in the notice.

12. The incidental expenses of the Council shall be met by a fund to be provided by a *pro rata* apportionment on the basis of the representation of each Church in the Council. The expenses of the representatives shall be paid by their respective Churches. All the expenses involved in the settlement of any question between the Churches shall be borne equally by the Churches concerned.

13. When the representatives of three of the Churches, at a meeting of either the Council or its agencies, request a unit vote by Churches upon a pending motion, the vote shall be so taken.

14. The Council shall have power to make such regulations and by-laws as shall be deemed necessary for the conduct of its business.

15. After this Council shall have been constituted, any Church holding the Reformed Faith and Presbyterian Polity may be received into the Council by a majority of the representatives of the Churches, voting by the unit rule, and upon its adoption of the Articles of Agreement.

16. Any Church in the Council may withdraw therefrom on notice officially given, and on its observance of the same constitutional steps as were followed in its adoption of these Articles.

17. Any amendment to these Articles proposed to the Council shall before its adoption be approved by the Council, and receive the consent of two-thirds of the constituent Churches acting in accordance with their respective Constitutions. When the Council shall have been notified of such consent it shall declare the amendment to be a part of the Articles of Agreement.

18. These Articles of Agreement shall go into effect when any two or more Churches shall adopt the same by proper action, and elect their representatives in the manner herein provided.

The above articles were adopted at Charlotte, N. C., March 16, by the Committees on Closer Relations of the Reformed Presbyterian Church (General Synod), the Reformed Church in America, the Presbyterian Church in the United States of America, the United Presbyterian Church, the Presbyterian Church in the United States, the Reformed Church in the United States, and the Associate Reformed Presbyterian Church.

J. PRESTON SEARLE, *Chairman*;  
WM. HENRY ROBERTS, *Secretary*.

After these articles had been adopted by the General Conference, they were approved by your Committee, by a vote of twelve to two, and ordered to be sent to this Assembly with the recommendation that they be adopted.

We add that the Chairman of the Executive Conference, the Rev. J. Preston Searle, and the temporary Secretary, ask from the constituent bodies approving the "Articles of Agreement" authority to make such arrangements as may be necessary for convening the first meeting of the council provided for in these articles.

(The Executive Committee which was appointed by the Conference consists of the officers of the Conference and the chairmen of the several committees. See Assembly's Minutes, 1905, pp. 110-111.)

P. 45. It was resolved that the Articles of Agreement touching Closer Relations be referred to the Presbyteries for their action.

1907, p. 12. The responses of the Presbyteries to the Articles of Agreement touching Closer Relations with other Presbyterian bodies in this country, sent down by the last Assembly, together with a number of overtures and other documents bearing upon this subject, were presented by the Stated Clerk.

The resolution concerning this matter which had been docketed yesterday, was taken from the docket, and the following was adopted in its stead.

That all reports, papers and overtures sent up to the Assembly by Presbyteries or individuals, touching the proposed Articles of Agreement, be referred to a special committee composed of one minister and one ruling elder from each Synod, said committee to be appointed by the Moderator and to select its own chairman, and that this committee, first, shall consider and report upon the constitutionality of the proposed adoption of said articles, with a brief statement of the reasons for its conclusions, and, second, shall recommend, upon the ground of its findings and of a study of all the papers concerned, the proper course to be pursued by the Assembly.

The Moderator appointed the following as the committee called for in the above resolution:

Neal L. Anderson and J. L. Dean, Alabama; John C. Williams and Chas. McKee, Arkansas; A. W. Pierce and C. D. Rinehart, Florida; I. S. McElroy and P. M. Dougan, Georgia; J. S. Lyons and John Stites, Kentucky; Geo. D. Booth and C. L. Pond, Louisiana; W. D. Hedleston and W. Calvin Wells, Mississippi; W. R. Dobyns and J. G. Trimble, Missouri; Alex Martin and J. D. Murphy, North Carolina; W. M. McPheeters and P. A. McKellar, South Carolina; T. A. Wharton and Allen G. Hall, Tennessee; T. F. Gallaher and W. B. Hamilton, Texas; Russell Cecil and F. T. Glasgow, Virginia.

P. 28. The Select Committee on Papers Touching the "Articles of Agreement," presented majority and minority reports,

The following resolutions were adopted preliminary to the discussion:

1. Your Committee on Articles of Agreement recommend to the General Assembly that the whole matter involved in the report of your committee be made a continuing order until the same shall have been disposed of.

2. Your Committee on the Articles of Agreement recommend that the Assembly allow designated representatives of the majority and minority reports two and one-half hours each for each side in which to present the views of the majority and minority of the committee, and that then the debate be open for other members of the Assembly.

Before entering upon the consideration of the reports presented, the Assembly engaged in special prayer for the divine presence and guidance.

P. 43. It was resolved that the morning call be suspended and the unfinished business be taken up immediately; and also that speeches hereafter on this subject be limited to ten minutes each, the Moderator dividing the time as equally as practicable between the two sides to the question.

The discussion continued till 12 o'clock, when the vote was taken upon the minority report of the committee, and the yeas and nays being called, the paper was rejected by a vote of 92 yeas to 99 nays.

The following is the paper:

We, the undersigned, a minority of the committee, to which was referred the consideration of "The Articles of Agreement," beg leave to report as follows, viz.:

1. That we find the proposed action unconstitutional, for the reasons following, to-wit:

(1) That the Articles create a court unknown to our Constitution, to which not only advisory, supervisory, and administrative powers and rights are

delegated, but also judicial powers and jurisdiction, pertaining to matters vitally affecting the welfare of our church.

(2) The Constitution provides for our receiving other ecclesiastical bodies under our jurisdiction, but makes no provision for bringing our church under the jurisdiction of another ecclesiastical body.

2. In view of the above conclusion reached by us we recommend that the Assembly decline to enact the Articles of Agreement recommended by the Charlotte Conference.

RUSSELL CECIL,	P. M. DOUGAN,
I. S. McELROY,	C. L. POND,
W. M. McPHEETERS.	W. C. WELLS,
T. A. WHARTON,	WM. B. HAMILTON,
ALEX. MARTIN,	FRANK T. GLASGOW.

The majority report was then adopted by a vote of 96 yeas to 94 nays, and is as follows:

P. 45. Your committee to which was referred the Articles of Agreement and the returns and overtures from the Presbyteries, *in re* the vote of the Presbyteries upon said articles, beg leave to report:

1. We have counted the vote of the Presbyteries and find that of the seventy-nine which have made returns to the General Assembly, fifty have voted in favor of the adoption of the Articles, twenty-eight have voted in favor of the rejection of the Articles and two took no action. The names of the Presbyteries, with their action, are as follows:

In favor of adopting: Maryland, Ouachita, Orange, North Mississippi, East Alabama, Arkansas, Transylvania, Lafayette, Ethel, Eastern Texas, Fort Worth, Muhlenburg, Florida, Ebenezer, Mecklenburg, Albemarle, King's Mountain, St. Louis, Suwanee, Mobile, West Lexington, Tombeckbee, Meridian, Potosi, Atlanta, Palmyra, Charleston, North Alabama, Upper Missouri, Brazos, Savannah, Mangum, Pine Bluff, Paris, Augusta, Pee Dee, Western Texas, Louisville, Nashville, Concord, Knoxville, Central Texas, Asheville, Dallas, New Orleans, Paducah, Washbourne, Enoree and Central Alabama.

Against adopting: Cherokee, Norfolk, West Hanover, Lexington, Abingdon, Winchester, Chesapeake, Harmony, Bethel, Fayetteville, El Paso, Macon, Wilmington, Durant, Western District, Mississippi, Memphis, Holston, Athens, South Carolina, Montgomery, Columbia, East Hanover, Roanoke, Louisiana, Chickasaw, Central Mississippi and Tuscaloosa.

No action: Kanawha and Greenbrier.

We have no returns from Presbyteries of Red River, Indian, St. John's and Brownwood.

2. In our opinion the General Assembly can adopt the Articles of Agreement without violation of the Constitution of the church. Our reasons therefor are as follows:

First—They do not contravene the letter of the Constitution.

Second—They are in harmony with the spirit of the Constitution.

Third—They are in line with precedents made by former General Assemblies.

Fourth—They are within the class of powers given to the General Assembly by the Constitution.

3. We have carefully considered all the overtures and papers sent up by the Presbyteries with return of their votes and find none of them requires answer from this General Assembly other than that contained in this report.

4. We recommend that the Articles of Agreement be adopted by the General Assembly.

5. As the Presbyterian Church in the United States will be entitled to twelve representatives in the Council provided for by said Articles of Agreement, we recommend that the representatives be divided into three classes of four members each, to consist of two ministers and two ruling elders each.

We further recommend that the representatives chosen by this General Assembly be divided into three classes to serve respectively, one, two and three years, and that hereafter as vacancies occur in the representation by expiration of terms of service, the persons chosen to fill said vacancies be chosen for a full term of three years.

6. We recommend that the Moderator appoint a committee of five who shall nominate and report to this General Assembly the names of twelve persons qualified to serve as representatives from this church, dividing the same into classes as provided for in this report.

7. We recommend that until some other provision be made, the representatives certify to the then Moderator of the General Assembly their actual expenses incurred in attending to their duties as such representatives, and if the same be approved by the Moderator, the Stated Clerk and Treasurer pay them.

P. 53. The nominating committee referred to above (item 6) was as follows: J. M. Grier, Chalmers Fraser, F. W. Lewis, W. D. Hedleston and J. L. Dean.

P. 58. The committee on nomination of delegates to council, established by the adoption of "Charlotte Articles of Agreement," would recommend the following delegates with their alternates, in order named:

CLASS I. *To serve one year:* Rev. W. McF. Alexander, D. D., New Orleans, La.; Rev. W. T. Hall, D. D., Columbia, S. C.; Mr. C. N. Roberts, Sherman, Texas; Mr. H. O. Fulton, Columbia, Tenn. *Alternates:* Rev. J. E. Jones, D. D., Meridian, Miss.; Rev. J. H. McNeilly, D. D., Nashville, Tenn.; Hon. W. F. Stevenson, Cheraw, S. C.; Mr. C. Matheson, Gainesville, Fla.

CLASS II. *To serve two years:* Rev. J. F. Cannon, D. D., St. Louis, Mo.; Rev. J. S. Lyons, D. D., Louisville, Ky.; Hon. Hoke Smith, Atlanta, Ga.; Hon. T. C. McRae, Prescott, Ark. *Alternates:* Rev. M. McN. McKay, D. D., Fort Smith, Ark.; Rev. Neal L. Anderson, D. D., Montgomery, Ala.; Col. T. W. Bullitt, Louisville, Ky.; Mr. J. M. Chaney, Jr., Independence, Mo.

CLASS III. *To serve three years:* Rev. J. R. Howerton, D. D., Montreat, N. C.; Rev. Russell Cecil, D. D., Richmond, Va.;



T. H. Somerville, LL. D., Oxford, Miss.; Judge R. T. Simpson, Florence, Ala. *Alternates:* Rev. J. Y. Fair, D. D., Savannah, Ga.; Rev. Robt. Hill, D. D., Dallas, Texas; Mr. F. T. Glasgow, Lexington, Va.; Hon. A. M. Scales, Greensboro, N. C.

This report was received and adopted, and the parties therein nominated were elected.

1908, p. 18. Your committee has examined, with care, the report from the Council of the Reformed Churches in America holding the Presbyterian System. We would call attention to the fact that the terms of four of the members representing our church in this Council will expire this year—Rev. W. McF. Alexander, D. D., Rev. W. T. Hall, D. D., Mr. C. N. Roberts and Mr. H. O. Fulton, with their alternates, Rev. J. E. Jones, D. D., Rev. J. H. McNeilly, D. D., Hon. W. F. Stevenson and Mr. C. Matheson. We recommend that these vacancies be filled by the Moderator.

We recommend that, in compliance with the request of the Council, the report of the Committee on Foreign Missions and the report of the Committee on Home Missions, which are in the Minutes of the Council, be referred to our Executive Committee on Foreign Missions and our Executive Committee on Home Missions, respectively.

We recommended that \$83, the amount apportioned to our church, be appropriated as our share of the incidental expenses of the Council, to be paid out of the funds of the Assembly.

Adopted.

P. 17. That inasmuch as the Council of Reformed Churches in America at its late meeting designated the evangelization of the negroes as a field in which the various churches constituting the council are willing to unite, our Assembly hereby express its approval of such co-operation and welcome the help of our sister churches in giving a pure gospel to our large colored population, with the hope that such united effort may result in the building up of a strong colored Presbyterian Church; and, furthermore, that our secretary, Dr. James G. Snedecor, place himself in touch, by correspondence or otherwise, with the proper authorities of said churches, with a view to facilitating as far as he can said co-operation.

P. 33. An overture from the Synod of South Carolina, asking for the appointment of an *ad interim* committee to consider the constitutional and other objections that have been or may be brought against the action of the Birmingham Assembly in the matter of the Articles of Agreement.

*Answer:* In view of the fact that no objection is mentioned nor any unconstitutional act specified in the above overture, the Assembly sees no reason why an *ad interim* committee should be appointed. Adopted.

P. 47. The Moderator reappoints as representatives in the Council of the Alliance the four members whose terms expire this year, with their alternates, viz.:

*Principals:* W. McF. Alexander, D. D., W. T. Hall, D. D. Mr. C. N. Roberts, Mr. H. O. Fulton.

*Alternates:* J. E. Jones, D. D., J. H. McNeilly, D. D., Hon. W. F. Stevenson, Mr. C. Matheson.

1909, p. 63. In regard to the communications from the Council of the Reformed Churches in America, holding the Presbyterian system, we would recommend:

1. That the Assembly appoint a Standing Committee on the Minutes of this Council.

2. That our apportionment of the expenses of the Council, amounting to the sum of \$83, be paid.

3. That all matters pertaining to the work of the Executive Committees of our Church be referred to those Committees, respectively, with power to act. Adopted.

1910, p. 65. The Standing Committee on the Council of the Reformed Churches made the following report, which was adopted:

Your Standing Committee on the Minutes of the Council of the Reformed Churches in America Holding the Presbyterian System respectfully offer the following report:

1. We have examined the printed Minutes of the Council and find them kept in proper order and detail.

2. We note with pleasure that co-operation in our Foreign Mission work by our several governing bodies is already an accomplished fact.

3. We learn that joint agreements as to the conduct of Home Mission work have been entered upon by some of the constituent bodies, and with good results.

4. We recommend that the sum of \$83, asked of our Assembly for the annual expenses of the Council for the year ending March 31, 1911, be paid.

5. We recommend that the Assembly answer in the affirmative the overture from the Council requesting permission to call conferences of the representatives of the official agencies of the constituent churches of the Council, when such conferences are necessary and practicable.

6. We recommend that the Council's overture that our Assembly authorize our Executive Committee of Home Missions to supply certain information about Home Missions, be answered in the affirmative.

7. We recommend the re-election of the following representatives of our Assembly in Council for a period of three years: Rev. J. R. Howerton, D. D., Lexington, Va.; Rev. Russell Cecil, D. D., Richmond, Va.; T. H. Somerville, LL. D., Oxford, Miss.; Judge R. T. Simpson, Florence, Ala. *Alternates:* Rev. J. Y. Fair, D. D., Richmond, Va.; Rev. Robt. Hill, D. D., Dallas, Tex.; F. T. Glasgow, Lexington, Va.; A. M. Scales, Greensboro, N. C.

1090. *Correspondence to be by letter.*

1877, p. 441. *Resolved,* That in accordance with the strongly expressed desires of a number of our Presbyteries, some of them

amongst the largest, the Assembly will, after the present year, hold its correspondence with all the churches with whom we maintain that sort of relations by letters instead of deputations, always excepting the Reformed Church, with which we are united in peculiar co-operative alliance. The Assembly will hereafter appoint amongst its Standing Committees a Committee of Correspondence, who shall prepare a communication, to be sent by us to other churches, and does hereby invite all churches with whom we are or may be in correspondence, to communicate with us in this form.

1879, p. 23. The following was adopted: The Committee on Foreign Correspondence would declare for the Assembly that, in determining no longer to send delegates to corresponding bodies (always excepting the Reformed Church, with which we are in co-operative alliance), it was by no means the intention to affect the action of these bodies in the matter. One reason for our action was our poverty. But the Assembly is delighted to receive delegations whenever sent to us, and cordially invites Rev. R. H. Caldwell, the delegate to this body from the Cumberland Presbyterian Church, to address us this morning at 12 o'clock.

1883, p. 49. The usual method of correspondence by letter between this General Assembly and other ecclesiastical bodies shall hereafter include the General Synod of the Reformed Church in America and the General Assembly of the Presbyterian Church in the United States of America, with the exception, however, that delegates be appointed by this Assembly to these bodies at their next ensuing sessions, in 1883 and 1884 respectively, to convey our most cordial Christian and fraternal salutations; these delegates being instructed to state to them this method of correspondence hereafter by letter as adopted by this body, with the hope that it may meet with their co-operation; and that the special attention of the Presbyteries be called to this action of the General Assembly for an expression of their opinion on the mode of correspondence for the future.

This action was in response to overtures from the Presbyteries of Tuscaloosa, Florida, Transylvania, West Hanover, Savannah, South Carolina, Louisiana and Harmony, asking that all correspondence with other ecclesiastical bodies be conducted by letter. The Committee on Correspondence recommended that the Assembly grant the request asked in the overtures. Rev. J. J. Bullock, D. D., offered a substitute, providing that, under the circumstances, and to avoid the appearance of discourtesy, this Assembly deems proper that, for the present, delegates be commissioned to the General Assembly of the Presbyterian Church in the United States of America (p. 22, Minutes of 1883). The paper adopted was offered as a substitute for both papers, and was generally spoken of as the Hemphill substitute.—A.

P. 59. The following paper of reasons was admitted to record: We, the undersigned, voted against the substitute presented by Professor Hemphill for the following reasons:

- I. Because one more interchange of delegates is unnecessary to prevent misconception. Our acts are above suspicion.
- II. Because it bases the Assembly's action on a wrong prin-

ciple, as it seems to condition our course upon the co-operation of the Northern Church.

III. Because the substitute conflicts with the policy of our Church, settled at New Orleans. The Atlanta delegation was understood by many to be a *single* exception to the rule.

IV. Because it continues the agitation of the whole subject, by inviting discussion in the Presbyteries.

J. WM. FLINN,	J. ADGER SMYTH,
J. P. GAMMON,	W. R. LYMAN,
D. WYATT AIKEN,	J. D. HUTCHINSON,
H. G. GILLAND,	D. W. PIPES,
A. R. BANKS,	J. L. CURRY.

1884, p. 251. In response to the overture involved in the above action, the Presbyteries voted as follows: By letter, 37; by delegates, 18; leave the question to the Assembly, 3; no answer, 5.

1884, p. 206. The Northern Assembly sent a telegram to the effect that it had unanimously resolved to continue correspondence with our Assembly by delegates.

P. 243. The Standing Committee on Foreign Correspondence made a report. A minority report was also presented, which latter report, by a vote of 48 to 42, was adopted, and is as follows:

*Resolved*, That, in regard to correspondence with other religious bodies, this Assembly adheres to the position taken by the General Assembly of the Presbyterian Church in the United States, at Lexington, Ky., in May, 1883. (See above.)

The Committee on Foreign Correspondence was instructed to prepare a telegram to the General Assembly at Saratoga, to inform it of the action of this Assembly in regard to the manner of correspondence between the two bodies.

1091. *Amending the provisions of the Constitution as to the powers of the Assembly to establish union, correspondence, etc.*

1883, pp. 40, 54. The Committee on Bills and Overtures presented a report on the following overture from the Presbytery of Mecklenburg:

"In view of the uncertainty and ambiguity of our present law upon the subject of the power of the Assembly in settling the terms of correspondence, co-operation and organic union with other churches, the Assembly is asked to send down to the Presbyteries an amendment to the Constitution which shall prohibit the Assembly from finally concluding the terms or basis of correspondence, co-operation or organic union with other churches unless a previous Assembly shall have agreed to the same, and two-thirds of the Presbyteries have concurred therein."

Your committee would recommend the following amendment to be sent down to the Presbyteries for adoption, viz.: In the Book of Church Order, Chap. V., Sec. VI., Art. V., instead of the words, "To correspond with other churches," insert the fol-

lowing, viz.: "*To correspond, co-operate or go into organic union with other churches, after two-thirds of the Presbyteries have agreed thereto.*"

1884, p. 251. Eighteen Presbyteries answer in the affirmative, sixteen in the negative, twenty-five give modified answers, approving only of parts of the overture, and one declines, on constitutional grounds, to act.

1887, p. 207. Overture from the Presbytery of Lexington, asking that the vote of two-thirds of the Presbyteries be required to form organic union with other Churches.

*Answer:* (p. 231) The Assembly declines to send down the proposed amendment.

#### 1092. *Provincial Assemblies.*

1883, p. 57. Overture from the Presbytery of St. Louis, asking this Assembly to appoint a committee of conference to confer with a similar one from the Northern Church, on the propriety of re-arranging the territory of the Presbyterian Church in this country so as to form three or four Provincial Assemblies, and a General Presbyterian Council, composed of an equal number of representatives from each Provincial Assembly, this council to meet every three or four years.

Your committee recommend the following answer: This Assembly judges that the providence of God does not indicate the time to be yet ripe for such action.

#### 1093. *Preservation of our identity and independence as a denomination.*

1865, p. 358. Overture from the Synod of South Carolina, declaring in substance its continued approval of the course adopted by the Southern Presbyteries in organizing this General Assembly; declaring its purpose to adhere with renewed energy and affection to our own cherished denomination; extending a welcome to our communion and fellowship to all who cordially adopt our Standards and sympathize with us in our principles as to the province of the Church; and warning our churches against all schismatical intruders. The Assembly expressed its agreement with the Synod in these views.

1882, p. 567. *Resolved,* That this Assembly does at this time solemnly declare its conviction, that the great Head of the Church in his wise and gracious providence did raise up this branch of his kingdom, and entrusted to it a great and special work, and has in her past history set his seal of approbation on her in that measure of success which he has heretofore granted her in the execution of the special work with which he has honored her; and inasmuch as her special work is not yet fully accomplished, and her testimony not yet fully delivered, this Assembly does further solemnly declare that it is our high and sacred duty to preserve our individuality as a church entire and intact, and to encourage no tendencies looking toward blending this body into any other.

1094. *Conference on co-operation.*

1881, p. 389. An overture from the Synod of Texas, asking this Assembly to request the Northern Assembly to appoint a committee to confer with one to be appointed by this Assembly about the territory in Texas, so as to avoid conflict in labors.

*Answer:* The Assembly would express its earnest desire that brethren in Texas, from the Northern and Southern churches, should endeavor to avoid interfering with one another in their church work, and cultivate peace; but would refer to our Presbyteries all practical propositions for the cultivation of their fields; and would have the Synod of Texas, in a way merely advisory, do all that it can to promote charity and edification.

1883, p. 19. A communication from the Assembly in session at Saratoga was received by telegraph, as follows:

The following action was taken this morning:

*Resolved,* That a committee of seven (7) be appointed by this General Assembly, to confer with a similar committee, if it shall be appointed by the General Assembly of the Presbyterian Church in the United States, now in session in Lexington, Ky., in regard to any plan or method of co-operation in any part of the great work that the Master has laid upon his servants, and which it might appear could be more effectually accomplished by cordial and friendly co-operation than by separate and independent action; and that these committees report the result of their deliberations to their respective Assemblies in 1884.

P. 57. It was resolved that a committee of seven be appointed by this Assembly, to confer with a like committee appointed by the General Assembly of the Presbyterian Church in the United States of America, in regard to any plans or methods looking to the more successful conduct of the work of the Church in such regions and concerning such interests as are more or less common to the two churches, and that this committee report to our next Assembly. The following committee was appointed: Rev. R. K. Smoot, D. D., Rev. R. Douglas, Rev. W. H. Dodge, Rev. R. P. Farris, D. D., Jas. D. Armstrong, T. H. Roe, Patrick Joyes. *Alternates:* James Park, D. D., C. H. Dobbs, W. W. Robertson, D. D., F. Fentress, W. M. McPheeters, Glass Marshall, Jas. V. Brooke.

P. 50. A paper read by Rev. R. K. Smoot, D. D., was referred to this concurrent committee.

For an account of the meeting of these committees, see *Alexander's Digest*, p. 505.

1884, p. 198. The committee appointed by the last General Assembly to confer with a committee of the General Assembly of the Presbyterian Church in the United States of America, in reference to some plan of co-operation between the two churches, presented a report, which having been read, was referred to a committee of one member from each Synod, viz.: E. Daniel, Wm. Irvine, R. Q. Baker, G. L. Leyburn, J. H. Bryson, J. M. Brown, J. R. Wilson, James Park, T. N. Martin, J. N. Withers, W. D. Paden, Wm. Snowden.

P. 219. A report of the Special Committee on "Co-operative Work" was presented, and was adopted unanimously by a rising vote of the Assembly. The report is as follows:

The committee to whom has been referred the matter of co-operation between the Presbyterian Church in the United States of America and the Presbyterian Church in the United States would respectfully submit to the General Assembly the following report:

The papers placed in the hands of your committee are three in number: 1, An overture from the Presbytery of Louisville, to the effect that this General Assembly shall "not adopt the plan for the joint occupancy of the Danville Theological Seminary, recommended by the committees of conference of the two Assemblies;" 2, An overture from the Transylvania Presbytery to the same effect, with the additional formal request that the Assembly shall "give such shape to its action as shall tend to settle permanently this and kindred questions, including that of organic union;" 3, The record of the proceedings of the conference of the joint committees at Louisville, November 1, 1883, with the remarks prefatory thereto submitted by the chairman of the Southern committee.

All of these papers referred to your committee have received its careful consideration. It will be seen that action upon the first and second will be essentially included in whatever action may be taken upon the third; and to this attention may be immediately directed.

Upon examination it does not appear from this paper that, by any formal act of the Southern committee, it was ever adopted at a regular meeting of that committee, and ordered by it to be forwarded to this Assembly as its report. The document, however, does contain a "certified copy" of the proceedings of the joint conference; and your committee, waiving the informality of the paper, addressed themselves to the consideration of its matter.

The substantive propositions contained in it are three, viz.:

1. The first is the recommendation concerning the joint occupancy of Danville Seminary, which is as follows: "An equal joint use and occupancy of the Seminary by the two branches of the Church (Northern and Southern), by the appointment of an equal number of Directors and Trustees from each branch, and giving to the Southern branch at least an equal number of Professors. Should additional funds be raised for the further endowment of the institution, each body shall have absolute control of the funds raised by itself, using only the income from each fund for the support of the Seminary," and "that the occupancy be in perpetuity, and that the Seminary be removed to Louisville."

2. The second is the recommendation with reference to a plan of co-operation in Home Missions, to-wit: that each Assembly adopt a concurrent resolution as follows: "This Assembly, while asserting its right to labor in every part of our common country,

would most earnestly enjoin upon those charged with the direction of Home Mission work, that they see that nothing be done through strife or vain glory; that, in prosecuting this work, the interest of the other Assembly already in occupancy, either with an organized church or missionary labor, shall be most carefully respected, and that the matter of consolidating feeble churches and cases of disagreement, threatening the disturbance of fraternal relations, shall be referred to a joint Commission of the Presbyteries having jurisdiction."

3. The third recommendation is that respecting "comity in matters of discipline," namely, that a concurrent resolution be adopted to this effect: "*Resolved*, That this General Assembly, as a matter of comity between our own Church and the Northern Presbyterian Church, growing out of the fraternal relations so recently established, enjoin upon our church Sessions, Presbyteries and Synods, that they have due regard to the discipline of all the Sessions, Presbyteries and Synods of that church, and *mutatis mutandis*."

Your committee urge that, because of insuperable practical difficulty, the first recommendation be not adopted.

With respect to the second, your committee report that they believe it impossible to devise any specific plan of co-operation in Home Missions which shall be universally applicable throughout the Church, and they therefore recommend that no such plan be adopted by this Assembly, but that the Assembly be content to leave this whole matter to the working of those broad principles of justice and Christian charity which alone will restrain either church from encroaching upon the natural territory of the other. In the judgment of your committee, if these principles are not adequate to the securing of harmony between the two churches, then that result can never be attained by the mere adoption of any plan of co-operation.

With regard to the third, it is hereby recommended that this Assembly adopt the concurrent resolution with reference to "comity in matters of discipline."

Respecting that part of the overture of the Presbytery of Transylvania which urges this Assembly to "give such shape to its action as shall tend to settle permanently" the question of "organic union," your committee make answer that no such action is necessary, for the reason that we regard the mind of the Church as fully expressed against organic union by the action of former Assemblies. (See Minutes of Assembly of 1882, pages 567 and 568, and Minutes of 1883, pages 57 and 58; pp. 606ff of this Revised Digest.)

#### 1095. *General Presbyterian Alliance.*

1874, p. 483. The committee to whom were referred certain papers relating to a General Presbyterian Council, was appointed, to consist of Rev. W. S. Plumer, D. D., H. M. Smith, D. D., J. B. Stratton, D. D., D. H. Bishop and C. F. Collier.



P. 518. The report of the committee concerning a General Presbyterian Council was taken up, and, after discussion, the following substitute, offered by Rev. H. M. Smith, D. D., was adopted:

In answer to the overture from a committee of the General Assembly of the Presbyterian Church in the United States of America, and from ministers of other Presbyterian churches, touching a conference of representatives of the various Presbyterian bodies throughout the world, with a view of "coming into formal communion with each other, and of promoting great causes by joint action," this Assembly respectfully submits that we most heartily sympathize with every desire to advance the interests of the Redeemer's kingdom. Nevertheless, in forming relations with other bodies, we are to be governed by our recognized principles of government. We must, therefore, respectfully decline this request, since, in our judgment, church courts, as such, cannot recognize the principle of an irresponsible alliance. The only question we can properly consider is the principle of co-ordination with courts constituted according to our Presbyterian form of government.

1875, p. 46. Overtures from the Presbyteries of Louisville, Florida, Lexington and East Hanover. These overtures concur in asking this Assembly to revoke the action of the last in regard to the proposed confederation of Presbyterian churches, and to adopt measures favorable to that scheme.

*Resolved*, That this Assembly appoint a committee on the confederation of Presbyterian churches of the world, with authority to correspond with similar committees of other Presbyterian bodies in reference to the Constitution to be proposed for such a General Council; and if the committee deem it wise and practicable, appoint a delegate or delegates to the proposed conference, to be held in London, on the . . . day of July, 1875.

The Revs. Stuart Robinson, D. D., J. A. Lefevre, D. D., W. U. Murkland, and J. A. Inglis were appointed the committee under the above resolution.

1876, p. 204. The Rev. Stuart Robinson, from the committee appointed by the last Assembly in relation to a proposed confederation of Presbyterian churches of the world, made a report, and also another report concerning his attendance as a delegate upon the meeting of the Presbyterian Alliance in London last July.

These reports were received and were considered at length in connection with certain overtures bearing on the same subject. Whereupon the following from the Committee on Bills and Overtures was adopted by a vote of 78 to 39:

P. 225. Overtures No. 1, from Transylvania Presbytery, expressing the hope that the General Assembly will decline to enter the proposed Council. No. 2, from the Presbytery of Louisiana, asking the Assembly to reconsider the subject of the Pan-Presbyterian Council, and, if it seems best to them, to repeal resolutions passed at the St. Louis Assembly. No. 3,

from the Presbytery of Memphis, approving the action of the last General Assembly in appointing a committee on the confederation of the Presbyterian churches of the world, and expressing the wish that all needful steps be taken to put in operation the plan adopted in July, 1875, by the delegates assembled in council.

Your committee, after the consideration of these overtures and the subjects presented in them, recommend the adoption of the following resolutions:

*Resolved, 1,* That this Assembly hereby expresses its approval, in general, of the proceedings of the conference held in London in July last, composed of the representatives in a large portion, some 15,000 congregations, of the Presbyterian churches of the world.

*Resolved, 2,* The Assembly approves of the general tenor of the Constitution of the Alliance providing for a General Presbyterian Council, to be held every three years.

*Resolved, 3,* That this Assembly will appoint delegates to represent the Presbyterian Church in the United States in the General Council, to be held in Edinburgh in 1877, provided that this appointment of delegates shall not be understood as pledging any funds of the Church to defraying the expenses of the delegates to the council.

*Resolved, 4,* That the delegation so appointed shall select from their own number members to prepare any papers concerning the condition and position of our Church, to be spread upon the records of the council; and, in case the delegates be unable to attend the council, they are hereby authorized to represent our Church by such official letter as they may agree upon.

P. 237. The following paper, offered by the Rev. Dr. Hoge, was passed with but one dissenting voice:

*Resolved,* That in appointing delegates to the General Presbyterian Alliance, it is with the distinct declaration that is not to be regarded as another and a higher court, but as an assemblage of committees, appointed by the several churches which they represent, for the purpose of joint conference and joint report, and for such action only as belongs to an association of delegates thus constituted.

The report of the committee appointed by the General Assembly of 1875 on the confederation of the Presbyterian churches of the world is found in the Appendix to the Minutes of 1877, page 487. The report of Rev. Stuart Robinson, D. D., delegate to the conference held in London, July 21-23, 1875, to frame a Constitution for a General Presbyterian Council, is found on page 489 of the Minutes for 1877. The resolutions adopted by the Assembly of 1876 (see above) are substantially the same as those recommended in the report of the above committee.

The Constitution adopted for the Alliance is on page 492 Minutes of 1877, and is as follows:

Whereas churches holding the Reformed faith, and organized on Presbyterian principles, are found, though under a variety of names, in different parts of the world;

Whereas many of these were long wont to maintain close relations, but are at present united by no visible bond, whether of fellowship or of work;

And whereas, in the providence of God, the time seems to have come when they may all more fully manifest their essential oneness, have closer communion with each other, and promote great causes by joint action, it is agreed to form a Presbyterian Alliance, to meet in general council from time to time, in order to confer upon matters of common interest, and to further the ends for which the Church has been constituted by her Divine Lord and only King. In forming this Alliance the Presbyterian churches do not mean to change their fraternal relations with other churches, but will be ready, as heretofore, to join with them in Christian fellowship and in advancing the cause of the Redeemer on the general principle maintained and taught in the Reformed Confessions, that the Church of God on earth, though composed of many members, is one body in the communion of the Holy Ghost, of which body Christ is the Supreme Head, and the Scriptures alone are the infallible law.

I. DESIGNATION.—This Alliance shall be known as "The Alliance of the Reformed Churches throughout the World holding the Presbyterian System."

II. MEMBERSHIP.—Any church organized on Presbyterian principles, which holds the supreme authority of the Scriptures of the Old and New Testaments in matters of faith and morals, and whose creed is in harmony with the consensus of the Reformed Confessions, shall be eligible for admission into the Alliance.

III. THE COUNCIL.—1. *Its Meetings.*—The Alliance shall meet in general council once in three years.

2. *Its Constituency.*—The Council shall consist of delegates, being ministers and elders, appointed by the churches forming the Alliance; the number from each church being regulated by a plan sanctioned by the Council, regard being had generally to the number of congregations in the several churches. The delegates, as far as practicable, to consist of an equal number of ministers and elders. The Council may, on the recommendation of a committee on business, invite Presbyterian brethren, not delegates, to offer suggestions, to deliver addresses, and to read papers.

3. *Its Powers.*—The Council shall have power to decide upon the application of churches desiring to join the Alliance; it shall have power to entertain and consider topics which may be brought before it by any church represented in the Council, or by any member of the Council, on their being transmitted in the manner hereinafter provided; but it shall not interfere with the existing creed or constitution of any church in the Alliance, or with its internal order or external relations.

4. *Its Objects.*—The Council shall consider questions of general interest to the Presbyterian community; it shall seek the welfare of churches, especially such as are weak or persecuted; it shall gather and disseminate information concerning the kingdom of Christ throughout the world; it shall commend the Presbyterian system as Scriptural, and as combining simplicity, efficiency and adaptation to all times and conditions; it shall also entertain all subjects directly connected with the work of evangelization, such as the relation of the Christian Church to the evangelization of the world, the distribution of mission work, the combination of church energies, especially in reference to great cities and destitute districts, the training of ministers, the use of the press, colportage, the religious instruction of the young, the sanctification of the Sabbath, systematic beneficence, the suppression of intemperance and other prevailing vices, and the best methods of opposing infidelity and Romanism.

5. *Its Methods.*—The Council shall seek to guide and stimulate public sentiment by papers read, by addresses delivered and published, by the circulation of information respecting the allied churches and their missions, by the exposition of Scriptural principles, and by defense of the truth; by communicating the Minutes of its proceedings to the supreme courts of the churches forming the Alliance, and by such other action as is in accordance with its constitution and objects.

6. *Committee on Business.*—The Council, at each general meeting, shall appoint a Committee on Business, through which all communications and notices of subjects proposed to be discussed shall pass. The Committee ap-

pointed at one general meeting shall act provisionally, so far as is necessary, in preparing for the following meeting.

IV. CHANGE OF CONSTITUTION.—No change shall be made in this Constitution, except on a motion made at one general meeting of Council, not objected to by a majority of the churches, and carried by a two-thirds vote at the next general meeting.

1096. *Delegates to the General Council to be accredited by commissions.*

1877, p. 413. Your Committee further recommend that the delegates to the General Council of the Presbyterian Alliance from the Presbyterian Church in the United States be accredited to the former body by commissions duly issued by the Stated Clerk of the General Assembly. Adopted.

1097. *The Dabney resolutions tabled.*

A paper was offered by Rev. R. L. Dabney, D. D., with reference to the import of this Assembly's being admitted as a constituent part of the General Alliance. This paper, found on page 656, Minutes for 1878, recites the full and equal rights and courtesies extended to the commissioners, appointed by the Southern Assembly, and that we recognize these happy events as constituting a virtual and distinct reconciliation with us of all the churches which joined in this cordial and courteous extension of equal rights in that council to the commissioners of our Church, upon that Scriptural basis of truth always held by our Church, touching the essentials of those subjects of difference which had unhappily interrupted the full communion of sundry of those churches with us. The subjects cited were such as the lawfulness of slavery as a civil institution, which the Church has no mission to condemn, the liberty of conscience in matters political, and the power of church courts to decide political questions and promulge political decrees, etc. This paper submitted the following resolutions:

*Resolved*, That this happy and unconditional recognition of the Church we represent, through its commissioners in the Presbyterian Alliance, is to be construed by us as a graceful, virtual and distinct withdrawal on the part of the brethren lately in separation from us, of all condemnatory doctrines and declarations, and a hearty and peaceful reconciliation upon the scriptural position we have occupied, and still occupy; leaving each branch of the Presbyterian churches, as well as ourselves, to hold, without reproach, its own opinions on all non-essentials of church and civil order. And is it on this understanding, as hereby assumed by us, and in act conceded to us, that our Church holds its place as a constituent of the General Presbyterian Alliance.

*Resolved*, That it shall be the duty of the Stated Clerk to transmit certified copies of these resolutions to the Business Committee of the last council, and to the Moderator of that council appointed for 1880, in the city of Philadelphia.

No one offering to debate the paper, it was tabled without debate by a vote of 69 to 41. (Page 641.)

To this Dr. Dabney and twenty-eight others entered a dissent and protest (p. 656), alleging two reasons: 1, The form in which the vote was taken was out of order and injurious to the rights of the minority; 2, Because it put the Assembly and the Church in a painfully equivocal position before the world and assailants. This second ground the protest argues at length. The answer to the protest was confined to the first reason, and asserts that the motion to table was an orderly one, and did not infringe upon the rights of any. The action of the house, laying the resolutions on the table, clearly evinced the will of the Assembly, that the subject matter of the resolutions should not be discussed. (P. 662.) Condensed from the Minutes of 1878.

The committee to answer the protest consisted of Drs. Armstrong, Preston and Bullock; Elders J. D. Jones and C. A. Carrington.

1879, p. 19. In answer to an overture from the Presbytery of Central Texas, inquiring into the significance of the above action, the following was adopted:

The action of our Assembly in sending delegates to "the General Presbyterian Council," and in tabling the paper alluded to in the overture of the Presbytery of Central Texas, is *not* to be understood as implying any change in our position upon questions of difference between ourselves and other bodies, or any surrender of our testimony.

1098. *Delegates to the Council should be chosen from the various Synods.*

1881, p. 388. Overture from Holston Presbytery, asking that the appointment of delegates to the General Presbyterian Council be distributed amongst our various Synods, at least one from each Synod, and that it be referred to the Synods to make the nomination, each for itself.

Your committee recommend the Assembly to reply that it has no control over the action which it may please the Assembly of 1883 to take respecting its appointments, but is willing to express the opinion that the appointments should be distributed, and that nominations from Synods should be invited.

1099. *Standing committee to correspond with the Council.*

1881, p. 389. A request from the Council for a small Standing Committee to be appointed by this Assembly, with whom the Clerks of the Council might correspond.

Your committee recommend that this request of the Council be complied with by the Assembly. Adopted.

The Clerks of the Assembly were appointed the committee to correspond with the Council.

1100. *Expenses of the Council.*

1885, p. 433. In accordance with the request of an overture from the delegates of our Assembly who attended the third General Council of the Alliance of Reformed Churches holding the Presbyterian System, held at Belfast, the Assembly hereby directs the Treasurer to pay to the Treasurer of the American Branch of the Alliance so much as may be required to meet the apportionment fixed for our Church by the Executive Commission for the year 1885-'86, provided the same shall not exceed \$132.

1886, p. 40. The Assembly hereby directs its Treasurer to pay to the Treasurer of the American Branch of the Executive Commission of the "General Alliance of Reformed Churches holding the Presbyterian System" one hundred and fifty dollars (\$150), to aid in defraying the *ad interim* expenses of the Alliance for the year 1885-'86, and the same amount for the year 1886-'87. These amounts to be paid during the years for which they are to furnish aid.

1101. *General Alliance of the Reformed Churches (continued).*

1889, p. 615. *Resolved*, That the Treasurer of the General Assembly be directed to pay, out of any money in the treasury not otherwise appropriated, to George Junkin, Esq., Treasurer of the Western Section of the Alliance, \$480, this Assembly's proportion of the expenses of the Alliance.

1890, p. 38. The attention of the Assembly being called to the fact that its share of the funds necessary for the annual expenses of the Western Section of the Commission is \$480, the following committee is appointed, and requested to raise this amount among the churches and forward it to the Treasurer of the Assembly, to be paid over to the proper officer of the Alliance: Dr. C. R. Hemphill, Dr. W. T. Thompson, E. A. Ramsey, M. M. Gilliam, J. L. Bowles, W. M. McPheeters, J. A. Orr.

1891, p. 257. *Resolved*, 1, The Assembly, having received the annual report of the Eastern and also of the Western Section of the Alliance, rejoices that so much has been done for our brethren of like precious faith on the continent of Europe and for the foreign field at large.

2, To the overture of the Presbytery of East Hanover, proposing that our share of the expenses be met out of the Assembly's fund, the Assembly returns a negative answer.

3, To the communication from the committee of the Presbyterian Church, United States of America, inviting us to unite in the formulations of a consensus creed, the Assembly returns the following answer: We are not prepared at this time to unite in the movement to formulate a consensus creed, and therefore we decline to appoint the proposed committee.

4, That Rev. W. S. P. Bryan, Rev. M. D. Hoge, D. D., Rev. J. C. Molloy, Judge J. W. Martin, Col. M. A. Candler, J. B. O'Bryan and James E. Webb be appointed an *ad interim* com-

mittee to raise the fund needed to pay our proportion of the expenses of the Alliance, and to report to the next Assembly the names of thirty delegates and alternates to attend the next meeting of the Alliance.

1892, pp. 458, 463. *Resolved*, 1, That our share of the expenses of the Alliance be paid hereafter out of the Treasury of the Assembly, and that to this end a committee of three be appointed to secure the sum necessary to meet those expenses.

The Moderator appointed the Revs. Drs. R. P. Kerr and W. T. Hall, and ruling elder Geo. E. Dennis, the committee called for by the foregoing resolution.

2, That the nominations of delegates to the next council at Toronto, Canada, submitted by the *ad interim* committee, be confirmed, a copy of which is returned to the Assembly with this report, and that the Stated Clerk be directed to issue commissions to each principal, mentioning his alternate in the same document.

3, That a small Standing Committee be appointed, which shall be the medium of communication between this Assembly and the Alliance, and shall have power to fill vacancies in the list of delegates; this committee to be reappointed at the Assembly next succeeding each General Council of the Alliance.

H. B. Boude, G. A. Trenholm, E. C. Gordon, S. G. Wentworth and J. M. Duncan, were made this committee.

1893, p. 52. The Assembly ordered that the annual assessment made to meet the expenses of the Alliance be paid hereafter from the treasury of the General Assembly; and to this end the assessments laid upon the Presbyteries by the Assembly be increased twenty-five per cent.

1894, p. 235. Overture from the Presbytery of Abingdon, to submit to the Presbyteries the question of discontinuing our connection with the Alliance of the Reformed Churches throughout the World holding the Presbyterian System.

*Answer:* It is inexpedient to take such action.

1896, p. 573. Your Committee on Foreign Correspondence, to which was referred the communication from "The Western Section of the Alliance of the Reformed Churches throughout the World holding the Presbyterian System," respectfully report that they have carefully considered the same, and recommend the adoption by this Assembly of the "Plan of Co-operation" submitted in said communication, which is as follows:

The Boards and Committees of Home Missions, Church Erection, Freedmen's Missions and Sabbath School Work of the American churches in "The Alliance of the Reformed Churches holding the Presbyterian System," both in the United States and Canada, recognizing, with gratitude to God, their substantial unity, both in faith and polity, do agree upon the following principles of action for their guidance in their work, viz.:

1. That in the work of all these Boards, as related to each other, the authority of the church courts is to be recognized as final.

2. That there shall be no interference with churches, missions, or Sabbath Schools at present existing, unless by voluntary agreement between the denominations directly concerned.

3. That, ordinarily, no churches, missions or Sabbath Schools shall be established in small communities where the field is fully occupied by other Presbyterian or Reformed Churches.

4. That the supreme judicatories of the several churches recommend their church members, when moving into new communities, in which there is no congregation of their own church, to unite, for the time being, with some other Presbyterian or Reformed Church, if such there be.

5. That if cases of difference of opinion arise in connection with the work, they shall be referred for consideration and amicable adjustment to the missionary authorities of the denomination directly concerned.

6. The delegation of this General Assembly to the Council of the Alliance of the Reformed Churches to convene in the city of Glasgow is instructed to bring to the attention of the Council the basis of representation in the Council and the matter of the expenses of the Alliance, with the view of reducing expenses, if possible, and of making an equitable distribution of the same among the several bodies represented in the Alliance. Adopted.

1895, p. 409. The Council of 1888 fixed the following basis of representation:

For each hundred congregations or less, two delegates up to one thousand congregations; above one thousand congregations, one delegate for each additional one hundred up to two thousand congregations; above two thousand congregations, one delegate for each additional two hundred and fifty congregations.

In the case of union of churches represented in the Alliance, it is recommended that the number of delegates remain as previous to union till the following meeting of Council, when, on the union being reported to the Council, the future number of delegates shall be determined.

1897, p. 32. This Assembly expresses its great satisfaction that the plan of co-operation in Home Missions brought to the attention of the last Assembly by this committee of the Alliance has been adopted by the General Assemblies of the Presbyterian Church in the United States of America, of the Cumberland Presbyterian Church and of the Presbyterian Church in Canada, as well as by our own, and by the General Synods of the Reformed Church in America and the Reformed Church in the United States.

1898, p. 228. The Committee of Foreign Correspondence, to which was referred the letter of the Rev. William Caven, D. D., chairman, and the Rev. W. H. Roberts, D. D., Secretary, of the Western Section of the "Alliance of Reformed Churches throughout the World holding the Presbyterian System," which letter stated that our apportionment for the expenses of the Alliance is not paid, do recommend:

1. That the Treasurer of the General Assembly be directed to pay what is due from our Assembly out of the funds in the treasury.
2. That the members of the American Section from our church endeavor to



have the expenses of the American Section reduced, and a corresponding reduction obtained in the apportionment of our Assembly.

3. That the Rev. G. W. Finley, D. D., the Rev. F. H. Johnston, D. D., and Elder W. M. Graybill be appointed a committee of correspondence with the American Section, and that they be instructed to notify the delegates of their appointment to attend the approaching meeting in Washington, D. C., September 27, 1899. Also, that they be authorized to fill vacancies in the list of delegates.

For list of delegates, see Minutes of 1898, p. 228.

1899, p. 423. The committee reported the following reply to the communication from the Secretary of the Western Section of the Alliance of Reformed Churches Throughout the World Holding the Presbyterian System; which reply was adopted:

In view of the communication from W. H. Roberts, American Secretary of the Alliance of the Reformed Churches Throughout the World Holding the Presbyterian System, we hereby recommend—

1. That \$480 be appropriated as our pro rata of the expenses of the Alliance.
2. That the Assembly has heard with pleasure the greetings of their representative, Rev. R. P. Kerr, D. D.
3. That, since the Peace Conference of the accredited representatives of the nations, looking forward to the disarmament of the several armies and navies of the nations, is now in session at The Hague, Holland, the Assembly, at the hour of recess this afternoon, be led in prayer for this Conference by the Moderator.

1900, p. 620. The General Assembly has heard with pleasure the address of Rev. R. H. Fleming, D. D., the representative of the Western Section of the Alliance of the Reformed Churches Holding the Presbyterian System.

It is recommended that the Treasurer of the Assembly be instructed to pay the \$480 due the Alliance for the current year.

As to the establishment of mission work through summer stations on the continent of Europe, in which this Assembly is asked to engage, it is recommended that this matter be referred to the Assembly's Executive Committee of Foreign Missions.

It is recommended that the Standing Committee to be a medium of communication between the Assembly and the Alliance be reappointed. This committee consists of Rev. G. W. Finley, D. D., Rev. F. H. Johnston, D. D. and Prof. William M. Graybill. Adopted.

For report of the delegates to the Alliance, see Minutes of 1900, pp. 605-608.

1901, p. 20. The Committee on Foreign Correspondence made a report on the communication from the Alliance of Reformed Churches throughout the World holding the Presbyterian System. The report was adopted, and is as follows:

In answer to the communication from the Executive Committee of the Western Section of "The Alliance of the Reformed Churches throughout the World holding the Presbyterian System," your committee recommends—

1. That the Assembly express continued interest in the work of the Alliance.
2. That provision be made for meeting our apportionment of the expenses, viz., \$480.
3. That the matters in the communication called to our attention be referred for their consideration to the several Executive Committees of our Assembly dealing respectively with these matters.

4. That the representative of the commission accredited to us to bear its official salutations be given opportunity to discharge this honorable and pleasing duty.

See also pp. 16, 68.

1902, p. 290. The Assembly has listened with pleasure to the address of Rev. George D. Matthews, D. D., the General Secretary of the Alliance of the Reformed Churches, and expresses its continued interest in the united work of the Presbyterian Church:

We note with pleasure the appointment of Rev. R. P. Kerr, D. D., of Richmond, Va., as chairman of the Western Section.

We recommend that the sum of \$495, apportioned to our church for the expenses of the Alliance, be paid.

Also that the attention of the Synods be called to the resolution adopted by the Western Section, as to "the necessity for the adaptation of the Home Mission work to the changing conditions of our population."

We rejoice in the movements towards union in the mission churches of the Presbyterian faith and order in Asia, and recommend that these bodies be represented at the meetings of the Council. Adopted.

For list of delegates to Liverpool Council, see Minutes, p. 290.

For report of Executive Commission of Alliance, see Minutes, pp. 333-335.

1903, pp. 539-544. Report of Western Section of Executive Commission of the Alliance, and Memorial on an Advanced Course of Sabbath School Lessons.

1904, p. 40. Relative to the annual report of the Western Section of the Executive Commission of the Alliance of Reformed Churches (See Appendix to Minutes), we recommend resolutions A, B and C, concerning the use of the Bible in public schools. We recommend that the second Sabbath of September be again set apart as a day of prayer for our public schools. We recommend that the resolutions on the question of Marriage and Divorce be approved. We recommend that the apportionment on our Church for the annual expenses of the Alliance be paid. We recommend that Rev. R. H. Fleming, D. D., delegate from the Alliance to this body to convey its fraternal greetings, be invited to address the Assembly.

In answer to an overture from the Presbytery of St. Louis to request the Western Section of the Executive Commission of the Alliance of the Reformed Churches holding the Presbyterian System, to propose to the churches composing the Alliance some plan for a closer alliance of Young People's Societies of our various churches,

Your committee recommends that this overture be referred to the Committee on Conference with Other Presbyterian Bodies.

See Minutes, pp. 118-120, for report of Western or American Section.

1905, p. 39. That the first Sabbath of November be set apart as a session of special thanksgiving to God for the blessings bestowed upon so many churches and countries from the great religious revival which we call the Reformation of the Sixteenth Century.

2. That the apportionment of our Church for the annual expenses of the Alliance (viz., \$480) be paid.

3. The report of the Special Committee on Candidates for the Ministry as made to the Alliance is highly interesting reading, and the facts therein presented are worthy of the serious reflection of our whole Church. There is nothing in the report, however, which calls for action by this Assembly as appears in this report.

4. We find nothing calling for special attention or action on the part of our Assembly in the report on Fraternal Associate Membership in Evangelical Churches, as made to the Alliance.

1906, p. 44. We learn with great pleasure, from the report of the Western Section of the Alliance, of the good work going on in all parts of the world through the instrumentality of our brethren of this Alliance. In regard to the matter suggested about co-operative work for residents in foreign ports and immigrants to our land, we recommend that this work be taken up by our Committees of Home and Foreign Missions.

We are glad to see that our representation has been increased from ten to nineteen, and our apportionment has been reduced from \$480 to \$380, and recommend that this apportionment be paid by the Treasurer of the Assembly.

For report, see Minutes, pp. 99-103.

1907, p. 58. In relation to the report of the Executive Commission of the Alliance of the Reformed Churches throughout the World, holding the Presbyterian system, your Committee recommends the adoption of all the recommendations and suggestions contained in said report touching Foreign Missions, Home Missions, the Sabbath School and Young People's Work, Defections in Church Membership and the Calvin Anniversary. The Committee also recommends that the Moderator of the General Assembly appoint nineteen representatives for this Church in the council which is to be held in the city of New York, in the year 1909. We also recommend that the sum of \$380, the amount apportioned to our Church as the expenses of said Alliance, be appropriated and paid out of the funds of the General Assembly. Adopted.

1908, pp. 18, 47. We call attention to the fact that the Ninth General Council of the Alliance of the Reformed Churches throughout the World holding the Presbyterian System will meet in the city of New York in the fall of 1909.

We recommend that the nineteen delegates from our church, with their alternates, be appointed by the Moderator, their expenses to be met by themselves; that \$380, the amount apportioned to our church, be appropriated to pay our share of the expenses of the Alliance for the present fiscal year ending March 31, 1909.

Delegates to Alliance of Reformed Churches, New York, 1909:

*Principals:* Ministers, A. B. Curry, J. E. Jones, A. A. McGeachy, W. R. Henderson, D. M. Sweets, W. L. Lingle, Chas. R. Hyde, A. M. Fraser, S. M. Smith, W. B. Y. Wilkie, R. E. Vinson, T. S. Wilson, P. R. Law; Ruling Elders, Thos. W.

Bullitt, C. W. Dorsey, Gov. Hoke Smith, Geo. W. Watts, W. A. Clark, Rhodes S. Baker.

*Alternates:* Ministers, C. W. Grafton, A. F. Carr, E. C. Caldwell, W. W. Elwang, C. W. Sommerville, Robert Adams, J. F. Lawson, F. T. McFaden, W. J. McKay, W. H. Neal, J. P. Robertson, W. E. Cave, Melton Clark; Ruling Elders, E. Hotchkin, S. M. Inman, Gov. R. B. Glenn, A. M. Scales, Geo. R. Cannon, Thos. S. McPheeters.

*Ad interim* committee to fill any vacancies: A. B. Curry, J. E. Jones, A. A. McGeachy. Adopted.

1909, p. 62. We have examined the report of the Executive Commission of the Alliance of Reformed Churches throughout the World holding the Presbyterian System, and would make the following recommendations in connection with the same.

(a) That reports on Foreign Missions, Home Missions, Evangelistic and Sabbath School Work be referred to our Executive Committees respectively.

(b) That the amount of expense as apportioned to us, \$380. be paid.

(c) That, at such a time as may be convenient to him and to the Assembly, the Rev. A. J. McKelway, D. D., be granted the privileges of the floor for a brief address on the cause of Church Federation. And that Rev. Dr. W. W. Moore be heard as a delegate from this Executive Commission. Adopted.

1910, p. 46. The Assembly has heard with interest, pleasure and profit the able address of the Rev. Dr. R. H. Fleming representing the Western Section of the Council of Reformed Churches throughout the World holding the Presbyterian System, and is grateful for his graphic statement of "the faith once delivered to the saints."

For report of Executive Commission of Alliance (Western Section), see Minutes, pp. 150-159.

#### 1102. *John Knox.*

1905, p. 8. Rev. Dr. Neel stated to the Assembly that as the Moderator of the last Assembly he had received a communication from the officers of the Alliance of the Reformed churches holding the Presbyterian System, requesting, according to a resolution adopted by the last General Council of that body, that steps be taken to celebrate on some appropriate occasion this year the 400th. anniversary of the birth of John Knox, the great Scotch Reformer; and that he had accordingly requested Rev. Dr. R. C. Reed, of Columbia Theological Seminary, to prepare a discourse suitable to the occasion, to be delivered before the General Assembly in this house next Sabbath afternoon; and he requested the Assembly to endorse this action. The Stated Clerk presented an overture from the Presbytery of Nashville asking the Assembly to concur in this action of the last Moderator. The request of the overture was granted, and Sabbath next, at 3:30 P. M., was fixed as the time for hearing this commemorative discourse.

P. 18. The following resolution was adopted:

*Resolved*, 1. That the Assembly has heard with great pleasure and profit the address by the Rev. Richard C. Reed, D. D., on John Knox, His Field and Work.

2. That the Assembly hereby requests Dr. Reed to furnish the Executive Committee of Publication with the manuscript of this address for the purpose of publication, if the way be clear.

### 1103. *Calvin Celebration.*

1907, p. 55. Overtures from the Presbyteries of Fayetteville, Atlanta, Paris, Suwanee, West Lexington, East Hanover, Central Texas, Winchester, Kanawha, St. Louis, Norfolk, Transylvania and New Orleans, asking that action be taken looking to a general celebration of the 400th. Anniversary of the birth of John Calvin, throughout our Church. It is recommended that this be answered in the affirmative. Adopted, after being amended by providing for an *ad interim* committee to carry out this provision—the committee to be appointed by the Moderator.

Following is the committee:

R. F. Campbell, J. W. Stagg, C. M. Richards, D. H. Ogden, W. W. Moore, W. M. McPheeters, Geo. E. Wilson, J. D. Murphy, J. W. Faxon, W. J. Martin, A. G. Hall.

1908, p. 19. The *ad interim* Committee on the Celebration of the 400th. Anniversary of the birth of John Calvin made the following report, which was approved, and the same committee was continued to carry out the plans proposed:

The *ad interim* committee appointed by the last General Assembly to consider and report upon a plan for the "general celebration of the 400th. anniversary of the birth of John Calvin throughout our church," would respectfully report:

The General Assembly of the Presbyterian Church in the United States in session at Birmingham, Ala., May, 1907, received from the Executive Commission of the Alliance of the Reformed Churches throughout the World holding the Presbyterian System, the following communication relative to a general observance of the 400th. anniversary of the birth of John Calvin:

"The Executive Commission draws the attention of the churches in the Alliance and of all lovers of true progress to the approaching four-hundredth anniversary of the birth of John Calvin. The reformer was born at Noyon, Picardy, France, July 10, 1509. His life was lived during one of the most important and crucial epochs of human history. In the providence of God he was one of the most potent forces of his day for human progress, and his influence continues in the present, and will abide in the future, a great power for the welfare of mankind. Men of all classes of thought and of all nations recognize his greatness. Particularly was he influential in setting in motion those forces which have resulted in the formation of the American nation. Great historians speak of him as the founder of the United States. While thus connected, however, with the American republic, the great Genevan had and has a vital relation to all Christian nations. No man of his age has been more influential in securing civil and religious liberty, the development of popular government, the secular progress of man, the reformation of the

Christian church, the development of religious thought along true lines, and the general advance of the kingdom of God in the world. It is recommended:

‘That the supreme judicatories of the churches in the Alliance be requested and urged to take steps for the general observance by all their congregations of the four-hundredth anniversary of the birth of John Calvin.’”

Overtures were received from thirteen Presbyteries to the same effect.

The committee, appointed in response to these overtures, recommends the following action:

The General Assembly, recognizing the historic significance of this anniversary, and the unusual opportunity afforded thereby for the vindication, propagation and inculcation of the great principles of the Reformed Faith, which lie at the foundation of civil and religious liberty, and earnestly desiring, along with sister churches of the same faith and order throughout the world,

“To take  
Occasion by the hand and make  
The bounds of freedom wider yet,”

adopts the following plan looking to the general observance of the Calvin Quadricentennial by the Presbyterian Church in the United States:

I. All institutions of learning within the bounds of the Assembly, under Presbyterian auspices, are requested to consider the feasibility of arranging for series of sermons and addresses bearing on the life and work of John Calvin at such time or times during the year 1909 as may be most convenient.

II. The Assembly suggests that the religious papers of the church have prepared and published in their columns at intervals during the year 1909 as many articles as possible relating to Calvin and Calvinism.

III. The Assembly recommends that each Presbytery at its meeting in the fall of 1908 appoint a special committee to arrange for a formal celebration of the Calvin Quadricentennial at its meeting in the spring of 1909, and to plan for appropriate sermons and addresses in the individual churches of the Presbytery at such time as each church may determine, giving preference to dates as near as possible to that of Calvin's birth, July 10.

IV. The Assembly adopts the following program of exercises for the celebration of the Calvin Quadricentennial during the sessions of the General Assembly of 1909, the hours for the addresses to be fixed by that Assembly:

1. Calvin, the Man and his Times. Rev. Charles D'Aubigne, France.

2. Calvin's Contribution to the Reformation. Rev. R. C. Reed, D. D. Alternate, Rev. C. W. Grafton, D. D.

3. Calvin, the Theologian. Rev. Abraham Kuyper, D. D., Holland.

4. Calvin's Contribution to Church Polity. Rev. T. C. Johnston, D. D. Alternate, Rev. Robert Price, D. D.

5. Calvin's Attitude toward, and Exegesis of, the Scriptures. Rev. James Orr, D. D., Scotland.

6. Calvin's Doctrine of Infant Salvation. Rev. R. A. Webb, D. D. Alternate, Rev. W. L. Lingle, D. D.
7. The Relation of Calvin and Calvinism to Missions. Rev. S. L. Morris, D. D. Alternate, Rev. W. M. Anderson, D. D.
8. Calvin's Contribution to Educational Progress. Dr. Edwin A. Alderman. Alternate, Dr. Frank P. Venable.
9. Calvin's Influence on the Political Development of the World. Hon. Frank T. Glasgow. Alternate, Hon. W. S. Fleming.
10. How Far has Original Calvinism been Modified by Time. Rev. S. A. King, D. D. Alternate, Rev. Harris E. Kirk, D. D.
11. Present Day Attitude towards Calvinism: Its Causes and its Significance. Rev. Benjamin B. Warfield, D. D. Alternate, Rev. Wm. Hoge Marquess, D. D.
12. How May the Principles of Calvinism be Rendered most Effective Under Modern Conditions? Rev. A. M. Fraser, D. D. Alternate, Rev. D. Clay Lilly, D. D.

The committee would also recommend:

1. That the Moderator of the Assembly preside on each of these occasions, announcing the topics, and introducing the speakers.
2. That the traveling expenses of the speakers be paid out of the incidental fund of the Assembly, except in cases where the speakers are commissioners from their Presbyteries.
3. That each of the Presbyteries be asked to make an appropriation at the fall meeting, 1908, on the basis of one cent per capita of communicants on the roll, for the creation of an *honorarium* fund of about \$2,500 to secure the services of the distinguished speakers outside of our church.
4. That this committee be continued, or another appointed, *ad interim*, to consummate the plans herein proposed for the celebration at the meeting of the next Assembly.
5. In accordance with the report of a sub-committee appointed to consider the question of the establishment of a Physical Memorial of John Calvin, your committee recommends:

*First*—That an auditorium be erected at Montreat, N. C., of brick or concrete block, with wings subdivided into class rooms, so that the building would serve all the purposes of the summer assemblies, and also of the permanent school which it is hoped to establish at that point, the whole building to cost not less than \$25,000.

*Second*—That the committee in each Presbytery, herein before provided for to see that memorial exercises are held in each of its churches, be also charged by the Presbytery to see that a collection or subscription be taken up in connection with these exercises.

As a per capita contribution of *ten cents* from the membership of our church would bring in a little over \$25,000, it is hoped that the money needed can easily be raised in this way, and it is believed that the raising of this sum by popular subscription would have the incidental advantage of developing the personal

interest of every individual member of our church in the celebration.

1909, p. 8. The *ad interim* committee on the celebration of the Quadri-Centennial of John Calvin's birth, presented the following report, which was approved and its recommendation adopted:

Your Committee on the Calvin Celebration would respectfully report that all the speakers invited by the last Assembly to take part in the celebration have accepted, except Dr. Kuyper and Dr. Alderman. Dr. Kuyper was prevented by a political campaign in the Netherlands and Dr. Alderman by his pressing duties at the University of Virginia. Both these gentlemen sent their regrets at their inability to respond to the Assembly's invitation. Your committee was fortunate in securing the Rev. Dr. Henry Callin Minton, of Trenton, N. J., to take Dr. Kuyper's place on the program, and Dr. Geo. H. Denny, President of Washington and Lee University, to take that of Dr. Alderman.

Your committee would recommend that the Assembly have two of the addresses each day, one at noon and the other in the evening, Saturday evening and Sunday excepted, until the program adopted by the last Assembly shall have been completed.

P. 25. The following action was taken:

That the Assembly most earnestly request the distinguished authors of these splendid addresses to furnish at their earliest convenience our Committee of Publication with a copy of their addresses, and that the Committee of Publication be directed to publish them in one volume in the order in which they appear in the original program, when a sufficient number of advanced subscriptions has been obtained to pay the cost of publication.

P. 52. The following resolution was adopted:

*Resolved*, 1st. That Rev. Dr. R. A. Webb be requested to select from his lecture on "Calvin's Doctrine of Infant Salvation," delivered to the present General Assembly, two or three brief paragraphs which he may deem best suited to clearly meet the popular misapprehensions of that doctrine, and deliver them to the Stated Clerk of this Assembly.

2d. That said paragraphs be furnished to the religious newspapers of our Church, and such others as may be willing to publish them, with request to publish each paragraph separately in different issues of their papers in such manner as the publishers may deem best to attract attention.

3d. That each Commissioner of the present Assembly shall try to get said paragraphs published in a similar way in the secular papers of his vicinity.

P. 62. The following resolution was adopted:

The General Assembly hereby expresses its great appreciation of the excellent work of the Special Committee on the Calvin Celebration, Rev. Dr. R. F. Campbell and others, and would say that they have given to the Assembly a most interesting



and instructive program, that the addresses have been of a high order and the speakers able and honored men. By a rising vote, the Assembly would again express to those who have spoken on the program its cordial thanks and sincere appreciation of their splendid addresses.

P. 43. The following was adopted:

WHEREAS, Rev. Benjamin B. Warfield, D. D., LL. D., is prevented from attending this Assembly on account of the extreme illness of his wife, therefore,

*Resolved*, That this Assembly record its painful disappointment in being deprived of Dr. Warfield's presence and in being denied the anticipated pleasure and profit of hearing from his lips a discussion of the theme assigned to him as a part of the Calvin Celebration. Further, the Assembly hereby expresses its profound sympathy with our beloved brother in the sore trial through which he is passing.

*Resolved*, That inasmuch as it would be impossible to do justice to the paper of Dr. Warfield by having another than its author to read it, the Assembly omitting its reading, instruct the Committee of Publication to print for distribution this paper that it may become the permanent possession of the Church.

*Resolved*, That the Assembly be now led in prayer by Rev. R. F. Campbell, D. D., in humble and earnest supplication in behalf of Dr. Warfield and his loved ones whose hearts are burdened with anxious solicitude.

#### 1104. *The evangelical churches of France and Geneva.*

1893, p. 25. Mr. Frederick Necker, of Geneva, and Rev. E. J. Dupuy, of Paris, delegates of the Franco-American Committee for the Evangelization of France, addressed the Assembly and were replied to by the Moderator.

P. 31. The General Assembly has heard with much delight MM. Necker and Dupuy, the representatives of the French and Genevan churches, and heartily commends them and the great cause of which they are the ambassadors, to the churches under its care. The Church of Calvin and the Church of the Huguenots have a constitutional and traditional claim to sympathy and succor upon all the Presbyterians of this land—a claim which we gladly recognize.

The Assembly suggests as worthy of commemoration by its ministers and churches the two hundred and eighth anniversary of the revocation of the Edict of Nantes, which occurs the 22d day of October of the present year.

1895, p. 388. In response to a letter from Edward G. Thurber, in behalf of the Franco-American Committees in Paris and New York, the Assembly adopted the following:

Your committee recommends 1. That this Assembly hereby records and publishes its tender and profound love for the Reformed Churches in France, and its gratitude to God for the

grace and progress vouchsafed to them in their faithful efforts under unequal and arduous circumstances.

2. This Assembly commends these noble and struggling churches to the love, prayers and liberal financial help of the people of God under our charge and oversight.

3. This Assembly requests the Sessions of our stronger churches to remember and care lovingly for this ancient people of God whose sons and daughters have ever been, and now are, a tower of strength in all the American Protestant churches.

4. This Assembly advises that contributions for this purpose be sent to the Treasurer of Home Missions, and be by him forwarded twice per annum to the Treasurer of the Franco-American Committee in Paris.

#### 1105. *The Monmouth Pilgrimage and Monument.*

1895, p. 389. A letter was received from a Committee of Arrangements of the Synod of New Jersey, inviting the General Assembly to participate in the celebration of the earliest recorded meeting of an American Presbytery, to be held on the 4th of June, 1895, on the sites of the old Scots' meeting-house and the Tennant Church in Monmouth county, New Jersey.

This Assembly declares its great interest in all matters touching the founding and early struggles of the Presbyterian Church in our country, returns its hearty thanks to the Executive Committee of the New Jersey Synod for its invitation to us to participate in these memorial services, and hereby appoints ministers W. U. Murkland, D. D., Moses D. Hoge, D. D., Rev. Parke P. Flournoy, ruling elder T. B. Gresham, Esq., and Ruling Elder William Wirt Henry, Esq., to attend and represent us, at their own expense, in this celebration, called the Monmouth Pilgrimage.

1899, p. 422. There has come to us an invitation from Rev. A. H. Brown, chairman of a committee of the Synod of New Jersey, asking you to appoint delegates to represent you at the unveiling of a Presbyterian historical monument in the Old Scots' Burial Ground in Monmouth county, N. J., where assembled the first General Presbytery of which any official record exists. The monument is to be unveiled in the third week of October, 1899. The Assembly at Dallas, Texas, in 1895, heartily commended this enterprise, and appointed five delegates to attend and represent us, at their own expense, at a preliminary celebration called the Monmouth Pilgrimage. Of that delegation Rev. Drs. Moses D. Hoge and William U. Murkland have been called to their reward. Your committee recommend that the same persons be appointed to attend the unveiling of the monument as requested, and that Rev. R. P. Kerr, D. D., of Richmond, and Rev. Joseph A. Vance, of the Baltimore, be substituted in place of the brethren deceased; the committee will thus consist of Rev. R. P. Kerr, D. D., Rev. Joseph A. Vance, Rev. Parke P. Flournoy, D. D., and Ruling Elders T. B. Gresham, Esq., and William Wirt Henry, Esq.; that the

Assembly express its deep interest in all that touches the founding and early struggles of the Presbyterian Church in our country, and the importance of keeping the history in remembrance of coming generations; that the Assembly returns its hearty thanks to the Synod of New Jersey for its fraternal invitation to us to participate in these memorial services. Adopted.

1900, p. 620. The unveiling of the monument at Monmouth, N. J., having been postponed from October, 1899, to June, 1900, and Rev. Joseph A. Vance having resigned his place on the committee appointed to represent our church on that occasion, it is recommended that Rev. William C. Alexander, of Baltimore, be appointed in the place of Rev. Joseph A. Vance. The committee as then constituted will be Rev. R. P. Kerr, D. D., Rev. P. P. Flournoy, D. D., Elder T. B. Gresham, Elder W. W. Henry and Rev. William C. Alexander. Adopted.

1901, p. 30. The Rev. Dr. Kerr, of the commissioners appointed by the last Assembly to attend the dedication of the Presbyterian Historical Monument at Freehold, N. J., reported as follows:

I beg to report that according to appointment by your body, I attended the dedication of the Presbyterian Historical Monument at Freehold, N. J., June 14, 1900, and made an address conveying the cordial greetings of the Southern Assembly, and expressing our interest in the movement, so successfully carried out, to commemorate at Freehold the first recorded ordination, that of the Rev. John Boyd, which took place there December 29, 1706.

The occasion of the dedication was one of great interest, and your commissioners were treated with great respect by the representatives of the Presbyterian Church in the United States of America and of the Synod of New Jersey, who had charge.

It is proposed by the Synod of New Jersey to raise a fund, the income from which will be used to keep the monument in repair.

1106. *Union with other churches in securing a revision of metrical version of Psalms.*

1896, p. 568. Your committee report that we have carefully considered the communication from W. J. Robinson, chairman of the Joint Committee appointed by the General Assembly of the United Presbyterian Church and the Synod of the Reformed Presbyterian Church, on securing an improved metrical version of the Book of Psalms for use in divine worship; and that, while approving any efforts towards securing an improved metrical version of the Psalms, we cannot see our way clear to recommend the appointment of the proposed Committee of Co-operation by this Assembly. Adopted.

1107. *Jubilee of the Irish Presbyterian Church.*

1892, p. 38. The Assembly addressed a letter to the General Assembly of the Presbyterian Church in Ireland, congratulating

it on the celebration of its Jubilee on the coming 7th day of July, and appointed Rev. W. A. Campbell to bear in person this salutation to the General Assembly.

1108. *The Universalists may not use our church buildings.*

1891, p. 230. Overture from the Presbytery of Florida: Is it lawful for a church Session to grant the use of the church building to the Universalists for holding religious services?

Answered in the negative.

1109. *Aid for the Presbytery of Texas.*

1890, p. 56. In regard to the letter from the Presbytery of Texas (colored), asking for such aid as will enable their ministers to give their whole time to the work of preaching, we recommend that the Assembly express their sympathy with this body, and urge the Executive Committee to give them all the pecuniary aid in their power.

For the letter referred to, see Minutes, p. 13.

Fraternal letters passed between the Assembly and this independent Presbytery in 1889 (See Minutes, p. 617.)

1110. *The Woman's Christian Temperance Union.*

1895, pp. 383, 384. The Assembly exchanged greetings with the Woman's Christian Temperance Union of Texas.

1111. *Declines to appoint delegates to the National Temperance Convention.*

1891, p. 228. This Assembly would gratefully acknowledge the receipt of the circular of the Executive Committee of the Tenth National Temperance Convention, and the request that this Assembly appoint seven delegates to the convention to be held at Saratoga Springs during the present year.

While the Assembly is an earnest advocate of the principles of that temperance which is enjoined in the word of God, yet it is not prepared to appoint the seven delegates as requested.

1893, p. 52. A communication from the National Temperance Society, Rev. Dr. T. L. Cuyler, president, inviting this Assembly to appoint delegates to a World's Temperance Congress, to be held in Chicago in June.

We recommend that the Assembly take no action looking to representation in said Temperance Congress. Adopted.

1112. *Change in the week of prayer.*

1892, p. 457. A communication from the Stated Clerk of the General Assembly of the Presbyterian Church in the United States of America, containing a resolution of that Assembly in favor of a change of the annual week of prayer from the first week in January to a more opportune season, and calling the attention of this Assembly to the same.

On this subject we recommend the adoption of the following resolutions:

*Resolved*, That while we would be perfectly willing to concur in any really desirable change, yet, inasmuch as no other season is designated instead of the first week in January, and as it is uncertain whether any change would be wise and profitable, this Assembly declines, for the present to take any action in the matter.

1113. *Synod of Brazil.*

1898, p. 215. The following resolution, in response to the greeting brought to the Assembly by the Rev. G. E. Henderlite from the Synod of Brazil, was adopted:

The Assembly would express its gratification at the cordial message of greeting from the Synod of Brazil, so happily conveyed by its accredited delegate, the Rev. George E. Henderlite. We would record our profound and unfailing interest in the work of the Synod of Brazil, which shall continue to receive our support and shall ever be remembered in our prayers. We send through the Rev. George E. Henderlite our most fraternal Christian salutations to the Synod of Brazil.

See also 1904, pp. 9, 40; 1907, pp. 42, 58.

1114. *General Assembly of Brazil.*

1910, pp. 16, 30. The Committee on Foreign Correspondence, to whom was referred the address of Rev. Dr. Reis, Moderator of the General Assembly of the Presbyterian Church of Brazil, recommend that this Assembly make answer as follows:

1. We have been profoundly moved by the clear statement of the progress of the Presbyterian Church of Brazil.

2. We thank God for the sturdy and vigorous way in which the Brazilian Church has taken hold of its own work, and for the abundance of life in this fair daughter of Presbyterianism in the United States.

3. We rejoice in and are grateful for the part our own Church has been privileged to have in this glorious work.

4. We believe that our further help in Brazil should largely follow the lines indicated by Dr. Reis: (a) The sending of more missionaries of the first order. (b) The adequate equipment of a native ministry by strengthening and developing Theological Seminaries. (c) A still wider and more efficient use of the printing press. (d) The vigorous prosecution and enlargement of all school work.

5. To these ends our Executive Committee of Foreign Missions is asked to give our Brazilian work large consideration as an investment likely to pay increasing dividends.

6. The Rev. Dr. S. H. Chester is hereby appointed to transmit this action to the General Assembly of the Presbyterian Church of Brazil.

Adopted.

1115. *Synod of the Greek Evangelical Church.*

1898, p. 227. The Committee on Foreign Correspondence beg to report that they have read the letter from the Evangelical Synod of Greece, and recommend the adoption of the following reply to be forwarded to the Greek Synod:

BELOVED BRETHREN:—We are glad to acknowledge the receipt of your very fraternal letter thanking the General Assembly of the Presbyterian Church in the United States for the transfer to your body of the title to the mission property at Salonica, and also expressing grateful appreciation of all work heretofore done by us for the cause of evangelical religion among the Greeks. We will also express our great gratification at the report given in your letter, indicating good progress in your work of building up the church of God in the kingdom of Greece and in the Turkish empire. We wish you heartily God-speed, and do pray that Christ, the great Head of the church, may crown all your labors with abundant success.

Assuring you of our continued interest in the Synod of the Evangelical Church of Greece, we are your brethren in the Lord, the General Assembly of the Presbyterian Church in the United States. Adopted.

1116. *Reformed Episcopal Church.*

1898, p. 227. The Committee on Foreign Correspondence report that a letter has been placed in their hands from George L. Alrich and William T. Way, under address of 923 Gibson street, Scranton, Pa., informing our Assembly that they had been appointed to visit us and present the Christian salutations of the Reformed Episcopal Church, of which they are the authorized representatives. In their very fraternal communication they express regret at not being able to be present at our meeting, and so they send a brotherly epistle, wishing us God-speed in our work.

We recommend that the Rev. E. H. Harding, D. D., of Farmville, Va., and the Rev. W. S. Lacy, D. D., of Norfolk, Va., be appointed to make a suitable reply.

1906, pp. 11, 15, 17. A letter of fraternal greetings from the Rev. Jos. Lewis, delegate, in behalf of the Reformed Episcopal Church, was read and referred to the Committee on Foreign Correspondence for reply.

*To the General Council of the Reformed Episcopal Church, Philadelphia, Pa.:*

The General Assembly of the Presbyterian Church in the United States sends fraternal greetings to the General Council of the Reformed Episcopal Church and bids them God-speed in their good work. Read Philemon 3-6.

The following telegram was received from the General Council of the Reformed Episcopal Church:

Greetings gratefully received. The General Council of the Reformed Episcopal Church reciprocate the fraternal feeling of the General Assembly of the Presbyterian Church in the United States. Read 1 Thess. 5: 23-26.

1907, p. 58. In response to the communication from Rev. Duane Wevill, Corresponding Delegate from the Reformed Episcopal Church, the Committee recommends that the Stated Clerk of the Assembly be authorized to answer the said communication by expressing your appreciation of the Christian and fraternal salutations sent through him, and our best wishes for God's blessings upon the church which he represents.

1117. *Protestant Episcopal Council.*

1899, p. 392. The following was adopted:

The General Assembly hereby extends its greeting to the Protestant Episcopal Council, of the Diocese of Virginia, now in session in this city, expressing our hearty interest in the work of the Protestant Episcopal Church, and our cordial regard for their bishops, clergymen and people as brethren beloved in the Lord, invoking upon them the blessing of the Father, Son and Holy Spirit.

A copy of this resolution, signed by the Moderator and Stated Clerk, is ordered sent to the Council at St. Paul's Church, Richmond, Va.

P. 398. The following fraternal salutation from the Council of the Protestant Episcopal Church, in the Diocese of Virginia, was received:

*To the Stated Clerk of the General Assembly of the Presbyterian Church:*

MY DEAR BROTHER: At a meeting of the Council of the Protestant Episcopalians in the Diocese of Virginia, held in St. Paul's Church, Richmond, Va., on the 18th day of May, 1899, the following resolution was, on motion of the Rev. Professor Wallis, unanimously adopted:

*Resolved,* That the Secretary be requested to send the fraternal greetings of the Council of the Diocese of Virginia to the General Assembly of the Southern Presbyterian Church now in session in this city.

1901, p. 17. *"To the General Assembly of the Presbyterian Church—Greeting:*

"In the Providence of Almighty God, our heavenly Father, you are convened within our charming little city, and I beg to add to words of welcome already given my earnest greeting. Permit me to express my prayerful desire that your forty-first session shall be marked, as well in the deliberations as in the devotions, by that conservatism and high Christian aim which has always characterized your honorable body.

"It would afford me real pleasure to visit the Assembly, but my uncertain health and the urgency of many duties incident to leaving the State to-night for a prolonged absence forbid me expressing in person the fellowship I feel.

"It occurs to me that the spacious room of Trinity Cathedral may be convenient for some of your more general or public services, missionary or otherwise, and I hereby tender the use of it to you on any Sunday evening or night.

"Praying that the God of Peace who brought again from the dead our Lord Jesus Christ, the great shepherd of the sheep, through the blood of the everlasting covenant may make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, I am, with great respect,

"Very cordially yours,

"WM. M. BROWN, *Bishop of Arkansas.*"

We recommend the following response:

*"To the Right Rev. Wm. M. Brown, the Bishop of the Diocese of Arkansas Protestant Episcopal Church—Greeting:*

"The General Assembly appreciates your cordial salutation and reciprocates heartily the fraternal feeling underlying it, and tenders its thanks for the courtesy extended in the offer of the cathedral, which courtesy would be gladly accepted if occasion required.

"May the Lord have you ever in his gracious keeping and bless you abundantly in home, heart and work.

1118. *Ministerial Union of Richmond.*

1899, p. 397. The hour arrived for receiving the Ministerial Union of Richmond and suburbs. Dr. Kerr formally introduced the Union, Moderator Cannon welcomed the brethren in hearty terms, to which the Rev. Dr. W. G. Starr, President of the Union, eloquently responded, and the members of the Union were invited to sit with the Assembly as visiting brethren.

1119. *Christian Reformed Church of North America.*

1901, p. 28. The following greeting was received from the Synod of the Christian Reformed Church of North America, and was referred to the Committee on Foreign Correspondence:

DEAR FATHERS AND BRETHREN: The Synod of the Christian Reformed Church of North America comes to you with its cordial and sympathetic greeting. Let us say by way of introduction that we are a denomination of Holland descent, numbering at present about 150 congregations, located mainly in New Jersey, Michigan and Iowa, served by about 100 ordained ministers. In Grand Rapids, our centre, we sustain a flourishing theological school, with a faculty of seven professors. The Christian Reformed Church is adhering strictly to the Calvinistic Doctrines of grace as embodied in the confessional standards of Dordt and Westminster.

And, becoming more and more a part and parcel of our common American church life, it has looked about for the last few years for ecclesiastical sisters in our broad land, of like mind and effort, that ecclesiastical correspondence may be established with such churches.

By this correspondence the Synod of the Christian Reformed Church understands a little more than the exchange of greetings, but, above that—

(a) Sending of regularly appointed delegates to the meetings of each other's principal church courts, with advisory vote;

(b) To pay attention to each other that no one depart in doctrine, liturgy and discipline from Reformed principles;

(c) Mutual deliberation what position to assume with reference to third parties; and—

(d) To assist each other with advice, especially when movements are on foot to modify the Confession, Church Constitution or Liturgy.

We would be delighted to begin ecclesiastical correspondence of this kind with your church because historical research and observance of your practice cause us to feel that we are very much akin.

We feel, however, that the distance between us in the North and you in the sunny Southland is so great that the expense of sending delegates to your General Assembly would be heavier than we as a church, with our many needs in home and Indian mission field, can bear. Therefore, our Synod, however much it desired to take this step, thought it not advisable to enter into correspondence in the wide sense as indicated above.

One thing, however, our Synod thought we could and ought to do, and that is to send you this official letter in which we as a church express our great



appreciation that you as a denomination adhere so closely to the glorious standards set up by the fathers of Westminster, even as our own ancestors displayed them at Dordt. We rejoice to hear that no liberal party or revision movement is found in your midst, but conservatism, built upon the infallible Word of God, is in control. Our earnest hope and expectation is that you will continue to fearlessly uphold this banner God gave them that fear him, that it may be displayed because of the truth, even until the Son of God shall appear upon the clouds.

And finally, remembering the apostolic injunction, "Let us consider one another to provoke unto love and to good works" (Heb. x. 24), we should rejoice very much if you would join us in loyally and strenuously opposing that cancer in our present church organism, Secret Oathbound Societies, which in so many ways is contrary to God's Word and the welfare of the bride of Christ.

Trusting you will carefully and fraternally consider this message of sympathy and love sent you in a sisterly spirit of appreciation, we remain,

Your brethren in our common Lord,

F. M. TEN HOOR, *Chairman*,  
HENRY BEETS, *Secretary*,  
*Of the Committee for Correspondence.*

The following letter was sent in reply:

DEAR BRETHREN:—Our Assembly receives with cordial and grateful appreciation your expressions of fraternal regard. We rejoice in the tokens of God's favor on the work committed to your trust, and pray that his large and enlarging blessing may abide ever with you.

You are the heirs of heroic traditions, a precious legacy of trial and triumph, and we need wish you no higher privilege than that of proving worthy, by God's grace, of such an inheritance.

1120. *Pozsony Reformed Presbyterian Church, Hungary.*

1901, p. 50. The Committee on Foreign Correspondence reported the following response to the communication from the Pozsony Reformed Presbyterian congregation in Hungary:

The Committee of Foreign Correspondence would report as follows, in answer to the communication from Pozsony Reformed Presbyterian Church, in connection with the General Assembly of the Trans-Danubian Reformed Churches in Hungary:

1. That the communication be referred to our Executive Committee of Foreign Missions at Nashville, with authority to act as may seem best to that Committee, after careful investigation, the Assembly, however, expressing the hope that some limited aid, at least, may be extended to the Pozsony Church.

2. That the Stated Clerk of the Assembly be directed to reply to the communication from the Pozsony Church, assuring its people of our profound and prayerful interest in their growth and spiritual prosperity, and informing them of the action taken.

1121. *General Synod of Mexico.*

1902, p. 255. The report of the Rev. J. H. McNeilly, D. D., the representative of the Presbyterian Church in the United

States at the organization of the General Synod of the Presbyterian Church in Mexico, was read, and was referred to the Standing Committee on Foreign Missions.

A greeting from the General Synod of Mexico to this Assembly was read, and referred to the same committee.

A communication from the Rev. L. G. Mora, delegate from the General Synod of Mexico to this Assembly, was read, and was referred to the Committee of Foreign Correspondence.

The Assembly was led in prayer by the Rev. C. G. Brown for the divine blessing upon this newly organized Presbyterian Church in the Republic of Mexico.

The Standing Committee of Foreign Missions presented the following:

P. 282. The great event in our mission field in Mexico during the past year was the organization, in that country, of the Independent Synod by the union there of the churches connected with both branches of the Presbyterian Church in this country. According to the instructions of the last Assembly, the Rev. J. H. McNeilly, D. D., a member of the Executive Committee, took part as our representative in the interesting transaction. Thus in that field one great end of our work has been attained—the end aimed at in all countries—the organization of a native, independent, self-propagating church. Our Executive Committee is instructed to conduct its work hereafter in that country, as far as possible, through the agency of the new church thus brought into existence. Adopted.

The Committee of Foreign Correspondence reported:

P. 290. We rejoice in the good work of our sister church, and pray that the Lord will add unto her number daily of such as should be saved. Adopted.

#### 1122. *Northern Synod of Moravian Church.*

1903, p. 489. A fraternal message from the Northern Synod of the Moravian Church was read and was referred to the Committee on Foreign Correspondence.

P. 491. The Committee on Foreign Correspondence reported recommending the following response to the greetings of the Moravian Synod North.

The General Assembly appreciates your greetings, and salutes you in fraternal love.

1908, p. 24. The following greetings were received:

Your brethren of the Moravian Church greet you heartily and wish you grace, mercy and peace in all your deliberations. I should be with you in person, if not prevented by official duties. EDWARD RONDTHALER,  
*Bishop of the Southern Province of the Moravian Church in America.*

The message was referred to the Committee on Foreign Correspondence for reply.

The Committee on Foreign Correspondence presented the following report, which was adopted:

In response to the greeting of Bishop Edward Rondthaler, of

the Moravian Church, your Committee on Foreign Correspondence would recommend the following:

The General Assembly of the Presbyterian Church in the United States most heartily reciprocates your fraternal greetings.

1123. *First Presbyterian Church, Augusta, Ga.*

1904, p. 9. The following telegram was received and referred to the Committee on Foreign Correspondence:

The First Presbyterian Church, Augusta, Ga., the birthplace of the General Assembly of the Presbyterian Church in the United States, celebrating its centenary, sends greetings.

P. 17. The Committee on Foreign Correspondence reported, and the Assembly adopted, the following reply to the greetings of the First Presbyterian Church, Augusta, Ga., which the Stated Clerk was instructed to transmit:

The Assembly communicates its hearty congratulations to the First Presbyterian Church of Augusta, Ga., upon the occasion of the celebration of its centennial. II Cor. XIII., 14.

1124. *National Federation of Churches and Christian Workers.*

1904, p. 41. In answer to a communication from the National Federation of Churches and Christian Workers, asking for cooperation in the work of said Federation, your Committee recommends the following answer: The Assembly expresses its sympathy with the purposes of the Organization, but, in accordance with its well established custom in such cases, it declines to appoint the delegates asked for. Adopted.

Repeated in 1905, p. 40.

1907, p. 55. An overture from the Upper Missouri Presbytery, asking that admission to the Inter-Church Conference on Federation, be requested, and to appoint delegates thereto, at this meeting. It is recommended that this be answered in the affirmative. Adopted.

P. 58. On the overture of the Presbytery of LaFayette, and that of the Presbytery of East Alabama, asking for representation of our Church at the Inter-Church Conference on Federation to be held in 1909, your Committee recommends that these overtures be answered in the affirmative, and that the Moderator appoint thirteen representatives to the said Conference, their expenses to be borne by themselves. The Moderator, Rev. J. R. Howerton, D. D., was appointed chairman of the delegation. Adopted.

1908, p. 15. The Rev. J. R. Howerton, Moderator of the last Assembly, reported that under the instructions of the Assembly he had appointed the following to represent our church in the National Federation of Churches and Christian Workers to meet in 1909:

Rev. H. E. Kirk, D. D., Rev. A. J. McKelway, D. D., Hon. M. F. Ansel, Mr. Samuel M. Inman, Rev. J. W. Walden, D. D.,

Hon. R. T. Simpson, Rev. T. M. Hunter, D. D., Rev. J. B. Hutton, D. D., President E. R. Long, J. Farley, Esq., Rev. W. R. Dobyns, D. D., Rev. A. B. Curry, D. D. and Rev. Edwin Muller, D. D.

By appointment of the last General Assembly, the Rev. J. R. Howerton, D. D., is the chairman of this delegation.

1125. *Presbyterian Church in India.*

1905, p. 39. A request from the First General Assembly of the Presbyterian Church in India, asking that they be "permitted to enter into relations with us by means of corresponding members."

*Answer:* That the cordial Christian request from the First General Assembly of the Presbyterian Church in India be granted, and that the Moderator of the Assembly, the Rev. J. T. Plunket, D. D., be appointed to bear the greetings and Christian salutations of this Assembly to the General Assembly of the Presbyterian Church in India.

1126. *Bi-Centennial of First Presbytery in the United States.*

1906, p. 55. Rev. J. T. Plunket, D. D., the retiring Moderator, reported that he had attended, as directed, in April, the Bi-Centennial of the organization of the First Presbytery of the Presbyterian Church in the United States of America, in the First Presbyterian Church of Philadelphia, Pa. After giving some account of the addresses, he makes the following recommendations:

First—That the Assembly records with pleasure the fact that Rev. Dr. Plunket, retiring Moderator of our Assembly, was present as our representative upon the occasion so full of common historic interest to Presbyterians of every place, especially throughout this country.

Second—We rejoice to learn that the occasion brought out expressions of fraternity from so many sister denominations and that we thank God for so many evidences of his good hand being over us as a family of the faith during the past two hundred years.

Third—That a copy of this report together with its recommendations be forwarded to the General Assembly of the Presbyterian Church in the United States of America now in session at Des Moines, Iowa.

The report was received and approved.

1127. *Union of the Presbyterian Church, U. S. A., and the Cumberland Presbyterian Church.*

1907, p. 52. The Assembly received from the General Assembly of the Presbyterian Church in the United States of America the following announcement:

With deep gratitude to God for his guidance in the matter, the Presbyterian Church in the United States of America announces the completion at noon

today of the union with the Cumberland Presbyterian Church, with the reception by our Assembly of the Fraternal Union delegation appointed by the Cumberland Assembly previous to its final dissolution.

The following reply was ordered to be sent to the General Assembly in session at Des Moines:

Your message, announcing the union of Presbyterians, has been received. We pray that this union will result in the promulgation of our Calvinistic faith and in the extension of the kingdom of Jesus Christ.

1128. *Alliance of Young People's Societies.*

1905, p. 33. The report of the select Committee on Closer Relations with Other Presbyterian Bodies was taken from the docket. That portion of the report touching Young People's Societies was adopted as follows:

The Committee on Closer Relations, etc., recommend that the Assembly adopt the recommendation of the *Ad Interim* Committee on Closer Relations touching an overture of St. Louis Presbytery, referred to it last year, proposing some plan of alliance or affiliation of Young People's Societies, as follows: "We judge it best, for the present, at least, that our young people be kept, as far as possible, under our own control and training, and that they be accustomed to the use of our own literature and methods of work."

1129. *Korea.*

1909, p. 63. We recommend that the Moderator of this Assembly be appointed to make suitable response to the fraternal greetings and communications from the Presbyterian Church in Korea.

1130. *Theological Evangelical Seminary of Geneva.*

1909, p. 63. In regard to the communications from the representatives of the Theological Evangelical Seminary, of Geneva, stating that they had heard of a "Proposed Movement in the Southern Presbyterian Assembly looking toward the establishment of a Bible Institute in France, for the training of Reformed ministers, as a Memorial of Calvin," we recommend the following answer:

1. That the Assembly has not inaugurated such a movement.
2. We express our prayerful and sympathetic interest in "the Theological Evangelical Seminary of Geneva," and suggest that any of our Church courts or individuals who may advocate such a Memorial to Calvin connect it, if possible, with the said Seminary of Geneva.

3. That this action be communicated to Rev. Albert Erdman, D. D., Pastor Em. of the South Street Presbyterian Church, of Morristown, N. J., and to Mr. Alexander C. Proudfit, 105 East 22nd Street, New York City, who represent the Geneva Seminary, and from whom these communications come.

Adopted.

1131. *United Presbyterian Church.*

1910, p. 30. Your Committee on Foreign Correspondence, having carefully considered the overture from certain individuals touching the appointment of Committees of Conference with the United Presbyterian Church, make the following recommendation, viz.:

That, as we have no direct request from either individuals or the body of the United Presbyterian Church for conference upon this subject, we see no reason for action at this time. However, we assure the brethren of that Assembly of our readiness at any time to confer with them upon the subject of closer relations. Adopted.

1132. *Letter from Rev. Thos. H. Lacy, D. D.*

1910, p. 56. A letter from Rev. Thos. H. Lacy, D. D., formerly rector of the Episcopal Church in Lewisburg, bearing greetings from the World's Sunday School Convention in Washington, D. C., was read and ordered to be admitted to record. The letter is as follows:

GREETING, MY DEAR BRETHREN IN CHRIST:—Please permit me most humbly, as a delegate from Virginia to the World's Sixth Sunday School Convention, to express my great delight in hearing your most beautiful message read to-day by the President of our great Convention. It was the most beautifully worded message I have been permitted to hear, so sweetly bearing the message of Christ. President Meyer had in his hand just then a number of telegrams; most of them he did not read, but passed with a statement as to whence they came. Yours he read in full and it seemed the breath of the Divine Son of God was there, and that He breathed forth the Holy Spirit upon the large assembly.

Though uninstructed, I thank you; no doubt your official thanks will come otherwise.

Pardon, too, my saying I am so glad you are in Lewisburg to honor by your presence that place from which such holy influences have gone forth for Christ and His Church, that place so dear to me, where several years of my ministry were spent and where in a great time of epidemic in the illness of my family and the death of my son, your own people, with a courage that feared not death, and with love of Christ filling their hearts, ministered to myself and family as if we had been their own, though I was rector of another Church.

God bless you and them.

Yours in Christ,

T. H. LACY.

# BOOK VIII.

## JUDICIAL CASES.

1133. *Complaint of Rev. James Sinclair against the Synod of North Carolina.*

1863, p. 130. The Judicial Committee report that they find the complaint not in order, there appearing no formal complaint as against the Synod in the premises; and the committee beg to be discharged from the further consideration of the subject. Adopted.

1134. *Appeal of R. B. Williamson, licentiate, from the Presbytery of Tombeckbee.*

1869, p. 395. The Judicial Committee respectfully report that an appeal has been placed in their hands, sent up to this Assembly by a candidate for the ministry of Tombeckbee Presbytery, from a decision of said Presbytery revoking his license to preach the gospel, and praying the Assembly to return his license. It does not appear, by the appeal and other papers before your committee, that the appellant has taken the preliminary steps required by the Discipline of the Church. (Chap. VII., Sec. III., Sub-Sec. 5.) Therefore,

*Resolved*, That this Assembly cannot issue the case presented in this appeal and complaint, and that the appellant have leave to withdraw his papers. Adopted.

1870, p. 543. The committee to whom was referred the letter of Mr. R. B. Williamson, and other papers touching the refusal of the Presbytery of Tombeckbee to renew the license of said Williamson as a probationer, recommend the adoption of the following minute, viz.: "As any Presbytery has the right to recall the *license* of a probationer, or to refuse to restore it, as it may think proper, no action is called for on the part of the Assembly." Adopted.

1135. *Complaint of Rev. A. W. Miller, D. D., Rev. John Douglas, and others, against the Synod of North Carolina.*

1871, p. 15. Withdrawn without action.

1136. *Complaint of Samuel Galloway against the Synod of Georgia.*

1872, p. 158. The Judicial Committee respectfully report to the Assembly, that the papers put into their hands are those relating to the complaint of Samuel Galloway *vs.* The Synod of Georgia. As the complainant has not appeared, either in person or by representative, to prosecute his complaint, the committee

recommend that the complaint be dismissed, and the papers be returned by the Stated Clerk to the complainant. Adopted.

1137. *Complaint of Rev. J. J. Cooke and others against the Presbytery of Louisville.*

1875, p. 15. The Judicial Committee respectfully reports to the General Assembly, that the case referred to it for examination purports to be two separate "Protests, appeals, and complaints of Rev. John J. Cooke, for himself and others, against the proceedings and judgments of the Presbytery of Louisville, in the case of the pastor, Session, and congregation of the First Presbyterian church, Louisville, Ky., at two separate meetings of the Presbytery, held November 10-17, 1874, and December 8, 1874."

As these persons are not the parties aggrieved, in the technical sense of that term, as used in our Book of Discipline, it is clear that the case cannot be entertained as an appeal, but only as a complaint.

It is evident, also, that whilst this complaint involves the whole case of the pastor and congregation of the First Presbyterian church, these do not appear as parties before the Assembly; and its decision, whilst settling the question as to the complainants, may fail to reach the heart of this unfortunate dispute, and to heal the breach which has been made.

All the parties, however, in this case seem to desire that it should be issued before this Assembly, and that it should not be remanded to the Synod of Kentucky, over whose head it has been brought directly to this body. On this ground, and without working prejudice to the intervening Synod, the committee advise the Assembly to receive and act upon the complaint. There is, perhaps, a deeper reason for this course. It will be found, upon examination, that the whole difficulty has its rise in a difference of interpretation upon one or two points of constitutional law, and that, in the infirmity of human nature, in the maintenance of conflicting opinions, things have been said and done which are greatly to be deplored.

If, therefore, the case can be reduced to these few but fundamental points, a possible solution of the whole difficulty may be found in an authoritative decision upon them by the Assembly.

In some of its features this judicial case differs from those usually brought before the supreme courts of the Church, which will justify the committee in presenting it in this form to the consideration of the Assembly. It is alleged in the complaint—

1. That the Presbytery of Louisville, in receiving certain memorials, and upon the allegations contained in them, proceeding to exercise its visitatorial power in the First Presbyterian church, did, from the nature of the charges, commence what was essentially a judicial investigation, which should therefore have been conducted under judicial forms. The Assembly might probably decide whether or not this point is well taken.



2. From the action of the Presbytery, in proceeding to this investigation, Dr. S. R. Wilson took an appeal to a superior court, claiming that this appeal operated an immediate suspension of all the proceedings until it should be finally issued. The Assembly might very properly rule whether the appeal in this case was of the kind to put the arrest on the Presbytery which is claimed.

3. The Assembly might also decide how far, in the further prosecution of the case, the acts of all the parties are irregular and open to censure.

4. If, then, the Assembly would remand the case to the Presbytery of Louisville, with an injunction to take it up from the beginning under these rulings, a fair opportunity would be afforded all the parties to retrieve any error into which they may have fallen; and the Assembly would, in the most tender way, authoritatively arbitrate between brethren now grievously estranged, and who, for their past fidelity to the truth and kingdom of the Master, are entitled to the confidence and affection of the whole Church.

This report was adopted; also an order of procedure recommended by the Judicial Committee. After being heard the decision of the Assembly was: To sustain the complaint, 1; to sustain in part 38; not to sustain, 67. (P. 33.)

P. 46. The following paper, explanatory of the vote of the Assembly on this complaint, was adopted: The Assembly, in voting not to sustain the complaint of J. J. Cooke and others against the Presbytery of Louisville, would be understood as passing judgment only upon the constitutional issues involved in said complaint, while at the same time there were, in its opinion, some irregularities in the proceedings of the Presbytery which it could not approve, but which it did not deem it necessary to pass upon judicially.

The Rev. Dr. B. M. Plamer obtained leave, on behalf of himself and others, to have the following paper admitted to record:

The undersigned, being of the minority who voted to sustain in part the complaint of J. J. Cooke, accord with the minute adopted by the majority, with the exception that, in some of the points termed irregularities in the above named minute, they regard the Presbytery as having transcended the limits of their constitutional power.

Signed by B. M. Palmer and twenty-six others.

1138. *Complaint of Rev. S. J. Baird, D. D., against the Presbytery of East Hanover.*

1877, p. 423. The Judicial Committee, to which was referred the complaint of the Rev. Dr. S. J. Baird, touching the action of the Presbytery of East Hanover, with the accompanying papers beg leave to report:

That, in a statement made to the Committee by the complainant, he admitted that he caused to be published in a recent number of the *Richmond Dispatch* a letter written by the Rev. Dr.

E. T. Baird, from which, and the record of the proceedings of the said Presbytery, it appears that the subject-matter and the person named in said proceedings and in the complaint are the same; that the Rev. Dr. E. T. Baird has taken an appeal from the action of the Presbytery of East Hanover to the next superior judicatory, the Synod of Virginia, and that the matter of the appeal and of the complaint raise the same questions, and refer to the same cause and the same person.

In the opinion of the Committee, it is not proper for the General Assembly to take jurisdiction of the matter of a complaint, while the same cause, embracing the same matter, is pending in another judicatory, which has jurisdiction, by appeal, at the instance of the person aggrieved. Wherefore the Committee recommend that the complaint be referred to the Synod of Virginia.

Adopted, with but one dissenting vote, after a minority report had first been voted down by a vote of 6 to 112. (P. 422.)

1139. *Complaint of Rev. I. W. Canfield against the Synod of Kentucky.*

1877, p. 434. The following report from the Judicial Committee was adopted:

The Committee to which was referred the complaint of Rev. I. W. Canfield against certain proceedings of the Synod of Kentucky have considered the same, and beg leave to report that the matter presented by this complaint for the revision of the Assembly arises upon a part of the judgment of the Synod of Kentucky, rendered upon the consideration of an appeal of complainant from the Presbytery of Louisville. In this complaint, and in the petition which alleges the ground of the complainant's appeal from the proceedings of the Presbytery of Louisville against him, many apparent grievances against the action of the Synod and of the Presbytery, and the conduct of certain members of Presbytery, are set forth.

In the statement of this complaint, and the references which it makes, there is much confusion, and it is difficult to ascertain precisely the object of complainant in coming before this Assembly. This Assembly has no power to render any general relief in the premises, as complainant seems to think, nor would it be proper, in this or any other case, to set aside the judgment of an inferior court, unless there be clear and satisfactory evidence that such judgment is erroneous, or that it ought to be reversed for some reason laid down in the Form of Government.

From an examination of the papers submitted to us, viz.: the statements of the complainant and the record of the Synod of Kentucky, it appears that the Synod carefully considered all the matters at issue between the complainant and the Presbytery of Louisville; that the most material part of the sentence, and really the only matter at issue, was in favor of the complainant.

The refusal of the Synod to censure the Presbytery of Louisville was a matter entirely discretionary with the Synod, and we see nothing in it for the Assembly to set aside or disapprove.

The Committee therefore recommend that the complaint be dismissed.

1140. *Appeal of Rev. Stuart Robinson, D. D., and others, from the Synod of Kentucky in the Canfield case.*

1878, p. 614. This appeal was decided by the following vote: To sustain the complaint, 106; excused from voting, 2.

The following minute was adopted:

P. 629. In delivering the judgment sustaining the complaint against the Synod of Kentucky, the Assembly means to declare:

1st, That the Presbytery of Louisville proceeded properly in restraining from the exercise of the functions of the ministry a minister deemed irresponsible for his words and acts, by reason of unsoundness of mind, without the usual forms of judicial process.

2nd, That the Synod of Kentucky erred in rescinding the action of the Presbytery of Louisville so restraining a minister, by mere resolution, without a formal examination of the case, either as a question of appeal, complaint, or of general review and control, it being incompetent for the Synod to interpose its authority to interfere with the right of a Presbytery to judge of the qualifications of its own ministers.

3rd, That, in pronouncing this judgment on the action of the Synod of Kentucky, this Assembly does not intend to pass any censure upon that body, or upon any of its members.

1879, p. 57. The Assembly declined to re-open this case by making an *in these* deliverance, reversing the principle on which it had been decided.

1141. *Complaint of I. W. and W. Q. Canfield against the Synod of Kentucky.*

1879, p. 20. The following, presented by the minority of the Judicial Committee, was adopted: In the matter of the complaint of Isaac Watts Canfield and W. Q. Canfield against the Synod of Kentucky the undersigned members, composing a minority of the Judicial Committee of the General Assembly, regret that they are unable to concur in the report adopted by the committee. The gravity of the questions presented, and the important bearing that their decision herein may possibly have as precedents for future action, render it important, in our judgment, that a minority report should be returned.

The report adopted by the majority recommends that the complaint be dismissed, on the ground that the case presented by the record is not one in which either an appeal or a complaint can be maintained. From this conclusion we respectfully dissent, for the following reasons:

The proceeding in which this complaint originated was a series of written charges of grave nature brought by the complainants

against a minister of the gospel and a member of Louisville Presbytery. These charges were regularly made, and proper notice was given. The Louisville Presbytery did not entertain the charges on their merits, but dismissed them on various grounds stated in the record, but which need not here be stated. Now, while we recognize in full, under our system, the power of a Presbytery, or any other church court of original jurisdiction, to make preliminary inquest, and to decide whether charges shall be entertained, yet we are firmly of opinion that such inquest and such decisions are in the nature of judicial action, and must therefore be done with reasonable judicial discretion; and therefore such inquest and decision are subject to review in the higher court, by way of appeal or complaint. To deny this, in our humble opinion, is to violate those principles of religious freedom which permeate and inspire our whole system.

From this decision of the Presbytery of Louisville the complainants carried the case to the Synod of Kentucky; and that Synod without passing upon the reasons alleged by the Louisville Presbytery for dismissing the case, made a decision in substance as follows:

That, as the Louisville Presbytery had, in the exercise of its episcopal and visiting power, decided that the complainant, Isaac W. Canfield, should be restrained from the exercise of all ministerial functions by reason of unsoundness of mind, and as this action of the Presbytery had been affirmed by the General Assembly at Knoxville in 1878, the said complainant, I. W. Canfield, was thereby estopped from bringing or maintaining his proceeding herein.

But it nowhere appears in the record that the said I. W. Canfield is so far unsound in mind as to deprive him of his rights and powers as a private member of the Church. Such rights and powers therefore remain to him.

And no disability whatever exists as to the complainant, W. Q. Canfield.

We are not, therefore, able to say that the said complainants have been deprived of the rights secured to them by our Constitution and Form of Government.

But, as the complaint against the Synod of Kentucky is regular in form, is brought by persons, one of whom is undoubtedly competent, and the other not shown by the records to be incompetent as a private member of the Church, and has been seasonably entered for action by the General Assembly, we do not see any mode of proceeding consistent with right and religious liberty, save that of recommending that the complaint be docketed and issued by the Assembly according to our law, as prescribed by the Book of Government.

P. 40. The Assembly voted on this appeal as follows: To sustain, 56; not to sustain, 69. Verdict, not sustained.

P. 60. The following explanatory minute was adopted: The General Assembly, in refusing to sustain the complaint, while recognizing the right of every member of the Presbyterian Church

to bring before the courts any matter of personal grievance, or affecting the honor of religion, yet means to affirm, on the other hand, the competency of the court to exercise a sound discretion as to the propriety of considering any such matter brought before them; and so far as appears from the facts before the Assembly in this case, the Synod of Kentucky and the Presbytery of Louisville did not exercise this discretion improperly. But though the General Assembly approves of the decision of the Synod in dismissing the complaint, it is not to be understood as approving of all the reasons assigned by the Synod for that decision.

1142. *Complaint of Rev. R. S. McAllister and Rev. M. B. Shaw against the Presbytery of Louisiana.*

1878, p. 627. The report of the Judicial Committee on the complaint of the Rev. Messrs. McAllister and Shaw against their Presbytery, on account of certain alleged irregularities in its action on the question of adopting the Book of Church Order, was taken up, and the report was adopted as follows:

The committee report that the complainants assign no reason for passing by the Synod, and bringing their complaint directly to the General Assembly; and recommend that they have leave to withdraw the complaint and seek their remedy, if any there be, in the Synod of Mississippi.

1143. *Complaint of J. H. Moore and others against the Synod of Kentucky.*

1879, p. 20. The following report from the Judicial Committee was adopted:

In the case of the complaint of J. H. Moore, A. Davidson, J. H. Huber and Stuart Robinson against the Synod of Kentucky, having been notified by the complainants in person that, while they have no doubt that the complaint, if presented, would be sustained, yet, seeing that the adoption of the new Book of Church Order will effectually prevent the recurrence of the errors complained of, the complainants deem it unnecessary to trouble the Assembly with the trial of their complaint, we recommend that they be granted leave to withdraw the complaint, and that the papers be returned to the complainants.

1144. *Appeal of Rev. J. E. White from the Synod of South Carolina.*

1879, p. 20. The following report of the Judicial Committee was adopted:

In the case of the appeal or complaint of J. E. White against the Synod of South Carolina, we recommend that the appeal or complaint be dismissed, upon the ground that the appellant has not appeared to prosecute his appeal before the Assembly; nor did he make it appear that he was prevented from seasonably prosecuting his appeal by the providence of God. (Book of Discipline, Chap. VII., Sec. III., Art. II.)

1880, p. 221. The Judicial Committee, to which was committed the "appeal of the Rev. J. E. White from the action of the Synod of South Carolina, convened at Spartanburg Court-house, from October 23d to October 28th, 1878," begs leave to submit the following report:

1. Proper notice of this appeal was given to the Synod of South Carolina in October, 1878, but it was prosecuted before the last Assembly, and was dismissed for this reason by that body. The appellant, however, has satisfied this committee that "he was prevented by the providence of God from seasonably prosecuting it;" and it therefore recommends that he be reinstated in the rights which he had at the beginning of the General Assembly of 1879.

2. The appellant has conducted his appeal regularly; and it is recommended that it be heard. The 2nd, 3rd and 4th grounds of appeal do not refer to anything included in the action of the Presbytery of Bethel on 16th January, 1878, from which the appellant appealed to the Synod of South Carolina; and therefore it is recommended that, in hearing the appeal the General Assembly will consider the first ground alone. Adopted.

To sustain the appeal, 2; not to sustain, 71.

1145. *Complaint of J. E. White against the Synod of South Carolina.*

1881, p. 354. The Judicial Committee respectfully report to the Assembly that they have given most careful and patient consideration to the appeal or complaint of J. E. White against the Synod of South Carolina, and find nothing in the paper by which the decision appealed from can be known, whilst the paper on its face appears to re-open the case on which the last Assembly took action. On conference, however, with J. E. White, and also Rev. J. B. Mack, D. D., of the Synod of South Carolina, it was discovered that an application for a new trial had been made to the Presbytery of Bethel, in which the case at first arose, that a new trial was refused, and an appeal taken to the Synod, which sustained the Presbytery. From this decision of the Synod the said J. E. White professed before your committee to be now prosecuting this appeal. Your committee recommend the following action, viz.:

Whereas the paper of J. E. White does not state what decision of the Synod of South Carolina is appealed from or complained of; that it bears on its face the appearance of re-opening a case already adjudicated in General Assembly, and that it is in fact the old case, without one substantial addition to its *res gestae*; therefore,

*Resolved*, That the appeal or complaint of J. E. White against the Synod of South Carolina be dismissed. Adopted.

1146. *Appeal of the Rev. E. T. Baird from the Synod of Virginia.*

1878, p. 646. Dr. Baird was absent by reason of sickness, and could not prosecute the case in person.

P. 655. The minority report of the Judicial Committee was adopted, and the Assembly proceeded according to the course prescribed in said paper.

P. 663. Ruling Elder Isaac D. Jones appeared, by request of the appellant, to conduct the appeal in his behalf. Result: To sustain, 8; to sustain in part, 19; not to sustain, 42.

P. 655. The committee appointed to bring in a minute expressing the sense of the General Assembly in regard to the appeal of Dr. E. T. Baird against the decision of the Synod of Virginia, respectfully recommend the following as the judgment of the General Assembly, viz.:

That, inasmuch as the appeal is not sustained, the natural effect is to remand the case to the Presbytery of East Hanover, to institute proceedings and conduct a new trial according to the order of the Synod of Virginia. Adopted.

1147. *Complaint of Rev. R. K. Smoot and others against the Synod of Texas and the Presbytery of Western Texas.*

1878, p. 640. To sustain the complaint, 73; to sustain in part, 32; not to sustain, 6.

P. 653. The special committee appointed to prepare a minute expressing the judgment in the case of the complaint of Rev. R. K. Smoot and others against the action of the Synod of Texas upon the records of the Presbytery of Western Texas in the matter of H. F. Williams, report as follows, viz.:

The General Assembly sustains the complaint of Rev. R. K. Smoot and others against the Synod of Texas on these grounds, viz.:

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

*Second*, By refusing to condemn the proceedings of the Presbytery of Western Texas in the matter of H. F. Williams, the Synod did endorse and encourage what is known as "Lay Evangelism," a system which is irregular and contrary to the order of the Church with reference to the Christian ministry, and calculated to produce confusion and many other evils, sooner or later.

In expressing this judgment the Assembly does not mean to impugn the Christian or ministerial character, nor the motives, of any of the members of the Synod, but hereby declares its confidence in them and its sympathy with them in view of the peculiar circumstances of their needy field of labor. Adopted.

1148. *Complaint of E. E. Bacon against the Synod of Missouri.*

1879, p. 42. This was decided by the following vote: To sustain, 41; not to sustain, 65.

P. 61. The vote of the Assembly in not sustaining the complaint is understood as confirming the sentence of the Session of

the First Church of St. Joseph, but it is not to be construed as giving its sanction to the irregularities in the conduct of the trial, but as expressing the sense of the Assembly as to the substantial justice of the sentence pronounced by the Session and confirmed by the Synod.

1149. *Restoration of a deposed minister—Case of Rev. S. P. Linn.*

1880, p. 202. The records of the Synod of Mississippi were approved, with the exception of that part of Synod's action recorded on pages 297, 298, in directing the Presbytery of Louisiana to restore the Rev. S. P. Linn to the exercise of the functions of the ministry in a manner at variance with the rules of discipline in such cases provided. (See Book of Discipline, Chap. II., Sec. VII.)

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

1150. *First appeal of W. S. Turner from the Synod of Georgia.*

1881, p. 367. The vote on this appeal was: To sustain, 90; not to sustain, 22; *non liquet*, 6.

P. 378. This case is an appeal by W. S. Turner from a judicial decision of the Synod of Georgia, which, in effect, sustained the Session of Central church, Atlanta, Ga., in its refusal to grant the appellant a letter of dismission to the Southern Methodist Episcopal Church, upon the ground that the appellant had been judicially admonished by the Session, and was, therefore, when he applied for the letter of dismission, under judicial censure, and so not entitled to such a letter.

The Assembly is of opinion—

1. That judicial admonition is a censure whose legal force terminates when it is inflicted.
2. That Mr. W. S. Turner was not, therefore, under judicial censure when he applied for a letter of dismission.
3. That he was in "good and regular standing" in the sense that he was not under judicial process or censure.
4. That the said Turner, not being under judicial process or censure, was entitled to a letter of dismission, if he desired it, to a church in connection with this Assembly.
5. That the usage of the Church is to grant a letter of dismission to members in good and regular standing, to churches not connected with this Assembly, but that such a letter cannot be demanded as a matter of legal right.



For these reasons the Assembly sustains the appeal of W. S. Turner, and reverses the decision of the Synod of Georgia.

1151. *Second and third appeals of W. S. Turner from the Synod of Georgia.*

1882, p. 528. Your committee, in view of the extreme complications of these causes and the absence of all precedents, so far as known to your committee, applicable to some phases thereof, and believing that the best interests of the parties concerned and the highest good of the Church will be conserved by a full investigation, respectfully reports, recommending:

That this Assembly commit the whole matter of the two appeals to a Commission, to be appointed as soon as possible, to try the cases in the manner prescribed by the Rules of Discipline, according to Chap. V., Sec. VII., of Form of Government, which Commission shall report to this Assembly. The committee report further, that the appellant has given his consent to such action. Adopted.

Thereupon a Commission of twenty-seven was appointed. Rev. J. W. Pratt, chairman; Rev. E. C. Gordon, secretary.

P. 536. The report of this Commission was approved, and its minutes admitted to record.

P. 538. The first appeal of W. S. Turner from the judgment of the Synod of Georgia was in a case styled, "Complaint of W. S. Turner against the Session of the Central Presbyterian church, Atlanta, Ga.;" said judgment having been on an appeal from the judgment of the Presbytery of Atlanta in said case.

The vote of the Commission was: To confirm the action of Synod, 26; to reverse the action of Synod, 0; not voting, 1.

The following minute, expressing the judgment of the Commission, was adopted:

In the case before us the Commission find that the material facts are these: J. M. Patton was Clerk of the Session of the Central church of Atlanta, and as such was charged with the custody of the records of the Session, and with the duty of transmitting to the Presbytery of Atlanta certain testimony which had been taken to an appeal case to which W. S. Turner was a party. S. M. Inman, who had been examined as a witness, was permitted by the Clerk to examine his testimony as written, and finding his statement had not been correctly taken down, was permitted to make an alteration so as to make the deposition conform to what he said in his examination. The Clerk transmitted the paper thus changed, promptly informing the parties of the fact. For this conduct on the part of Patton, W. S. Turner preferred charges against him before the Session. The Session, on investigation, for reasons which they assigned, refused to put Patton on his trial, and for this Turner filed his complaint in the Presbytery of Atlanta, which complaint was heard by that body and not sustained. From this decision an appeal was taken to the Synod of Georgia, where the decision

of the Presbytery was confirmed, and from this an appeal has been prosecuted to the General Assembly.

The Commission are of opinion that it was improper for the Clerk to allow the alteration in the record. The mistake was not without remedy, but the Presbytery, and not the Clerk, should have directed the manner in which it should have been rectified. Inasmuch, however, as it does not appear that any wrong was intended or inflicted, the Session correctly refused to put the Clerk on trial under the accusation. The Session is not required to bring an accused member to trial merely because charges have been preferred against him. It is a matter under their discretion, and in this case their discretion was exercised correctly, and we therefore confirm the action of the Synod of Georgia.

P. 539. The second appeal was in the case of "The Presbyterian Church in the United States *versus* W. S. Turner." It was ordered that the only papers to be considered by the Commission were the appeal of Mr. Turner just read, and the records of the Synod of Georgia in the case, including the appeal from the Presbytery of Atlanta.

The vote upon the appeal was: To confirm the judgment of Synod, 1; to reverse, 24; absent, 1; excused, 1.

The following judgment was ordered to be entered upon the record:

P. 540. The Commission finds—

*1st*, That W. S. Turner appealed to the Synod of Georgia in a case adjudicated by the Presbytery of Atlanta, styled "The Presbyterian Church in the United States *vs.* W. S. Turner;" the same being a case of appeal to said body from the decision of the Central Presbyterian church of Atlanta.

*2nd*, That Synod did not hear nor try the case on its merits, but dismissed the appeal "as presenting no sufficient grounds for such appeal."

*3rd*, That this judgment of the Synod in summarily dismissing the appeal was erroneous.

*4th*, That this judgment be, therefore, reversed, and the case remitted to the Synod of Georgia, to be tried on its merits.

The minutes were then read and approved, and ordered to be signed by the chairman and clerk, and presented to the General Assembly.

The Commission then adjourned. Closed with prayer by the chairman.

In the above we have omitted unimportant portions of the report of the Commission.—A.

1152. *Fourth appeal of W. S. Turner from the Synod of Georgia.*

1883, p. 17. The trial of this case was ordered to be had by a Commission. Twenty-seven members of the Assembly were appointed such Commission. Rev. J. J. Bullock, D. D., chairman; Rev. W. A. Alexander, secretary.

P. 45. The report of the Commission was adopted. From that report we take the following:

P. 47. To sustain the appeal, 1; not to sustain, 20.

The following paper, expressive of this action, was adopted:  
The Commission finds—

That this case was before the General Assembly at its session held in Atlanta, Ga., last year, and the judgment of the Assembly then was, that the Synod of Georgia, having summarily dismissed the appeal from the Presbytery to that body when it should have heard the case on its merits, for this error the said judgment was reversed, and the case remitted to the Synod, "to be tried on its merits."

The Synod thereafter proceeded to the trial of the case by a Commission, appointed on the second day of its session in the absence of the appellant, who, however, did appear before the Commission on the third day of the session of the Synod, and allowed the Commission to go forward through the morning without objection, and seemingly acquiescing in what had been done. But in the afternoon appellant did object to the jurisdiction of the Commission, on the ground that, in violation of the Constitution of the Church, it had been appointed without his consent; which objection being overruled—the Synod holding that this error had been waived by defendant's appearance without objection through the forenoon—the trial proceeded over appellant's protest; and the judgment of the Commission having been that the appeal be not sustained, appellant again appealed to this body, alleging the unconstitutionality of the Commission by which the case had been tried, and complaining of still other errors and irregularities, all which are set out in the record.

But, by the concluding paragraph of the appellant's petition for the appeal, he requested that this Assembly will *either adjudicate the case on its merits* or remand it to the Synod of Georgia for a full and fair hearing before a legally and constitutionally constituted court; and it not appearing that additional testimony could be had or is desired by the appellant, and it appearing that the case is fully before this body on its merits, and the Commission holding that on this state of facts it has full jurisdiction of the case, and it appearing to the satisfaction of the Commission from the testimony that the appellant is guilty as charged in the indictment, the judgment of the court is, that the appeal be not sustained, but that the judgment of the Session of the Central church of Atlanta be affirmed, and it is ordered that this be certified to the said Session and to the Synod of Georgia.

1153. *Complaint of the Presbytery of Memphis against the Synod of Memphis in the matter of Rev. Sam. Park.*

1882, p. 530. This case was styled the appeal of the Presbytery of Memphis from the decision of the Synod of Memphis.

sustaining the complaint of Rev. R. R. Evans and others against the Presbytery in denying the Rev. Sam. Park, colored, the right to vote in said Presbytery.

The following from the Judicial Committee was adopted:

Your Committee report that they have found the record of the case to be regular in all respects except one, to-wit, that the paper put by the Assembly into the hands of the Committee is called an appeal, and the same word is employed throughout the document. It appears, however, to your committee that the paper is technically a "complaint," and not an appeal. But, as this slight irregularity of terms does not in the least affect the subject-matter, your Committee recommend that the case be taken up as a complaint and considered in the following order:

(Here the order of procedure was given.)

The vote was, to sustain the complaint, 42; not to sustain, 81. P. 567. The following minute was adopted:

Whereas perfect ministerial parity is an essential and fundamental principle of Presbyterian polity; and

Whereas it is in evidence that the Rev. Sam. Park was duly ordained by the Presbytery of Memphis according to the provisions of our Constitution; and

Whereas said Presbytery did, at several times, by their formal act, recognize him as a duly ordained minister under their care; therefore,

It is the judgment of this court that Rev. Sam. Park was in full ministerial connection with said Presbytery, and consequently entitled to vote, and that this court do not sustain the complaint of said Presbytery.

We take occasion to declare our full persuasion that the Presbytery of Memphis, in denying to Rev. Sam. Park the exercise of his right as a presbyter, were not at all influenced by race prejudice, but simply desired to carry out strictly the recommendation of the General Assembly of 1869.

1154. *Complaint of Rev. W. McKay against the Synod of Georgia.*

1883, p. 24. The following, reported by the Judicial Committee, was adopted:

The facts of the case are, that the Presbytery of Macon, of which the complainant was a member, at a regular session thereof held at Fort Gaines, Georgia, on the 14th of April, 1881, adopted a resolution on the subject of the observance of the Sabbath, in these words: "Resolved, That from this time Presbytery will regard any use of Sabbath railway trains by its members, to fill preaching appointments, or for any other purpose, or on any other plea, as an infraction of the Fourth Commandment, and will deal with it accordingly."

Of this resolution Mr. McKay complained to his Synod, alleging that there is no Scriptural warrant for it, and that, in his circumstances, which are set out at length, it denies him an

unquestionable right, and works a great hardship upon him. This complaint came before the Synod, at a regular session thereof held at Milledgeville, in November last, and was dismissed by that body "for the reason that it is not 'a complaint' in the sense in which the term is used in the Rules of Discipline, Chap. XIII., Sec. IV."

Your committee is of the opinion that in this action the Synod erred; they believe that the complaint is one in the sense in which the term is used in that Section of the Rules of Discipline referred to by the Synod, and which is in these words: "Any member of the Church, submitting to its authority, may complain against every species of decision, except where a party against whom a decision is rendered takes his appeal against it."

For this error it is recommended that the judgment of the Synod be reversed and the case remanded, with directions to the Synod to decide upon its merits the question which it involves.

P. 48. Exception was taken to the Minutes of the Synod of Georgia (page 18) because the Synod dismissed a complaint because it had "not been made the subject of trial." This was, in the judgment of the Assembly, an error.

1155. *Complaint of C. A. Baker and others against the Synod of Alabama.*

1884, p. 203. The history of the case in brief is this: A member of the Presbyterian church of Opelika, Ala., was tried by its Session for profanity, was found guilty, and a sentence of suspension was passed. On application a new trial was granted. While this trial was pending, the accused, on the ground of a conviction of prejudice in the court, asked a reference of the whole matter, with the records, to the Presbytery of East Alabama. This request was also granted, and the case referred. The Presbytery of East Alabama decided that "the charge was sustained, but as the offense was committed at a time of great excitement, that the accused be affectionately admonished by the pastor and retained in the communion and fellowship of the Church." Against this action of Presbytery, "as a censure disproportionate and inadequate to the offense," complaint was made by certain parties, including the pastor and ruling elders of the Opelika church, to the Synod of Alabama. The Synod sustained the complaint, but decided that "it appearing to Synod that the admonition having been administered, and the sentence of Presbytery executed (pending the complaint), no further action be taken in the case." Against this action of Synod "as working serious injury through error contained both in its judgment and in the ground on which that judgment is based," the same parties, with two additional names, complain to this General Assembly.

This complaint having been placed in the hands of its Moderator within ten days after the adjournment of Synod, and being regular in form, your committee bring it before the Assembly for trial, presenting with it the records of the case as

- contained in the Minutes of the inferior courts, and the complaints to both the Presbytery and Synod.

P. 208. Vote: To sustain, 21; to sustain in part, 6; not to sustain, 94.

P. 214. In declining to sustain the complaint against the Synod of Alabama, the Assembly bases its action solely upon principles of ecclesiastical law, and must not be understood as having passed any judgment upon the merits of the case adjudicated by the Session of the church at Opelika and by the Presbytery of East Alabama.

1156. *Complaint of Rev. F. P. Ramsay against the Synod of Virginia.*

1886, p. 16. The following minority report of the Judicial Committee was adopted:

The undersigned members of the Judicial Committee concur in the report of the Committee in the matter of Rev. F. P. Ramsay, complainant, against the Synod of Virginia, respondent, in so far as said report states that the complaint is regular *pro forma*; but we do not concur in the conclusions or findings of the Committee, because, in making said report, the Committee has usurped the powers of the Assembly, sitting as a court of the Lord Jesus Christ, in this, that said report is a final judgment of the case on its merits, submitted to the Assembly for its concurrence. In lieu of said report, we submit the statement that the complaint is regular and in form, and herewith return the record. . . . We ask that the case be docketed and set for trial.

P. 17. The appeal was not sustained.

P. 54. The following explanatory minute of this action was adopted: "The General Assembly refused to sustain the said complaint of the Rev. F. P. Ramsay, for the reason that no law of the Church had been violated in his case, either by the Synod or the Presbytery."

1157. *Appeal of Rev. D. P. Robinson from the Synod of North Carolina.*

1887, p. 244. This case was heard before a Commission. Rev. J. A. Wallace, chairman; Rev. A. A. Pfanstiehl, clerk. To sustain, 10; to sustain in part, 4; not to sustain, 9. The following minute, expressive of the verdict, was adopted:

It appearing from the papers in the case that Rev. D. P. Robinson was suspended from the ministry for the mere *fact* of disobedience to and contempt of the civil magistrate, without accusing him in the indictment of moral turpitude in the mode of that disobedience, your Commission report the following verdict: The appeal is sustained on the ground that the infliction and continuance of an ecclesiastical censure may not be conditioned solely on disobedience to or contempt of a civil court.

The finding of the Commission was approved by the Assembly.

The following protest, signed by A. M. McPheeters and ten others, was admitted to record without answer:

We, the undersigned, respectfully enter our protest against the action of the Assembly in approving the finding of the Commission in the case of the appeal of Rev. D. P. Robinson against the Synod of North Carolina, on the following grounds:

1. That the Commission refused to entertain evidence that was before the Synod, on which the representatives of the Synod stated that the verdict of the Synod was based, and that without hearing said evidence.

2. That the verdict is contrary to the law of the Church in deciding that disobedience to the civil authorities, for which no satisfactory excuse is rendered, is not a moral offense, punishable with spiritual penalties. (See Confession of Faith, Chap. XXIII., Sec. IV.)

(With reference to the first ground of the protest, the record of the Commission contains the following:

*Resolved*, That this Commission explain that what is germane to the case before us includes testimony only as to the *fact* that the appellant refused to submit to the civil court.

The appellant having confessed (1) that suit was brought against him; (2) that the summons was served; (3) that judgment was rendered by default; and (4) that he did not comply with order of the court, the reading of testimony to establish these facts was omitted by consent of parties. The appellant further waived the question as to the jurisdiction of the court.—A.)

A further reason for protest assigned by A. M. McPheeters is, that the verdict mistakes the indictment in asserting that it did not charge moral turpitude in the mode of disobedience.

B. M. Palmer and two others dissent from the action of the Assembly in confirming the report of the Commission on the second ground.

A complaint of Mecklenburg Presbytery against the Synod of North Carolina, connected with and growing out of the above case of Mr. Robinson, was referred to the next Assembly. (P. 245.)

1158. *Complaint of the Presbytery of Mecklenburg against the Synod of North Carolina.*

1888, p. 402. On the recommendation of the Judicial Committee, the complaint of the Presbytery of Mecklenburg against the Synod of North Carolina was put on the docket, to be taken up at the desire of either of the parties. Subsequently, the parties having so agreed, its trial was referred to a Commission, of which Rev. D. D. Sanderson, D. D., was chairman. (P. 404.)

P. 429. This Commission reported that time did not permit due investigation, and recommended that the complaint be passed to the next General Assembly. Adopted.

1889, p. 576. A Commission to try this case was named, with G. D. Armstrong, D. D., as chairman.

P. 623. This Commission, by a vote of 15 to 7, sustained the complaint, and entered the following as its judgment:

*Resolved*, That the complaint of the Presbytery of Mecklenburg against the Synod of North Carolina, in the case of Rev. D. P. Robinson, be sustained upon the second and fifth grounds of complaint therein assigned, and that the case be remanded to the Synod of North Carolina, with instructions to correct its decision and sentence accordingly.

The Minutes of the Commission were approved by the Assembly.

The following protest was admitted to record without answer:

We, the undersigned, respectfully protest against the action of the Assembly in approving the finding of the Commission in the case of the complaint of Mecklenburg Presbytery against the Synod of North Carolina upon the following grounds:

1. That, while the Assembly at St. Louis declared that the complaint of Mecklenburg Presbytery involved moral issues, and the complaint itself intimated the same, the Commission ruled that no moral question was involved, but only irregularities in the proceedings of the Synod of North Carolina, and therefore would not hear any of the testimony upon which the decision of the Synod was based.

2. That a court commits no irregularity, and violates no written law of the church when, in interpreting its own vote, it declines to add the votes to confirm in part to the votes to confirm in whole, so as to make a majority of votes to confirm in whole, when a larger number of votes has been cast to reverse in whole than were given to confirm in whole.

3. That an appellate court, in exercising its constitutional authority to reverse or modify the sentence of a lower court, commits no irregularity, and has the right, as was done by the Synod of North Carolina, to pronounce a new sentence, to state how long it shall rest on the accused, and to prescribe the conditions upon which it shall be removed.

Signed by H. G. Hill and seven others.

For the further reason, that the report of the Commission is irregular, in that it does not state the points decided sufficiently clearly to enable the court to understand what it decided.

WM. BLACK,  
R. F. MCCASLAN.

1159. *Appeal of D. P. Robinson, against the Synod of North Carolina.*

1890, p. 34. The Judicial Committee, to which were referred the appeal of Rev. D. P. Robinson against the Synod of North Carolina, and other papers from the Stated Clerk, relative to the matter, beg leave to report:

1. We find the appeal in order, so far as its mere form is concerned, but the act of the Synod appealed from is only the carrying out of the finding of the General Assembly of 1889, as admitted by the appellant himself. Such an appeal, therefore, is, virtually, an appeal from the last Assembly to this.



Also the grounds of appeal as stated contemplate the reopening of the entire case on its merits, which cannot be done at this stage of final adjudication. For these reasons we are of opinion that the appeal cannot be entertained.

2. We find among the papers a petition from the Rev. D. P. Robinson to this Assembly, setting forth that he occupies an anomalous position by reason of the fact that the findings of the Assemblies of 1887 and 1889, in his case, are, at the least, inconsistent with each other, in that the finding of 1887 restored him to the ministry, while the finding of 1889 suspended him from the communion of the church. He, therefore, prays that if by reason of any obstacle his case cannot come before this Assembly on its original merits, that this Assembly will, at least, relieve his anomalous position by restoring him to the communion of the church.

3. We find that the petitioner is entitled to a definition of his position in the church, which he virtually asks for in his petition. We also think that the effect of the finding of 1887 is to restore him to the ministry, while the effect of the finding of 1889 is to bar him from the communion of the church from which he was not barred up to that date. We find these two decisions inconsistent and conflicting, in that a minister in the full exercise of all his functions, including the administration of the sacraments, is barred from the communion.

4. Without attempting in any way to correct or to harmonize these two conflicting findings of the General Assembly, we think that this Assembly ought to relieve the conflict and anomaly by granting the petitioner's request and restoring him to the communion of the church. We base this recommendation on the logical conditions of this case, and also on the fact that in the finding of 1889, it was confessedly "ruled that no moral issue was involved, but irregularities in the proceedings of the Synod of North Carolina."

5. This case has been so long before the courts of the church, and has been so variously and partially presented at various stages of its progress, and so often handled by courts of various and varying personnel, and from so many points of appeal and complaint, that your committee are not surprised at the confusion and tangle into which it has fallen, and which has been so hard to unravel. It is not surprising that a wide diversity of views should be sharply held and maintained in Presbytery, Synod and Assembly in all these years. Your committee desire, therefore, to emphasize this fact: we express no opinion on the merits of the original case. We venture also to suggest that the Rev. D. P. Robinson's plea, that his case had never been heard on its merits before the Assembly, seems to be confirmed by a careful examination of the findings of 1887 and 1889. There is, however, now no constitutional way by which this body can take up the case anew, or even order it to be done.

6. Your committee also deems it proper to say to the Presbytery of Mecklenburg, to whose roll this action restores Rev

D. P. Robinson, in full communion and fellowship, that this Assembly knows absolutely nothing of the merits of the case and the original findings of that Presbytery, nor the grounds thereof, but only seeks to determine the present legal status of the case.

In so restoring him to full communion, this Assembly does not, by implication even, debar nor discourage the Presbytery from faithful discipline in this or any other case, provided the honor, purity, peace and edification of Christ's kingdom may seem to demand it.

1891, p. 256. Your committee, to which was referred the overture of Mecklenburg Presbytery, calling in question the constitutionality of the action taken by the Assembly of 1890 in the case of Rev. D. P. Robinson, would respectfully report as follows:

1. That so far as the merits of that particular case are concerned, this Assembly is not constitutionally authorized to take action thereon, as *that case* is not now before it in any mode recognized by our law for adjudication.

2. Treating the overture, however, as calling for an interpretation of the general rule of the law of the church, we hold that where a concrete case is brought judicially before a higher court of the church from a lower court by appeal or complaint, when such appeal or complaint is disposed of by final judgment entered therein and sent down, that is an end of the constitutional authority of the higher court to deal with that particular case, unless it be again regularly brought before the higher court for adjudication in one of the recognized modes provided for by our Book of Church Order. Adopted.

1160. *Discipline without trial, but where confession has been made to a committee.*

1870, p. 536. The following, after debate, was referred to the next Assembly.

The Presbytery of Montgomery beg leave to present the following overture to the General Assembly about to convene in Louisville, Ky.:

May a member of the Church, in consistency with the constitutional rules, be suspended or excommunicated from the Church without trial for charges brought against him, and without being before the court to which he is amenable, but simply upon the report of a committee of the court that he had confessed to it that he was guilty of crimes worthy in their nature of suspension and excommunication?

1871, p. 28. The Committee on Bills and Overtures reported, recommending:

Your committee respectfully recommend that this question be answered *in the negative*, for the following reasons:

1. When an accused person, after due citation, pleads guilty before the court empowered to try him, the necessity of further investigation is, of course, superseded, and the court may proceed

at once to pass the appropriate sentence. But it is not safe, in every case, to accept the report of a committee, such as is described in the overture, as conclusive proof that the accused intends deliberately to plead guilty. The committee may misunderstand or misrepresent his contumacy or confession.

2. In Chap. IV., Sec. IX., of the Book of Discipline (Of Actual Process), we find this law: "The judicatory, in many cases, may find it more for edification to send some member to converse in a private manner with the accused person; and, if he confess guilt, to endeavor to bring him to repentance, than to proceed immediately to citation." We have here described the proper action to be taken by just such a committee of the court as the above overture contemplates. The only result aimed at by such private dealing of that committee with the accused confessing his guilt is the bringing of him to repentance; and we hear nothing in this law of a sentence immediately founded on the report of the interview. On the contrary, it seems to be implied that the proper alternative is the citation of the accused, provided he cannot be brought to repentance after confession of guilt.

3. In the same chapter, Sec. XI., it is written that, although the accused shall declare, in writing or otherwise, and to the court itself, his purpose not to obey a citation, "this declaration shall in no case induce the judicatory to deviate from the regular course prescribed for citations. They shall proceed as if no such declaration had been made. The person cited may afterwards alter his mind." The regular course prescribed for such cases is (Sec. X.) that he shall be cited a second time before sentence is pronounced. The spirit of this rule evidently requires such second citation, and for the stronger reason, before the court can properly proceed to final sentence against an accused person who has given a weaker evidence of contumacy, by a verbal avowal of guilt in private, "he may afterwards alter his mind;" and, submitting himself to the lawful jurisdiction, he may so explain his fault, or manifest such penitence as ought to modify the penalty.

For these reasons the Assembly decides that sentence may not be lawfully passed on any member or officer of the Presbyterian Church, unless he confess his guilt in the presence of the court itself, or else demonstrate his own contumacy after a second formal citation, as above prescribed in the Constitution.

1161. *The right to overture, appeal and complain cannot be abridged.*

1878, p. 610. The Committee on Bills and Overtures report on Overture No. 1, from the Synod of Texas, asking the Assembly to decide that "all overtures, appeals, complaints, etc., should proceed in regular gradation from the Session to the Presbytery, from the Presbytery to the Synod, and from the Synod to the General Assembly, and *vice versa*, without omitting any of the intermediate courts."

The following reply is recommended:

1. As to judicial cases we refer to Chap. VI., Sec. III., Art. VI., Book of Discipline.

2. That while the General Assembly may recommend that overtures should ordinarily be sent from the Synod, it cannot deny the right of Presbyteries, the constituent elements of the Assembly, nor of individuals, to overture the General Assembly whenever circumstances may require.

3. That the General Assembly has the right to send its deliverances directly to the Presbyteries. Adopted.

1162. *Counsel for the accused.*

1879, p. 51. *Resolved*, That when our Book says that an accused person may, if he desires it, be represented in the superior courts by "any member of the court" (or as the old Book expresses it, "by any minister or elder belonging to the judicatory,") the design according to the judgment of this Assembly, is not to allow any array of counsel, but the privilege is to be limited to the aid which one advocate can give him.

1163. *Refusal to obey a citation from the Session.*

See Chapter on the Session. (p. 74.)

1164. *Who are entitled to sit in a judicial case.*

In the minute touching the Park case the following is found:

1882, p. 530. After the reading of the record in the case it was decided that members of the General Assembly who were absent during the proceedings of the trial by permission of the court were entitled to sit in judgment in the case.

1165. *Courts are not parties in Judicial Cases.*

In the minutes of the Commission which tried the fourth appeal of W. S. Turner against the Synod of Georgia the following is to be found:

1883, p. 46. It was moved that Rev. J. Woodrow, D. D., of the Synod of Georgia, be allowed to appear before the Commission and plead in behalf of the Presbyterian Church. Carried, with one dissenting vote.

The appellant requested that his dissent to the admission of Dr. Woodrow, as counsel in the case, be noted in the Minutes of the Commission, on the ground that he is neither an original party in the cause nor a member of the court.

While the finding of the Commission was adopted by the Assembly, this particular action of the Commission was virtually disapproved later, as follows:

P. 48. Exception to the Minutes of the Synod of Georgia: On page 27, Synod appointed a member to represent it before the General Assembly in an appeal case. Your committee think that our courts are not parties in judicial cases, and hence are not entitled to be represented in the superior courts. Adopted.

1166. *Difference between an appeal and a complaint.*

1889, p. 615. Objection to the action of the Presbytery of Savannah, in dissolving a certain pastoral relation, was considered by the Synod of South Georgia and Florida as an appeal from the decision of the Presbytery. This was irregular, inasmuch as Chapter XIII., Section III., Paragraph 2, shows that appeal can be taken only in cases where there has been a regular judicial trial. The case should have been considered as a complaint.

1167. *Who are the appellant and the appellee.*

1889, p. 715. The Presbytery of Florida asks: In an appeal from a lower to a higher court, who is the appellant and who is the appellee?

*Answer:* The appellant is the party against whom judgment has been rendered; the appellee is the Presbyterian Church in the United States.

1168. *Proposed change in the Rules of Discipline as to the parties to a cause.*

1897, p. 40. The Presbyteries of New Orleans and South Carolina overtured the Assembly to make the following necessary changes in our Rules of Discipline, Chapter XIII., Section IV:

P. 267. I. Line two, after the word "against" insert "some decision of."

P. 269. III. To substitute for the whole of this Rule the following: "The court against whose decision a complaint is taken shall appoint a representative to defend that decision, who shall be called the respondent. After the superior court has ascertained that the complaint is regular, its first step shall be to read 'the record' of the case; its second to hear the complaint; its third to hear the respondent; its fourth to hear the complainant again, and then it shall consider and decide the case."

P. 271. V. Line one, in place of the word "which" put "whose decision."

The object of this overture is to conform these three Rules to Chapter V., III. (163), and Chapter XIII., II. (239), and to the principle that the courts are not parties in cases of process and that when a matter is transferred from an inferior to a superior court, it is not the inferior court that is transferred, but only the cause.

*Answer:* We recommend that the changes asked for be made, and that this overture be sent down to the Presbyteries with the direction that the Presbyteries vote for or against the proposed changes, and report the result to the next General Assembly. Adopted.

1169. *Taking the testimony of distant witnesses.*

1892, p. 419. The Presbytery of Roanoke overtures the Assembly to the effect that the Book of Discipline be amended in

Chapter IX., Section X., so as to provide for the taking of testimony of witnesses at a distance not alone by a Commission, which is often impracticable, but by a co-ordinate court contiguous to the place.

Your committee recommend that the overture be granted, and that the Assembly send down to the Presbyteries the following amendments for consideration and adoption, viz.:

1. At the close of Chapter VI., Section VIII., that the words be added "*or co-ordinate court.*"

2. That in Chapter IX., Section X., after the words "a Commission shall be appointed," add "*or co-ordinate court requested.*" Again, further on, after the words "of which Commission," add "*or co-ordinate court.*" Again, further down, after the words "that a Commission," add "*or co-ordinate court*" as in the former case, etc. And near the close of the Section, after the words "taken by the Commission," add "*or co-ordinate court.*" Adopted.

1893, p. 23. Of forty-three reporting Presbyteries, all but one have approved and adopted this overture. This is more than a majority of all the Presbyteries.

The Assembly did thereupon formally enact the above amendment to the Rules of Discipline, thereby constituting it a part of our Book of Church Order.

Pp. 30, 31. The report in which the above action is embraced was reconsidered and recommitted, but afterward reported back, with no change in this part of the report, and readopted.

1170. *Charleston Presbytery sustained in enjoining observance of a judicial decision of the Assembly.*

1889, p. 589. The records of the Synod of South Carolina were approved with the following exception:

On page 20 of the printed Minutes of Synod we find the following action:

"On page 314 the records show that the Presbytery (of Charleston) adopted the following paper:

"The Committee on Minutes of General Assembly call attention of this Presbytery to the judicial case decided by the Assembly (sup. 408), and we recommend the adoption of the following resolution:

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

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

'1. The Synod condemns this action as unconstitutional, irregular, and unwise, for the following reasons: 1. This action is a trespass upon the sacred and inalienable right of private judgment, which belongs to every court and all the officers and members of the church of Christ. 2. This action imposes a restraint upon the right of freedom in the expression of opinion which is unwarranted by the law. 3. This action assumes the infallibility of the General Assembly in the deliverance of judicial decisions, which is a doctrine foreign to the constitution and spirit of Presbyterianism.

'2. This Synod directs the Presbytery of Charleston to convene as soon as practicable, and review and correct these proceedings which Synod has now condemned.'"

The General Assembly disapproves this action of the Synod of South Carolina, together with the reasons assigned therefor, inasmuch as it appears to the General Assembly, from an inspection of the full records, that the action of the Charleston Presbytery was not intended to limit either liberty of private judgment or the constitutional right of proper discussion. Adopted, yeas, 113; nays, 31.

1171. *Complaint of W. T. Russel against the Synod of South Carolina.*

1888, p. 386. The complaint found in order; order taken as to mode of hearing the case, and the agreement of the parties that the case be tried by a Commission approved.

P. 389. A Commission named, with Rev. H. A. Brown, as chairman.

P. 426. Dr. A. P. Smith and Ruling Elder S. P. Dendy, were admitted to represent the complainant, and Rev. J. M. Rose to represent the respondent.

P. 427. The Commission in its report, which was approved by the Assembly, submitted the following statement of the case:

On account of certain difficulties that had arisen in the church, and more especially in the Session of the church, of Spartanburg, in the spring of 1887, a petition was sent up to the Presbytery of Enoree, signed by forty-one of its members, asking for the appointment of a Commission to visit the church and divide it, organizing a second church. The Presbytery appointed the commission, the *record* of the appointment naming as its business the dividing of the church, if the way should be found to be clear. But the understanding in the body at the time, as determined and recorded at the next stated meeting, was that a division of the congregation and the organization of a second church was to be the *last resort*, after all other means of reconciling the differences had failed. The Commission met at Spartanburg, and upon investigation into the state of things, concluded that the best thing to do would be to obtain the resignation of the members of the Session, and to have an entirely new bench of elders chosen. This was done. According to the report of the Commission, approved by the Presbytery, all the

elders consented to retire (the complainant, however, it is admitted, reluctantly), and a new bench of elders was chosen and installed. Thereupon Dr. W. T. Russel complained to the Presbytery at its next stated meeting (1), That the Commission had transcended its power, in doing what had not been petitioned for, and what it had not been appointed to do; (2), That in other respects the Commission had not acted according to the Constitution; and (3), That he, the said complainant, had not voluntarily resigned his office.

The Presbytery overruled the complaint, approving of the action of the Commission, and holding that although the record, through an inadvertence, did not so specify, the declared and well-understood intention of the body at the time of the appointment of the Commission was to clothe it with power to settle the difficulties in the church, resorting to a division only in case of necessity, and that the complainant had in fact resigned.

Of this action complaint was made to Synod, as follows:

1. That Presbytery approved the action of the Commission, which was outside and beyond the instruction which the Presbytery at Nazareth had put into the hands of the Commission.

2. That the Presbytery at Union revised the action of the Presbytery at Nazareth so as to make it essentially different from that shown in the record.

3. That the Presbytery based its approval upon the assumption that we had voluntarily resigned, which we affirmed that we had not.

4. That the Presbytery approved the proceedings of the Commission, which, by the Presbytery's own admission, were in violation of the Constitution of the Church (Form of Government, p. 113), which proceedings we further deny to have been wise or for the good of the church.

5. That the Presbytery justified its approval of a proceeding which it confessed to be illegal by the end claimed to have been attained.

6. That by this action we have in effect been degraded from office without charges, without trial, and because we were endeavoring to perform the duties which the Presbytery and other superior courts had imposed upon us.

The Synod refused to sustain the complaint, holding as follows:

1. Synod has been satisfied, from *statements made on the floor* of Synod, and from Presbytery's subsequent record, that it was the undoubted intention of said Presbytery, when said resolution was adopted, to empower said Commission not merely to divide the said church, if found needful, but also and particularly *to do everything it lawfully could to heal* the disorders in said church and restore harmony among its members, and that, by an inadvertence, the record of the Presbytery's action failed to exhibit its full intention.

2. In this view of the authority of the Commission, Synod declares that said Commission did not transcend its lawful



sphere in earnestly advising and requesting all the elders in said church to resign and in accepting their resignations, in order to the peace and welfare of said church, or in advising the church to elect new elders.

3. Synod is satisfied, from the evidence before it, that the complainant (Dr. Russel) was not in any proper sense forced to tender his resignation as elder in said church, but that, after being duly informed by the Commission that it had no power to compel his resignation, he reluctantly agreed, *of his own will, to follow the advice of the Commission, and resigned his office.*

Against this action on the part of the Synod, complaint was made to the General Assembly on the following grounds, viz.:

1. Because, at the hearing of the cause, the Synod violated Section XVIII., Chapter VI., of the Book of Discipline, by allowing the introduction and basing its decision upon the consideration of "new testimony in the shape of personal statements of alleged facts which do not appear in the record" of the cause, which testimony the Synod itself defines as "outside parole evidence," and which was admitted deliberately and despite protest.

2. Because Synod in said decision endorsed an action of the Commission to Spartanburg Church, which action was illegal, according to "the written records of the Presbytery," and so confessed by Synod itself.

3. Because the Synod, upon evidence outside the record, which I (the complainant) had no opportunity to rebut, decided that I had voluntarily resigned my office as a ruling elder, which I solemnly and positively denied, and do still deny, having never for one moment entertained the slightest idea of resigning.

The Commission having, as above set forth in the records of its proceedings, fully heard the complainant and respondent, decided, by a vote of thirteen to eight, and does hereby declare its decision to be, that *the complaint be not sustained.* (To sustain, 8; not to sustain, 13.)

The report was adopted, and ordered to be reported to the General Assembly as the "presentation of the case" and as the finding of the Commission.

#### 1172. *Complaint of Rev. James Woodrow against the Synod of Georgia.*

1887, p. 205. A letter was received from the complainant, informing the Assembly that by reason of sickness he could not be present to prosecute his complaint before the Assembly, and asking that steps be taken to protect his right to prosecute his complaint before the next Assembly. This letter was ordered to be spread on the record.

1888, p. 388. There were a majority report and a minority report on this complaint from the Judiciary Committee. The majority report was adopted, which found that while the complaint was not presented by the second day of the General Assembly of 1887, yet the complainant had brought himself

within the exception as provided by Chapter XIII., Section III., Paragraph 9, of our Rules of Discipline, by showing that he was prevented by the providence of God from seasonably prosecuting it. The report recommended that the complaint be heard in the order prescribed by our Rules of Discipline.

P. 399. The complaint having been regularly heard, was not sustained. To sustain, 34; not to sustain, 109; to sustain in part, 2; excused from voting, 4; absent or not answering, 5.

P. 401. A committee, consisting of Wm. Brown, D. D., J. R. Graham, D. D., R. K. Smoot, D. D., Rev. A. B. Curry, and ruling elders S. P. Greene and C. A. Bridewell, was appointed to prepare a minute expressive of the mind of the Assembly in its action on the complaint of Dr. Woodrow.

Rev. W. C. Clark was given leave to record the following in explanation of his vote in the Woodrow complaint:

On the first charge I voted, "*Not to sustain*" Dr. Woodrow's complaint. The second charge I believe to be excluded by the definition of "an offense," as given in our Rules of Discipline, Chap. III., Sec. I.

P. 408. The committee appointed to bring in a paper expressing the judgment of the General Assembly in the case of the Rev. James Woodrow, D. D., vs. the Synod of Georgia, recommend the following as the judgment therein:

Whereas the Presbytery of Augusta did find Rev. James Woodrow, D. D., not guilty of the charge preferred against him by the Rev. Wm. Adams, D. D., wherein he was charged with teaching and formulating opinions and doctrines in conflict with the sacred Scriptures, as interpreted in our Standards, the Confession of Faith, the Larger and Shorter Catechisms of the Westminster Assembly; that he did on divers occasions, mentioned in said charge, teach and promulgate that the body of Adam was probably the product of evolution from the body of some lower animal; and,

Whereas the Synod of Georgia did, upon the complaint of the Rev. Wm. Adams, D. D., annul said action of the Presbytery of Augusta, which judgment of the Synod of Georgia is brought to this General Assembly by the complaint of the Rev. James Woodrow, D. D.;

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

Therefore the Church does not propose to touch, handle or conclude any question of science which belongs to God's kingdom of nature. She must, by her divine constitution, see that these questions are not thrust upon her to break the silence of Scripture and supplement it by any scientific hypothesis concerning the mode of God's being or acts in creation which are inscrutable to us. It is, therefore, ordered that this complaint

in this case be not sustained, and the judgment of the Synod of Georgia be, and the same is hereby, in all things affirmed. Adopted.

The following protest was admitted to record without answer:

We, whose names are undersigned, desire to enter our solemn protest against the decision of this General Assembly refusing to sustain the complaint of the Rev. James Woodrow, D. D., against the Synod of Georgia, for the following reasons:

1. The second specification in the indictment against the Rev. James Woodrow, D. D., is expressly excluded by the Constitution of the church, inasmuch as "nothing ought to be considered by any court as an offense or admitted as a matter of accusation which cannot be proved to be such from Scripture as interpreted in these Standards."

2. In the view of your protestants, the Holy Bible does not reveal the form of the matter out of which, the time in which, or the mode by which God created the body of Adam, and therefore the hypothesis of evolution as believed by Rev. James Woodrow, D. D., cannot be regarded as in conflict with the teachings of the sacred Scriptures.

3. The Westminster Standards simply reproduce, without interpretation, the statements of the Scriptures in reference to the creation of Adam's body; and as the views of the complainant are not in conflict with the statements of the Scriptures, so neither can they be with the teachings of the Standards.

4. The action of the Assembly in refusing to sustain this complaint is equivalent to pronouncing as certainly false the theory of evolution as applied by Dr. Woodrow to Adam's body, which is a purely scientific question, entirely foreign to the legitimate sphere of ecclesiastical action. Your protestants, therefore, are unwilling that this General Assembly should express any opinion whatever respecting the hypothesis of evolution, or any other scientific question. Signed by T. C. Whaling and seventeen others.

1173. *Memorial from members of the Third Church, Knoxville, Tennessee.*

1891, p. 241. While there seems to be an unhappy condition of affairs in this church, and an apparent conflict between the action of the Synod of Nashville at its last fall meeting, and the present course of the Presbytery of Knoxville, and the Third Church, yet as the appeal heretofore taken by the Third Church has been abandoned, and their troubles appear to be in course of attempted settlement, we deem it the regular course and more expedient to leave the matter for the present for adjustment by the lower courts, urging upon all these brethren for the good of the church and the glory of God that they exercise a spirit of conciliation and brotherly love one towards another. Adopted.

1174. *Presbytery of Memphis sustained in its course with Big Creek Church.*

1891, p. 261. Your committee recommend the approval of the records of the Synod of Memphis, with the following exception: On page 136, with reference to the action of the Synod touching the action of the Presbytery of Memphis toward the Session of Big Creek Church, it is the judgment of your committee that the Presbytery of Memphis in said action exercised its constitutional right. See Form of Government, Chapter V., Section X., Paragraph 5; also Rules of Discipline, Chapter V., Section I., Paragraph 1.

This action is unintelligible without an explanatory statement of facts which I have gleaned from the Minutes of the Synod and the Presbytery, and which are about as follows: The Presbytery, on appeal, had reversed the sentence of the Session of Big Creek Church against a certain member, on the ground that a full and impartial trial had not been accorded him, and without any reference to the merits of the cause. It did not, however, remand the cause, thus giving the appellant the benefit of a full and final acquittal. This feature of Presbytery's action was protested against. At the same time Presbytery appointed a Commission to inquire into and redress the disorders in Big Creek Church. It also ordered the Session to give this member a letter to another church. In compliance with this order, the Session gave the letter, but incorporated in it the statement that it was given by direction of Presbytery and under solemn protest of the Session.

Presbytery, at a meeting some months later, took exception to the action of the Session, and ordered it to give the member a clean and unqualified letter of dismissal, bearing date of that first given. At the same time, Presbytery, in view of rumors affecting his Christian character, cited this member to appear before it to give a statement as to said rumors.

Synod's exception to Presbytery's Minutes was to the effect that the orders of Presbytery in this matter disqualified the Session, and deprived it of any right to exercise its judgment in the matter, action which hardly seemed warrantable, in view of the fact that at this same meeting it felt constrained to institute process for certain offenses against this same member. The Assembly's minute declares that the Presbytery was acting within its constitutional rights.—A.

1175. *A so-called complaint of the Presbytery of Missouri against the Synod of Missouri.*

1892, p. 429. The Judicial Committee respectfully submit to the General Assembly the following report:

The only paper placed in the hands of your committee is what purports to be a complaint of the Presbytery of Missouri against an action of the Synod of Missouri at its last session.

Upon examination of the paper, however, your committee find, not only that it is not authenticated by the Stated Clerk of the Presbytery, or any other officer of that body, but that, in point of fact, it was never before the Presbytery for action, having been drawn by a committee, but never submitted to Presbytery for adoption. The complainant not being, therefore, by any official action of its own, before the Assembly, there is no proper ground for judicial process; and your committee recommend that for this reason the case be dismissed. Adopted.

1176. *Appeal of Ouachita Presbytery against the Synod of Arkansas.*

1893, p. 19. Rev. J. C. Williams represented the appellant and Rev. A. G. Jones the appellee. The cause was heard by a Commission, Rev. A. D. McClure, chairman.

P. 33. By a vote of nineteen to five, the Commission sustained the appeal, and adopted the following minute:

That inasmuch as Mr. George Lacy was a candidate for the ministry under the care of Ouachita Presbytery; that inasmuch as he was expressly put under the care and direction of the Home Mission Committees of the Presbytery to do such work as the General Assembly has enjoined upon the Presbyteries as desirable and proper for our candidates to perform; and that inasmuch as there is nothing in our Standards prohibiting such work on the part of our candidates, therefore our judgment is, that the Presbytery of Ouachita did not err in granting permission to the church of Mount Holly to engage Mr. Lacy to perform such services.

We would, therefore, reverse the decision of the Synod of Arkansas, and grant the appeal of the Presbytery of Ouachita.

The following protest was offered by five members of the Commission, who voted to sustain the action of the Synod of Arkansas, and ordered to be spread on the Minutes and made a part of our report to the General Assembly:

As members of the Commission appointed to try the case of Ouachita Presbytery against the Synod of Arkansas, we, the undersigned, solemnly and most emphatically protest against the finding of the Commission for the following reasons, viz.:

1. It assumes that deliverances *in thesi* of the General Assembly are of higher authority, as interpretations of the "infallible Word," than the Book of Church Order.

2. It is clearly contrary to our Book of Church Order (Chap. VI., Sec. VI.), inasmuch as it empowers every Presbytery to authorize any candidate under its care to try his gifts as a probationer without any examination of his qualifications for expounding the Scriptures, or any proof of his having studied any theology, either under an "approved divine" or in a Theological Seminary.

3. It indirectly—furtively—but certainly "lets down the gap" of educational qualifications for the ministry, and thus surrenders the principle for which the Presbyterian Church has been illustrious in all the ages of its history. Signed by C. A. Munroe and four others.

The findings of the Commission were approved by the Assembly.

P. 46. The following protest was admitted to record without answer:

Believing that the action whereby the Assembly reverses the decision of the Synod of Arkansas, and sustains the action of the Presbytery of Ouachita in granting permission to a church to employ as supply an unlicensed candidate, and directing him to

labor under the direction of the Committee of Home Missions is contrary to our law and dangerous to the best interests of our church; we, the undersigned, do hereby enter our solemn protest against this action. Signed by D. M. Currie and twenty-three others.

1177. *Appeal of Charleston Presbytery against the Synod of South Carolina.*

1894, p. 189. Rev. J. Wm. Flinn, D. D., and ruling elder W. A. Clark were appointed by the Synod to represent the appellee.

P. 204. The Judicial Committee respectfully reports to the General Assembly that the only papers coming into its hands are those connected with a case entitled, "An Appeal of Charleston Presbytery vs. Synod of South Carolina." The case originated in the decision of the Session of the Second Presbyterian Church of Columbia, South Carolina, suspending Miss Sadie M. Means from the communion of the church, which went by complaint of Ainsley H. Monteith and Emma M. Monteith to Charleston Presbytery, and by complaint of the same complainants to the Synod of South Carolina. Having examined the papers in the case and found them regular, the committee recommends that it be heard and decided as an appeal in the following manner (as provided in the Rules of Discipline):

Your committee further recommends that the appellant's representatives be allowed two hours in opening, the appellee's representatives two hours and a half, and the appellant's representatives one-half hour in reply; and that the members of the court be allowed not more than two minutes each in giving their reasons for judgment.

The representatives of the appellant having asked leave to withdraw from their appeal the following words in Par. 1, Sec. 4, viz.: "Also certain extracts from the Minutes of the fall meeting of the Presbytery, said meeting having been held about six months after the judgment complained against had been rendered," the committee recommends that the General Assembly grant the request. Adopted.

P. 220. The following is the appeal:

*Unto the Venerable General Assembly of the Presbyterian Church in the United States:*

The Charleston Presbytery, a court of the church, within the jurisdiction of the Synod of South Carolina, and also under your jurisdiction, being aggrieved by a certain judgment rendered by said Synod on or about the fourth day of November, 1893, at its sitting in the town of Clinton, South Carolina, in the cause of a complaint of A. H. & E. M. Monteith vs. Charleston Presbytery, for refusing to sustain a complaint of A. H. & E. M. Monteith vs. the Session of the Second Church, Columbia, South Carolina, for its judgment, suspending indefinitely from the communion of the church Miss Sadie M. Means, on

her confession of habitually violating the Sabbath-day, does hereby appeal to your venerable court to grant it such relief in the premises as in your judgment is wise and lawful. It does so pray you for the following reasons:

I. The proceedings of said Synod, whereby said judgment was reached, were irregular and unconstitutional:

1. Because, under the Rules of Discipline, the complainants were not entitled to complain.

2. Because the complaint contained reasons for the complaint irrelevant in themselves, and not deducible from "the record of the cause," to wit: all of that part of reason third, after the words, "confession of offense," and all of reason fourth.

3. Because the Synod did not try the cause upon "the record of the cause" furnished by the Presbytery, but upon "a record of the cause" made by itself.

4. Because the Synod, in its trial of the cause upon "the record of the cause" thus made, considered as a part of the "records" certain papers which were not before the Presbytery in the trial of the cause complained against, to-wit: a complaint against A. H. and E. M. Monteith *vs.* the Session of the Second Church, Columbia, South Carolina, based upon an amended notice of complaint served upon the Session eighteen days before the judgment complained against had been rendered; also a protest against J. Wm. Flinn and Samuel M. Smith, with the answer thereto, filed after the judgment of the Presbytery had been rendered; also a preamble and resolution offered by Wm. R. Atkinson after the judgment complained against had been rendered.

5. Because the Synod permitted new testimony to be introduced in its trial of the cause.

II. The judgment of Synod was not according to the law and the evidence:

1. Because work, as an avocation, in a telephone office on the Sabbath-day is a disciplinable offense under the Standards of the church.

2. Because the evidence that such an offense had been committed by Miss Sadie M. Means was conclusive.

3. Because the proceedings of the Charleston Presbytery and of the Session of the Second Church, Columbia, South Carolina, in their trial of the cause had been regular and constitutional.

Therefore the Presbytery prays your venerable court to reverse the said judgment of the Synod of South Carolina, or to remand said cause to the Synod for a new trial. If in the judgment of the General Assembly the Presbytery is not such a party, or has not submitted to such a regular trial as Paragraph 356 of Rules of Discipline contemplates, and therefore is not entitled to seek relief by an appeal, the Presbytery does pray your venerable court to consider this as a complaint, and issue said cause in accordance therewith.

G. A. BLACKBURN,

F. L. LEEPER,

*Representatives of Charleston Presbytery.*

The Judicial Committee respectfully report, that the Presbytery adopt the appeal and make it its own, and approve the reasons on which it is grounded.

Adopted by Presbytery, April 11, 1894.

HENRY G. GILLAND, *Moderator*.

JOHN R. DOW, *Stated Clerk*.

P. 223. The vote was taken after the parties had been heard and resulted: To sustain the appeal, 47; to sustain in part, 8; not to sustain, 77.

P. 228. The Assembly finds:

1. That the record of the cause does not clearly show that the aforesaid Sadie Means came before the Session of the Second Presbyterian Church of Columbia, S. C., to make known to the court, as provided in Paragraph 234, that she was guilty of violating the Sabbath by working in a telephone office on the Lord's day, and therefore the record lacks the statements which authorize a judgment without process.

2. The decision of the Session was reached without trial, as provided in Paragraph 174, and these two Paragraphs, 234 and 174, limit the Session's power.

3. The decision was made in undue haste, and at the first and only sitting of the court, so far as the record shows.

4. The sentence of suspension from the communion was of excessive severity.

Premises considered, it is the judgment of the Assembly that the appeal be not sustained, and that the decision of the Synod of South Carolina be affirmed. In connection with this judgment, the Assembly deems it wise to reaffirm its immutable conviction as to the universal and perpetual obligation to remember the Sabbath-day to keep it holy.

1178. *Appeal of the Presbytery of Western Texas against the Synod of Texas.*

1895, p. 387. The appeal was found regular and in order, and both parties consenting, it was ordered that it be heard by Commission, Rev. F. M. Woods, D. D., chairman, p. 391.

The following papers were laid before the Commission as constituting the complete record of the case:

1. A paper presented to the Presbytery of Western Texas by the Rev. B. D. D. Greer, being a voluntary statement of his views upon certain doctrinal points, which views, he states, are not in harmony with the Standards of the church.

2. A paper containing extracts from the Minutes of the Presbytery of Western Texas, showing its action in treating the case as one without process (see Paragraphs 234, 236), and proceeding to divest him of his office as a minister of the gospel.

3. The appeal and complaint of Rev. B. D. D. Greer from this action of Presbytery to the Synod of Texas.

4. The action of the Synod in remitting the case to Presbytery for a new trial.



5. The appeal of the Presbytery of Western Texas from this decision of Synod to the General Assembly.

After the parties had been heard the vote was taken with the following result: To sustain, 18; to sustain in part, 1; not to sustain, 7.

The following minute, as expressing its judgment, was adopted by the Commission.

There are only two questions—one of law and one of fact—revealed to your Judicial Commission by the records placed in their hands, that require statement preliminary to the rendering of final judgment. The question of law is: Is this case one coming under the head of cases that may be issued without process? The question of fact is: Did the Presbytery of Western Texas have evidence before it on which it could at once proceed, and finally pronounce judgment in the case?

Your Commission has decided the question of law in the affirmative. The question of fact depends altogether upon the contents of a paper already laid before this Assembly and constituting a part of the record. This paper was originally laid voluntarily before the Presbytery of Western Texas by Rev. B. D. D. Greer, one of its members, and it professedly and strongly states Rev. B. D. D. Greer's views of the doctrines taught in the Confession of Faith and the Catechisms of our church, which views he rejects with abhorrence. The record also states that he, by verbal statement before Presbytery, declared his want of harmony with the doctrines of our Standards. There is not the least evidence in the records of the case that he has changed his views. Your Commission has decided this question, too, in the affirmative—that is, that the paper voluntarily laid before Presbytery by Rev. B. D. D. Greer, and his verbal statements in court, were evidence on which Presbytery could proceed to pronounce its judgment. The Synod of Texas decided both of these questions in the negative. All other questions of law and fact appearing in the records are merely *pro forma*, and are such as appear in every case of appeal, and such as have been already decided by this Assembly in appointing the Judicial Commission with the consent of both appellant and appellee; therefore, it is the judgment of the Judicial Commission of the General Assembly in sustaining the appeal of the Presbytery of Western Texas from the decision of the Synod of Texas, in the case of the appeal of the Rev. B. D. D. Greer from the decision of the Presbytery of Western Texas, that the Presbytery of Western Texas correctly regarded this unprecedented case as coming under the class of cases without process; and that the Synod of Texas erred in remitting the case for a new trial, and requiring the Presbytery of Western Texas to prefer charges and specifications; and that the decision of the Synod of Texas be, and hereby is, reversed, and that the decision of the Presbytery of Western Texas be, and hereby is, affirmed.

Rev. J. H. Hall desired to record his dissent from the judgment rendered.

P. 431. The findings and the minutes of the Commission were approved by the Assembly—yeas, 73; nays, 28.

P. 434. The following protest was admitted to record without answer:

We respectfully protest against the decision of the General Assembly in the appeal of the Presbytery of Western Texas against the action of the Synod of Texas in the appeal of Rev. B. D. D. Greer against said Presbytery:

1. Because the Presbytery of Western Texas was not a party against whom a first judgment was rendered, and could not appeal.

2. Because the judgment of the Commission finally concluded the judgment in the case of Mr. Greer, although he was not a party to the proceedings of this court, thus annulling his constitutional right of appeal.

Signed by W. H. Ferguson and twenty others.

1179. *Appeal of Baxter D. D. Greer against the Synod of Texas.*

1895, p. 432. The following was adopted:

Your Judicial Committee would respectfully report to the General Assembly that the following papers have been placed in our hands, viz.: An appeal of Rev. Baxter D. D. Greer, appellant, vs. Synod of Texas, appellee, together with the records of the case, and we find that the appeal is regular, and that the appellant, on his part, has conducted it regularly as prescribed by the Rules of Discipline.

The decision appealed from is expressed in these words: "It is the sense of this Synod that its action in remitting the case of Rev. Baxter D. D. Greer to the Presbytery of Western Texas does not restore him to his office." It is against this decision that brother Greer appeals. Your committee would report that, inasmuch as this case virtually has been before this court on appeal from the Presbytery of Western Texas vs. Synod of Texas, and has been decided by Commission, and its judgment entered up as the judgment of this Assembly, we recommend that this appeal be dismissed without any decision as to the wisdom of the action of the Synod.

1180. *Appeal or complaint of Indian Presbytery against the Synod of Texas.*

1896, p. 579: The commissioners from that Presbytery having informed the Judicial Committee that it is not desired to prosecute this case, the Presbytery was granted leave to withdraw the papers in the case.

1181. *Complaint of Joseph A. Enslow against the Synod of South Carolina.*

1896, p. 579. The complaint of Mr. Joseph A. Enslow, a ruling elder in the Charleston Presbytery, against the Synod of

South Carolina for excepting to the action of Charleston Presbytery in refusing to receive under its care as a candidate for the ministry an applicant simply on the ground that he was colored, and in directing the Presbytery to review its action in this matter and correct the error as far as possible.

The committee has ascertained that this complaint is regular, and recommends that it be heard by the General Assembly in the usual order. Adopted.

P. 591. The complainant was heard in person and by H. G. Gilland; the respondent by W. K. Thompson and James Woodrow.

P. 606. On the vote being taken, the complaint was not sustained.

P. 616. The following minute was adopted:

From the record in the case, it appears that Charleston Presbytery refused to receive under its care as a candidate for the ministry an applicant simply on the ground that he was colored; and that the Synod of South Carolina excepted to this and directed the Presbytery to review its action in the matter, and to correct the error as far as possible.

In refusing to sustain this complaint the General Assembly, without expressing any opinion as to the extent of the general discretionary power of a Presbytery in receiving candidates, confirms the action of the Synod solely on the ground that the reason given by the Presbytery for not receiving the applicant as a candidate, namely, that he was colored, is contrary to the law and constitution of the church.

P. 617. The following paper was admitted to record:

We who voted "*to sustain in part*" in the complaint of J. A. Enslow against the Synod of South Carolina, desire to have recorded the following explanation of our vote:

1. We voted to sustain in part Charleston Presbytery, because it acted within its constitutional rights.

2. We voted to sustain in part the Synod of South Carolina, because Charleston Presbytery, in the exercise of its constitutional rights, used its discretionary power unwisely in drawing the anti-scriptural color line in the rejection of the candidate. Signed by T. S. Clyce and seven others.

P. 611. The undersigned begs leave to put upon record the following explanation of his vote to sustain the complaint of ruling elder, J. A. Enslow, against the Synod of South Carolina, viz.: that whilst entirely out of sympathy with the Presbytery for declining to take a young colored man under their care as a candidate for the ministry solely because of his color, he yet believes that the Synod has no authority, under our Standards, for making a judicial decision in a matter which came before it simply in the way of review, and not by way of complaint or appeal.

J. G. PRAIGG.

1182. *Complaint of E. M. Richardson and others against the Synod of Memphis.*

1896, p. 579. The committee has ascertained that the complaint is regular as far as the complainants, Rev. Dr. N. M. Woods and Rev. Dr. E. A. Ramsey, are concerned; that the record has been correctly prepared except that it contains a protest which does not rightly form part of it, and recommends that it be heard by the General Assembly in the usual order. Adopted.

Pp. 611, 612. The complainants were heard by E. A. Ramsey and N. M. Woods; the Synod, by T. W. Raymond and W. McF. Alexander.

P. 617. The vote on being taken was: To sustain, 18; not to sustain, 74.

The record in the Minutes of the Assembly is so incomplete as not even to give an intimation of the nature of this complaint, or what was decided. From the records of the lower courts and from unofficial sources, the following is gathered as setting forth the question at issue:

The facts of the case are that on the request of the Session a Commission was appointed (September 10, 1894), to visit the church at E———, Tenn., and look into difficulties. On November 7, 1894, the Commission reported that it had met September 18, 1894, and sought to solve the difficulties growing out of the proposed removal of the church building. The Commission reached a conclusion.

But the Presbytery, at a subsequent meeting, allowed a discussion of the merits of the questions settled by the Commission in the Presbytery. And the Presbytery decided not to put the records of the Commission upon the Minutes of the Presbytery, but to take a different action. Against this, the complaint is taken.

The records are as follows:

The request of the Session was for the Presbytery—

To appoint a Commission to fully investigate this matter, and that your body adjourn to meet in Memphis sometime in November next, thereby giving the Commission full time to investigate.

The record of Presbytery is as follows:

The record of the Commission concerning the E——— church, was then taken from the docket and read, and a resolution was offered by Rev. E. M. Richardson to approve it and spread the findings upon the Minutes. After prolonged discussion, the following resolution, offered by Rev. J. H. Lumpkin as a substitute, was adopted, viz.:

*Resolved*, That, while appreciating the work of the Commission, and commending their diligence and fidelity, the Presbytery feels that the course taken by the Commission does not meet the necessities of the E——— church, and it does, therefore, decline to place the records of the Commission on its Minutes.

Rev. E. M. Richardson gave notice of dissent from this action. On motion of Rev. W. McF. Alexander, the records of the Commission were not approved, pp. 42, 43.

The matter was carried up to Synod, and the Synod decided thus:

1. There appears no evidence in "the record" of the case that the Presbytery went outside of the Minutes of the Commission to obtain evidence upon which to base its judgment.

2. That the power accorded to a Commission "to conclude the business submitted to it" (see Book of Church Order, Par. 92) can only be temporary and provisional, because the power of a court to annul the decision of a Commission, when the action of the Commission appears irregular and unconstitutional, has never been questioned, hence, the power of the Commission to conclude the business submitted to it is in some cases at least only provisional and temporary.

3. The Book of Church Order, Paragraph 92, provides that the action of the Commission is "subject to the review of the court appointing it." The meaning of "review" is defined by the Book of Church Order, Paragraph 241, to mean not only the power to examine whether the proceedings have been constitutional and regular, but whether they have been *wise and equitable*, and, while this has direct reference to the power of a higher court to review the records of a lower court, it seems plainly to define the meaning of the term "review," as used in our Standards. If this be true, then a court may change or annul the finding of a Commission when the action of the Commission seems unwise to the court appointing it.

4. That the provision of Paragraph 92, which reads: "To this end, full records of its proceedings shall be submitted to the court appointing it," seems expressly to make provision for such full information of the subject as would enable the court to judge of the wisdom and equity of the case.

5. The expression, "if approved," also occurring in Paragraph 92, seems to indicate still further the power of the court, to judge, not only of the constitutionality and regularity of the judgment of the Commission, but also of its wisdom and equity.

6. From Baird's *Digest*, pages 233, 234, etc., it will be seen that, even before the passage of any law on this subject, the action of the Commission was always regarded as temporary and provisional, and subject to review of the court appointing it; and that this right of review carried with it the right to judge of the wisdom and equity of the decision of the Commission. Hence we believe that this historical custom of review defines the meaning of the term as used in our present Book of Church Order.

T. W. RAYMOND,  
W. MCF. ALEXANDER,  
W. P. ROBERTSON.

From this a complaint was taken to the Assembly as follows:

The undersigned would hereby respectfully make complaint to the General Assembly to the action of the Synod of Memphis, recently taken at Trenton, Tenn., in the matter of the complaint of Rev. Dr. E. M. Richardson and others against the finding of the Presbytery of Memphis in the case of the Commission to the E——— Church. Said action of Synod was, in the humble judgment of complainants, unconstitutional and unwise.

1. Said action is in violation of the evident meaning and intent of Paragraph 92 of the Book of Church Order, which *characterizes a Commission as fundamentally different in nature and powers from an ordinary committee*, in that it has full authority to conclude the business intrusted to it, and therefore its verdicts are entitled to stand unless the mode of procedure has been clearly unconstitutional and disorderly.

2. Said action of Synod, sustaining said finding of Presbytery, is unwise and hurtful in that tends to destroy the moral weight of every decision of a Commission in such cases, with any persons not pleased therewith, and practically puts the Presbytery to going into the merits of a controversy in the absence of the necessary witnesses, thereby doing injustice to some of the parties at variance, and rendering the work of a Commission nugatory.

3. The unfairness of said action appears in the fact that the Presbytery, in refusing to approve of the Commission's finding, assigned a reason for said refusal, which was based, not wholly on the report of the Commission, but in part on *ex parte* statements made on the floor of the Presbytery at the time.

E. M. RICHARDSON,  
NEANDER M. WOODS,  
E. A. RAMSEY.

A motion in the Assembly to formulate the opinion of the court was lost.—A.

### 1183. *Complaint of Rev. S. S. Laws, D. D., against the Synod of South Carolina.*

1898, p. 198. The Judicial Committee reported that they have had in their hand the complaint of S. S. Laws against the Synod of South Carolina, and that they find no ground for judicial

action, and recommend that the complaint be referred to the Standing Committee on Theological Seminaries.

Adopted.

This committee made the following report, which was adopted:

P. 234. In the matter of the complaint of the Rev. S. S. Laws, D. D., against the action of the Synod of South Carolina, your Committee recommends the following:

*Whereas*, It is provided in the Constitution of the Columbia Theological Seminary that the General Assembly of the Presbyterian Church in the United States has "the right of general supervision over the interest of this Seminary," and "can advise and recommend measures for its welfare" (Constitution, Sec. 1, Art. 2); and.

*Whereas*, It is likewise provided in the same Constitution that, "should the Assembly see reason, at any time, to object to any of the acts of the Directors or other authorities of the institution, it shall send down in writing to the Synods its opinion in the premises, but shall have no controlling negative, nor the right to originate any measures for the management of the Seminary;" and,

*Whereas*, The so-called age rule, Section 3, Art. 12, Par. 33 (p. 8), is deemed harmful to the Seminary and to the church and its ministry, and seems plainly to be founded on the false principle that a definite age may be set as a limitation of service in said Seminary of the church, therefore,

*Resolved*, 1. That this General Assembly advises and would approve the action were the Synods of this Seminary to do away with said age rule (Constitution, Par. 33).

2. In earnestly and affectionately giving this advice, the General Assembly would, in doing so, make mention, as was done by the Synods of Georgia and Alabama in their actions for the repeal of the aforesaid age rule, of the understood fact that Par. 15 (Art. 12, Sec. 2) of the "Plan of Government," would still remain in full force as "a sufficient provision of authority for the Board of Directors in the matter of retiring professors."

3. That, as is provided in the Constitution of the Seminary, the Clerk of this General Assembly is directed to send down in writing this advisory deliverance to the four charter Synods, with the assurance that it is expressive of our sincere, fraternal and abiding interest in the welfare of this venerable institution of our church, for whose prosperity and extended usefulness we will ever pray.

1184. *Complaint of Rev. Wm. M. McPheeters and others against the Synod of South Carolina.*

1898, p. 198. The Judicial Committee reported that they have had in their hand a complaint of Wm. M. McPheeters and others against the Synod of South Carolina concerning its action in addressing an official communication to the civil government in regard to Sunday mails:

Your Committee find the complaint regular in form, and the complainant and respondent present in person, with the records of the Synod of South Carolina bearing upon the case. We recommend, 1, That it be heard by the Assembly and that it be made the special order for 10:30 o'clock Monday morning. 2, That the order prescribed in the Book of Church Order, Rules of Discipline, Chap. xiii. Sec. 4, Par. 3, be followed, viz.: (a), read the record in the case; (b), hear the complainant; (c), hear the respondent by its representatives; (d), hear the complainant again; and then consider and decide the case.. 3, That the complainant be allowed forty-five minutes for his first speech and forty-five for his second, and the respondents one hour and a half to present their side of the case.

The report was adopted.

P. 207. The record in the case was read. The Rev. Dr. McPheeters was heard on the part of the complainants. He was followed by the Hon. W. F. Stevenson for the respondent.

P. 208. The judicial case was resumed. The Rev. C. W. Humphreys, D. D., was heard for the respondent. The case was closed by the Rev. Dr. McPheeters, for the complainants.

The roll was then called, and each commissioner allowed two minutes in which to express his opinion. The Rev. Dr. Palmer, however, was called first and permitted to consume fifteen minutes. The roll was again called for the vote, which resulted as follows: To sustain the complaint, 19; to sustain in part, 6; not to sustain, 145; excused, 3; absent, or not voting, 9.

The Moderator appointed the following committee to report a minute embodying the judgment of the court: F. B. Hutton, B. M. Palmer and W. D. Hedleston.

P. 214. The committee to formulate the judgment of the Assembly on the complaint against the Synod of South Carolina made a report, which was amended and adopted, and is as follows:

The committee appointed to formulate the judgment of the Assembly upon the complaint against the Synod of South Carolina submit the following:

"The General Assembly refuses to sustain the complaint against the Synod of South Carolina, upon the ground that the action complained of is legally based upon Chapter XXXI., Section 4, of the Confession of Faith."

1185. *Complaint of Rev. J. S. Shaw, against the Synod of Memphis.*

1900, p. 597. The record of the case in a complaint of J. S. Shaw vs. the Synod of Memphis and certain papers bearing thereon were announced and referred to the Judicial Committee without reading.

The Stated Clerk announced the reception of a memorial from R. J. Shaw and a complaint from J. B. McNeilly and others, officers of the Presbyterian Church in Panola county, Miss.. vs. the Synod of Memphis. These papers were referred to the Judicial Committee.

P. 603. A report from the Judicial Committee was received and adopted, and is as follows:

There has been placed in the hands of your Committee a complaint by Rev. J. S. Shaw, a minister of the Presbytery of Central Texas, against the Synod of Memphis. This complaint is found in order, except that it is addressed to the General Assembly, not directly, but through the Stated Clerk of the Synod of Memphis. Your Committee recommend that this slight

irregularity be overlooked, and that the complaint be heard—the following order to be observed:

1. "The record of the case" shall be read.
2. The complainant shall be heard.
3. The respondent shall be heard.
4. The complainant shall be heard again.
5. The court shall then consider and decide the case.

The complainant cannot be present in person, and asks that the Assembly appoint one of its members to represent him. Your Committee recommend that this request be granted, and that Rev. G. A. Blackburn be appointed.

There has also been placed in the hands of your Committee an argument in support of his complaint by Rev. J. S. Shaw. We recommend that this be placed in the hands of the person appointed to represent Mr. Shaw to be used by him as he may see fit.

Your Committee further recommend that the hearing of this complaint be made the first order of the afternoon session of the Assembly on Monday next, and that each party be granted one hour and a half in which to present the case.

Your Committee find that in order to a proper understanding of the case it will be necessary for the Assembly to have before it, in addition to the "record of the case," as furnished by the Stated Clerk of the Synod of Memphis, the Minutes of North Mississippi Presbytery of the date of October 19, 1899, as recorded on page 67.

We recommend, therefore, that the General Assembly authorize the Committee to present this minute as a part of the "record of the case."

P. 609. The Assembly entered upon the trial of the complaint of the Rev. J. S. Shaw *vs.* the Synod of Memphis. The Moderator charged the court as required by Paragraph 183, Book of Church Order. The Assembly was led in prayer, at the Moderator's request, by the Rev. Dr. Petrie. The record of the case was read. The Rev. C. N. Van Houten opened for the complainant. The Rev. T. W. Raymond and the Rev. W. H. Neel, D. D., followed for the Synod. The Rev. C. N. Van Houten closed for the complainant. The roll was called for the expression of opinion, the speakers being limited each to two minutes. The vote was then taken, resulting in 26 to sustain the complaint, 142 not to sustain. The Judicial Committee was directed to bring in a minute expressive of the mind of the Assembly.

P. 614. A memorial from R. J. Shaw, addressed to the General Assembly has been placed in the hands of your Committee. In this memorial the said R. J. Shaw traverses substantially the same ground covered by a pamphlet which he has put into the hands of the members of the Assembly. After reciting numerous alleged wrongs done him by the Presbytery of North Mississippi, he makes this recital the ground of an earnest plea to the Assembly to afford him in some way an opportunity to appeal from the judgment of said Presbytery.

Your Committee recommend for answer that this Assembly has no means of affording the opportunity of appeal for which he prays.

A memorial addressed to the Assembly and signed by Josie A. Shaw and Josie C. Shaw has been placed in the hands of your committee. It asks that "your venerable body look well into the proceedings of the Synod of Memphis in the matter of their examination of the Minutes of the Presbytery of North Mississippi, of dates of July and October, 1899. The answer to the prayer of these memorialists was granted by the Assembly in hearing the complaint of Rev. J. S. Shaw against the Synod of Memphis.

Your Committee recommend, therefore, that no further notice be taken of the memorial.



P. 615. Your Committee, appointed to prepare a minute of the General Assembly in the complaint of Rev. J. S. Shaw *vs.* Synod of Memphis, recommend the following minute:

That from the record in the complaint it appears that Rev. R. J. Shaw was deposed from the ministry for contumacy without process; that this contumacy was committed in the presence of the court. It was, therefore, not a case requiring process, and it is ordered that the judgment of this General Assembly be, and is, that the complaint of Rev. J. S. Shaw be not sustained, and that the action of the Synod of Memphis complained of be, and is hereby, affirmed as constitutional and regular.

1186. *Complaint of J. B. McNeilly and others, against the Synod of Memphis.*

1900, p. 598. The Stated Clerk announced the reception of a memorial from R. J. Shaw and a complaint from J. B. McNeilly and others, officers of the Presbyterian Church in Panola county, Miss., *vs.* the Synod of Memphis. These papers were referred to the Judicial Committee.

P. 614. The Judicial Committee made the following report, which was adopted:

Your Committee have had placed in their hands a complaint against the Synod of Memphis signed by W. H. Dunlap, F. L. Cline, R. W. McGinnis, Session of Springport Church; J. F. McNeely, elder of Long Creek Church; W. T. Meeklin, elder of Batesville Church; R. M. Atwell, deacon of the Batesville Church.

Your Committee find the complaint in order, but the complainants are not here to prosecute the case. A communication from them to the Assembly has been placed in the hands of your Committee. This communication might be construed as a prosecution of their case in writing; but if so construed, an examination of it shows that it deals almost exclusively with matters that lie outside of the "record of the case."

Your Committee, therefore, recommend that the complaint be dismissed on the ground that the complainants are not here to properly prosecute their case.

1187. *Complaint of Rev. E. W. Bedinger, D. D., against the Synod of Kentucky.*

1901, p. 38. The Judicial Committee reported as follows on the complaint of E. W. Bedinger against the Synod of Kentucky:

On the complaint of Rev. E. W. Bedinger, D. D., against the Synod of Kentucky, the committee would report that at the request of the Committee Dr. Bedinger appeared before it, and that after conference, he, in view of the ventilation of the kindred matter now being made in the discussion of the consolidation of the Louisville and Danville Seminaries, expressed himself as not inclined to press the complaint, and left its disposition with the discretion of the Committee. Your Committee, therefore, recommend that the complaint be not heard.

1188. *Complaint of E. T. Hoge against the Presbytery of Abingdon.*

1901, p. 26. The Judicial Committee made a report on the Complaint of E. T. Hoge against the Presbytery of Abingdon, which report was adopted, and is as follows:

Your Judicial Committee would make the following report on the paper placed in its hands, purporting to be a complaint of E. T. Hoge against the Presbytery of Abingdon: As an appellant cannot also complain, even to the next higher court, and as he can do this with even still less propriety to the

court second above, and as it appears from the Minutes of the Synod of Virginia, sitting in Newport News, in October, 1900 (see p. 162, Min. Synod of Virginia, 1900), that the appeal of E. T. Hoge against the judgment of the Presbytery of Abingdon, divesting him of the office of the ministry, was found to be regular, and put upon the docket for action at the next meeting of Synod, your committee would report that there is no formal complaint from the said E. T. Hoge before this body.

1189. *Appeal of Rev. E. T. Hoge, against the Synod of Virginia.*

1902, p. 257. Your Judicial Committee would report that we find the appeal of Rev. E. T. Hoge against the action of the Synod of Virginia, in its approval of the action of the Presbytery of Abingdon, in divesting him of the office of the ministry, on the ground that he had habitually failed to be engaged in the regular discharge of his official functions, and that such neglect proceeded only from his want of acceptability to the church, in order.

Your committee recommend that the cause be issued as follows:

1. To hear the record of the cause.
2. To hear the parties, first the appellant, then the appellee, through its accredited representative, Judge F. B. Hutton, and the appellant shall close.
3. To call the roll, that the members may express their opinion in the cause, and then the vote shall be taken.

It was ordered that the appeal of Mr. Hoge be heard this afternoon at 4 o'clock, he appearing for himself, and Judge F. B. Hutton for the Synod of Virginia, forty-five minutes being allowed to each.

P. 260. The order of the day—the hearing of the appeal of the Rev. E. T. Hoge, from the Synod of Virginia—having arrived, the Moderator charged the court “to recollect and regard their high character as judges of a court of Jesus Christ, and the solemn duty in which they were about to engage.” The record of the cause was then read. The parties were heard, first the appellant, second the appellee. The roll was called for the expression of opinion. The appeal was not sustained. Drs. Hemphill and Raymond and Judge Beckner were appointed a committee to bring in a minute setting forth the judgment of the court.

P. 272. The committee to report a minute formulating the judgment of the Assembly on the appeal of the Rev. E. T. Hoge, from the Synod of Virginia, presented the following, which was adopted:

It is the judgment of the General Assembly that the appeal of the Rev. E. T. Hoge be not sustained in any particular, and the decision of the Synod of Virginia affirmed.

Ruling Elder T. W. Coleman presented a protest against the Assembly's decision in the case of the Rev. E. T. Hoge against the Synod of Virginia. The protest was admitted to record without answer.

See Assembly Minutes of 1902, p. 272.

P. 274. The following paper was adopted:

Whereas, the record in the appeal of the Rev. E. T. Hoge against the Synod of Virginia does not show that he was assigned membership in any church, the attention of the Presbytery of Abingdon is called to this matter, and should it be true that the Presbytery failed to complete its action, it is hereby directed to assign Mr. Hoge membership in some particular church.

1190. *Complaint of Rev. Z. B. Graves, against the Synod of Louisiana.*

1902, p. 256. The Judicial Committee, to whom were referred the appeal of the Rev. Z. B. Graves, from the Synod of Louisiana, and the appeal of the Rev. E. T. Hoge, from the Synod of Virginia, made the following report, which was adopted:

Your Committee would report that in the case of the appeal of Rev. Z. B. Graves we find that it is termed an appeal against the action of the Synod of Louisiana, but it is more properly a complaint in which Rev. Z. B. Graves complains against the judgment of the Synod of Louisiana, which approved the action of the Presbytery of New Orleans, deposing the complainant from the ministry without judicial proceedings, on the ground of unsoundness of mind.

We find the complaint in order, and also find the record of the cause properly made out and certified by the Stated Clerk of the Synod of Louisiana. In view of the fact that Rev. Z. B. Graves has been adjudged of unsound mind, your Committee would suggest that the Assembly appoint one of its members, as he may elect, to represent the complainant, and that the cause be heard by the Assembly in the following manner, to-wit:

1. That the record of the cause be read.
2. To hear the parties, first, the complainant, by his counsel, then the respondent, represented by Rev. W. McF. Alexander, D. D., and the complainant, through his counsel, shall close.
3. To call the roll, that the members may express their opinion in the cause.
4. To take the vote.

P. 260. E. B. Witherspoon, counsel for Z. B. Graves and W. McF. Alexander, for the Synod of Louisiana, united in presenting the following agreement in disposition of the appeal of Mr. Graves, which agreement was sanctioned by the Assembly:

Prof. Z. B. Graves hereby withdraws his complaint against the Synod of Louisiana, and agrees, within a reasonable time after the arrangement of his business, to enter some retreat for those of unsound mind, and to remain there till completely restored, provided that—

1. The Assembly will grant to him the sum of \$150 per annum through the Invalid Committee, while he remains in the retreat, to purchase necessary delicacies for one in his physical condition.
2. The Assembly hereby enjoins the Synod of Louisiana to enjoin the Presbytery of New Orleans to restore him to the active work of the ministry whenever there is sufficient evidence of his complete restoration to mental soundness.

1191. *Complaint of Rev. J. M. Wells and others, against the Synod of North Carolina.*

1905, p. 18. The Judicial Committee would report, upon the complaint of J. M. Wells and others against the Synod of North Carolina, that the proceedings have been orderly, and the record properly kept. It recommends that the case be tried by a Commission of the Assembly, both parties having consented to this course. In accordance with the provision of Paragraph 269 of the Book of Church Order, we further recommend that the Commission first hear the record of the case; second, that the complainant be heard; third, that the respondent be heard; fourth, that the complainant be heard again, and then that the case be considered and decided. Adopted.

P. 28. The Commission to hear the complaint of J. M. Wells and others against the Synod of North Carolina presented its report, which was approved, and is as follows:

The Commission appointed by the General Assembly of the Presbyterian Church in the United States to hear the complaint of J. M. Wells and others against the Synod of North Carolina, met in the Broadway Baptist church, in Fort Worth.

The Commission was opened with prayer. The following members were present—viz.: C. W. Heiskell, J. W. Rosebro, J. Lowrie Wilson, J. B. Hutton, J. S. Park, R. E. Lentz, J. F. Smith, A. J. Tynes, Giles Cook, Jr., D. C. Carmichael, Wm. Cumming, Geo. P. Haw, J. M. Holladay, M. McR. McLaughlin, J. D. Norwood, T. M. Lowry, J. W. Henderson, J. D. McLean, A. B. Morse and T. W. Coleman. Present, twenty.

Judge C. W. Heiskell was elected Moderator, and Rev. J. S. Park, Clerk. The Moderator delivered the charge to the Commission. Twenty minutes were allowed to the complainant to open the case and ten minutes to close. Thirty minutes were allowed the respondent. The record of the cause was then read. The complainant was heard, the respondent was heard, and the complainant was again heard. The roll was then called, and an opportunity was given to the members of the Commission to express their opinion. The vote was then taken, and resulted as follows: To sustain the complaint, twelve; not to sustain the complaint, seven; excused, one; total, twenty.

The following committee was appointed to formulate the judgment of the commission: J. W. Rosebro, J. S. Park and J. D. McLean.

The commission then adjourned to meet to-morrow at 8:30 A. M., after the reading and approval of the minutes.

The Commission met the next day at 8:30 A. M. in Broadway Baptist church, and was opened with prayer. The same members were present as on yesterday.

The committee to formulate the judgment of the Commission made the following report, which was adopted: "The judgment of the Commission appointed to consider the complaint of J. M. Wells and others against the Synod of North Carolina is that the complaint is sustained on the second ground therein assigned."

The following dissent was entered upon record: "The undersigned hereby express their dissent from the finding of the Commission." T. M. Lowry, D. C. Carmichael, C. W. Heiskell, A. J. Tynes, A. B. Morse, J. F. Smith, J. B. Hutton.

The minutes were then read and approved, and after prayer the Commission adjourned.

The second ground of complaint above sustained was against the action of the Synod in failing to sustain the complaint of J. M. Wells and R. M. Mann against the action of Wilmington Presbytery. The complainants alleged that the Synod erred in failing to sustain said complaint:

1. Because the action of Wilmington Presbytery in granting evangelistic powers under certain conditions was unconstitutional.
2. Because the action of Wilmington Presbytery in invading the jurisdiction of the local Session was unconstitutional.
3. Because the action of Wilmington Presbytery in receiving members into the Church at large within the settled Church State is ultra constitutional and dangerous.
4. Because the action of Wilmington Presbytery in making color a test of membership is unconstitutional.

The action of Wilmington Presbytery against which J. M. Wells and R. M. Mann complained was the adoption of the following: "Where any of our ministers find colored persons desirous of becoming Presbyterians, and the way is not open for them to join any of our white churches, resolved, that said minister acting as evangelist be authorized to receive such colored persons into the Church, and to recommend them for membership through our General Assembly's Agent for Colored Evangelization to any of our colored churches willing to receive them."—Stated Clerk.

### 1192. *Complaint of N. D. Thurmond, against the Synod of Missouri.*

1905, p. 18. The Judicial Committee would report, in the case of N. D. Thurmond against the Synod of Missouri, that the records of the case have been examined and found in order.

Both parties thereto having agreed to a trial by a Commission of the Assembly, the Committee recommends that a Commission be appointed to hear and decide the case according to the provision of Paragraph 269 of the Book of Church Order. Adopted.

P. 46. The report of the Commission in the case of N. D. Thurmond vs. Synod of Missouri, was called up and approved. It is as follows:

The Commission appointed to try the complaint of N. D. Thurmond against the Synod of Missouri met at 4:45 o'clock this afternoon, was called to order, constituted with prayer, and solemnly charged by the chairman. Joseph H. Lumpkin was elected clerk.

The following members were present: Miller, Sibley, McCurdy, Mills, Barker, Belk, McLaughlin, McLelland, Cypert, Lyons, Aldrich, Wood, Walden, Carmichael, Naylor, Berryhill, Green, Potter, Woods, White, Lumpkin.

N. D. Thurmond, complainant, appeared in his own behalf, and D. S. Gage and E. C. Gordon in behalf of the respondent Synod. The complaint and the record of the cause were then read, after which the Commission adjourned, to meet to-morrow morning at 8:30 o'clock.

May 23, 1905.

The Commission, on the complaint of N. D. Thurmond against the Synod of Missouri, met at 8:30 this morning, and was opened with prayer, a quorum being present, as follows: Miller, Sibley, McCurdy, Law, Mills, Barker, Belk, McLaughlin, McLelland, Lyons, Aldrich, Wood, Walden, Naylor, Berryhill, Green, Potter, Woods, White, Lumpkin.

Minutes of yesterday were read and approved.

It was resolved, That the original copy of the paper served by the Fulton church on N. D. Thurmond, his answer to the same, and the printed copy of the paper of Robert McPheeters and others, being referred to in the record of the cause, identified and consented to by the parties to this trial, were admitted as a part of the record of the cause.

An hour was allotted to each the complainant and respondents, the division of the time to be arranged by said parties; Book of Church Order, Paragraph 269. The Commission then adjourned to meet at 9 o'clock to-night.

The Commission met at 9 o'clock to-night, and was opened with prayer. There were present the following: Miller, Sibley, McCurdy, Law, Hay, Mills, Barker, Belk, McLaughlin, McLelland, Lyons, Aldrich, Wood, Walden, Naylor, Berryhill, Green, Potter, Woods, White, Lumpkin, Mikell.

The additional papers admitted this morning were read. Complainant, N. D. Thurmond, was then heard. The Commission then adjourned to meet at 8:30 o'clock to-morrow morning.

May 24, 1905.

The Commission met at 8:30 o'clock this morning, and was opened with prayer, a quorum being present, as follows: Miller, Sibley, McCurdy, Law, Hay, Mills, Barker, Belk, McLaughlin, McLelland, Cypert, Aldrich, Wood, Walden, Carmichael, Naylor, Berryhill, Green, Potter, Woods, White, Lumpkin. E. C. Gordon, representative of the Synod, was then heard, and was followed by D. S. Gage. N. D. Thurmond, complainant, then closed his argument.

The roll was then called, and each member of the Commission was given two minutes in which to express his opinion.

The vote was then taken, showing: To sustain the complaint, J. H. Lumpkin—1; to sustain in part: W. R. McClelland, W. McC. White, Townsend Mikell—3; not to sustain: Shackelford Miller, J. S. Sibley, A. H. P. McCurdy, J. G. Law, T. P. Hay, H. J. Mills, C. E. Barker, W. H. Belk, J. W. McLaughlin, Eugene Cypert, A. A. Aldrich, J. J. Wood, J. W. Walden, J. F. Naylor, C. Z. Berryhill, J. L. Green, W. R. Potter, F. M. Woods—18.

J. F. Carmichael at his own request was excused from voting. G. W. Cook, J. S. Lyons, J. F. Smith and P. J. Hamilton were absent.

The following committee was appointed to formulate the judgment of the Commission: Shackelford Miller, S. H. Sibley, A. H. P. McCurdy, J. W. Walden, W. McC. White, J. H. Lumpkin.

The Commission then adjourned, to meet immediately after this afternoon's session of the General Assembly.

Commission met at 5:15 P. M., a quorum being present. The committee above appointed submitted the following, which was adopted by the Commission as its judgment in the case:

The Commission to which the complaint of N. D. Thurmond vs. the Synod of Missouri was referred for trial, reports as follows:

1. Under the fifth section of the call of January 19, 1904, for a meeting of the Presbytery of Missouri, "to consider a petition of certain members of the Fulton church, asking Presbytery to assume original jurisdiction over said church and to make such investigations into the present condition of the church as Presbytery may deem necessary, in order to make all such orders as may be necessary to restore peace and harmony and to secure the future spiritual edification of the said church," it is the judgment of the Assembly that said Presbytery properly took original jurisdiction under Section 77 of the Book of Church Order, and had jurisdiction to "demit without prejudice the official functions" of the elders of said church, which action amounted to no more than a dissolution of the official relation. (Assembly 1894, p. 196, *Alexander's Digest*, Supplement, p. 34.)

2. That the action of the Synod of Missouri in not sustaining the complaint of said N. D. Thurmond was correct; and

3. That said N. D. Thurmond's complaint to this Assembly be not sustained.

The Minutes of yesterday and to-day were read and approved, and the Minutes of all the sessions of the Commission were adopted as a whole. Adjourned with prayer.

1193. *Rev. Wm. Caldwell, against the Synod of Texas.*

1906, p. 12. To the Judicial Committee were referred an appeal and a complaint on the part of the Rev. Wm. Caldwell, against the Synod of Texas, and complaints on the part of members of the Session of the First Church, Fort Worth, against the Synod of Texas and against the Presbytery of Fort Worth.

P. 27. The report of the Committee on Judicial Business relating to the complaint of members of the First Church, Fort Worth, against the Synod of Texas, was taken from the docket and adopted as follows:

The Judicial Committee begs leave to report that there have been placed in its hands papers relating to one general matter as follows:

1. The Appeal of the Rev. Wm. Caldwell against the action of the Synod of Texas.

2. The Complaint of the Rev. Wm. Caldwell against the action of the Synod of Texas.

3. The Complaint of members of the Session of the First Presbyterian Church of Fort Worth, Texas, against the action of the Synod of Texas.

4. The Complaint of members of the Session of the First Presbyterian Church of Fort Worth, Texas, against the Presbytery of Fort Worth.

5. The record of the case.

6. The certificate from the Synod of Texas appointing Rev. Josephus Johnston, D. D. and John V. McCall, its representatives, and

Certificate from the Session of the First Presbyterian Church of Fort Worth appointing Rev. W. H. Leavell and Rev. C. P. Bridewell as their representatives.

7. Extracts from the Minutes of the Session of the First Presbyterian Church of Fort Worth.

The Committee finds that the issues of most consequence are presented in the Complaint of the Rev. Wm. Caldwell against the Synod of Texas, and in the Complaint of the members of the Session of the First Presbyterian Church of Fort Worth against the Synod of Texas, and it further finds the issues raised in the two complaints to be the same. Inasmuch as one of these issues is the status of the Rev. Wm. Caldwell in relation to the Presbytery of Fort

Worth and consequently his right to enter a complaint before this Assembly is in question, and the Committee does not desire to appear to pre-judge these questions, the Committee passes over for the present the complaint of the Rev. Wm. Caldwell, and makes its report on the complaint of the members of the First Presbyterian Church of Fort Worth.

This complaint the Committee finds to be in order and it recommends the Assembly to proceed to the trial in the following order:

1. That the record of the case be read.
2. The complainant then be heard through its representatives.
3. That the respondent be heard through its representatives.
4. That the complainant be heard again.
5. Then the court shall consider and decide the case.

It is further recommended that two hours be given to each side of the case.

Your Committee further recommends that in the hearing of the case the two distinct grounds of complaint be heard and decided separately: the first, whether the proceedings of the Synod were illegal; the second, whether the judgment of the Synod was mistaken and unjustly severe.

Your Committee further recommends that the Rev. Wm. Caldwell be granted the privilege of the floor during the trial of this case.

Your Committee further recommends that the time for the hearing of the case be set for Tuesday at 11 o'clock A. M.

The Assembly proceeded at once to hear the case according to the method provided in the report.

The Moderator charged the Court, and the Assembly engaged in special prayer.

The record of the case was read; and this consumed the time of the Court until the hour for recess, when the Assembly recessed from business until 3.30 P. M., closing with prayer.

The Assembly resumed the consideration of the judicial case, the representatives of the Complainant and the Respondent being heard up to the hour for recess, when the Assembly suspended further consideration of the case until to-morrow.

P. 38. The consideration of the Complaint against the Synod of Texas was resumed. The vote was taken and resulted as follows: To sustain, 79; not to sustain, 89; to sustain in part, 11; absent and not voting, 18.

The second part of the Complaint, as to whether the judgment of the Synod was mistaken and unjustly severe, was withdrawn by the complainants, with consent of the Assembly.

The following Committee was appointed by the Moderator to formulate the judgment of the Court and report to the Assembly:

J. W. Stagg, W. S. Currell, C. R. Hemphill, S. M. Neel and J. C. Cowan.

P. 44. The Committee appointed to formulate the judgment of the Court in the Complaint of Members of the Session of the First Presbyterian Church of Fort Worth against the action of the Synod of Texas find:

1. That in sustaining the Complaint of members of the Session of the First Church of Fort Worth the action of the Synod of Texas, November 22nd, 1905, is thereby set aside.

2. The effect of this judgment is: that the Rev. William Caldwell has been, since the day of his reception into Fort Worth Presbytery, and is now, a member of that Presbytery; and that the Rev. William Caldwell since the date of his installation, November 30th, 1904, as pastor of the First Presbyterian Church, of Fort Worth, has been, and is now, the pastor of said church. Adopted.

P. 45. The Rev. J. V. McCall, for himself and others, presented the following protest:

We, the undersigned, respectfully, but solemnly, protest against the proceedings of the General Assembly in the case known as the complaint of certain members of the First Church of Fort Worth against the Synod of Texas, for the following reasons:

(1) The Assembly admitted as part of the record of the cause "a decision of the Synod which was rendered in October, 1904, when as a matter of fact the complainants filed no notice of complaint against any decision until December 5th, 1905. We protest because the Assembly accepted, as part of the record in this cause and consequently as part of the material to be used in forming its judgment, a decision of the lower court, which was not only not complained against within the constitutional limit of ten days (Book of Church Order, Paragraphs 258 and 268), but was never complained against at all which was not sent up by the Synod as part of the record of this cause. We deem it unconstitutional in the court to have permitted its judicial committee to obtain and insert this decision in the record because our law in Paragraph 189 declares that "nothing which is not contained" in the record sent up by the lower court "shall be taken into consideration in the higher court," and we deem it unjust because it permitted a decision, which no one had a right to complain against at this stage, and which was not objected to by the complainants, to be employed in the effort to secure the reversal of another and a different decision which had been rendered a year afterwards. And the Presbytery did not object to it, but again proceeded with the examination of the brother, with a view to his reception, who did not plead that he was already a member of the Presbytery.

(2) The Assembly ignored our rules of procedure in allowing men that were not members of the court to represent the complainants in this cause. This was in plain contravention of our law in Paragraph 190, which provides that they can be represented only by a "member of the court."

(3) In its decision of the case, as we believe, the court has set aside the explicit directions of the Constitution on a mere technicality, which in this case did not apply. Dr. Caldwell had never possessed unquestioned standing in our ministry. The mandatory instructions in Paragraph 75 to "examine" applicants for admission clearly show that Presbyteries are required to pass upon their soundness in the faith and consequent eligibility to membership, and when a Presbytery has met any application with either a favorable or unfavorable decision it is clear that the minority has a right to complain. In fact, it is said in Paragraph 267 that "any member of the church submitting to its authority may complain against every species of decision." It is also clear from Paragraph 270 that when a cause has been so taken up by complaint, "The superior court has *discretionary* power either to annul any portion or the whole of the decision complained of." We count it as a matter of very great practical importance, because your denial, in this case, of higher court's right to entertain such a complaint and to annul the decision complained of where the interests of the Master's kingdom appear to demand it, renders it vastly more difficult for the Church to protect herself against the introduction of error, it being more trying to institute process against one who is an accepted minister than to oppose his reception, and vastly more difficult to secure the necessary evidence and obtain his expulsion than to prevent his admission.

J. P. Robertson, Josephus Johnson, Brooks I. Dickey, Oliver G. Jones, E. P. Penick, Jno. V. McCall, A. H. P. McCurdy, D. D. Peden, W. S. Red, R. D. Campbell, R. N. Abraham, W. W. Killough, A. C. Hopkins.

In addition to signing the above the undersigned protest against the judgment of the Assembly since it leaves Dr. Wm. Caldwell charged in the minds of his brethren of the Synod of Texas with being out of harmony with the Standards of the Presbyterian Church, thereby creating a "scandal," which the Assembly should order "removed." The judgment is unjust to Dr. Caldwell.

W. S. Red, D. D. Peden, A. H. P. McCurdy, A. W. Wilson.



Rev. Dr. W. E. Boggs, for himself and others, presented the following protest, which was admitted to record.

The undersigned voting "To sustain in part" in the case of "Members of the Fort Worth First Church vs. the Synod of Texas," ask leave to spread upon the Assembly's Minutes this respectful protest:

(1) In voting as we did we by no means questioned the legal right of the Synod to take up and issue the Complaint, as a matter entirely within its jurisdiction, according to our Law (see Rules of Disc., Par. 267-272).

(2) That we were not moved by any approval whatever of the views of Rev. Dr. Caldwell.

(3) But we so voted because of certain irregularities in the handling of the case, which, in our opinion, so far obscured the justice of the decision as to warrant the Assembly to remand the case to the Synod for a new hearing, that all irregularities might be avoided and especially that the merciful provisions of our Law for the recovery of any who may go astray might be brought into use. (See Rules of Disc., Paragraphs 145, 146 and 172.)

(4) Furthermore, in ordering that our votes "To sustain in part" be counted with the vote "to sustain" simply and without qualification, we humbly conceive that our votes were in effect taken away from us, without color of law and contrary to fact.

Wm. E. Boggs, J. G. Henderson, W. V. Frierson, R. W. Dailey, Jr., S. D. Boggs, M. S. Stribling, Jno. J. Fix.

P. 57. Rev. Dr. W. H. Leavell, acting for the parties, asked and obtained leave to withdraw the appeal and the complaint of Wm. Caldwell, vs. the Synod of Texas, and the complaint of the Session of the First Presbyterian Church of Ft. Worth vs. the Presbytery of Ft. Worth.

Rev. Dr. W. M. McPheeters presented the following Dissent and Protest, which was admitted to record:

The undersigned desire to enter our dissent from and protest against the finding of the General Assembly in the Complaint of the First Presbyterian Church of Fort Worth, Texas, against the decision of the Synod of Texas, meeting in Austin, Oct. 19, 1905, in the matter of the Complaint of J. V. McCall and others against the action of the Fort Worth Presbytery, meeting at Weatherford, Texas, Nov. 22, 1904, in the receiving and enrolling the Rev. Wm. Caldwell, Ph. D., as a member of said Presbytery.

We feel justified in entering this formal dissent and protest, and asking that it go upon record.

1. Because of the gravity of the principles involved.
2. Because of the far-reaching and disastrous character of the effects that are likely to follow if these erroneous principles go absolutely unchallenged.
3. Because owing to the shortness of the time allowed by the Assembly for deliberating upon this case, it was impossible for the Assembly to give the principles involved that consideration that their importance and the gravity of the case demand. Hence we are entitled to hope that with the facts before them our courts will in the future refuse to regard this action of the Assembly as a precedent.

The material facts of the case are the following:

1. At a meeting of Fort Worth Presbytery held at Venus, Texas, Oct. 19, 1904, the Rev. Wm. Caldwell presented a letter.

Without going into a full review and analysis of the case, for which there is not time, we content ourselves with pointing out the positions underlying the action of the Assembly, and from which we dissent.

A. One of these is that the Presbytery is the sole, the absolute and the final judge as to whether a minister possesses the qualifications which our Constitution demands for admission to Presbytery. Plausible as this view may be made to appear, we dissent from its soundness, and for the following reasons:

1. It is admitted that the Presbytery must subject every applicant to a series of examinations, but it is held that the Presbytery alone is judge as to whether the showing made by the person subjected to them is satisfactory

in the sense of meeting the requirements of the Constitution. This view derives whatever plausibility it possesses from the fact that ordinarily the Presbytery does not make the answer given by applicants for admission a matter of record. But clearly a Presbytery might make these examinations a matter of record, and when recorded they would, along with the other acts of the Presbytery, become subject to review by the Synod and the latter body would be called upon to pass upon their conformity to the Constitution. Again, it will hardly be denied that a minority might demand that the examination of an applicant be reduced to writing, and that for the express purpose of enabling the Synod to judge of how far an examination which the majority had voted to sustain really revealed the possession, by the applicant for admission to the body, of the qualifications required by the Constitution. The fact that ordinarily only a verbal and general report is demanded of a trusted agent by his principal does not forbid the principal from requiring from said agent a written and detailed report. And it would certainly be competent, if the interests of the truth demanded it, for a Synod to instruct its Presbyteries to report in writing the examinations of those applying to it for membership. In a word, an examination for admission to membership and the Presbytery's vote to sustain said examination is as much an action of Presbytery as the election of a Moderator. Now a Presbytery might elect a woman as Moderator—and it would be a completed act in the sense that it would be an act that had gone into history before the meeting of Synod. But who doubts that one of our Synods would have a right to pass upon the constitutionality of this act and to pronounce the proceedings held under such Moderatorship to be null and void?

2. It will doubtless be admitted that should it appear to Synod that a Presbytery had failed to subject an applicant for admission to the examination required in the Form of Government, the Synod would be warranted in pronouncing his reception unconstitutional, and so null and void. Clearly then should the Synod become satisfied that the examination of said applicant had clearly revealed that he did not possess the constitutional qualifications for admission to our ministry, it would be equally warranted in pronouncing his reception unconstitutional and so null and void. Did time permit, and were it necessary, other reasons might be given.

B. Another position underlying the finding of the Assembly and from which we dissent, is that the act of a Presbytery in receiving an applicant for membership is final, even though notice of complaint against such action is duly filed.

1. On the contrary we affirm that no act of any lower judicatory is final, even though not complained of, until said act has been ratified by the approval of the superior court having the right to review the proceedings of the court taking said action.

2. More particularly we affirm that the very purpose of a complaint is to put all concerned on notice that the act complained of is invested with merely a provisional validity, until said act has been ratified by the court with whom the complaint is lodged.

3. Again, the very purpose of a complaint is preventive. It aims to prevent an evil from getting a solid footing in the ecclesiastical body. It meets it at its very entrance and challenges its right to a place in the body. It is designed to prevent the necessity of having to eradicate an injurious person, principle or practice from the ecclesiastical body by preventing it from taking root in the body. This is no less true in the case of an attempt to admit a person into membership in one of our Presbyteries than it is in any other case.

C. Another position underlying the finding of the Assembly, or at least receiving abundant expression in the speeches made by those who voted for that finding, was that one who applies for admission to a Presbytery is mistreated if the Presbytery declines to receive him, or if after he has been received by the Presbytery, Synod annuls the act by which he was received on the ground that it was unconstitutional, unwise, or not for the edification of the Church.

From this position we must wholly dissent. No Presbytery is under any obligation to receive any minister into its membership, nor does it do him any injustice or put any stigma upon him by declining to receive. Nor when for constitutional reasons it annuls the act by which a minister was received

into a Presbytery, does Synod do the minister, thus refused permanent position in its ministry, any injustice or put any stigma upon him. In all such cases where any stigma attaches, it is in consequence of the views held, and not of the act of the Presbytery or Synod protecting itself against responsibility for those views.

From all these positions involved in the finding of the Assembly we dissent, and against them all we protest. And against the finding itself we protest:

1. As against the constitutional rights of the Synod of Texas and of those in this Assembly who voted in the minority.

2. As tending to discourage those who with much pain to themselves were seeking to promote the peace and unity of the Church.

3. As tending to make it easy for error to find entrance into our Church and difficult to eradicate it.

4. As tending to give cause for mourning to those who love God's truth and to give countenance and encouragement to the enemies of that truth.

Respectfully,

W. M. McPheeters, R. H. Fleming, J. G. Patton, F. E. Rogers, J. F. McKenzie, Z. W. Ewing, W. T. Wadley, John V. McCall, A. H. P. McCurdy, George Battalora, E. P. Penick, W. G. Edwards, J. P. Robertson, T. D. Kauffelt, C. H. Read, R. N. Abraham, E. D. Patton, Samuel S. Guerrant, R. D. Campbell, W. N. Thornton, B. I. Dickey, W. R. Laird, O. G. Jones, P. C. Coleman, Bennett H. Young, J. W. Quarterman, G. B. Strickler.

1907, p. 56. An overture from the Presbytery of Paris, protesting against the action of the last Assembly in sustaining the complaint against the action of the Synod of Texas, and asking that this Assembly remedy the injustice done by the said action. It is recommended that this Assembly take no action. Adopted.

1194. *Appeal of Presbytery of Lafayette, against the Synod of Missouri.*

1907, p. 18. The Judicial Committee would respectfully report that there has been placed in its hands an appeal of the Presbytery of Lafayette, from the decision of the Synod of Missouri, sustaining the complaint of H. B. Boude and Xenophon Ryland against the said Presbytery.

Your Committee, having examined the appeal and found it in order, recommends that the Assembly make this appeal the next order of the day, and that as directed in the Book of Church Order, the following order of procedure be followed:

1. The reading of the record of the cause.
2. Hearing the parties, first the appellant through its counsel, Rev. E. C. Gordon and Mr. J. M. Chaney, Jr., allowing the appellant thirty minutes; then the appellee, through its counsel, Rev. W. R. Dobyns, principal; Mr. J. G. Trimble, alternate, allowing the appellee forty-five minutes; then the appellant to be allowed fifteen minutes for the closing speech.
3. Calling the roll, that the members may express their opinion in the case, not more than three minutes being allowed to each for this purpose.
4. The taking of the vote.

It was resolved to enter at once upon the adjudication of the case.

The Moderator solemnly announced from the chair that the court was about to pass to the consideration of the cause, and enjoined on the members to recollect their high character as judges of a court of Jesus Christ, and the solemn duty in which they were about to engage.

The record of the cause was read. Mr. J. M. Chaney, Jr., was heard for the appellant; Mr. J. G. Trimble for the appellee, and Mr. Chaney again in reply.

The roll was called that the members might express their opinions.

The vote was then taken and resulted as follows: To sustain, 86; not to sustain, 74; to sustain in part, 2.

It was resolved that the Moderator appoint a committee to formulate the judgment of the court in the case.

P. 19. The Moderator appointed the Rev. F. D. Daniel and Ruling Elder T. H. Somerville the committee to formulate the judgment of the court in the case of the complaint of the Presbytery of Lafayette against the Synod of Missouri.

The following was adopted:

P. 65. Your committee, appointed to formulate the judgment of the Court in the appeal case of the Presbytery of Lafayette vs. the Synod of Missouri, would respectfully submit the following as the judgment of the General Assembly:

The effect of this decision and the judgment of the Assembly is, that the Presbytery was not guilty of a disobedience of a lawful injunction of the General Assembly.

1195. *Complaint of Rev. J. M. Chaney, against the Synod of Missouri.*

1907, p. 18. There has also been placed in the hands of the Judicial Committee a complaint from Rev. James M. Chaney, touching the same action of the Missouri Synod against which the Lafayette Presbytery makes the above appeal, which complaint is thereby superseded and nullified according to Book of Church Order, Article 267.

1196. *Complaint of Bennett H. Young and others against the Synod of Kentucky.*

1908, p. 23. The Committee on Judicial Business made a report as follows, which was adopted:

Your Judicial Committee would report that we find the complaint of Bennett H. Young and others vs. the action of the Synod of Kentucky, at its meeting at Midway, October 16, 1907, in reference to the control of Central University, in order. And we recommend that the cause be issued as follows:

1. Hear the records of the cause. The Complainant and the Synod, by its accredited representatives, appeared before your Committee and requested and agreed that the following papers be read in connection with the record: (1) Original Charter of Central University (1873); (2) Amended Charter of Central University (1884); (3) Agreement of Consolidation (1901); (4) Charter of Center College and amendments; (5) Minutes of Synod (1907); (6) All Minutes of the Synod; (7) Agreement touching consolidation of Seminaries.

2. Hear the parties, first the complainant, and then the respondent, through its accredited representative, Colonel Bullitt; the complainant closing. And that the complainant be allowed forty-five minutes in which to open his case and thirty minutes in which to conclude; and that the respondent be allowed seventy-five minutes.

3. The Assembly shall then consider and decide the case.

P. 27. The Moderator solemnly announced from the chair that the court was about to pass to the consideration of the

cause, and urged the members to recollect and regard their high character as judges of a court of Jesus Christ, and the solemn duty in which they were about to engage.

The record of the case was read.

P. 28. It was resolved that, in voting this case, a member voting to sustain in part, shall distinctly designate that part which he desires to sustain. The complainant, Col. Bennett H. Young, was heard in support of the complaint forty-five minutes. Col. T. W. Bullitt, representing the respondent, was heard seventy-five minutes; and Col. Young in reply thirty minutes.

It was resolved that no further argument be heard from persons outside the court, and that the speeches of members on this case be limited to two minutes each.

The roll was called, that each member might express his views. After which the vote was taken and resulted as follows: To sustain, 92; to sustain in part, 19; not to sustain, 45.

It was resolved that the Moderator appoint a committee of five to formulate the judgment of the court in this case.

Following is the committee:

P. 34. Rev. Drs. Robert Adams, A. A. Little and J. H. Lacy and Elders J. T. Carthel and W. T. M. Dickson.

P. 61. The Committee appointed to formulate the judgment in the complaint of Bennett H. Young, R. S. Veech and E. W. Bedinger against the Synod of Kentucky, would respectfully report as follows:

The action, against which complaint is made, is the following:

*Resolved*, That the Synod of Kentucky, in connection with the General Assembly of the Presbyterian Church in the United States, hereby consents and agrees that the present Board of Trustees of Central University of Kentucky may alter and amend the agreement for consolidation of Center College and Central University under the name of Central University of Kentucky, in the manner provided by law for the amendment of Articles of Association of Incorporated Companies, and that said Board may repeal Section 8 of said Agreement, and adopt in lieu thereof the following:

"The government of Central University of Kentucky and the management and control of its affairs shall be vested in and conducted by a Board to be known as 'The Board of Trustees of Central University of Kentucky,' which shall be a self-perpetuating body, and shall be divided into four classes, and each class shall consist of six trustees. The first class shall hold office for one year, the second class for two years, the third class for three years and the fourth class for four years, and the successors of the members of the class whose terms are about to expire, during the year of said expiration, shall be elected for four years, but no person shall be declared elected who fails to receive sixteen affirmative votes. All persons who are elected Trustees, and accept said trust and qualify, shall continue in office until their successors are elected and qualify.

*Resolved*, second, That said Board may repeal Section 12 of said Agreement, and adopt in lieu thereof the following:

"The Agreement for Consolidation of Center College and Central University of Kentucky may be altered or amended in the manner provided for by law for the amendment of Articles of Association of Incorporated Companies."

The judgment of the General Assembly is, that the complaint is sustained, and that the whole matter is hereby sent back to the Synod of Kentucky with instructions for a new hearing. Adopted.

P. 62. Mr. W. A. Clark, for himself and others, presented the following protest, which was admitted to record without answer:

We, the undersigned members of the General Assembly now sitting in Greensboro, N. C., protest against the judgment of the General Assembly in the matter of the complaint of Bennett H. Young, R. S. Veech and E. W. Bedinger against the Synod of Kentucky, and would respectfully state our reasons therefore as follows:

(1) That this court has not jurisdiction of the subject matter of the complaint.

(2) That the General Assembly has no property in nor control over Central University, the subject matter of the complaint.

(3) That the action complained of, to-wit: the Resolutions of the Synod of Kentucky in reference to Central University, in no way affects the interest of the Presbyterian Church in the United States.

(4) That the control which the Synod of Kentucky exercised over Central University was a power conferred by the Legislature of the State of Kentucky, and not by any act of the Presbyterian Church in the United States, nor anyone connected therewith. If, therefore, in the Resolutions complained of, the Synod of Kentucky has erred, it is answerable to the Legislature of the State of Kentucky and not to the General Assembly of the Presbyterian Church in the United States.

(5) That in the Resolutions complained of the Synod of Kentucky exercised no ecclesiastical function, but acted merely as the trustee of property. The act complained of was in the exercise of a purely ministerial function conferred by the Legislature of the State of Kentucky, and whether right or wrong is not subject to review by this court.

(6) That it does not appear from the record that "said action was in violation of the pledges and assurances of the said Synod at the time given to those who on various occasions made donations and subscriptions to the fund and to the support of said Central University."

(7) That it does not appear from the record that "said action was a diversion of the funds of Central University from the purposes for which they were given"; nor that by said action "the said funds would be forever removed from the control of those to whom the donors had given them for specific purposes and in trust for the benefit of the Presbyterian Church in the State of Kentucky."

(8) That it appears from the record that the Resolutions complained of were introduced, considered and adopted in the regular course of the business of the Synod of Kentucky, and it has not been shown that there exists any law requiring that notice should be given of the introduction of said Resolutions.

(9) That it does not appear that the Synod of Kentucky in adopting the Resolutions complained of exceeded its authority nor acted in violation of any trust reposed in it.

(10) Because the matters complained of have been consummated and it is now beyond the power of the Synod of Kentucky to alter or annul what has been done, and the judgment of this court remanding the case to the Synod of Kentucky with "instructions for a new hearing," would be vain and without force or effect.

W. A. CLARK,  
G. W. MCGINNIS,  
C. F. WEAKLEY,  
S. D. MURPHY,  
C. BENSON DUSHANE,  
CHAS. L. NOURSE,

J. ALLEN SMITH,  
EDWIN MULLER,  
THOS. CUMMINS,  
W. E. FURR,  
NEWTON DONALDSON,  
J. E. JAMES,  
JAMES H. TAYLOR,

P. 64. The Committee on the Records of the Synod of Kentucky made the following report, which was adopted:

Your Committee on the Records of the Synod of Kentucky have examined and found them correct, and recommend their approval, except the action of the Synod consenting to an amendment of Charter of Central University complained of by Bennett H. Young, page 605, printed Minutes of Synod.

1197. *Appeal of Rev. G. C. Overstreet, against the Synod of Kentucky.*

1908, p. 64. The following report from the Committee on Judicial Business was adopted:

Your Judicial Committee would report that Col. B. H. Young appeared before your committee and asked to withdraw the appeal of Rev. G. C. Overstreet vs. the Synod of Kentucky. As this appeal is identical with the complaint of Col. B. H. Young vs. the Synod of Kentucky, even if an appeal would lie, we recommend that the request be granted and that the appeal be dismissed.

1198. *Complaint of Bennett H. Young and others, against the Synod of Kentucky.*

1909, p. 18. The consideration of that portion of the report of the Judicial Committee, relating to the complaint of Bennett H. Young and others against the Synod of Kentucky, was made the order of the day for 4 P. M. Monday. The representatives of the Synod in this case were allowed to file with the Assembly a document touching its jurisdiction in the matter.

P. 22. The report of the Judicial Committee, touching the complaint of B. H. Young and others against the Synod of Kentucky was taken up, and pending the consideration of a motion to adopt the majority report, the Assembly took recess.

P. 23. The unfinished business was resumed and the following resolutions were adopted:

*Resolved*, That the report of the majority of the Judicial Committee be adopted, but this action shall not be construed as determining that the General Assembly has jurisdiction of the complaint involved, but that the question of the merits of the complaint and the question of jurisdiction shall be argued together within the time and order set forth in the majority report

The following is the majority report adopted above:

On the complaint of B. H. Young and others the committee is not unanimous; the majority report as follows:

We find said complaint in order, and the parties not being willing for the case to be tried by Commissions, we recommend that it be tried by the Assembly, and that it be made the order of the day for Monday at 10 o'clock.

We recommend that the case be conducted as follows: 1. Hear the records of the case. 2. The complainant for one hour. 3. The respondent for one hour and a half. 4. The complainant again for half an hour. 5. The Assembly shall consider and decide the case.

P. 24. The Moderator solemnly charged the Court in accordance with Par. 183, Rules of Discipline, and the record was read.

P. 29. The hearing of the Judicial Case, viz., the Complaint of Bennett H. Young and others against the Synod of Kentucky, was resumed. After the reading of further matter embraced in the "record," the complainants were heard one hour, the Rev. Dr. C. W. Sommerville and Col. Bennett H. Young dividing the time. The respondent was then heard for thirty minutes, through its representative, Mr. Helm Bruce.

P. 33. The regular order of business was suspended in order to resume the hearing of the judicial case; and the respondent was heard one hour through its representative, Mr. Helm Bruce,

and the complainants a half hour, through Col. Bennett H. Young.

The consideration of the judicial case was resumed and the following resolution was adopted:

*Resolved*, That the roll be called, that each commissioner be allowed, if he wishes, two minutes for argument and that we then proceed to vote to sustain the complaint as a whole, or in part, or not at all.

Certain parts of the complaint which contained personal reflections were withdrawn from the document.

The roll was called and each commissioner allowed two minutes in which to express his views.

It was resolved that in voting upon the complaint, those who vote to sustain in part shall be required when voting to state what item or items of the complaint they desire to sustain.

The vote was taken and resulted as follows: To sustain, 80; to sustain in part, 2; not to sustain, 99. So the complaint was not sustained, and the Moderator announced the case dismissed.

#### 1199. *Reply to the Synod of Kentucky.*

1909, p. 16. The reply of the Synod of Kentucky to the action of the last Assembly in the matter of the Complaint of Bennett H. Young and others, was presented and placed on the docket.

P. 50. This document was referred to the following committee:

C. W. Grafton, F. W. Gregg, J. M. Rose, J. E. Thacker and D. D. Tolley.

P. 68. The following report of the Select Committee on papers touching the reply of the Synod of Kentucky and other papers, was adopted:

The following communication was presented to the General Assembly:

"The Synod of Kentucky reserves the question of the jurisdiction of the General Assembly in this matter, but desires to show all possible deference and respect to this venerable body, and after giving the whole matter a new hearing, reaches the conclusion that the matter has passed beyond the control of the Synod. Authentic information is given the Synod that the Amendments to the Charter of the Central University of Kentucky, to which the Synod gave consent in October last, received the consent of the other two parties named in the Charter, to wit: The Synod of Kentucky in connection with the General Assembly of the Presbyterian Church, U. S. A., and the Board of Trustees of the Central University of Kentucky; that the Charter has been amended in accordance with the laws of Kentucky, to which the Secretary of State has duly certified, and that the University is now, and for nearly a year has been, operating under the amended Charter. In the judgment of the Synod it is not in our power to affect the existing conditions, brought about by the concurrent action of the three parties to the Charter. Furthermore, any effort on the part of the Synod to withdraw from or to modify the action taken last October might be construed as bad faith toward the other two parties concerned."

To this communication the Assembly responds that having not sustained the complaint of Bennett H. Young and others, we recognize that the administration of the affairs of Central University of Kentucky has passed beyond the control of the Synod of Kentucky and the General Assembly of the Presbyterian Church in the United States.



In the matter of review and control, we call the attention of the Synod to the language of the Book of Church Order, Paragraph 62; "Although each court exercises exclusive original jurisdiction over all matters especially belonging to it, the lower courts are subject to the review and control of the higher courts in regular gradation."

2. The Assembly assures the Synod of Kentucky of the deepest interest in its educational work and expresses the hope that Central University may continue to be a source of great blessing to the Church.

3. That the Stated Clerk forward the same to the Synod of Kentucky.

The Assembly, with great pleasure, attaches to this paper the following communication from the Trustees of Central University to the Synod of Kentucky:

"Resolved, 1. The Trustees of Central University, in assuming the charge thus committed to them by the Synods of Kentucky, hereby express their full realization of the trust reposed in them by the Synods, and their obligation to a faithful and wise discharge of their duties in the government of the institution.

"2. They further desire to express their full appreciation of the history and traditions of the institution, its long life of service in connection with the Presbyterian Church, and its devotion to the maintenance and propagation of the truths of the Christian religion, and in this connection to pledge themselves to the perpetuation of these traditions, relations and fundamental principles in the future of the institution. It is our earnest purpose and determination to guard the religious life and character of the institution and to develop its influence with the fundamental purpose of fidelity to the principles of Christian education and in a relation of complete and vital sympathy with the Presbyterian Church. To accomplish this, the Trustees will spare no pains in the molding of its future, so that, with the highest conceptions of educational progress, there shall go hand in hand provision for true Christian culture under the influence of Christian teachers and officers devoted to the progress of the kingdom of God. In order to do this, the Bible will always have a place of honor in the curriculum, as it has to-day, and the administration of the University will be specially charged to realize the Christian ideals of its founders in the securing of definite results in terms of Christian life and service among its students."

In addition to the above, your Committee recommend that the Assembly adopt the following resolution:

This Assembly instructs all our lower courts to take no action that will tend to lessen the Church's direct control and ownership of any of our educational institutions.

#### 1200. *Complaint of W. A. Gillon and others, against the Synod of Texas.*

1908, p. 24. The Committee on Judicial Business reported that W. A. Gillon and others had formally withdrawn their complaint against the Synod of Texas; and the Committee was discharged from the further consideration of this case.

#### 1201. *Complaint of Rev. J. W. McLeod against the Synod of Texas.*

1908, p. 31. Your Judicial Committee would report that we find the complaint of Rev. J. W. McLeod vs. the action of the Synod of Texas at its October session, 1907, in reference to the transfer of the Presbyterian church, of Jacksonville, Texas, to Trinity Presbytery, U. S. A., in order.

We recommend that the same be tried by a Commission appointed by this court, as is provided by Section 94 of the Book of Church Order, the complainant and the respondent by its accredited representatives, W. S. Red and J. P. Robertson having consented thereto. Adopted.

P. 34. The Moderator appointed the following to compose the Commission to hear and adjudicate the complaint of J. W. McLeod against the Synod of Texas:

W. M. Anderson, E. R. Leyburn, Edwin Muller, Newton Donaldson, Thomas Cummins, J. E. Flow, W. A. Hill, W. F. Hollingsworth, Chas. L. Nourse, E. B. Witherspoon, S. L. Wilson, W. T. McElroy, W. R. Henderson, R. A. Brown, J. W. Caldwell, E. S. Buckner, S. D. Murphy, W. A. Clark, Richard Hancock, Jno. I. Logan, R. F. Kimmons, E. E. Inlow, Jas. A. Lyon, Ulla Wilson, D. L. Thraasher, J. W. Moore, Jno. A. Stinson.

P. 53. The Judicial Commission presented the following report of its decision in the Complaint of J. W. McLeod against the Synod of Texas, which the Assembly approved and made the decision its own:

Commission of the General Assembly met at the call of the Moderator, Rev. W. M. Anderson, D. D., at 2.20 P. M. The roll was called and all of the members were present.

The Commission was constituted with prayer and Rev. J. E. Flow was elected clerk.

It was decided to proceed at once with the trial of the case. The Moderator charged the court as to its responsibility and high character as a Commission of the General Assembly to render final decision on the case presented.

The records of the case were read chronologically.

On motion the complainant was allowed twenty minutes to present his complaint and ten minutes to reply to the respondents, who were given thirty minutes intervening.

The complainant, J. W. McLeod, was heard for twenty minutes.

The respondent, Rev. W. S. Red, spoke the remaining ten minutes. The complainant completed his side of the case.

The complainant and respondent were requested to retire and the members of the Commission were allowed to express their opinion. Commission took recess at 6 o'clock.

Commission convened again at 8.30 P. M., according to adjournment, and opened with prayer by the Moderator. All members answered roll call.

Upon roll being called the vote to sustain was 18; to sustain in part, 3, and not to sustain, 5.

Upon motion the Moderator appointed a committee of five, including himself, to formulate the judgment, viz.: W. A. Clark, Edwin Muller, Newton Donaldson, R. F. Kimmons and W. M. Anderson.

The Commission adjourned at 9.30 P. M., to meet again at 9 A. M., Thursday morning.

Thursday morning.

Commission met, pursuant to adjournment, and opened with prayer. The roll was called and twenty-five members were present. The report of the committee to formulate its judgment was heard. The Commission voted to reconsider its action sustaining the complaint after the complainant and the respondents were called in for information.

After discussion the question was called.

The Commission voted not to sustain the complaint by 12 to 11, while two expressed themselves as not ready to vote, but desired more light. The matter was referred back to the same committee to formulate its judgment. Adjourned with prayer till 2.30 P. M.

The Commission met according to adjournment at 2.30, opened with prayer. Twenty-two members were present. The report of the committee was received and adopted by a vote of 20 to 1, while one member was excused from voting, and the report is as follows:

In this cause the General Assembly having heard the cause by a Commission duly appointed and having fully considered the same, does hereby dismiss the complaint; but fearing that its action should be misunderstood, now here declares that this judgment in no way affects the action of the Synod of Texas in regard to the affairs of the Jacksonville Church, found on its Minutes of 1906, page 43, which is in the following words, viz.:

"As the records of the case are not full and complete and Synod is advised that they do not correctly show what was done in the congregational meeting; and inasmuch as some thirty-three persons represent that they have not had their just and constitutional rights, and that a majority did not vote to be dismissed to the Northern Presbyterian Church, and inasmuch as there is conflicting evidence as to what was done, and so it is impossible for Synod to reach a just and impartial decision; therefore, we refer the matter back to the Presbytery of Eastern Texas, with instructions to send a Commission to this church, and by careful investigation find out the real wishes of the members as to uniting with Northern Presbyterian Church."

On the contrary, said action is commended as wise and proper, and if the Presbytery of Eastern Texas has not complied with said order, the Assembly recommends that Synod take steps to enforce said action. The Minutes were read and adopted. The Commission adjourned with prayer.

The following report was presented and adopted:

P. 59. Your committee to whom was referred the judgment of the Commission in the matter of the Complaint of J. W. McLeod against the Synod of Texas, with instructions to inquire and report if there be any conflict between this judgment and the action of the General Assembly at Birmingham, Ala., May, 1907, in the report of the Committee on the Minutes of the Synod of Texas, as found on page 64 of the Minutes of the General Assembly, would report that they have carefully compared the same and find no conflict between the judgment of this Assembly in the matter of the Complaint of J. W. McLeod against the Synod of Texas and the action of the Assembly of 1907 on the Minutes of the Synod of Texas, as reported on page 64 of the Minutes.

Following is the action referred to:

1907, p. 64. The Committee on the Records of the Synod of Texas reported as follows, which report was adopted:

Your Committee on the Records of the Synod of Texas, to whom was also referred a communication from the Session of the First Presbyterian Church, of Jacksonville, Texas, touching the action of the Synod of Texas, recorded on pages 44 and 45 of its printed Minutes, Vol. III., No. 1, reversing the action of the Presbytery of Eastern Texas, in dismissing the First Presbyterian Church of Jacksonville, to the Presbytery of Trinity, U. S. A., beg leave to report, that the records of the Synod and also said communication have been carefully examined, and that we recommend the approval of the Minutes with the exception:

*First*, that, as recorded on p. 44, the Synod denies the constitutional right of the Presbytery to dismiss one of its churches to another denomination.

*Second*, that, as recorded on the same page, the Synod directs the Presbytery of Eastern Texas to restore the First Presbyterian Church of Jacksonville to its roll after said church, having been dismissed by the Presbytery, had been received by another denomination.

*Third*, that similar action was taken in case of the Port Arthur Church, as recorded on page 59.

1202. *Appeal of the Presbytery of Eastern Texas against the Synod of Texas; also appeal of Rev. F. E. Robbins, and complaint of Rev. J. W. McLeod.*

1908, p. 31. Your Judicial Committee would report that there were before it a complaint of Rev. J. W. McLeod vs. the

Synod of Texas, an appeal of Rev. F. E. Robbins vs. the Synod of Texas, and an appeal of the Presbytery of Eastern Texas vs. the Synod of Texas, involving the same subject matter, to wit: the action of the Synod of Texas at its session in October, 1907, in approving the judgment of its Commission, which judgment is in the words and figures following, to wit: "The judgment of the commission is, that the effect of this vote, four (4) not to sustain and ten (10) to sustain in part, is to dissolve the pastoral relation between Rev. F. E. Robbins and the First Church of Beaumont, Texas, and that the dissolution shall take effect January 1, 1908," and all the parties by themselves and through their accredited representatives, Dr. W. S. Red deferring to the judgment of Rev. J. P. Robertson, principal counsel for Synod of Texas, agreed that your committee should issue the case of the appeal of the Presbytery of Eastern Texas vs. the Synod of Texas, and that the judgment of the Assembly in the last mentioned cause shall be accepted as the judgment of the Assembly in each of the other cases.

Your committee finds that the appeal is regular in form and also that the record of the cause is properly made out and certified by the Stated Clerk of the Synod of Texas.

Your committee recommend that the case be issued as follows:

1. To hear the record of the cause.
2. To hear the parties; first, the appellant through its accredited representative, Judge A. A. Aldrich, and the appellee, through its accredited representative, J. P. Robertson and W. S. Red, and the appellant shall close.
3. That the appellant be allowed forty minutes in which to open the case and twenty minutes in which to conclude, and that the appellee be allowed one hour.

That Judge Aldrich be allowed to associate with him Rev. J. H. Lacy, D. D., a member of this Assembly, to assist in the prosecution of this appeal, the Presbytery of Eastern Texas having authorized its representative to do this, and he having made this request of your committee.

4. To call the roll that the members may express their opinion in the case, and then the vote shall be taken. Adopted.

P. 44. The Moderator charged the court as required by the Rules of Discipline.

The record of the case was read in part, but pending the reading of it, because of the lateness of the hour, the Assembly adjourned with prayer, until 9 A. M. to-morrow.

P. 47. The Assembly took up the unfinished business; viz., the Appeal of the Presbytery of Eastern Texas against the Synod of Texas, the Rev. Dr. J. E. Jones presiding at the request of the Moderator.

The record of the case was further read to its completion. The appellant was then heard, through its representatives, Rev. Dr. J. H. Lacy and Judge A. A. Aldrich. The appellee was also heard through its representative, Rev. J. P. Robertson, until one o'clock, when the Assembly had recess until 3 P. M.

P. 48. The Judicial case was resumed and the appellant and appellee were heard for the remainder of the time allowed.

The roll was then called for the expression of the views of members who in submitting their remarks were limited to one

minute each, and the vote was taken, resulting as follows: To sustain, 99; to sustain in part, 5; not to sustain, 27.

The Moderator appointed the following committee of five to formulate the judgment of the court in the case: C. N. Caldwell, W. E. McIlwain, A. B. Curry, J. J. Calhoun and E. A. White.

P. 65. The following report was received and adopted:

Your committee appointed to formulate the judgment in the case of the Presbytery of Eastern Texas against the Synod of Texas beg leave to recommend the following as the judgment of the court in this case:

In the case of the appeal of the Presbytery of Eastern Texas against the Synod of Texas touching the affairs of the church of Beaumont, Texas, this court does hereby sustain the appeal of the Presbytery of Eastern Texas, and reverses the action of said Synod of Texas in this case.

The following Protest was admitted to record without answer, and the Rev. J. P. Robertson, representing the appellee in this case, was allowed to sign the same:

The undersigned desire to respectfully present and have recorded our protest against the action of this Assembly, in sustaining the appeal of the Presbytery of Eastern Texas, for the following reasons, to wit:

(1) In leaving undissolved and in taking no steps looking to the dissolution of the pastoral relation between Rev. F. E. Robbins and the Beaumont church, the Assembly overlooks the fact that the prosperity of a church and the highest usefulness of a minister cannot be promoted where his services so clearly are and for so long have been unacceptable to a majority of his church officers and people.

(2) In refusing to grant the wishes of the majority of the congregation, the Assembly aimed a blow at the vitals of the doctrine of the right of the ruled to choose their own rulers—a principle which our fathers baptized with their blood.

(3) In declaring that a Presbytery alone can dissolve pastoral relations, either the right of appellate jurisdiction was denied to the higher courts or the principle was asserted that the higher courts can only order and the lower courts must comply; which would involve the duty of the latter to really and formally act contrary to their already announced judgment and conscientious convictions, which itself is contrary to the prime principle of all Protestant faiths that the conscience of no man or court shall be in bondage to another.

(4) In sustaining the appeal on the technical grounds which were pleaded and which were due to the omissions or dereliction in duty of the appellants themselves, and which were clearly shown to involve the breach of no principle of justice or right, the Assembly did injustice to the Synod, because the failure (to formally state the purpose of the congregational meeting when it was called and to call upon Rev. F. E. Robbins, who was present in the Presbytery, to personally state his objections to the dissolution of the pastoral relation, which he could have done on his own option if he had so desired, and which was done for him by his supporters), constitutes a charge to be laid, if anywhere, at the door of the appellants themselves, yet was used by them in achieving their victory.

(5) And the Assembly sustained the charge that the First Church of Beaumont really desired, in seeking to be relieved of its pastor, to pave the way for going into the Northern Presbyterian Assembly, in support of which charge no one claimed the existence of any evidence or were reference in the record of the cause, and against the past or present existence of any such desire in Beaumont, nineteen Presbyterian men of that city—seventeen being officers and members of the First Church and two being elders of the Royal Street Church—sought in vain from the court, the permission to present their formal and emphatic denial.

All of the points in this protest can be justly advanced against this Assembly, because every contention or specification of this appeal was sustained by the votes of a large majority of its members.

J. P. ROBERTSON,  
E. D. ROBERTSON,  
H. S. SPRINGALL,  
E. B. WITHERSPOON,  
C. W. PEYTON,  
R. E. SHERRILL,

R. D. RICE,  
E. H. MOSELEY,  
W. I. SINNOTT,  
E. R. READ,  
C. O. LIDE,  
J. A. PAISLEY.

1203. *Complaint of W. H. Sory and J. B. Long, against the Presbytery of Eastern Texas.*

1909, p. 17. The Judicial Committee made the following report, which was adopted:

We find that the complaint of W. H. Sory and J. B. Long is regular; and we recommend that the case be tried by Commission, the parties having given their consent, and that the following be the order of procedure:

1. Read the records in the case.
2. Hear the complainant.
3. The respondent.
4. The complainant again.
5. The Commission shall then consider and decide the case.

We recommend that the time to be used by the parties be fixed by the Commission, and that Dr. R. M. Hall, of Galveston, be authorized to aid the respondent.

P. 20. The Moderator appointed the following Commission to try complaint of W. H. Sory and J. B. Long vs. the Presbytery of Eastern Texas: W. H. Frazer, D. D., Chairman; Frank G. Hartman, C. I. Stacy, J. E. Wylie, B. B. Knapp, Luther Link, F. K. Sims, L. Humphreys, H. W. Burwell, William A. Rolle, Newton Smith, F. M. Eversole, W. M. Walsh, A. G. Wardlaw, John T. Owen, M. W. Elliott, Job Going, T. E. Hammock, H. K. White, P. Pelham. Chas. C. Fox, J. B. Chambers, Henry Ginder, A. M. Vaughn, J. B. Gracey, H. H. Lewis, E. G. Richard.

The Commission appointed to try the complaint of W. H. Sory and J. B. Long against the Presbytery of Eastern Texas, reported that it had sustained the complaint. The findings were approved by the Assembly. The records of its proceedings are as follows:

The Commission appointed by the General Assembly to try the complaint of W. H. Sory and J. B. Long vs. the Presbytery of Eastern Texas, met in the Wesley Monumental Church on Tuesday, May 25, at 9 A. M., and was opened with prayer by the chairman.

Rev. B. B. Knapp was elected clerk. The roll was called.

The Moderator charged the Commission and the complaint was declared to be regular.

The record of the case was read.

The Commission allowed complainants and respondents forty-five minutes each.

Complaint, W. H. Sory, was heard, followed by respondent. Rev. Dr. Hall, who was appointed by the Assembly, was heard, and then followed by G. S. Robertson, who was made respondent by the Presbytery. Complainant J. B. Long was next heard, after which both the complainants and respondents

were excused and the Commission entered into the consideration of the case, enacting the following as its judgment:

"In the matter of the complaint of W. H. Sory and J. B. Long vs. the Presbytery of Eastern Texas, the Commission sustains the complaint for the following reason: A Presbytery has the constitutional right to dismiss a church to another Presbytery, and when the Presbytery of Eastern Texas dismissed the Jacksonville Church to the Presbytery of Trinity, U. S. A., and received notice of its reception and enrollment from the Stated Clerk of Trinity Presbytery, U. S. A., the said church became a member of the Trinity Presbytery, U. S. A., and passed from the jurisdiction of the Eastern Texas Presbytery, U. S.

"The effect of this judgment is that the church of Jacksonville is and has been since the acceptance of its letter by the Presbytery of Trinity, U. S. A., a member of the Trinity Presbytery, U. S. A., and therefore not within the jurisdiction of the Presbytery of Eastern Texas, U. S."

Twenty-five members voted for, and one against, the above action.

After reading the minutes of the Commission the body adjourned with prayer.

Mr. T. E. Hammock was allowed to record his dissent from the decision.

1204. *Complaint of Rev. W. H. Mills against the Synod of South Carolina.*

1909, p. 17. The Judicial Committee made the following report, which was adopted:

We find the complaint of Rev. W. H. Mills against the Synod of South Carolina in order; and the parties thereto having given their consent, we recommend that the complaint be tried by Commission, and that the following be the order of procedure:

1. Hear the records in the case.
2. The complainant for 45 minutes.
3. The respondent for 60 minutes.
4. The complainant for 15 minutes.
5. The Commission shall then consider and decide the case.

P. 20. The Moderator appointed the following Commission: R. M. Hall, Chairman; T. S. Knox, W. J. Caldwell, J. H. Henderlite, T. H. Watkins, T. C. Croker, P. C. Irwin, C. E. Robertson, P. L. Bruce, C. D. Gilkeson, M. W. Doggett, F. W. Thompson, Clyde Johnson, E. L. Wilson, J. P. Carmichael, R. T. Dunlap, C. M. Hanna, R. L. J. Smith, R. W. McDonald, Thos. L. Tate, B. F. Hunt, W. T. Williams, J. R. Forgey, J. W. Butler, M. E. Gilmore, W. F. Murphy, G. B. Patterson.

P. 66. The commission reported its finding in the case, which was not to sustain the complaint. The decision of the Commission was made the judgment of the Assembly in the case. The following are the records of the Commission's proceedings:

The Commission appointed by the Assembly to try the complaint of Rev. W. H. Mills against the Synod of South Carolina met in the gallery room of the First Presbyterian Church, Savannah, Ga., Tuesday, May 25, 1909, at 9.15 A. M., and was called to order by Chairman R. M. Hall. The Commission was constituted with prayer by the Chairman. The following were present:

R. M. Hall, Chairman; T. S. Knox, W. J. Caldwell, J. H. Henderlite, T. H. Watkins, T. C. Croker, P. C. Irwin, C. E. Robertson, P. L. Bruce, C. D. Gilkeson, M. W. Doggett, F. W. Thompson, Clyde Johnson, E. L. Wilson, J. C. Carmichael, R. F. Dunlap, C. M. Hanna, R. L. J. Smith, R. W. Me-

Donald, Thos. L. Tate, B. F. Hunt, W. T. Williams, J. W. Butler, M. E. Gilmore, W. F. Murphy, G. B. Patterson.

Absent from all sessions: J. R. Forgey.

The Commission was duly charged by the Chairman. Rev. J. H. Henderlite was elected Clerk.

Rev. W. H. Mills, complainant, protested against the Commission recognizing the respondent appointed by the Synod of South Carolina. See paper A. It was docketed. The record in the case was read. The protest of complainant (paper A) was taken from docket and Moderator ruled that it was not in order, as the Assembly had recognized said respondent. The Commission heard Complainant W. H. Mills, and Respondent J. M. Holladay, for the Synod. Motion was made that the complaint be not sustained. A substitute was offered to sustain the complaint. Question pending, the Commission adjourned till 9.30 A. M., Wednesday.

The Commission met at 9.30 A. M., Wednesday, and was opened with prayer, a quorum being present; Chairman E. M. Hall, presiding.

By common consent motions pending were withdrawn, and the case was considered *de novo*. Commission took recess till 3.30 P. M.

Commission met at 3.30 P. M., and a quorum was found present. It was moved that the Commission vote on the complaint by roll call, to sustain, not to sustain, to sustain in part.

Recess was taken till after the Calvin address to-night.

Commission met at 10.15 P. M. After consideration and discussion, it adjourned to meet at 9.30 A. M., Thursday.

Met at 9.30 A. M., Thursday, the Chairman presiding. Opened with prayer. A quorum was found present. Commission proceeded to vote on the complaint by roll call, the vote standing as follows:

To sustain, 8; not to sustain, 14; to sustain in part, 0.

A committee, consisting of Rev. P. L. Bruce, elder M. E. Gilmore and Rev. C. E. Robertson, was appointed to formulate the judgment of the Commission.

Recess was taken to give committee time to prepare their report.

Commission met at 11 A. M., and the report of committee to formulate the judgment of the Commission was adopted as follows:

The committee appointed to formulate the judgment of the Commission in the complaint of Rev. William H. Mills, against the Synod of South Carolina, would respectfully report as follows:

The Commission does not sustain the complaint. In declining to sustain the complaint of the Rev. William H. Mills, against the Synod of South Carolina, it is the judgment of this Commission that the Synod of South Carolina in sustaining the action of the South Carolina Presbytery, was acting strictly within its constitutional rights, and did not offend against Paragraphs 173, 174, 241, 244 and 245 of the Book of Church Order, in refusing to require the said South Carolina Presbytery to "review and correct" its alleged unconstitutional and irregular proceedings.

The following recorded their dissent from this judgment:

T. H. Watkins, M. W. Doggett, R. L. J. Smith, W. J. Caldwell, T. C. Croker, T. S. Knox, Clyde Johnson, E. L. Wilson, J. C. Carmichael, J. H. Henderlite.

The Commission adjourned with prayer.

### 1205. *Complaint of Rev. H. C. DuBose against the Executive Committee of Foreign Missions.*

1909, p. 19. The Judicial Committee returned the papers on the appeal of Rev. H. C. DuBose, touching union in educational work in China, and asked that they be transferred to the Committee on Foreign Missions; which was done.

P. 41. The complaint of H. C. DuBose against the Executive Committee for approving the action of the Mid-China Mission in uniting in certain school work with the Central China Mission, has been carefully read by your Committee. While conceding to Dr. DuBose the best of motives, and willing to



allow full weight to his many objections to the action of his fellow-workers in the matter complained of, it seems to your Committee that without a fuller knowledge of all the interests involved, and the way in which these interests are to be affected by the action of the Mid-China Mission, it would not be wise for us to act as judges. We recommend, therefore, that the Assembly decline to sustain the complaint of Dr. DuBose. Adopted.

1206. *Complaint of Rev. W. I. Sinnott, against the Presbytery of North Alabama.*

1910, p. 16. A complaint of Rev. W. I. Sinnott against the Presbytery of North Alabama was referred, without reading, to the Judicial Committee.

P. 25. Your Judicial Committee would respectfully report that the only matter referred to us was the complaint of the Rev. W. I. Sinnott against the Presbytery of North Alabama.

We have examined the records of this case and find them in order. We have also heard a statement of the representatives of the Presbytery, and our conclusion is that, owing to the nature of the case and the probability that it would produce a lengthy and unprofitable discussion if tried by the Assembly in open session, we recommend that the complaint be referred to a Commission to be appointed by the Moderator, who shall adjudicate the matter and report its findings to this Assembly. Adopted.

P. 26. The Moderator announced the following Commission to try the complaint of Rev. W. I. Sinnott against the Presbytery of North Alabama:

Ministers: W. McC. White, D. D. (Chairman), W. W. Akers, J. H. Patton, D. D., D. F. Wilkinson, H. M. Sydenstricker, L. F. Ross, T. C. Barrett, D. D., Melton Clark, W. T. Matthews, T. B. Craig, W. S. Porter, A. D. Watkins, T. R. Sampson, D. D.

Elders: F. M. Smith, W. S. Preston, W. D. Hooper, C. A. Leonard, W. D. Johns, L. L. Prince, P. Pearsall, H. W. Shannon, W. N. Craig, F. H. Leslie, G. C. Pollock, Jacob Bates, S. L. Dodd.

P. 43. The Commission made a report.

The full statement of the case, as contained in this report was read before the Assembly, which approved the same and made its own the decision of the Commission.

The report is as follows:

The Commission appointed to adjudicate the complaint of W. I. Sinnott against the Presbytery of North Alabama met on May 23d and was called to order by Chairman W. McC. White. The Commission was constituted with prayer by the Chairman. The following were present:

W. McC. White, Chairman; C. W. Humphreys, W. W. Akers, J. H. Patton, H. M. Sydenstricker, L. F. Ross, T. C. Barrett, Melton Clark, T. B. Craig, W. S. Porter, Asa D. Watkins, T. R. Sampson, F. M. Smith, W. S. Preston, W. D. Hooper, C. A. Leonard, P. Pearsall, W. N. Craig, F. H. Leslie, G. C. Pollock, Jacob Bates, S. L. Dodd.

Absent from all sessions W. T. Matthews, W. D. Johns, L. L. Prince, H. W. Shannon, D. F. Wilkinson.

The Commission was duly charged by the Chairman. Elder W. D. Hooper was elected Clerk.

The Commission then proceeded to the trial of the case submitted to it, in accordance with the law of the Church.

The record of the case was read, the argument of the complainant was, in his absence, read in full; the representatives of the Presbytery were heard in behalf of the Presbytery, and the rejoinder of the complainant was read in full.

It appears from the statement and argument of the complainant, and from the statements of the representatives of the Presbytery, that the complainant, a member of that body, during a heated campaign on the question of the adoption of a Constitutional Amendment prohibiting the manufacture and sale of intoxicating liquors in the State of Alabama, printed, or allowed to be printed, communications over his name in the daily press of the State opposing the principle of prohibition in general and the provisions of the Constitutional Amendment in particular. These communications, being seized on by the opponents of the Amendment and scattered broadcast over the State, with the statement that they were written by the Stated Clerk of the Synod of Alabama and of the Presbytery of North Alabama, in the opinion of the Presbytery greatly prejudiced the standing of the Presbytery and the Church in the estimation of the people of the State.

Under these circumstances, the Presbytery of North Alabama, in session at Anniston, on October 28, 1909, passed a series of resolutions, as follows:

"1. That we heartily endorse this amendment to the Constitution of the State and urge our people to give it their support so that in the event of its adoption prohibition of the liquor traffic will be the permanent policy of the State.

"2. That we view it as a non-partisan and non-political moral measure and we approve the action of the Legislature in authorizing a special election thereon thus presenting to the people the bare issue of constitutional prohibition without entangling it with any party, factional, or personal politics.

"3. That we believe the adoption of the amendment will greatly strengthen the cause of temperance, promote the purest and best interests of our homes and redound to the welfare and prosperity of our people."

Against this action W. I. Sinnott complained to the Synod of Alabama. The records of that Synod show that "with the consent of the complainant the complaint was referred to the next General Assembly of the Presbyterian Church in the United States, in accordance with the Book of Church Order, Paragraph No. 248, on account of the tense and divided feeling in the Synod on the proposed amendment."

Opportunity having been given for the members of the Commission to express their opinion, the roll was called on the question of sustaining or not sustaining the complaint. The vote was as follows:

To sustain, 7; not to sustain, 14.

Absent and not voting: D. F. Wilkinson, W. T. Matthews, W. D. Johns, L. L. Prince, H. W. Shannon—5.

The Chairman not voting.

The Chairman thereupon declared the complaint not sustained, and a committee was appointed to formulate the judgment of the Commission. The report of this committee was adopted, as follows: Your Commission in voting "not to sustain" did not mean to recede from or compromise the principle of non-intrusion into civil affairs or affairs which concern the Commonwealth, but to leave our courts free as to the mode of dealing with a gigantic moral evil, which mode, in this case, was the urging upon our people in the State of Alabama to vote for constitutional prohibition.

The Presbytery of North Alabama did not originate, or advise the State to adopt, this mode, but, in accordance with the oft-repeated instruction of our General Assembly to "use all legitimate means" to banish the liquor traffic from our land, after the State provided this means, urged upon its constituency to use this means, and did so expressly on moral and non-political grounds.

On the other hand, the Commission condemns the action, language, and spirit of the complainant as highly unbecoming in a minister of the gospel.

To this decision the following protest was ordered entered on the record:

Under a deep sense of duty, and actuated by loyalty to the Constitution of our Church, the undersigned minority members of the Commission appointed to adjudicate the complaint of W. I. Sinnott against the act of the Presby-

tery of North Alabama desire to protest against the finding of the Commission in said case.

We emphatically disclaim all sympathy with the position taken by the complainant, which led to the action against which he makes complaint; we appreciate thoroughly the delicate and embarrassing position in which the Presbytery was placed through no fault of its own; we greatly admire the spirit which actuated that body and which caused it, as we think, to err; but the fact remains that the Presbytery, instead of disavowing the views of the complainant and condemning his manner of expressing them, did officially, while sitting as a court of the Presbyterian Church in the United States, recommend the adoption of an amendment to the Constitution of the State of Alabama, and this in direct contradiction, as we hold, of the Constitution of said Church, and its steadfast maintenance of this fundamental principle laid down in that instrument.

Under these circumstances it was our painful duty to vote to sustain the complaint, and we consider it no less our duty now to enter this, our solemn and respectful protest, against the decision of the majority in this case.

(Signed) J. H. Patton, L. F. Ross, T. C. Barrett, Melton Clark, T. R. Sampson, W. D. Hooper, Jacob Bates.

The Minutes of the meetings of the Commission are submitted herewith.

#### 1207. *Judicial Tribunal.*

For suggestions as to a Judicial Tribunal, see p. 27 of this Revised Digest.

# BOOK IX.

## GENERAL STATISTICAL INFORMATION.

### SUCCESSION OF MODERATORS.

A. D.	NAMES.	PRESBYTERY.	PLACE OF ASSEMBLY.
1861.	Rev. Benj. M. Palmer, D. D.*	New Orleans	Augusta.
1862.	Rev. J. L. Kirkpatrick, D. D.*	Concord	Montgomery.
1863.	Rev. James A. Lyon, D. D.*	Tombeckbee	Columbia.
1864.	Rev. John S. Wilson, D. D.*	Flint River	Charlotte.
1865.	Rev. George Howe, D. D.*	Charleston	Macon.
1866.	Rev. Andrew Hart Kerr, D. D.*	Memphis	Memphis.
1867.	Rev. Thos. Vernor Moore, D. D.*	East Hanover	Nashville.
1868.	Rev. John N. Waddel, D. D.*	Chicksaw	Baltimore.
1869.	Rev. Stuart Robinson, D. D.*	Louisville	Mobile.
1870.	Rev. Robert L. Dabney, D. D.*	West Hanover	Louisville.
1871.	Rev. Wm. S. Plumer, D. D.*	Harmony	Huntsville.
1872.	Rev. Thomas R. Welch, D. D.*	Arkansas	Richmond.
1873.	Rev. Henry Martyn Smith, D. D.*	New Orleans	Little Rock.
1874.	Rev. John L. Girardeau, D. D.*	Charleston	Columbus.
1875.	Rev. Moses D. Hoge, D. D.*	East Hanover	St. Louis.
1876.	Rev. Benjamin M. Smith, D. D.*	West Hanover	Savannah.
1877.	Rev. C. A. Stillman, D. D.*	Tuscaloosa	New Orleans.
1878.	Rev. T. E. Peck, D. D.*	Roanoke	Knoxville.
1879.	Rev. Joseph R. Wilson, D. D.*	Wilmington	Louisville.
1880.	Rev. T. A. Hoyt, D. D.*	Nashville	Charleston.
1881.	Rev. Robert P. Farris, D. D.*	St. Louis	Staunton.
1882.	Rev. R. K. Smoot, D. D.*	Central Texas	Atlanta.
1883.	Rev. T. Pryor, D. D.*	East Hanover	Lexington, Ky.
1884.	Rev. T. D. Witherspoon, D. D.*	Louisville	Vicksburg.
1885.	Rev. H. R. Raymond, D. D.	Tuscaloosa	Houston.
1886.	Rev. J. H. Bryson, D. D.*	North Alabama	Augusta.
1887.	Rev. G. B. Strickler, D. D.	Atlanta	St. Louis.
1888.	Rev. J. J. Bullock, D. D.*	Maryland	Baltimore.
1889.	Rev. H. G. Hill, D. D.	Fayetteville	Chattanooga.
1890.	Rev. James Park, D. D.	Knoxville	Asheville.
1891.	Rev. Hampden C. Du Bose, D. D.*	Pee Dee	Birmingham.
1892.	Rev. Samuel A. King, D. D.	Central Texas	Hot Springs.
1893.	Hon. J. W. Lapsley*	North Alabama	Macon.
1894.	Rev. James R. Graham, D. D.	Winchester	Nashville.
1895.	Rev. C. R. Hemphill, D. D.	Louisville	Dallas.
1896.	Rev. R. Q. Mallard, D. D.*	New Orleans	Memphis.
1897.	Rev. George T. Goetchius, D. D.*	Cherokee	Charlotte.
1898.	Rev. E. M. Green, D. D.	Transylvania	New Orleans.
1899.	Rev. John F. Cannon, D. D.	St. Louis	Richmond.
1900.	Hon. Joseph W. Martin, LL. D.*	Arkansas	Atlanta.
1901.	Rev. Neander M. Woods, D. D.*	Memphis	Little Rock.
1902.	Rev. William T. Hall, D. D.*	Bethel	Jackson.
1903.	Rev. Abner C. Hopkins, D. D.	Winchester	Lexington, Va.
1904.	Rev. S. M. Neel, D. D.	Upper Missouri	Mobile.
1905.	Rev. J. T. Plunket, D. D.	Augusta	Ft. Worth.
1906.	Hon. Allen G. Hall, LL. D.	Nashville	Greenville.
1907.	Rev. J. R. Howerton, D. D.	Asheville	Birmingham.
1908.	Rev. W. W. Moore, D. D.	West Hanover	Greensboro.
1909.	Rev. Wm. E. Boggs, D. D.	Suwanee	Savannah.
1910.	Rev. J. W. Bachman, D. D.	Knoxville	Lewisburg, W. Va.

\* Deceased.

## SUCCESSION OF CLERKS.

<i>Stated Clerks and Treasurers.</i> —1861–1865 . . . . .	Rev. John N. Waddel, D. D.
1865–1898 . . . . .	Rev. Joseph R. Wilson, D. D.
1898–1909 . . . . .	Rev. W. A. Alexander, D. D.
1910 . . . . .	Rev. Thos. H. Law, D. D.
<i>Permanent Clerks.</i> —1861–1865 . . . . .	Rev. Joseph R. Wilson, D. D.
1865–1885 . . . . .	Rev. William Brown, D. D.
1885–1904 . . . . .	Rev. Robt. P. Farris, D. D.
1904–1910 . . . . .	Rev. Thos. H. Law, D. D.
1910 ——— . . . . .	Rev. J. D. Leslie.

## OFFICERS OF THE EXECUTIVE AND PERMANENT COMMITTEES.

## I. FOREIGN MISSIONS.

<i>Secretaries.</i> —1861–1885 . . . . .	Rev. J. Leighton Wilson, D. D. ( <i>Emeritus</i> , 1885–1887.)
1872–1882 . . . . .	Rev. R. McIlwaine, <i>Co-ordinate Secretary</i> .
1884–1885 . . . . .	Rev. M. H. Houston, D. D., <i>Assistant to Dr. Wilson</i> .
1885–1893 . . . . .	Rev. M. H. Houston, D. D., <i>Sole Secretary</i>
1892–1893 . . . . .	Rev. H. M. Woods, <i>pro tem</i> .
1893–1894 . . . . .	Rev. S. H. Chester, D. D., <i>Acting Secretary</i> .
1894 ——— . . . . .	Rev. S. H. Chester, D. D.
1888–1893 . . . . .	Rev. D. C. Rankin, <i>Assistant Secretary</i> .
1905–1911 . . . . .	Rev. J. O. Reavis, D. D., <i>Co-ordinate Secretary</i> .
<i>Treasurers.</i> —1861–1872 . . . . .	Rev. James Woodrow, D. D.
1872–1882 . . . . .	Rev. R. McIlwaine, D. D.
1882–1889 . . . . .	L. C. Inglis, Esq.
1889–1891 . . . . .	Rev. D. C. Rankin.
1891–1893 . . . . .	J. B. Rhea, Esq.
1893 . . . . .	J. H. Kline, Esq.
1893 . . . . .	G. G. O'Bryan, Esq., <i>pro tem</i> .
1893–1903 . . . . .	Erskine Reed, Esq.
1903 ——— . . . . .	S. H. Chester, D. D.

## II. HOME MISSIONS.

<i>Secretaries.</i> —1861–1863 . . . . .	Rev. John Leyburn, D. D.
1863–1882 . . . . .	Rev. J. Leighton Wilson, D. D.
1872–1882 . . . . .	Rev. R. McIlwaine, D. D., <i>Co-ordinate Secretary</i> .
1882–1883 . . . . .	Rev. R. McIlwaine, D. D., <i>Sole Secretary</i> .
1883–1901 . . . . .	Rev. J. N. Craig, D. D.
1901 ——— . . . . .	Rev. S. L. Morris, D. D.
1907 ——— . . . . .	Rev. Homer McMillan, <i>Associate Secretary</i> .
<i>Treasurers.</i> —1861–1863 . . . . .	S. B. Newman, Esq.
1863–1872 . . . . .	Rev. James Woodrow, D. D.
1872–1883 . . . . .	Rev. R. McIlwaine, D. D.
1883–1886 . . . . .	L. C. Inglis, Esq.
1886–1906 . . . . .	W. A. Powell, Esq.
1906 ——— . . . . .	A. N. Sharp, Esq.

## III. PUBLICATION.

<i>Secretaries.</i> —1861–1863 . . . . .	Rev. Wm. Brown, D. D.
1863–1865 . . . . .	Rev. John Leyburn, D. D.
1865 . . . . .	Rev. Wm. Brown, D. D., <i>pro tem</i> .
1865–1877 . . . . .	Rev. E. T. Baird, D. D.
1877 . . . . .	Rev. W. A. Campbell, <i>pro tem</i> .
1877–1903 . . . . .	Rev. J. K. Hazen, D. D.
1903 ——— . . . . .	R. E. Magill, Esq.

*General Superintendent of Sabbath Schools.*—1902 — . . . Rev. A. L. Phillips, D. D.

*Treasurers.*—1861–1862 . . . . . Archibald Bolling, Esq.  
 1862–1865 . . . . . James Miller, Esq.  
 1865–1866 . . . . . W. F. Taylor, Esq.  
 1866–1878 . . . . . Charles Gennet, Esq.  
 1878–1903 . . . . . Rev. J. K. Hazen, D. D.  
 1903 — . . . . . R. E. Magill, Esq.

#### IV. EDUCATION FOR THE MINISTRY.

*Secretaries.*—1861–1863 . . . . . Rev. J. H. Gray, D. D.  
 1863 . . . . . Rev. J. Leighton Wilson, D. D., *Provisional Secretary.*  
 1863–1874 . . . . . Rev. E. T. Baird, D. D.  
 1865 . . . . . Rev. Wm. Brown, D. D., *pro tem.*  
 1874–1879 . . . . . Rev. J. N. Waddel, D. D.  
 1879 . . . . . Rev. E. M. Richardson, D. D., *Provisional Secretary.*  
 1880–1897 . . . . . Rev. E. M. Richardson, D. D.  
 1897–1904 . . . . . Rev. J. H. Lumpkin.

*Treasurers.*—1861–1863 . . . . . J. B. Kirtland, Esq.  
 1863–1865 . . . . . James Miller, Esq.  
 1865–1866 . . . . . W. F. Taylor, Esq.  
 1866–1874 . . . . . Charles Gennet, Esq.  
 1874–1875 . . . . . Jas. Elder, Esq.  
 1875–1877 . . . . . A. F. Dod, Esq.  
 1877–1904 . . . . . G. W. Macrae, Esq.

In 1904 the Assembly consolidated the causes of Education for the Ministry and Ministerial Relief under the title of "Ministerial Education and Relief." Rev. H. H. Sweets was made *Secretary*, and John Stites, Esq., *Treasurer*.

#### V. MINISTERIAL RELIEF.

*Secretary.*—1902–1904 . . . . . Rev. I. S. McElroy, D. D.  
*Treasurers.*—1902–1904 . . . . . S. H. Hawes, Esq.  
 1904 to Sept. 1 . . . . . Rev. I. S. McElroy, D. D.

#### VI. COLORED EVANGELIZATION.

*Secretaries.*—1891–1898 . . . . . Rev. A. L. Phillips, D. D.  
 1898–1904 . . . . . Rev. D. C. Lilly, D. D.  
 1904 — . . . . . Rev. J. G. Snedecor, LL. D.  
*Treasurers.*—1891–1898 . . . . . W. A. Powell, Esq.  
 1898 — . . . . . John Little, Esq.

#### VII. ASSEMBLY'S HOME AND SCHOOL.

*Presidents.*—1901–1904 . . . . . Rev. R. P. Kerr, D. D.  
 1904–1906 . . . . . Rev. J. W. Rosebro, D. D.  
 1906 — . . . . . Rev. R. Cecil, D. D.

*Treasurer (and Superintendent)* . . . . . 1899 — . . . . S. W. Somerville, Esq.

#### VIII. PERMANENT COMMITTEE ON CHURCH AND CHRISTIAN EDUCATION.

*Chairman.*—1905 . . . . . Rev. J. B. Shearer, D. D.

*Secretary and Treasurer.*—1905 . . . . . Wm. Anderson, Esq.

## IX. SCHOOLS AND COLLEGES (established 1906).

*Secretary.*—1909..... Rev. Wm. E. Boggs, D. D.

## X. PERMANENT COMMITTEE ON SABBATH.

*Chairmen.*—1878-1906..... Rev. James Stacy, D. D.  
 1906-1907..... Rev. C. P. Bridewell, D. D.  
 1907-1908..... Rev. W. L. Lingle, D. D.  
 1908-1910..... Rev. Geo. F. Robertson.  
 1910 —..... Rev. A. R. Shaw, D. D.

## XI. PERMANENT COMMITTEE ON THE BIBLE CAUSE.

*Chairman.*—1903 —..... Rev. Thos. H. Law, D. D.

## XII. PERMANENT COMMITTEE ON EVANGELISTIC WORK.

*Chairman.*—1908..... Rev. C. R. Nisbet, D. D.  
*General Secretary.*—1909..... Rev. J. Ernest Thacker.  
*Assembly Evangelist.*—1910..... Rev. R. A. Walton, D. D.

## XIII. BOARD OF TRUSTEES.

*Presidents.*—1863-1865..... Rev. B. M. Palmer, D. D.  
 1865-1873..... Hon. T. C. Perrin.  
 1873-1892..... James Hemphill, Esq.  
 1892-1908..... Dr. E. Nye Hutchinson.  
 1908 —..... Geo. E. Wilson, Esq.

*Treasurers (and Secretaries).*—1865-1868.... A. Crawford, Esq.  
 1868-1881..... Jesse H. Lindsay, Esq.  
 1881-1884..... John E. Brown, Esq.  
 1884-1885..... A. G. Brenizer, Esq.  
 1885-1886..... J. C. Burroughs, Esq.  
 1886-1887..... John E. Brown, Esq.  
 1887-1897..... J. E. Oates, Esq.  
 1898 —..... John R. Pharr, Esq.

## CORRESPONDING DELEGATES SENT BY THE GENERAL ASSEMBLY TO OTHER ECCLESIASTICAL BODIES.

[The figures give the years when the appointments were made by the Assembly.]

## I. TO THE UNITED SYNOD OF THE PRESBYTERIAN CHURCH.

	PRINCIPAL.	ALTERNATE.
1861.....	Rev. G. D. Armstrong, D. D.....	Rev. J. A. Lyon, D. D.
1862.....	Rev. J. A. Lyon, D. D.....	Rev. W. J. Hoge, D. D.

The appointment of 1862 was repeated in 1863.

## II. TO THE CUMBERLAND PRESBYTERIAN CHURCH.

	PRINCIPAL.	ALTERNATE.
1861.....	Rev. R. B. McMullen, D. D.....	Rev. John Hunter.
1862.....	Rev. Prof. R. S. Gladney.....	Rev. J. O. Steadman, D. D.
1863*.....	Rev. J. N. Waddel, D. D.....	Rev. W. A. Harrison.
1866.....	Rev. T. D. Witherspoon.....	Rev. D. H. Cummins.
1867.....	Rev. A. H. Kerr, D. D.....	Rev. R. F. Bunting, D. D.
1868.....	Rev. J. W. Neil.....	Rev. H. B. Boudes.
1869.....	Rev. R. K. Smoot.....	Rev. H. H. Paine.
1870.....	Rev. H. H. Hopkins.....	Rev. J. T. Hendrick, D. D.
1871.....	Rev. W. F. Junkin.....	Rev. J. M. P. Otts.
1872.....	Rev. P. B. Price.....	Rev. R. J. Taylor.
1873.....	Rev. J. W. Pugh.....	Rev. A. P. Smith.
1875.....	Rev. R. K. Smoot, D. D.....	Rev. J. W. Pugh.
†1876.....	Rev. J. E. Du Bose.....	Rev. J. T. Hendrick, D. D.

\*The appointment of 1863 was renewed in 1864.

†In 1877 the Assembly decided that hereafter correspondence shall usually be by letter.

III. TO THE ASSOCIATE REFORMED SYNOD OF THE SOUTH.

	PRINCIPAL.	ALTERNATE.
1861.....	Rev. David Wills.....	Rev. D. McNeill Turner, D. D.
1863.....	Rev. J. R. Wilson, D. D.....	Rev. E. T. Buist, D. D.
1864.....	Rev. George Howe, D. D.....	Rev. Wm. Banks.
1866.....	Rev. J. A. Lyon, D. D.....	Rev. J. N. Carothers.
1867.....	Rev. T. R. English.....	Rev. H. R. Dickson.
1869.....	Rev. G. W. Boggs.....	Rev. G. H. W. Petrie.
1870.....	Rev. A. H. Kerr, D. D.....	Rev. D. H. Cummins.
1871.....	Rev. E. McNair.....	Rev. D. McNeill Turner, D. D.
1872.....	Rev. John Douglas.....	Rev. A. W. Miller.
1873.....	Rev. I. J. Long.....	Rev. Joseph Bardwell.
1876.....	Rev. I. S. X. Axson, D. D.....	Rev. John Douglas.
The appointment of 1861 was renewed in 1862; also that of 1867 in the following year.		
1910.....	Rev. R. C. Reed, D. D.....	Rev. S. L. Morris, D. D.

IV. TO THE GERMAN REFORMED SYNOD OF THE SOUTH.

	PRINCIPAL.	ALTERNATE.
1861.....	Rev. R. H. Morrison.....	Rev. D. A. Penick.
1863.....	Rev. John Douglas.....	Rev. A. F. Dickson.
1864.....	Rev. D. A. Penick, Sr.....	Rev. J. Henry Smith.
The appointment of 1861 was renewed in 1862.		

V. TO THE INDEPENDENT PRESBYTERIAN CONVENTION.

	PRINCIPAL.	ALTERNATE.
1861.....	Rev. Wm. Banks.....	Rev. A. A. James.
1863.....	Rev. J. E. White.....	Rev. M. D. Wood.

VI. TO CHURCHES IN GREAT BRITAIN AND ON THE CONTINENT OF EUROPE

1866.....	Rev. Dr. M. D. Hoge, Rev. Dr. B. M. Palmer, Rev. J. L. Girardeau,.
1874.....	Rev. John Leyburn, Rev. James Woodrow.

VII. TO THE SYNOD OF KENTUCKY.

	PRINCIPAL.	ALTERNATE.
1868.....	Rev. J. A. Lefevre.....	Rev. E. W. Bedinger.

VIII. TO THE SYNOD OF MISSOURI.

	PRINCIPAL.	ALTERNATE.
1871.....	Rev. D. Wills, D. D.....	Rev. R. McInnis.
1872.....	Rev. J. S. Grasty, D. D.....	Rev. W. W. Dinwiddie.
1873.....	Rev. T. R. Welch, D. D.....	Rev. Wm. Dinwiddie.

IX. TO THE GENERAL SYNOD OF THE REFORMED CHURCH IN AMERICA (DUTCH REFORMED.)

	PRINCIPAL.	ALTERNATE.
1871.....	Rev. J. H. Bryson.....	Rev. S. J. Baird, D. D.
1872.....	Rev. M. D. Hoge, D. D.....	Rev. J. R. Wilson, D. D.
1873.....	Rev. E. T. Baird, D. D.....	Rev. L. H. Blanton.
1874.....	Rev. B. M. Smith, D. D.....	Rev. H. C. Alexander.
	Hon. J. A. Inglis.....	Hon. R. Ould.
1875.....	Rev. J. A. Lefevre.....	.....
	Hon. J. L. Marye.....	.....
1876.....	Rev. R. G. Brank.....	Rev. W. S. Plumer, D. D.
	Hon. J. T. L. Preston.....	Hon. J. A. Inglis.



1877.....	Rev. J. B. Adger, D. D.....	Rev. E. H. Rutherford.
1878.....	Rev. B. T. Lacy, D. D.....	Rev. G. T. Goetchius.
1879.....	Rev. C. H. Read, D. D.....	Rev. W. U. Murkland.
1881.....	Rev. Miles Saunders.....	Rev. John A. Scott, Sr.
1882.....	Rev. J. Henry Smith, D. D.....	Rev. T. D. Witherspoon, D. D.
1883.....	Rev. H. M. White, D. D.....	Rev. J. P. Smith.
1888.....	Rev. A. C. Hopkins, D. D.....	
1889.....	Rev. G. D. Armstrong, D. D.....	Rev. R. P. Kerr, D. D.
1897.....	Rev. C. R. Hemphill, D. D.....	Rev. W. W. Moore, D. D.
1898.....	Rev. E. M. Green, D. D.....	
1900.....	Rev. J. F. Cannon, D. D.....	Rev. G. R. Brackett, D. D.
1903.....	Rev. J. R. Graham, D. D.....	
1905.....	Rev. S. M. Neel, D. D.....	Rev. W. R. Dobyns, D. D.
1906.....	Rev. T. A. Wharton, D. D.....	Rev. S. R. Preston, D. D.
1908.....	Rev. W. N. Scott, D. D.....	
1909.....	Rev. A. M. Fraser, D. D.....	

#### X. TO THE REFORMED EPISCOPAL CHURCH.

1882.....	Rev. J. A. Lefevre, D. D.....	Rev. A. C. Hopkins, D. D.
1898.....	Rev. E. H. Harding, D. D.....	

#### XI. TO THE SYNOD OF MEXICO.

1901.....	Rev. J. H. McNeilly, D. D.
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#### XII. TO THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

	PRINCIPAL.	ALTERNATE.
1882.....	Rev. Wm. Brown, D. D.....	Rev. R. P. Farris, D. D.
	Rev. T. A. Hoyt, D. D.....	Rev. H. C. Alexander, D. D.
	Hon. B. M. Estes.....	Hon. P. Joyce.
1883.....	Rev. M. D. Hoge, D. D.....	Rev. R. G. Brank, D. D.
	J. B. Stratton, D. D.....	Rev. W. F. V. Bartlett, D. D.

#### XIII. TO THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN IRELAND.

1890.....	Rev. W. A. Campbell, D. D.
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#### XIV. TO THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN INDIA.

1905.....	Rev. J. T. Plunket, D. D.
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#### XV. ALLIANCE OF REFORMED CHURCHES THROUGHOUT THE WORLD HOLDING THE PRESBYTERIAN SYSTEM.

1898..... See Minutes, p. 228.

1908. To the General Council, to meet in 1909, in Liverpool, thirty-two delegates were appointed. See Minutes of 1908, p. 47.

#### XVI. TO THE COUNCIL OF THE REFORMED CHURCHES IN AMERICA HOLDING THE PRESBYTERIAN SYSTEM.

1907..... See Minutes, p. 58.

1908..... See Minutes, p. 47.

1910..... See Minutes, p. 65.

#### CORRESPONDING DELEGATES TO THE GENERAL ASSEMBLY FROM OTHER ECCLESIASTICAL BODIES.

[The figures denote the year of the Assembly to which they were sent.]

##### I. FROM THE ASSOCIATE REFORMED SYNOD OF THE SOUTH.

1861, Rev. Henry Quigg.	1870, Rev. W. M. McElwee.
1863, Rev. R. C. Grier, D. D.	1871, Rev. A. S. Sloan.
1864, Rev. L. McDonald.	1873, Rev. Monroe Oates.
1866, Rev. H. L. Murphy.	1876, Rev. D. G. Phillips, D. D.
1867, Rev. D. Pressly.	1877, John Miller, D. D.
1869, Rev. John Miller.	

## II. FROM THE INDEPENDENT PRESBYTERIAN CONVENTION.

1863, Rev. R. Y. Russel.

## III. FROM THE CUMBERLAND PRESBYTERIAN CHURCH.

1866, Rev. C. A. Davis, D. D.	1874, Rev. J. L. Cooper.
1867, Rev. A. J. Baird, D. D.	1875, Rev. J. B. Logan.
1869, Rev. S. P. Chestnut.	1879, Rev. R. H. Caldwell.
1870, Rev. J. C. Bowden.	1880, Rev. W. B. Farr, D. D.
1873, Rev. S. H. Buchanan.	

## IV. FROM THE SYNOD OF MISSOURI.

1867, Rev. A. P. Forman.	1871, Hon. Edward Bredell.
1871, Rev. John L. Yantis, D. D.	1872, Rev. W. W. Trimble.
Rev. R. P. Farris, D. D.	

## V. FROM THE SYNOD OF KENTUCKY.

1867, Rev. J. T. Hendrick, D. D.	1868, Rev. R. L. Breck.
Rev. S. Robinson, D. D.	Rev. J. D. Matthews, D. D.
Rev. D. O. Davies.	Samuel Cassidy.
Rev. G. O. Barnes.	E. S. Edmunds.
	Glass Marshall.

## VI. FROM THE GENERAL SYNOD OF THE REFORMED CHURCH IN AMERICA.

1871, Rev. John A. Todd, D. D.	1890, Rev. W. W. Knox.
1872, Rev. A. B. Van Zandt, D. D.	1891, Rev. E. P. Terhune.
1873, Rev. Chas. H. Stitt, D. D.	1892, Rev. A. D. Campbell.
1874, Rev. Abel T. Stuart.	1893, Rev. J. G. Van Slyke.
1875, Rev. H. D. Ganse, D. D.	1894, Rev. J. K. Allen.
S. W. Heath, Esq.	1896, Rev. P. T. Pockman.
1877, Rev. Jacob Chamberlain.	1897, Rev. R. H. Joldersma.
1878, Rev. T. W. Chambers, D. D.	1899, Rev. Peter De Pree.
1879, Rev. W. R. Duryea, D. D.	1900, Rev. Edward G. Read, D. D.
1880, Rev. Charles Scott, D. D.	1902, Rev. P. T. Pockman, D. D.
1881, Rev. Wm. P. Handy.	1903, Rev. Peter Crispell.
1882, Rev. Oscar H. Gregory, D. D.	1904, Rev. J. I. Vance, D. D.
1883, Rev. Wm. Ormiston, D. D.	1905, Rev. I. P. Brokaw, D. D.
1884, Rev. Cornelius Van Sanvoord, D. D.	1906, Rev. Edward P. Coe, D. D.
1887, Rev. Henry M. Cox.	1908, Rev. P. H. Milliken, D. D.
1888, Rev. G. H. Smyth.	1909, Rev. A. D. Mason, D. D.
1889, Rev. A. P. Peake.	

## VII. FROM THE FREE CHURCH OF SCOTLAND.

1874, Rev. James Chalmers Burns, M. A., and Rev. James Hood Wilson, M. A.

## VIII. FROM THE REFORMED EPISCOPAL CHURCH.

1877, Rev. Benjamin Johnson.	1888, Rev. F. H. Reynolds.
1878, Rev. J. Howard-Smith, D. D.	1906, Rev. Jos. Lewis.
Rev. Jos. D. Wilson.	1907, Rev. Duane Wevill.

## IX. FROM THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

1883, Rev. S. J. Niccolls, D. D.	1883, Hon. S. M. Moore.
Rev. Herrick Johnson, D. D.	Hon. Wm. Strong.
Rev. S. Irenaeus Prime, D. D.	1884, Rev. Arthur Mitchell, D. D.
Rev. E. P. Humphrey, D. D.	Rev. Henry A. Nelson, D. D.
Rev. T. S. Hastings, D. D.	Hon. George H. Shields.

## X. FROM THE SYNOD OF BRAZIL.

1889, Rev. E. Lane.	1891, Rev. J. Rockwell Smith.
1890, Rev. J. Rockwell Smith.	1898, Rev. Geo. E. Henderlite.

## FROM GENERAL ASSEMBLY OF BRAZIL.

1910, Rev. Alvaro Reis, D. D.

## XI. FROM THE FRANCO-AMERICAN COMMITTEE FOR THE EVANGELIZATION OF FRANCE.

1893, Frederick Necker.  
E. J. Dupuy.

1895, Edward G. Thurber.

## XII. FROM THE WALDENSIAN CHURCH IN ITALY.

1892, Rev. Theophilus Gay.

1894, Rev. C. A. Tron.

## XIII. FROM THE GENERAL ALLIANCE OF REFORMED CHURCHES.

1890, Rev. G. D. Matthews, D. D.

1901, Rev. F. R. Beattie, D. D.

1893, Rev. F. R. Beattie, D. D.  
J. S. Cothran, Esq.

1902, Rev. J. F. Cannon, D. D.

1894, Rev. W. F. Junkin, D. D.

1904, Rev. R. H. Fleming, D. D.

1897, Rev. M. D. Hoge, D. D.

1905, Rev. J. F. Cannon, D. D.

1899, Rev. R. P. Kerr, D. D.

1906, Rev. S. H. Chester, D. D.

1900, Rev. R. H. Fleming, D. D.

1910, Rev. R. H. Fleming, D. D.

GENERAL STATISTICAL TABLE, BASED ON THE ANNUAL REPORTS FROM THE PRESBYTERIES.

	1867	1868	1869	1870	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880	1881	1882	1883
Synods.....	10	10	11	11	11	11	11	11	12	12	12	12	12	12	13	13	13
Presbyteries.....	48	48	54	55	55	56	57	64	64	63	63	64	66	67	67	67	67
Ministers.....	850	786	857	840	860	853	860	908	982	999	1,032	1,044	1,040	1,060	1,061	1,061	1,070
Licentiates.....	68	51	49	53	52	59	60	88	102	80	83	73	73	79	72	40	45
Candidates.....	.....	92	124	161	184	205	209	199	187	189	176	145	165	145	144	160	199
Churches.....	1,039	1,298	1,460	1,469	1,518	1,545	1,585	1,764	1,797	1,821	1,830	1,878	1,892	1,928	1,957	2,010	2,040
Elders.....	.....	.....	.....	.....	.....	.....	.....	.....	5,085	5,415	5,122	5,428	5,901	5,721	5,933	6,083	6,290
Deacons.....	.....	.....	.....	.....	.....	.....	.....	.....	2,867	3,177	3,338	3,452	3,770	3,811	3,906	3,917	4,220
Added on Ex.....	5,977	2,857	4,770	5,048	5,302	5,561	5,369	7,129	7,849	7,693	6,302	6,375	6,351	5,920	4,839	6,062	6,638
Added on Cert.....	2,432	1,411	2,710	2,851	3,173	3,201	2,876	3,429	3,616	3,454	3,066	3,471	3,269	3,614	3,234	4,016	4,183
Total Commun.....	80,532	76,949	79,961	82,014	87,529	91,208	93,903	105,956	107,334	112,183	112,560	114,578	116,755	120,028	121,915	123,806	127,017
Adult Bapt.....	1,677	765	1,160	1,520	1,628	1,685	1,535	2,117	2,448	2,416	1,947	2,135	2,001	1,892	1,578	1,868	1,719
Infant Bapt.....	3,449	1,695	3,378	3,555	3,971	3,799	3,756	4,249	4,698	4,656	4,565	4,561	4,629	4,705	4,413	4,769	4,485
Bapt. Non. Com.....	.....	.....	.....	.....	.....	.....	.....	.....	21,075	22,230	22,582	24,968	25,470	29,397	31,254	28,257	33,474
Teachers.....	.....	.....	.....	.....	.....	6,638	.....	6,844	7,642	6,937	8,138	7,990	9,392	8,699	9,346	9,595	7,706
Scholars.....	39,473	33,714	42,284	47,317	50,355	55,943	54,710	60,293	67,056	67,384	66,624	68,121	70,224	74,902	74,420	75,883	78,725

STATISTICAL TABLE—Continued.

	1884	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900
Synods.....	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13
Presbyteries.....	68	69	69	69	68	68	71	71	72	72	73	74	76	77	77	77	79
Ministers.....	1,079	1,072	1,085	1,116	1,129	1,145	1,179	1,186	1,239	1,271	1,319	1,327	1,349	1,363	1,448	1,471	1,461
Licentiates.....	64	66	67	57	55	55	64	66	64	74	74	79	85	90	73	60	70
Candidates.....	234	247	269	267	285	317	363	371	409	427	443	425	402	378	362	357	317
Churches.....	1,983	2,159	2,198	2,236	2,290	2,321	2,400	2,453	2,579	2,652	2,713	2,776	2,788	2,816	2,873	2,919	2,959
Elders.....	6,424	6,554	6,627	6,681	7,110	7,274	7,530	7,678	7,856	8,080	8,271	8,454	8,456	8,719	8,957	9,019	9,045
Deacons.....	4,332	4,365	4,811	5,070	5,228	5,215	5,611	5,868	6,128	6,385	6,640	6,892	7,072	7,279	7,533	7,571	7,733
Added on Ex.....	7,359	9,951	11,614	12,145	10,173	9,501	11,409	11,024	11,224	12,187	14,098	13,598	11,874	10,592	10,842	8,613	9,705
Added on Cert.....	4,369	4,034	5,576	5,461	5,670	5,930	7,163	7,671	7,869	7,036	7,798	7,564	7,692	7,922	8,111	7,357	8,450
Total Commun.....	131,258	135,201	143,743	160,398	158,249	161,742	168,791	174,065	182,516	188,546	199,167	203,999	210,539	211,694	217,075	221,022	225,890
Adult Bapt.....	2,334	2,995	3,780	3,882	3,882	3,389	3,780	3,853	3,835	4,226	5,245	5,031	4,857	4,246	3,998	2,847	3,051
Infant Bapt.....	4,637	4,767	5,121	5,690	5,155	4,971	5,311	5,300	5,025	5,264	4,888	5,502	5,304	5,050	4,901	4,588	4,853
Bapt. Non. Com.....	32,870	31,036	34,805	34,163	33,444	33,528	37,152	35,363	35,905	37,295	37,780	35,346	37,031	37,366	39,326	41,627	40,629
Teachers.....	8,830	10,308	10,702	12,021	12,201	13,426	13,613	13,972	16,271	16,647	17,556	18,204	19,223	19,397	20,250	19,808	20,881
Scholars.....	81,633	86,847	88,963	98,806	101,700	108,805	111,274	117,419	118,852	119,754	134,848	138,069	138,735	143,498	146,907	143,639	141,507

STATISTICAL TABLE—Continued.

	1901	1902	1903	1904	1905	1906	1907	1908	1909	1910
Synods.....	13	13	13	13	13	13	13	13	14	14
Presbyteries....	79	79	82	82	82	83	84	83	84	87
Ministers.....	1,485	1,501	1,517	1,539	1,557	1,577	1,606	1,625	1,660	1,694
Licentiates....	64	62	52	53	46	40	53	49	37	62
Candidates....	286	291	314	315	322	326	335	375	431	422
Churches.....	2,991	3,017	3,044	3,082	3,129	3,136	3,192	3,217	3,265	3,324
Elders.....	9,236	9,130	9,325	9,502	9,584	9,466	9,995	10,140	10,473	10,666
Deacons.....	7,880	7,887	8,100	8,280	8,544	8,848	9,008	9,393	9,747	9,906
Added on Ex..	8,319	10,405	10,489	11,072	11,110	13,476	14,367	14,153	15,998	13,392
Added on Cert.	8,753	9,289	10,373	10,099	10,614	11,827	12,729	12,186	13,343	12,318
Total Commun.	227,991	229,642	235,142	239,888	246,709	252,882	262,390	268,733	279,803	281,920
Adult Bapt....	3,168	3,624	3,600	3,746	4,197	4,952	5,181	5,639	6,495	5,621
Infant Bapt....	4,596	4,868	5,136	4,646	4,877	5,043	5,089	5,159	5,880	5,444
Bapt. Non. Com	41,030	42,312	42,006	41,786	39,651	39,505	39,151	38,197	36,212	.....
Teachers.....	20,091	20,784	20,896	21,166	21,188	21,942	22,288	23,063	24,080	24,516
Scholars.....	149,567	149,482	155,768	157,620	172,212	169,540	185,772	189,086	198,788	202,129

CONTRIBUTIONS.

	1867	1868	1869	1870	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880	1881	1882	1883
Sustentation.....	\$24,832	\$23,084	\$38,814	\$49,002	\$51,101	\$51,899	\$63,734	\$55,986	\$34,664	\$39,591	\$39,195	\$27,327	\$26,864	\$32,128	\$31,768	\$36,937	\$49,155
Evangelistic.....									20,675	15,500	12,736	12,089	14,359	15,233	16,474	25,809	32,750
For. Missions.....	9,612	5,494	18,657	23,269	22,386	41,004	31,070	28,958	33,682	45,054	39,453	34,939	36,061	39,577	47,893	46,638	52,385
Assem. Home Miss.....																	
Local Home Miss.....																	
Colored Evangelistic.....																	
Min. Relief.....				34,209	39,404	8,518	9,714	9,918	9,135	9,641	9,470	9,042	8,876	10,384	9,887	10,407	10,798
Min. Ed.....	10,823	8,277	33,191			47,532	48,603	51,360	38,750	32,522	30,088	34,028	29,611	26,012	51,883	41,014	32,147
Schools & Colleges.....																	
S. S. Exc. and Pub.....	11,402	12,260	7,900	10,279	9,626	10,479	11,341	15,803	13,180	8,666	10,595	14,226	7,730	8,796	8,720	8,820	9,456
Bible Society.....																	
Assem. Home & Schl.....																	
Orphan Homes.....																	
Pres. Tax.....	5,212	7,420	10,115	12,247	357,788	432,050	477,471	484,164	11,707	11,896	11,523	12,146	12,306	12,948	12,930	13,718	13,024
Pastor's Salary.....				676,432	474,043	415,955	424,105	396,641	550,270	543,629	512,560	532,592	505,957	532,869	526,420	540,745	543,613
Congregational.....	432,463	333,685	605,164						399,583	382,314	392,083	303,814	320,778	336,682	325,103	347,913	440,370
Cong. Pres. Tax and and Pastor's Salary.....	41,899	28,828	60,559	66,917	73,852	76,362	60,390	68,631	55,412	50,068	53,208	50,258	53,161	47,699	83,686	58,132	62,962
Miscellaneous.....																	

CONTRIBUTIONS—Continued.

	1884	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900
Sustentation.....	\$43,770	\$47,457	\$45,676	\$42,044	\$47,291	\$55,120	\$65,036	\$57,574	\$47,011	\$45,762	\$53,406						
Evangelistic.....	41,307	37,490	42,084	42,434	48,388	44,166	54,445	75,772	90,189	84,136	84,249						
Foreign Missions.....		55,553	60,482	67,204	72,389	82,785	89,659	105,658	118,442	120,954	120,141	111,877	110,737	122,024	121,662	111,101	144,026
Assem. Home Miss.....											53,406	32,760	26,648	24,022	28,562	30,005	26,658
Local Home Miss.....											84,249	98,362	104,461	99,249	110,232	116,533	123,016
Colored Evangelistic.....	10,402	11,323	11,677	11,921	6,028	5,789	6,590	8,988	8,855	11,720	10,470	9,023	10,468	9,276	12,383	12,459	11,322
Min. Relief.....	37,334	38,485	38,704	39,250	35,226	54,868	38,991	44,778	47,937	53,527	65,027	13,256	13,096	12,572	13,377	13,732	15,030
Min. Education.....												51,848	48,764	57,212	53,094	52,722	90,612
Schools & Colleges.....	8,426	8,372	8,347	9,064	9,092	8,343	9,016	9,211	9,264	9,898	8,310	7,469	7,748	7,322	7,969	12,587	7,848
S. S. Ext. and Pub.....								4,562	5,459	4,407	4,363	4,432	4,221	5,391	5,096	4,025	4,803
Bible Society.....																	
Assem. Home & Schl.....																	
Orphan Homes.....																	
Pres. Tax.....	13,006	13,258	13,640	13,754	13,581	14,305	14,622	14,385	16,201	14,982	14,801	14,073	15,035	15,435	15,472	15,948	16,052
Pastor's Salary.....	537,731	563,326	591,890	616,583	623,312	665,724	689,636	717,309	779,592	808,784	788,181	772,793	798,108	797,473	742,807	802,607	805,945
Congregational.....	562,102	510,088	420,067	453,977	493,638	453,155	612,302	619,273	621,878	621,792	610,102	667,152	607,393	564,168	587,917	583,570	667,268
Cong., Pres. Tax and Pastor's Salary.....																	
Church Erection.....					3,461	5,900	30,057	40,820	28,711	14,380							
Miscellaneous.....	65,415	54,202	81,104	114,015	97,826	116,463	126,962	114,590	117,490	124,776	102,367	96,481	108,038	124,714	97,681	96,276	122,875



## CONTRIBUTIONS—Continued.

	1901	1902	1903	1904	1905	1906	1907	1908	1909	1910
Sustentation.....										
Evangelistic.....										
Foreign Missions..	\$134,745	\$131,756	\$153,272	\$189,052	\$201,570	\$191,350	\$223,538	\$263,561	\$335,892	\$356,959
Assem. Home Miss.	26,317	31,145	28,499	32,928	34,607	39,326	45,938	71,134	90,641	106,042
Local Home Miss.	124,872	130,469	139,590	170,163	158,560	168,200	179,955	205,184	205,909	232,321
Colored Evan.....	11,327	12,743	11,170	13,609	11,959	14,247	13,953	20,321	21,986	19,035
Mm. Relief.....	14,941	19,401	17,938	22,847	22,858	39,005	131,831	56,286	54,369	30,645
Mm. Ed.....	87,533	132,521	112,113	116,137	97,510	168,860	145,932	250,903	160,422	49,528
Schools & Colleges.										
S. S. Ext. & Pub...	8,273	9,087	9,772	10,289	12,032	13,547	14,636	17,198	17,204	140,144
Bible Society.....	4,789	4,767	4,845	6,770	6,306	7,442	7,666	8,027	9,814	20,113
Assem. Home and School.....	5,564	5,923	7,833	7,556	7,718	8,436	11,799	11,576	12,884	12,557
Orphans' Home.....										87,550
Pres. Tax.....	17,451	16,932	18,526	21,938	18,735	21,942	21,456	22,140		
Pastor's Salary.....	814,308	820,193	875,316	937,730	965,468	1,001,955	1,046,110	1,119,652	1,135,798	
Congregational.....	795,510	807,383	859,637	839,417	885,626	997,293	1,116,760	1,183,520	1,183,125	
Cong., Pres. Tax Pastor's Salary..										2,544,486
Church Erection..										20,113
Miscellaneous.....	125,593	111,252	143,970	133,240	148,867	183,102	233,588	217,124	231,567	323,134

The amounts given in this general table often differ from those found in the Special Statistics that follow. There are two reasons for the discrepancy: (1) the general table is made in many cases from the reports of the Presbyteries, which sometimes contain items that do not go through the hands of the Executive Committees, (2) the special statistics record the receipts of the Executive Committees, including such items as legacies, etc.

STATISTICS OF FOREIGN MISSIONS.

YEAR.	AMOUNTS CONTRI- BUTED.*	NO. OF CONTRIB- UTING CHURCHES.	RECEIPTS FROM WOMEN'S SOCIETIES.	AMOUNTS CONTRI- BUTED BY SUNDAY SCHOOLS.	MISSIONARY LABOR- ERS SENT OUT FROM THIS LAND.	COMMUNICANTS ADDED.
1869	\$20,555	598	.....	\$2,524	...	...
1870	29,055	633	.....	3,433	17	...
1871	27,295	.....	.....	3,517	16	...
1872	47,182	710	.....	3,443	24	...
1873	47,875	690	.....	7,804	31	...
1874	42,431	890	.....	6,883	40	...
1875	44,291	895	\$4,455	6,068	46	...
1876	61,121	1,119	7,818	6,606	44	...
1877	55,121	1,053	9,627	6,798	35	...
1878	47,225	1,085	10,108	5,992	33	...
1879	46,235	1,193	8,816	5,490	37	...
1880	48,486	1,200	10,031	5,984	36	...
1881	59,215	1,268	10,604	6,247	41	...
1882	69,309	1,295	10,984	6,326	47	...
1883	69,071	1,250	13,054	6,945	50	...
1884	70,167	1,269	12,471	6,683	56	...
1885	72,564	1,370	16,033	7,558	57	...
1886	73,170	1,016	16,654	7,488	54	...
1887	84,072	1,481	18,907	7,699	56	...
1888	88,040	1,505	22,832	8,147	66	...
1889	96,054	1,468	25,422	10,372	72	...
1890	107,627	1,544	28,206	8,674	78	...
1891	112,951	1,546	33,455	9,379	85	...
1892	130,276	1,603	35,624	11,064	102	...
1893	133,900	1,655	34,736	13,302	106	...
1894	143,775	1,640	37,598	16,578	130	...
1895	132,333	1,720	37,795	9,800	135	...
1896	142,100	1,737	37,803	7,324	141	...
1897	143,742	1,759	40,934	8,200	150	503
1898	146,478	1,701	.....	.....	155	523
1899	144,990	1,536	.....	.....	155	484
1900	161,170	1,764	.....	.....	163	642
1901	163,056	1,713	.....	.....	166	...
1902	164,883	1,806	.....	.....	166	864
1903	180,458	1,856	.....	6,620	174	1,574
1904	236,529	1,709	.....	8,987	174	1,558
1905	226,284	1,793	31,788	15,802	193	1,466
1906	259,618	1,808	42,475	11,037	206	2,180
1907	276,263	1,880	54,690	13,759	229	2,256
1908	323,879	1,892	67,759	17,308	265	2,638
1909	412,157	1,943	75,237	18,525	280	2,009
1910	420,602	1,920	72,356	18,863	284	2,500

\*Total from all sources.

## STATISTICS OF HOME MISSIONS.

	SUSTENTATION AND EVANGELISTIC.	CHURCHES CON- TRIBUTING.	RECEIVED FROM WOMEN'S SOCIE- TIES.	RECEIVED FROM SABBATH SCHOOLS.
1887	\$85,378	1,145	\$2,068	\$1,043
1888	95,679	1,066	1,857	1,185
1889	102,747	1,024	1,515	723
1890	125,381	1,066	1,619	1,217
1891	163,403	1,375	2,126	1,223
1892	178,029	1,205	2,030	1,913
1893	119,898	1,390	1,695	1,355

From 1893 the Sustentation and Evangelistic column is divided into two—Assembly's Home Missions and Local Home Missions.

	TOTAL CONTRIBUTED TO ASSEMBLY'S HOME MISSIONS.	CHURCHES CON- TRIBUTING.	CONTRIB. TO LOCAL HOME MISSIONS.	CHURCHES CON- TRIBUTING.	RECEIVED FROM WOMEN'S SOCIE- TIES.	RECEIVED FROM SABBATH SCHOOLS.
1894	\$53,406	.....	\$84,249	.....	.....	.....
1895	32,760	.....	98,362	.....	.....	.....
1896	26,648	.....	104,461	.....	.....	.....
1897	24,022	.....	99,249	.....	.....	.....
1898	31,672	1,455	110,232	1,770	.....	.....
1899	30,693	1,581	116,533	1,689	.....	.....
1900	28,972	1,494	123,016	1,845	.....	.....
1901	26,061	1,514	124,872	1,844	.....	.....
1902	30,912	1,580	130,469	1,867	.....	.....
1903	33,691	1,661	139,590	2,034	.....	\$4,355
1904	32,928	1,595	170,163	1,831	.....	5,907
1905	40,427	1,640	158,560	1,896	\$12,424	8,052
1906	46,823	1,696	168,200	1,930	20,115	8,321
1907	74,814	1,742	179,955	1,994	25,432	9,441
1908	71,134	1,792	205,184	2,002	30,429	11,535
1909	90,641	1,773	205,909	2,029	38,352	17,589
1910	106,042	1,734	232,321	2,060	42,938	14,807

It has been found impossible to make the exhibit in the same form throughout, as the reports change from time to time and do not follow the same consistent plan.

The amounts given do not at all represent the Home Mission Work of the Church for any year, but only give such amounts as were reported. A large part of the work was never reported in any year, and therefore the total should be much larger.

STATISTICS OF COLORED EVANGELIZATION.

	No. Ministers.	No. Licentiates.	No. Candidates.	No. Churches.	No. Elders.	No. Deacons.	No. Communicants.	No. Additions.	No. S. S. Scholars.	Contributed for Self-Support.	Amount Paid Pastors.	Students at Still-Man Institute.	Amount Contributed to Colored Evangelization.	No. of Churches Contributing.
1897	56	3	10	58	110	67	1,368	160	1,746	\$1,915	\$1,440	8	6,797	1,075
1898	56	3	15	58	132	113	1,556	293	1,993	1,524	456	8	7,567	969
1899	50	3	12	58	150	113	1,691	255	1,850	1,648	969	50	8,454	1,224
1900	53	5	10	72	177	109	1,848	169	2,161	1,280	703	54	6,816	1,283
1901	54	2	10	80	181	110	1,919	245	2,735	3,200	2,181	35	7,726	1,239
1902	53	3	10	86	201	121	2,204	333	3,147	3,010	1,046	51	8,470	1,244
1903	54	2	8	85	195	129	2,277	252	3,851	3,928	2,102	72	10,669	1,276
1904	30	6	17	85	143	101	1,883	134	1,916	1,860	1,972	62	8,613	1,245
1905	43	4	15	80	174	115	2,507	227	2,335	3,909	1,948	41	16,108	1,250
1906	53	5	18	64	155	108	2,239	158	1,937	2,669	1,258	56	17,399	1,344
1907	53	5	16	65	143	96	2,046	204	1,919	1,394	1,511	60	13,293	1,344
1908	51	5	16	65	151	103	2,110	204	1,919	2,444	1,963	51	15,534	1,374
1909	49	4	14	70	155	111	2,476	167	2,723	1,230	2,877	50	16,676	1,307
1910	43	11	11	70	155	111	2,355	128	2,361	4,975	1,901	50	16,676	1,307

The consolidation with Home Missions went into effect October 1, 1910.

The apparent falling off is largely due to a more careful revision, rather than to any change in the actual situation. About \$6,000 should be added to the amount reported as given to Colored Evangelization annually. This is given locally, and to special objects, and does not pass through the Treasurer's hands.

## STATISTICS OF EDUCATION FOR THE MINISTRY.

YEAR.	NO. OF CONTRI- BUTING CHURCHES.	AMOUNT CONTRI- BUTED.	NO. OF CANDIDATES.	NO. OF CANDIDATES AIDED.	MAXIMUM AMOUNT OF AID.	TOTAL AMOUNT PAID CANDIDATES.	STUDENTS AT COLUM- BIA SEMINARY.	STUDENTS AT UNION SEMINARY.	THEOLOGICAL STU- DENTS AT S. P. U.	STUDENTS AT LOUISVILLE.	STUDENTS AT AUSTIN.
1862	.....	\$1,181	.....	.....	.....	.....	.....	.....	.....	.....	.....
1863	.....	1,884	.....	.....	.....	.....	.....	.....	.....	.....	.....
1864	.....	2,184	.....	.....	.....	.....	.....	.....	.....	.....	.....
1865	.....	2,553	.....	.....	.....	.....	.....	.....	.....	.....	.....
1866	.....	217	.....	1	.....	.....	.....	.....	.....	.....	.....
1867	.....	1,657	68	18	.....	\$1,862	14	27	.....	.....	.....
1868	.....	3,110	92	43	.....	4,980	23	24	.....	.....	.....
1869	.....	11,106	124	80	.....	11,117	26	26	.....	.....	.....
1870	.....	17,369	161	108	\$150	15,078	32	35	.....	.....	.....
1871	.....	18,872	184	121	200	17,383	35	46	.....	.....	.....
1872	.....	19,092	205	130	200	19,715	50	62	.....	.....	.....
1873	.....	17,414	209	115	.....	17,426	56	62	.....	.....	.....
1874	.....	16,798	199	109	.....	15,132	57	60	.....	.....	.....
1875	612	15,215	187	92	.....	12,293	38	77	.....	.....	.....
1876	700	14,345	189	95	.....	11,691	25	74	.....	.....	.....
1877	.....	13,078	176	74	175	11,064	25	62	.....	.....	.....
1878	756	11,000	145	79	.....	10,134	39	51	.....	.....	.....
1879	820	11,333	165	88	125	9,592	28	54	.....	.....	.....
1880	874	11,145	145	87	125	9,622	26	51	.....	.....	.....
1881	875	10,336	144	80	.....	8,740	.....	50	.....	.....	.....
1882	987	11,767	160	79	125	9,082	.....	55	.....	.....	.....
1883	986	13,024	199	123	.....	13,680	28	56	.....	.....	.....
1884	.....	14,317	234	137	150	15,705	34	48	.....	.....	.....
1885	.....	17,850	247	100	150	21,480	41	48	.....	.....	.....
1886	1,124	15,278	269	145	150	14,005	22	52	.....	.....	.....
1887	1,132	18,089	267	158	100	17,189	.....	59	.....	.....	.....
1888	.....	15,883	285	150	100	13,887	21	62	.....	.....	.....
1889	1,397	17,183	317	167	.....	16,037	.....	66	.....	.....	.....
1890	.....	19,800	363	206	.....	18,668	25	70	.....	.....	.....
1891	.....	21,462	371	229	100	20,025	23	73	.....	.....	.....
1892	.....	24,821	409	246	100	22,197	28	65	.....	.....	.....
1893	.....	22,238	427	261	.....	18,810	.....	33	.....	.....	.....
1894	.....	20,482	445	254	75	17,484	53	74	34	31	.....
1895	.....	22,279	424	242	75	20,066	37	70	30	52	.....
1896	.....	17,516	402	220	75	15,771	27	65	33	60	.....
1897	.....	16,553	378	218	75	14,805	26	.....	30	67	.....
1898	.....	16,951	362	211	75	15,112	33	68	23	41	.....
1899	.....	16,726	357	209	75	14,817	24	65	26	41	.....
1900	.....	18,236	317	195	75	14,640	27	64	28	31	.....
1901	.....	18,700	286	166	75	12,733	23	72	18	28	.....
1902	.....	13,509	291	162	85	13,499	25	69	17	51	.....
1903	.....	20,297	314	178	90	15,459	27	57	12	56	6
1904	.....	21,410	315	189	90	16,769	29	.....	9	36	10
1905	.....	19,992	323	190	100	15,266	19	60	12	40	13
1906	1,656	27,433	326	195	100	22,193	16	62	13	43	13
1907	1,675	24,601	335	223	100	22,077	22	66	8	42	.....
1908	1,618	24,930	375	240	100	24,365	25	69	13	46	10
1909	1,722	26,707	431	268	100	26,473	27	72	10	45	17
1910	1,731	27,010	422	275	100	26,523	20	71	10	58	36

SOURCES OF THE ENDOWMENT FUND OF MINISTERIAL RELIEF, 1902-1910.

YEAR.	*Churches	Amount.	S. S.	Amount.	Societies.	Amount.
1902.....	5	\$ 298 30				
1903.....	36	1,363 42				
1904.....	55	4,338 57				
1905.....	54	1,724 81	5	\$ 94 75	8	\$ 75 00
1906.....	200	12,054 59	14	202 10	35	779 26
1907.....	1,049	54,559 60	151	1,559 84	92	1,817 37
1908.....	379	12,733 19	38	215 59	27	305 21
1909.....	492	8,264 63	36	242 42	21	184 45
1910.....	378	5,266 98	71	389 80	23	227 00
<b>Total.....</b>	<b>2,648</b>	<b>\$100,604 09</b>	<b>315</b>	<b>\$2,704 40</b>	<b>206</b>	<b>\$3,388 29</b>

YEAR.	Individuals.	Amount.	Legacies.	Amount.	Premium on Investments.
1902.....	7	\$2,157 50	1	\$1,000 00	
1903.....	9	108 30	3	1,237 75	\$ 623 06
1904.....	17	1,457 00	2	7,530 16	
1905.....	44	1,533 05	1	500 00	2,103 80
1906.....	283	6,650 11	5	15,031 00	1,911 94
1907.....	775	65,921 45	3	2,529 50	1,546 10
1908.....	238	27,415 15	3	3,537 50	541 46
1909.....	248	27,820 62	1	12 50	2,448 00
1910.....	159	3,712 98	3	5,424 64	3,448 05
<b>Total.....</b>	<b>1,780</b>	<b>\$136,776 16</b>	<b>22</b>	<b>\$36,803 05</b>	<b>\$12,622 41</b>

\*Included under churches is the sum of \$7,111.84 transferred by the Synod of South Carolina in 1907 and 1908 as the funds of the "SOCIETY FOR THE RELIEF OF INDIGENT AND SUPERANNUATED MINISTERS AND THEIR FAMILIES."

CHURCHES.	No.	Amount.
†Churches.....	2,648	\$100,604 09
Sunday Schools.....	315	2,704 40
Societies.....	206	3,388 29
†Individuals.....	1,780	136,776 16
Legacies.....	22	36,803 05
Premium on Investments.....		12,622 41
<b>Total Endowment.....</b>		<b>\$292,898 40</b>

†Many churches and individuals have made contributions each year since 1905, and are therefore counted more than once in the total numbers of churches and individuals.

All interest from the Endowment Fund goes into the Annual Fund for present needs of our beneficiaries.

## STATISTICS OF \*MINISTERIAL RELIEF.

YEAR.	NO. OF CONTRIB. CH'RS.	AMOUNT REC'D.	†AMOUNT PAID.	MINISTERS.	WIDOWS' FAM.	ORPHANS.	TOTAL.	INT. ON INVEST'G.	MAX. AMT. TO A FAMILY.	AVERAGE TO A MINISTER.	AVERAGE TO A WIDOW.
1869	210	\$ 3,624	\$ 1,993	.....	.....	.....	57	.....	.....	.....	.....
1870	.....	6,470	5,828	.....	.....	.....	78	.....	.....	.....	.....
1871	.....	6,503	7,400	.....	.....	.....	78	.....	.....	.....	.....
1872	.....	6,353	7,890	.....	.....	.....	88	.....	.....	.....	.....
1873	359	8,096	6,645	16	64	.....	80	.....	.....	.....	.....
1874	530	9,340	9,117	16	66	.....	82	.....	.....	.....	.....
1875	551	8,568	9,890	23	64	.....	87	.....	.....	.....	.....
1876	773	10,190	10,314	26	60	.....	86	.....	.....	.....	.....
1877	773	9,243	11,217	28	68	.....	96	.....	.....	.....	.....
1878	895	9,627	8,758	31	67	.....	98	.....	.....	.....	.....
1879	855	8,381	9,058	26	83	.....	109	.....	.....	.....	.....
1880	979	10,253	10,511	32	90	.....	122	.....	.....	.....	.....
1881	979	10,248	8,783	29	77	.....	106	.....	.....	.....	.....
1882	939	11,088	10,089	28	76	.....	104	.....	.....	.....	.....
1883	931	10,517	10,031	23	76	.....	99	.....	.....	.....	.....
1884	946	9,892	11,467	24	72	7	103	.....	.....	.....	.....
1885	946	10,852	9,548	24	79	5	108	.....	.....	.....	.....
1886	992	10,798	11,712	20	83	9	112	.....	.....	.....	.....
1887	992	12,159	11,692	19	81	7	107	.....	.....	.....	.....
1888	1,055	15,117	13,200	21	77	11	109	.....	.....	.....	.....
1889	1,057	12,965	15,104	30	98	10	138	.....	.....	.....	.....
1890	1,075	14,443	14,401	31	104	8	143	.....	.....	.....	.....
1891	1,082	15,948	16,360	41	109	5	155	.....	.....	.....	.....
1892	1,146	18,543	16,327	29	104	9	142	.....	.....	.....	.....
1893	1,101	13,289	14,947	35	100	10	145	.....	.....	.....	.....
1894	1,052	12,068	12,540	32	112	12	156	.....	.....	.....	.....
1895	1,130	12,482	9,724	33	98	3	134	.....	.....	.....	.....
1896	1,210	12,473	11,485	38	108	4	150	.....	.....	.....	.....
1897	1,220	12,306	15,609	37	96	.....	133	.....	.....	.....	.....
1898	1,242	11,700	11,579	39	107	.....	146	.....	.....	.....	.....
1899	1,314	14,384	14,559	38	103	.....	141	.....	.....	.....	.....
1900	1,472	15,252	15,369	41	108	.....	149	.....	.....	.....	.....
1901	1,390	14,513	14,758	32	109	.....	141	.....	.....	.....	.....
1902	.....	15,822	15,389	.....	.....	.....	145	.....	.....	.....	.....
1903	1,553	17,015	17,230	46	106	9	161	\$ 72	.....	.....	.....
1904	1,646	19,803	20,007	43	106	13	162	183	.....	.....	.....
1905	1,610	22,448	22,399	42	108	14	164	1,003	.....	.....	.....
1906	1,703	25,759	23,956	31	125	13	169	1,298	.....	.....	.....
1907	1,713	25,488	27,240	43	134	14	191	3,676	\$400	\$201	\$116
1908	1,675	31,452	29,647	44	140	12	196	8,480	400	189	119
1909	1,741	35,035	31,966	49	143	15	207	11,280	400	206	126
1910	1,746	40,410	34,984	53	146	15	214	15,002	425	204	127

\*Originally called the Invalid Fund.

†Includes cost of administration and amount forwarded to beneficiaries.

FROM THE ANNUAL REPORT OF THE EXECUTIVE COMMITTEE OF SCHOOLS AND COLLEGES, 1910.  
 SURVEY OF EDUCATIONAL CONDITIONS  
 BY SYNODS

The list of institutions for each Synod was furnished by the Synodical Chair-  
 man of Schools and Colleges, and may, therefore, be considered official—except  
 where an asterisk (\*) is placed.  
 The items of information concerning each institution were furnished by the  
 President of that institution, and may, therefore, be considered official—except  
 where an asterisk (\*) is placed.  
 An asterisk indicates that the information has been gleaned from various sources,  
 which the Committee believes to be authentic.

SYNOD OF ALABAMA

INSTITUTION.	Estab.	LOCATION.	President or Principal.	Property.	Endow- ment.	No. Students.	No. Faculty.	Control.
Alabama Pres. Col. for Men.....	1905	Anniston.....	J. W. Staggs.....	\$74,900		76	5	Synod of Ala. Tuscaloosa Pres.
Marion Female Seminary.....	1864	Marion.....	L. W. Brown.....	58,050	\$1,000	68	4*	Syn. of Ala.
Orphans' Home and School.....	1904	Talladega.....	George Dunlinson.....	63,000*		60	3	Pres. Bd. of Trustees.*
Selma Military Institute.....	1876	Selma.....	Hay Watson Smith.....	29,000		60	3	Ex. Com. Col. Evan.
Stillman Institute (Col.).....	1903	Tuscaloosa.....	J. G. Sneedcor.....	20,000*		110*	9*	Pres. Bd. of Trustees.
Alabama Syn. Coll. for Women.....		Talladega.....	T. P. Walton*.....	\$244,950	1,000	374	24	

The Synodical College for Women at Talladega is making a canvass for \$25,000,  
 which, with the proceeds from the sale of the present property, they propose to  
 invest in a \$40,000 or \$50,000 building, as a much needed addition to their plant.  
 Over one-half of the needed sum has been raised.

SYNOD OF ARKANSAS

Arkansas College.....	1872	Batesville.....	Eugene R. Long.....	43,000	48,315	108	9	Syn. of Ark. Warren Pres. Church.
Presbyterial Training School.....	1906	Warren.....	D. L. Paisley.....	21,500		81		
				\$ 64,500	48,315	189	9	

In the Synod of Arkansas, Arkansas College has been holding the entire field  
 in the work of education in our branch of the Presbyterian Church. Ever since  
 the Civil War it has been doing its great work with an equipment which is as-  
 tonishing for its imperfection and inadequacy. Arkansas College has no dormi-  
 tory, and only three small buildings for administration purposes, yet with these  
 she has perhaps given to our Church ministers in as large a proportion and with  
 an efficiency of preparation equal to that of any college in the South. An effort  
 has been made to establish a Woman's College, and at one time a bonus was raised  
 for this purpose in the city of Little Rock, but the panic of 1907 put a stop to this  
 movement. Efforts have been made to revive the movement since then, but with-  
 out success. No more fruitful field could be found for this sort of work than is  
 afforded in Arkansas.



SYNOD OF FLORIDA

Palmer College.....	1907	DeFuniak Springs G. Clyde Fisher.....	\$ 33,350	85	10	Pres. of Florida (Partial.)
Presbyterian College of Florida*.....		Eustis.....	8,850	70	9	Pres. of St. Johns (Partial.)
			\$42,200	155	19	

SYNOD OF GEORGIA.

Agnes Scott College.....	1889	Decatur.....	F. H. Gaines.....	\$ 375,000	\$ 62,923	320	Pres. Bd. of Trustees.
Donald Fraser Institute.....	1892	Decatur.....	J. K. Coit.....	8,750*		136*	Pres. of Atlanta.
Nacoochee Institute.....	1903	Sautee.....	C. A. Sydnor*.....	31,000*		75*	Athens Pres.
The Presbyterian Institute.....	1901	Blackbear.....	J. E. Fogartie.....	80,000	5,500*	95*	Savannah Pres.
Young's Female College*.....	1871	Thomasville.....				13*	Macon Pres.
				\$ 494,750	68,423	626	29

On November 20th, 1909, Agnes Scott College completed a successful campaign to raise \$250,000, in order to meet the conditions of a \$100,000 gift from the General Educational Board, making a total of \$350,000. One-half of this will be invested for a permanent endowment and the other half spent for improvements.

Nacoochee Institute, in the mountains of North Georgia, is now trying to raise \$7,000, something over \$5,000 of which has been raised, in order to pay off a debt on the property, and put the school on its feet and in a fair way to do excellent work for our mountain district.

SYNOD OF KENTUCKY

Bellewood Seminary.....	1860	Anchorage.....	W. G. Lord.....	\$ 11,300	65	5	Private Pres. Ownership.
Buchanan Coll. Inst.*.....	1893	Anchorage.....	Isaac Mitchell*.....	5,000*	108*	11	Pennsylvania Pres.*
Central University.....	1819	Danville.....	F. W. Hinit.....	310,500	565,037	203*	Association and Sympathy
Estill Collegiate Inst.*.....	1907	Elizabethtown.....	T. L. Carpenter*.....	8,000*	118*	4*	Pres.
Grundy Pres. Orph.*.....	1905	Springfield.....	J. S. Lyons*.....	50,000*	92*	1*	Syn. of Ken.*
Hardy Coll. Inst.*.....	1895	Elizabethtown.....	J. B. Casaday*.....	12,000*	20*	11	Syn. of Ken.*
Lees Collegiate Institute.....	1891	Jackson.....	C. A. Leasday, M. A.....	28,400	227	2*	Syn. of Ken.*
Louisville Pres. Orph.*.....	1853	Anchorage.....	Miss M. Shaw*.....	52,600*	41*	4	Syn. of Ken.*
Palps Academy.....	1904	Phelps.....	Alfred Erickson.....	7,900	90	4	Evangel. Pres. and Syn. of Ken.
Presbyterian Theological Seminary.....	1903	Louisville.....	C. R. Hemphill.....	220,000*	500,000*	45*	Syn. of Kentucky and Mass.*
Riverside Seminary*.....	1892	Vanceburg.....	Miss Sarah Boggs*.....	3,400*		51*	Syn. of Ken.*
Sayre College.....	1853	Lexington.....	J. M. Spencer.....	10,000	3,000	162*	Bd. of Trustees, 2-3 Pres.
Scott Coll. Inst.*.....	1904	West Liberty.....					Syn. of Ken.*
				\$ 932,600	1,092,487	1,050	44

SYNOD OF LOUISIANA

INSTITUTION.	ESTAB.	LOCATION.	President or Principal.	Property.	Endow-ment.	No. Students.	No. Faculty.	Control.
Silliman Institute.....	1852	Clinton.....	Rev. H. H. Brownlee.....	\$ 35,000	\$ 20,000	70	9	Pres. of La.

SYNOD OF MISSISSIPPI

Central Mississippi Institute.....	1885	French Camp.....	J. A. Sanderson.....	11,000	.....	85	7	Pres. of Central Miss.
Chamberlain-Hunt Academy.....	1877	Port Gibson.....	M. E. McFadin.....	100,000	24,732	90	6	Syn. of Miss.
Chickasaw Female College.....	1852	Ponotoc.....	J. L. McChesney.....	52,500	.....	192	12	East Miss. Pres.
French Camp Academy.....	1885	French Camp.....	A. L. McCune.....	22,200	.....	108	.....	Cent. Miss. Pres.
McCamb Female College.....	1906	McComb.....	F. L. Baird.....	14,000*	.....	91*	7*	Pres. of Miss. *
Mississippi Synodical College.....	1891	Holly Springs.....	T. W. Raymond.....	70,800	.....	150	10	Syn. of Miss. and Presby-teries of Memphis and Western Dist.
Moffat-McLaurin Institute*.....	1896	Meridian.....	Miss J. Moffat.....	15,000*	.....	125*	9*	Private Pres. Ownership.
Palmer Orphanage.....	1899	Columbus.....	W. B. Frierson.....	23,200	3,000	55	9	Synods of Ia. and Miss.
				\$ 308,700	27,732	896	60	

Chamberlain-Hunt Academy, at Port Gibson, is raising \$100,000 endowment, French Camp Academy this year has completed and furnished a brick dormi-  
 \$75,000 of which has been secured. tory, costing \$16,000, and a library and society hall, costing \$8,000.  
 Chickasaw College has received a large gift of about \$25,000 recently. Mississippi Synodical College, at Holly Springs, has paid off an indebtedness of  
 \$25,000, except \$2,000.

SYNOD OF MISSOURI

Elmwood Seminary.....	1883	Farmington.....	Helen Montgomery.....	\$ 20,000*	.....	100	8*	Presbyteries of Potosi and St. Louis.
School of the Ozarks.....	1907	Forsyth.....	W. I. Utterbach.....	21,000*	.....	110	7*	Syn. of Mo.
Syn. Coll. for Women.....	1870	Fulton.....	Miss Mary Lee Allison.....	44,000	.....	66*	11	Pres. of Palmyra Partial.
Van Rensselaer Acad.....	1905	Hennselaer.....	J. E. Travis.....	10,000	236,368	129	5	Syn. of Mo., U. S. and U. S. A.
Westminster Coll.....	1853	Fulton.....	David R. Kerr.....	165,907	.....	405	12	
				\$ 260,907	236,368	405	43	

An organized effort is being made to raise the endowment of Westminster institution was destroyed by fire in 1909. The loss was covered by \$21,000  
 College, at Fulton, Mo., from \$236,000 to \$500,000. The main building of this insurance, and an additional \$25,000 has been raised to rebuild.  
 The Synodical Female College, at Fulton, is planning to build a new dormitory.

SYNOD OF NORTH CAROLINA

1904	Canton	Mrs. C. L. Mingsus	\$ 2,000*	1*	Pres. of Asheville, Wilmington Pres.
1837	Clarkton	Henry Louis Smith	300,000	39*	Synods of N. C., S. C., Ga., Fla. and the College Alumni
	Davidson		\$ 101,916	343	Fayetteville Pres.
1904	Hemp	Robt. S. Arrowood*	4,500*	80*	Orange Pres.
1896	Glade Valley High School	Miss Blanche Boyd*	15,000*	90*	Wilmington Pres.
1900	James Sprunt Institute	Edgar Tufts*	12,000*	100*	Concord Pres.
1903	Lees McRae Institute	Jos. P. Hall*	12,000*	190*	Concord Pres.
	West High School for Boys	Helen G. Northrup*	10,000	91	Concord Pres.
1899	Normal and Coll. Inst.	Henry J. Stockhard*	145,000*	165*	Mecklenburg Pres.
1857	Peace Institute	J. R. Bridges	150,000*	300*	Raleigh Pres. Church.
1857	Pres. Coll. for Women	Porter			Pres. Bd. Trus.
	Pres. High School	Locust			Private Pres. Ownership.
	Pres. Orphans' Home	Barium Springs	60,000	80	Syn. of N. C.
1902	Robbinsville Acad.	John Wokey	3,000	100	Asheville Pres.
1904	Rosman Pres. School*	Rev. F. M. Eversole	800*	49*	Presbyterial.
	Southern Pres. Coll. and Conservatory of Music	Miss Lucy R. Smith*			Presbyteries of Fayetteville and Orange.
1896	Red Springs	C. G. Vardell	110,000	375*	Concord Pres.
1858	Statesville Female College	John A. Scott	74,750	140	King's Mountain Pres.
1902	Rutherfordton	J. K. Hall	18,800	116	
			\$ 917,850	2,258	

Davidson College will close a campaign on June 1st, 1910, to raise \$225,000, which will insure a gift of \$75,000 from the General Educational Board, making a total of \$300,000. The success of the campaign is practically assured.

SYNOD OF OKLAHOMA

1902	Antlers	Erskine Brantley*	\$ 3,500*	4*	Ex. Com. Gen. Assem.
1901	Durant	E. Hotckin	97,000	200*	Syn. of Oklahoma.
1894	Old Goodland	Sam Jones*	13,000*	200*	Ex. Com. of Gen. Assem. and Indian Pres.
			\$ 113,500	480	
			10,000	14	

The Synod of Oklahoma has for this year been practically bereft of Presbyterian educational institutions. Strenuous efforts are being made at this time to get the College for Women on its feet, by raising money in the Assembly as a whole for this purpose. This will be established at Durant, where liberal donations of money and land have been made for this purpose. The need is very urgent for this College, and also for one for boys in that young and growing state.

SYNOD OF SOUTH CAROLINA

INSTITUTION.	ESTAB.	LOCATION.	President or Principal.	Property.	Endow-ment.	No. Students.	No. Faculty.	Control.
Chionora College.....	1906	Greenville.	S. C. Byrd.....	\$ 65,000*	.....	100	24*	Syn. of S. C.
Clifford Seminary.....	1884	Union.....	B. G. Clifford*.....	6,000*	.....	50*	6*	Private Pres. Ownership.
The College for Women*.....	.....	Columbia.....	.....	.....	.....	.....	.....	Corporate Pres. Influence.
Columbia Theol. Sem.*.....	1828	Columbia.....	.....	70,000	\$ 250,000	20	4	Synods of S. C., Ga., Fla. and Ala.
Converse College*.....	.....	Spartanburg.....	R. P. Peil.....	.....	.....	.....	.....	Pres. Influence.
The Pres. High School.....	1903	Florence.....	George Briges.....	18,000	18,000	40	3	Pres. Des. Pres.
Presbyterian College of S. C.....	1880	Clinton.....	Robert Adams.....	100,700	.....	94	7	All of the Presbyteries of S. C. and the College
Thornwell Orph.....	1875	Clinton.....	W. P. Jacobs.....	212,000	97,500	251	14	Alumni Synods of S. C., Ga. and Fla.
				\$ 471,700	365,500	664	58	

SYNOD OF TENNESSEE

King College.....	1867	Bristol.....	B. R. Smith.....	\$ 21,500*	17,000*	80	.....	Presbyteries of Abingdon, (Va.) and Holston.
Monroe-Harding Orphl.....	1890	Nashville.....	.....	35,000*	.....	41	.....	Syn. of Tenn.
Peoples-Tucker School*.....	.....	Springfield.....	.....	.....	.....	.....	.....	.....
Robt. B. Jones School*.....	1900	Linnville.....	A. C. Burkholder.....	13,000	25,301	110	5*	Majority of Board Pres.
Rogersville Syn. Coll.....	1849	Rogersville.....	Lawrence Roff*.....	20,000*	80*	80*	10*	Syn. of Tenn.
Southwestern Pres. Univ.....	1875	Clarksville.....	Wm. Dinwiddie.....	100,000	385,000	118	9*	Synods of Ala., La., Miss. and Tenn.
Ward Seminary.....	1865	Nashville.....	J. D. Blanton.....	150,000*	.....	500	32	Pres. Ownership.
				\$ 339,500	427,301	935	56	

SYNOD OF TEXAS

Austin College.....	1849	Sherman.....	T. S. Clyce.....	\$ 200,000	100,000	200	9	Syn. of Texas.
Austin Theological Seminary.....	1900	Austin.....	Robert E. Vinson.....	90,000	160,000	34	5	Synods of Tex., Okla. and Ark.
Daniel-Baker College.....	.....	Brownwood.....	S. E. Chandler*.....	65,000	.....	224*	11	Syn. of Tex.
Southwestern Pres. Home and School for Orphans.....	1903	R. F. D., Itasca.....	Jas. D. McLean.....	38,750	.....	56	4	Synods of Tex., Ark. and Okla.
Texas Pres. Coll. for Girls.....	1902	Mifflord.....	Henry C. Evans.....	110,000	.....	195	22*	Syn. of Tex.
				\$ 503,750	260,000	709	51	

Under the leadership of Dr. Robt. E. Vinson, Texas has begun an enthusiastic national Conference at Dallas, \$101,000.00 was raised for Presbyterian Education in Texas. This starts a proposed fund of \$250,000 to be raised during 1910, systematized campaign for Christian Education (Presbyterian). At a recent Ed-

SYNOD OF VIRGINIA

INSTITUTION.	ESTAB.	LOCATION	President or Principal.	Property.	Endow-ment.	No. Students.	No. Faculty.	Control.
Buchanan School	1865	Grundy	Hampden Wilson	\$ 25,000		20	6*	Abington Pres.
Cluse Spring School for Boys	1904	Cluse Springs	Marshall C. Allaban	106,500		75	6	Private Pres. Ownership, Lexington and Winchester Presbyteries, (U. S. S.), Syn. of W. Va., (U. S. A.)
Davis-Elkins College		Elkins, W. Va.				39		
Drapers Valley Church School	1879	Waynesboro*	Jas. A. Fishburne*	20,000*		75*	6*	Private Pres. Ownership.
Fishburne Millington School		Federicksburg	J. B. Rosebro	Retired		196	10	Private Pres. Control.
Federicksburg College	1901	Lewisburg, W. Va.	H. B. Moore	21,035		180	8*	Greenbrier Pres.
Greenbrier Pres. School*	1783	Hampden-Sidney	H. T. Graham	131,000*	\$ 175,000	126*	9*	Pres. Bd. Trus.
Hampden-Sidney College	1893	Blackstone	E. B. Fishburn*	20,000*		60*	5*	Hampden-Sidney College. Private Pres. Control.
Hesse Academy		Schuyler	Misses Wallies					Greenbrier Pres.
Kleinburg Seminary		Lewisburg, W. Va.	R. L. Telford	110,000*		170*	21*	Greenbrier Pres.
Lewisburg Academy for Boys	1876	Lewisburg, W. Va.	Miss Giles					Private Pres. Control.
London Seminary		Winchester	Miss H. C. Weimar*					Majority of Bd. Pres.
Mary Baldwin Seminary	1842	Staunton, W. Va.	C. H. Herbert*	6,000		325*	2*	Episcopal Pres. Church.
Potomac Academy	1849	Romney, W. Va.	W. H. Kable	2,300*		30	2*	Private Pres. Ownership.
Savannah Academy	1902	Savannah River*	W. H. Kable			35*		Pres. Board.
Staunton Military Acad.*	1882	Charles Town	Min. C. N. Campbell	15,000		25	9	Abington Pres.
Stephenson Institute	1868	Abington	Mrs. M. M. Davab.	60,000		66	10*	Synod of Va. and N. C.
Stonewall Jackson Inst.	1902	Lynchburg	L. H. Fleming	229,660	372,125	50	2*	First Pres. Ch. Richmond.
Union Theol. Seminary	1812	Richmond	W. W. Moore	23,750		75	7	Pres. of Norfolk.
Westminster School for Girls	1899	Richmond	Miss Carrie Lee Campbell			63	12*	
Williamsburg Seminary		Williamsburg						
Williamson Presbyterial Acad.		Williamson, W. Va.	Sarah N. Dale*	12,000*		21*	1*	Kanawha Pres.
Total, 109.				\$ 786,245	547,125	1,536	113	

Union Theological Seminary at Richmond is planning to raise a Centennial Fund of \$300,000 with which to mark the one hundredth anniversary of the founding of the school. \$100,000 of the proposed amount has been raised and the remaining \$200,000 will be forth-coming by June, 1911, if the plans work out.

## SCHOOLS AND COLLEGES.

## STUDENTS' LOAN FUND.

The Loan Fund is for the purpose of helping poor Presbyterian boys and girls who desire an education but are not looking forward to the ministry. The plan is to lend each of these struggling students \$100 a year, at a low rate of interest or with no interest at all, for the four years of their college course. The fund will be used only for those students who give promise, and who can furnish testimonials of high Christian character. By this plan it is hoped that three things can be accomplished:

1. Hundreds of our young men and women would be enabled to secure an education.
2. Our Presbyterian colleges would be built up by receiving as students those who could not otherwise go.
3. Workers would be trained for every department of our Church work—workers with an abiding loyalty to the Church which helped them in their hour of need.

The idea is to lend the *principal* of the Loan Fund, not merely the interest. Thus a larger number can be aided; and experience has shown that such loans are very safe. And as they are repaid by the beneficiaries, the funds become available for the use of others.

## MEMORIAL SCHOLARSHIPS.

The Memorial Scholarships have to do with the method of raising the Fund. Four hundred dollars will found a Scholarship. Any individual or family or society contributing \$400 shall have the privilege of naming a Scholarship as a memorial to some friend or loved one. The \$400 may be given in a lump sum or at the rate of \$100 a year. At the meeting of the Assembly in 1910 it was reported that twenty-eight such Scholarships had been established, on which \$2,100 had been paid in, thus enabling the Committee to award twenty-one Scholarships. In about four years the Scholarships already promised will yield about \$11,200, more than one-tenth of the \$100,000, which has been set as the nearest goal of endeavor.

## STATISTICS OF THE ASSEMBLY'S HOME AND SCHOOL.

YEAR.	WIDOWS.	*CHILDREN.	AMOUNTS FROM CHURCHES AND INDIVIDUALS.	AMOUNTS OTHER SOURCES.	TOTAL AMOUNTS RECEIVED.	TOTAL AMOUNTS EXPENDED.
1894	..	4	\$1,750	\$7,123	\$8,873	\$8,756
1895	..	38	3,781	23,200	26,981	26,591
1896	8	40	4,651	20,072	24,724	24,756
1897	10	40	6,253	10,555	16,808	16,999
1898	10	35	9,183	2,999	12,181	12,004
1899	..	34	4,848	4,151	8,998	8,067
1900	10	35	4,513	4,366	8,879	8,889
1901	10	37	5,564	3,864	9,428	8,980
1902	12	39	5,923	3,169	9,092	8,692
1903	11	42	7,833	2,379	10,212	9,698
1904	17	55	7,556	2,354	9,911	9,828
1905	18	50	7,718	615	8,333	8,242
1906	19	68	8,436	467	8,902	10,040
1907	22	82	11,799	.....	11,799	10,810
1908	19	79	11,576	.....	11,576	12,652
1909	21	84	12,884	2,571	15,455	13,238
1910	18	77	12,557	7,018	19,576	21,237
			\$126,825	\$94,903	\$221,728	\$219,480

Consolidated with Christian Education and Ministerial Relief October 1, 1910.

\*A majority of the children have been boarded in the homes of their mothers—widows of our ministers.

The Home and School has purchased property in Fredericksburg, Va., the estimated value of which is \$29,500, and received a building and grounds from the old Female Orphan Asylum now valued at \$7,500.

STATISTICS OF SABBATH SCHOOLS AND YOUNG PEOPLE'S SOCIETIES.

	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880	1881	1882	1883	1884	1885
No. of Sab. Schools.....	562	682	721	760	871	715	911	986	1,044	909	1,132	1,135	.....	1,146	1,291
No. Off. and Teachers.....	6,638	6,638	6,844	6,844	7,642	6,937	8,138	7,990	9,392	8,699	9,346	9,595	7,706	8,330	10,308
No. Scholars.....	50,355	55,943	54,710	60,293	67,056	67,384	66,624	68,121	70,224	74,902	74,420	75,883	78,725	81,633	86,847
Total Contrib.....	\$12,741	26,678	25,819	31,022	30,058	28,525	31,417	24,555	29,967	25,643	37,055	42,091	41,583	47,075	47,070
	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898		
No. of Sab. Schools.....	1,112	1,241	1,386	1,561	1,471	1,584	2,045	1,760	1,674	2,043	1,632	2,041	2,042		
No. Off. and Teachers.....	10,702	12,021	12,201	13,426	13,613	13,972	16,271	16,647	17,756	18,204	19,223	19,397	19,020		
No. Scholars.....	88,963	98,806	101,700	108,805	111,274	117,419	118,852	119,754	134,848	136,069	138,735	143,498	134,316		
Contrib. for Current Expenses.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	48,483		
Contrib. to other Causes.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	22,336		
Total Contrib.....	42,905	64,535	107,240	63,018	70,800	80,332	98,853	83,635	73,227	76,227	66,040	68,183	81,012		
	1899	1900	1901	1902	1903	1904	1905	1906	1907	1908	1909	1910			
No. of Sabbath Schools.....	2,050	2,093	2,173	2,324	2,170	2,192	1,956	2,300	2,371	2,353	2,372	2,391			
No. Off. and Teachers.....	19,038	18,870	20,220	20,808	20,786	19,454	18,587	21,302	22,088	22,535	23,330	23,794			
No. Scholars.....	138,557	136,183	142,933	152,264	152,790	146,655	149,884	169,176	171,111	197,529	205,568	184,648			
Scholars added to Church.....	4,761	4,761	4,679	5,034	5,338	4,736	5,293	6,096	6,397	6,087	6,346	6,708			
Contrib. for Current Expenses.....	\$44,327	58,576	54,778	59,016	70,242	68,968	64,244	79,386	86,640	97,298	114,114	120,737			
Contrib. for Home Missions.....	.....	1,501	.....	.....	.....	8,848	8,052	8,321	9,441	11,535	17,689	14,807			
Contrib. for Foreign Missions.....	.....	6,856	.....	.....	.....	8,933	15,802	11,037	13,759	17,308	18,525	18,863			
Contrib. for S. S. Ext.....	.....	29,117	34,435	38,542	26,166	4,571	3,977	6,914	6,240	7,952	6,824	7,594			
Contrib. to other Causes.....	24,999	29,117	34,435	38,542	26,166	24,818	24,383	34,383	35,448	34,887	26,298	38,832			
Total Contrib.....	69,326	87,693	92,066	97,558	112,303	115,650	116,344	138,589	152,229	174,474	187,248	187,832			
No. Y. P. Soc.....	331	374	1,319*	1,753	937	958	1,014	1,078	1,229	1,276	609	1,308			
Total Membership.....	8,892	9,371	30,680*	38,925	25,741	27,838	22,865	24,703	28,043	30,952	14,473	31,041			
Contrib. of Y. P. Soc.....	\$9,879	13,922	98,061*	126,465	48,189	39,311	30,923	36,831	41,044	45,247	21,269	50,926			

\*Other Societies are included beside Young People's.  
 1910—Home Department enrollment, 6,985. Cradle Roll enrollment, 11,418. Total, including Home Department and Cradle Roll, 216,695.



## SUNDAY SCHOOL ENROLLMENT.

YEARS.	ENROLLMENT. Officers, Teachers, Scholars, Home Department and Cradle Roll.	YEARS.	ENROLLMENT. Officers, Teachers, Scholars, (Home Department and Cradle Roll.)
1861.....	9,850	1890.....	124,000
1865.....	18,500	1895.....	154,000
1870.....	47,000	1900.....	162,000
1875.....	67,000	1905.....	193,000
1880.....	93,000	1910.....	226,000
1885.....	97,000		

These figures are reported directly from the Sunday Schools, and are probably more accurate than those given in the General Statistical Table, which are derived from the Minutes of the Assembly.

## STATISTICS OF SABBATH SCHOOL EXTENSION AND PUBLICATION.

	CONTRIB. FROM CHURCHES.	NO. OF CHURCHES CONTRIBUTING.	CONTRIB. FROM S. S. SCHOOLS.	NO. OF S. S. SCHOOLS CONTRIBUTING.	SALES OF BOOKS AND PERIODICALS.
1898	7,705	1,249	.....	.....	.....
1899	12,252	1,190	.....	.....	.....
1900	7,980	1,239	.....	.....	.....
1901	8,273	1,128	.....	.....	.....
1902	9,087	1,058	.....	.....	.....
1903	6,432	789	3,802	297	\$24,000
1904	6,062	956	6,335	1,002	30,000
1905	8,980	1,214	3,938	512	43,587
1906	10,009	1,235	7,172	904	92,201
1907	8,556	1,117	6,357	784	105,307
1908	11,185	1,317	6,221	802	116,954
1909	10,478	1,214	5,529	753	129,001
1910	11,554	1,311	7,650	917	146,064
					160,224
					164,067

On July 1, 1903, the Publication Committee took into its own hands the publication of all the Sabbath School Periodicals and the receipt of all subscriptions for the same.

The net profits of the Business Department of the Publication Committee are used, after reserving a small balance to increase the working capital, to supplement the contributions of the Church for Sabbath School Extension. From 1903 to 1910 the Committee contributed \$43,925 to the Sabbath School Extension fund of the Church.

WOMEN'S SOCIETIES.

	NO. OF PRES. UNIONS.	NO. OF SOCIETIES.	CONTRIB. TO LOCAL CAUSES.	CONTRIB. TO FOREIGN MISSIONS.	CONTRIB. TO HOME MISSIONS.	CONTRIB. TO OTHER CAUSES.	TOTAL CONTRIB.
1905	..	1,167	\$71,279	\$31,788	\$12,424	\$15,223	\$152,926
1906	..	1,763	107,844	42,475	20,115	30,097	200,492
1907	52	1,846	117,132	54,690	25,432	34,008	239,291
1908	62	2,019	147,543	67,759	30,429	35,334	287,779
1909	76	2,011	139,058	75,237	38,352	36,162	293,563
1910	70	2,217	161,562	72,356	42,938	38,715	315,571

PRESBYTERIAN BROTHERHOODS.

	1907	1908	1909	1910
No. of Brotherhoods.....	42	63	79	87
Total Membership.....	1,197	..	2,144	2,292

WESTMINSTER LEAGUES.

	1908	1909	1910
No. of Leagues.....	24	27	30
Total Membership.....	596	637	694

COVENANTERS.

	1903	1904	1905	1906	1907	1908	1909	1910
No. of Companies...	89	109	128	150	174	192	219	240
No. of Members....	699	...	1,850	...	2,165	2,497	2,900	3,248

MIRIAMS.

	1904	1905	1906	1907	1908	1909	1910
No. of Societies.....	8	...	44	56	70	87	104
No. of Members.....	...	...	...	516	742	1,000	1,240

## FOREIGN MISSIONS.

## TWO DECADES OF MISSIONARY PROGRESS IN THE SOUTHERN PRESBYTERIAN CHURCH.

This table of figures was compiled and issued by the Laymen's Missionary Movement of the Southern Presbyterian Church.

YEAR	Receipts for Foreign Missions.	Amount Per Capita.	No. of Missionaries.	Membership of Southern Church
1892.....	\$130,276	\$ .71	102	182,516
1893.....	127,811	.67	106	188,546
1894.....	143,774	.77	130	199,167
1895.....	132,333	.60	140	203,999
1896.....	142,110	.67	156	210,539
1897.....	143,742	.67	150	211,694
1898.....	146,478	.67	155	217,075
1899.....	145,236	.65	155	221,194
1900.....	161,531	.71	163	225,890
1901.....	163,056	.71	166	227,991
1902.....	164,883	.69	168	230,655

From this date on, the effect of the Forward Movement inaugurated in May, 1902, is seen:

1903.....	\$180,448	\$ .77	174	235,142
1904.....	236,529	.90	172	239,888
1905.....	226,284	.90	192	246,769
1906.....	259,618	1.02	196	252,882
1907.....	276,263	1.05	216	262,390

From this date, the effect of the Laymen's Movement, inaugurated May, 1907, together with the Forward Movement, is still further seen:

1908.....	\$323,879	\$1.20	226	268,733
1909.....	412,156	1.47	280	279,803
1910.....	420,602	1.46	284	281,920
1911.....	452,665	1.59	297	286,174

This table was received too late for insertion in its proper place; but it is included as furnishing valuable data.

## CHRISTIAN EDUCATION AND MINISTERIAL RELIEF.

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(1) The Executive Committee of Education for the Ministry was erected in 1861 (p. 234). (2) The work of Ministerial Relief under the title "Invalid Fund," was begun by the Home Mission Committee in 1867 (p. 293), and in 1901 was transferred to the Committee of Ministerial Relief (p. 305). These two were consolidated into the Executive Committee of Ministerial Education and Relief, in 1904 (p. 307). (3) The Endowment Fund of Ministerial Relief was started in 1901 (p. 305f.). (4) The Assembly's Home and School was organized in 1893 (p. 274). (5) The Permanent Committee of Church and Christian Education, erected in 1899 (p. 269), was changed to the Executive Committee of Schools and Colleges in 1906 (p. 270).

All of these causes were consolidated by the General Assembly, in 1910, into "The Executive Committee of Christian Education and Ministerial Relief" (pp. 274, 282)

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