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THE

CUMBERLAND PRESBYTERIAN DIGEST.

(1899)

A COMPEND OF THE ORGANIC LAW OF THE CUMBER-  
LAND PRESBYTERIAN CHURCH, TOGETHER WITH  
THE ORGANIC LAW OF ITS GENERAL  
AGENCIES, AND THE JUDICIAL  
DELIVERANCES OF ITS  
SUPREME JUDI-  
CATORY.

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## INTRODUCTION.

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Surely in regard to an Assembly Digest, applicable has been the proverb, "Hope deferred maketh the heart sick." Fifty years ago the General Assembly first took action looking to the preparation of a Digest of its deliverances. If the need for it had become keenly felt at that time, what is to be said of the sore and growing need which has been experienced, from year to year, as the Assembly's legislation has been expanding and its decisions accumulating? It is painful to think of the much valuable time which has been consumed in our Church courts, from a lack of this work. Frequently has the writer seen the General Assembly occupy many hours with discussion in trying to settle a question which would not have been debated for a moment, had such a volume as this been at hand for making ready reference to past deliverances. In a Synod lately attended by the writer, almost an entire half day was wasted in debating a point which would never have been raised, had an Assembly Digest been accessible; and this is but an example of what has been constantly occurring in the Assembly, Synods, Presbyteries, Sessions, and congregational meetings. Nor has this loss of time been the only evil we have suffered. Still more do we regret the conflicting interpretations and deliverances made by different Church courts, and the contradictory decisions rendered by the same judicatory, even the General Assembly occasionally crossing its own path unawares.

Notwithstanding this long-felt need of a Digest, and the Assembly's repeated directions that it should be published, various hindrances have hitherto stood in the way of its appearance, such as the sickness of committeemen having the work in hand, a failure to find the manuscripts of deceased committeemen, lack of means to carry the work through the press, etc.

Such having been our experiences concerning a Digest, the whole Church will hail with delight the publication of this volume, a copy of which should immediately go into the library of every minister of the Cumberland Presbyterian Church, and into the hands of every Session Clerk as well. And henceforth we may reasonably expect to see more intelligence, harmony, uniformity and consistency in the proceedings of all our Church courts; also a great saving of time in their deliberations. Every judicatory will appreciate this medium for finding ready and authoritative answers to questions of history, government, and discipline, and every interest and enterprise of the denomination will be a receiver of material benefits coming through the correct and orderly business methods which this volume will promote.

Probably few persons using this book will appreciate the amount of labor which its preparation required. The work of getting the manuscript ready for the press having been done here in Lebanon, the writer has had ample opportunity to observe its progress, from start to finish, and he can testify as to the many difficulties met, and the abundant labors involved. In selecting a compiler, the Assembly certainly made a wise appointment, choosing one with that boundless patience, that mastery of details, that untiring energy, that carefulness in research, that well-balanced judgment, and that conscientiousness in historical statement, which pre-eminently fit him for a duty of this character.

The fact should be noted, that the Church is in a measure under obligation to the Theological Seminary for this useful volume. It was Professor Stephens' class-room work of teaching Church Polity and Presbyterian Law, his materials having been in this way gathered and arranged and his familiarity with the subject having been thus attained, which led the Assembly to think of him as the most suitable person to call to the work; and for the satisfactory manner in which he has performed the task assigned him doubtless the General Assembly and the Church will sincerely and cordially say, "Well done, good and faithful servant."

J. M. HUBBERT.

Lebanon, Tenn., March 28, 1899.

## EXPLANATORY.

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The preparation, for publication, of "The Cumberland Presbyterian Digest" was undertaken at the request of the General Assembly of the Cumberland Presbyterian Church, in 1897, in session at Chicago. Whatever preparation the compiler had for performing such a task, was gained in his studies in preparing himself to teach Church Polity and Presbyterian Law in the Theological Seminary.

The Minutes of the General Assembly for the past seventy years formed an immense bulk of matter that had to be carefully examined. From these thousands of pages many hundreds of selections had to be made, classified, and prepared for use. It was no easy task to determine upon a general plan of classification for this vast amount of material. Out of all the plans that suggested themselves, the classification of the materials under the following six divisions was adopted: Part I., Historical Statements; Part II., The Church; Part III., Church Officers; Part IV., Church Courts; Part V., Judiciary; Part VI., Agencies of the General Assembly. Very frequently a deliverance was found which might with equal fitness be classified in more than one place. In such cases it was regarded, generally, as being sufficient to insert the matter under one head, and make cross-references from other sections where it could naturally have been placed. Occasionally, however, the importance of the question involved, where too much space was not required, was such as to warrant the printing of the matter under more than one head. This explains the repetition of a few deliverances.

This being the first Digest of the acts and deliverances of the General Assembly which has been printed, it is necessary to make many of the extracts from the Assembly's records quite full. There is but one complete file of the Minutes of the General Assembly in existence, and there are but few files that are anything like complete; so unless the extracts printed in this volume are full, many historical facts would be lost to the Church. Where points of law are involved it is preferable that a presbyter should have before him a full statement of the case, rather than the conclusion drawn by another, however competent he may be, even though such conclusion be stated in exact words selected from the original document. This was the mind of the General Assembly's Committee which had the subject under consideration, and on whose report the preparation of this book was undertaken.

It should constantly be borne in mind that up to and including the year 1882, all decisions of the General Assembly were rendered under the Old Confession of Faith, and that those since 1882 have been based

upon the New Confession of Faith. Frequently the two Confessions agree in their statements of the law, but where there is a difference the fact should be carefully noted. Decisions based upon statements in the Old Confession of Faith, which are now clearly obsolete, as a rule, are not noted in these pages.

It has been the purpose to include in this volume every deliverance of the General Assembly that bears on and explains the constitutional law of the Church, as set forth in the New Confession of Faith, the present standard of the Church. Extracts from the constitutional law are classified along with these deliverances of the General Assembly, so that both the constitutional and statutory laws on a given subject may be consulted by the presbyter, in the most convenient manner.

The insertion of explanatory notes was found to be a necessity. They are usually of a historical character, and are intended to supply, or supplement, certain matters in which the records, for one reason or another, are defective. It is not the purpose to express any personal opinion, in these notes, on questions which have been under discussion in the Church. Furthermore, these notes are always bracketed, and are followed by the initials of the compiler, so that they can readily be distinguished from the body of the subject-matter. For convenience, however, they are inserted in the appropriate places in the text, rather than at the foot of the pages.

Valuable suggestions have been received from various sources, grateful recognition of which is here recorded. Ruling Elder John M. Gaut, who is recognized as an authority on the laws of the Church, was freely consulted, not only as to the general plan of the work, but also as to details. The thoroughness of the volume has been greatly enhanced through valuable suggestions made by Rev. J. M. Hubbert, D.D., the Stated Clerk of the General Assembly. For twenty-eight years the Rev. Dr. Hubbert has been identified with the clerical department of the Assembly, first as Assistant Clerk, then as Stated Clerk of that body. No one in the Church is more familiar with its legislation for the last quarter of a century. His observations have been broad and discriminating. It is, therefore, with pleasure that the announcement is made that every page of the manuscript, before being sent to the printer, passed under the review of the Stated Clerk of the General Assembly. The compiler is also indebted to Mr. George H. Mack, a student in the Theological Seminary, for painstaking clerical work and proof reading. The preparation of the index is the work of his hand.

J. V. STEPHENS.

Theological Seminary, Lebanon, Tenn., April 5, 1899.

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# PART I.

## HISTORICAL STATEMENTS.

“The Cumberland Presbyterian Church was organized in Dickson County, Tennessee, February 4, A.D., 1810. It was an outgrowth of the Great Revival of 1800, one of the most powerful revivals that this country has ever witnessed. The founders of the Church were Finis Ewing, Samuel King, and Samuel M’Adow. They were ministers in the Presbyterian Church, who rejected the doctrine of election and reprobation as taught in the Westminster Confession of Faith. The causes which led to the formation of the Church are clearly and distinctly set forth in publications issued at the time, and in various tracts and books published subsequently. To these the reader is referred for full information on the subject.”—*From Preface to the Confession of Faith, 1883.*

### I. The Cumberland Presbytery.

The first Presbytery, known as the Cumberland Presbytery, was organized by Rev. Samuel M’Adow, Rev. Finis Ewing, and Rev. Samuel King. It was not their purpose to originate a new Church, but to form an independent Presbytery, hoping that the time would speedily come when this Presbytery would be recognized by the mother Church.

The formation of Cumberland Presbytery took place on February the 4th, 1810, at which time those participating in the organization entered into the following compact:

“In Dixon County, State of Tennessee, at the Rev. Samuel M’Adow’s, this 4th day of February, 1810,—

“We, Samuel M’Adow, Finis Ewing, and Samuel King, regularly ordained ministers in the Presbyterian Church, against whom no charge, either of immorality or heresy, has ever been exhibited before any of the Church judicatures, having waited in vain for more than four years, in the meantime petitioning the General Assembly for a redress of grievances, and a restoration of our

violated rights, have agreed, and do hereby agree and determine, to constitute into a Presbytery, known by the name of the Cumberland Presbytery, on the following conditions:

"All candidates for the ministry who may hereafter be licensed by this Presbytery, and all the licentiates or probationers, who may hereafter be ordained by this Presbytery, shall be required, before such licensure and ordination, to receive and adopt the Confession and Discipline of the Presbyterian Church, except the idea of fatality, which seems to be taught under the mysterious doctrine of predestination. It is to be understood, however, that such as can clearly receive the Confession without an exception shall not be required to make any. Moreover, all licentiates, before they are set apart to the whole work of the ministry, or ordained, shall be required to undergo an examination on English Grammar, Geography, Astronomy, Natural and Moral Philosophy, and Church History. It will not be understood that examinations on experimental religion and theology will be omitted. The Presbytery may also require an examination on all, or any part, of the above branches of literature, before licensure, if they deem it expedient."—*From the Circular Letter*, pp. 11, 12.

At the first regular meeting of Cumberland Presbytery, held in March, 1810, it was "ordered, that Messrs. Samuel M'Adow, Finis Ewing, Ephraim M'Lean, James B. Porter, and Young Ewing, or a majority of them, draw a Circular Letter, as soon as they can, which is to be carefully examined, and superintend the printing of a thousand copies to be distributed under the direction of Presbytery."—*From Minutes of Cumberland Presbytery, March, 1810*.

These men complied with the instructions of the Presbytery, as the following "Circular Letter" shows:

#### A CIRCULAR LETTER.

*Addressed to the Societies and Brethren of the Presbyterian Church, recently under the care of the Council by the late Cumberland Presbytery: in which there is a correct statement of the origin, progress, and termination of the difference between the Synod of Kentucky and the former Presbytery of Cumberland.*

Dear Brethren:—The time is at last come when we must either

sacrifice our religious liberties and conscience to what we judge unreasonable demands, cease our endeavors to promote the work of God among you as we have hitherto done, or constitute a Presbytery separate from the Synod of Kentucky. We choose the latter as the only way in which we can have the answer of a good conscience. We therefore deem it expedient to give you a retrospective view of the cause, together with the progressive means, by which matters have been brought to this issue.

A number of you will easily recollect, that about the close of the last century, or beginning of the present, God, in a very remarkable manner, began to revive his work amongst the inhabitants of this western country, the first manifestations of which appeared under the ministerial labors of the Rev. James M'Gready, in Logan County. At the first commencement of this glorious revival, as also in its progress, the bodily affections and exercises of a number of those who were its subjects, were very uncommon. This soon caused a rumor to go abroad, and the people from every quarter came out to see. The consequence of which was, that they not only had their curiosity satisfied, but a great number had their hearts deeply affected. This, in the hand of God, was a blessed means of spreading the work through various parts of our country. For a while, at first, all the ministers in our bounds seemed to participate in the glorious effusion of the Holy Spirit, and correspondent to this proclaimed themselves friends to the revival. But alas! it was soon after discoverable, that some of them had changed their opinion, otherwise they had never been well-established. The consequence of this apparent change may easily be inferred, notwithstanding the work still progressed. And although the few who remained friends to the revival labored in the work of the ministry night and day, yet the cries of the people for more preaching were incessant, and those cries soon became so general, that they were heard from many parts of an extensive frontier. The ministers, in return, could only pity, and pray for them; the congregations being so numerous, and in such a scattered situation, that they could not by any possible endeavor supply them.

About this time, a venerable father in the ministry, Rev. David Rice, who was then a resident in one of the upper counties of Kentucky, came down and attended a communion with some of our preachers in a vacant congregation; and he, having learned

the situation of our country, and the pressing demand that there was for more preaching, proposed the plan of encouraging such amongst us as appeared to be men of good talents, and who also discovered a disposition to exercise their gifts in a public way, to preach the Gospel, although they might not have acquired that degree of human education which the letter of discipline requires. This proposition was truly pleasing to our preachers, and indeed it found general acceptance among the people, as soon as intimations thereof were given. The consequence was, that an uncommon spirit of prayer now seemed to prevail throughout the societies, that the Great Head of the Church would, not only open an effectual door into the ministry, but also that he would raise up, qualify, and bring men into that sacred office, whose labors he would own and bless. And, brethren, that God who never told Israel to seek him in vain, evidently heard and answered the prayers of his people. Some whose minds had been previously impressed with the duty of calling sinners to repentance, and of bearing public testimony to the work of God and the religion of Jesus Christ, and upon whom also the eyes of the Church for some time had been fixed with a degree of expectation, now made their exercise of mind on this subject known to their fathers in the ministry. The prospect was truly pleasing to the preachers, yet they considered it expedient to act with the greatest caution; for although the step about to be taken was not unprecedented in the Presbyterian Church, yet, seeing it was out of the common track, they were well aware that some of their brethren in the ministry would oppose the measure. However, they ventured to encourage three or four of the young men to prepare written discourses and present them to the Transylvania Presbytery as a specimen of their abilities. They accordingly prepared discourses, and at the next stated session of said Presbytery their case was brought before that reverend body. They met with warm opposition, arising principally, however, from a quarter rather inimical to the revival. But after a lengthy conversation on the subject, in which there was much altercation, a majority of the members consented and agreed, that the young men might be permitted to read their discourses to an aged member alone, who should make report to the judicature. We believe the report was favorable. It was then directed, as well as we can recollect, that those men

should prepare other discourses, to be read at the next Presbytery. They accordingly prepared, and three of them attended; but as soon as the subject of their case was resumed a warm debate ensued. At length, however, a majority of the members agreed to hear their discourses. After they were read, the question was put: "Shall these men be received as candidates for the ministry?" The vote being taken, one of the three was received, and two were rejected by a majority of one vote only. This circumstance much depressed the spirits of a number of the preachers, who were real friends to the revival, and likewise the congregations generally, that had so earnestly desired their licensure; but more especially the spirits of those two candidates were depressed. They were men in a matrimonial state, and could not consistently with those relative duties, by which they were bound to their families, go and acquire the knowledge of all those forms of literature required in the Book of Discipline. Fain would they have returned home and solaced themselves in the enjoyment of their domestic comforts, as private Christians, if they could have done so and kept a good conscience; but this they could not do; nor could they with clearness of conscience become members of any other Christian society where the ministerial door was not so straight and difficult, and, consequently, where they might have been at liberty to exercise their popular talents with approbation. No: they were attached to all the essential doctrines, and likewise the discipline, of the Presbyterian Church. It was in this Church that they were early dedicated to God by their parents, and in this Church they first felt the power of the Gospel upon their hearts, and tasted the sweetness of that grace which brings salvation to man. Therefore, in the communion of this Church they earnestly desired to live and die.

By this time a number of others who were generally esteemed eminent for gifts and piety, together with those who had already offered as candidates, became solemnly impressed to proclaim the Word of Life and Salvation to sinners. But alas! the door of admittance seemed to be shut against them.

In this dark state of matters, both the ministers themselves, and likewise the candidates who had already offered, and others who were looking forward toward the ministry, together with all the societies in our bounds, began now, in good earnest, to realize



the necessity of crying mightily to that God who has Church judicatures in his hands, as well as the hearts of individuals. In the meantime, candidates and other eminent characters, who were assiduously endeavoring in one way or another to promote the work of God, were encouraged by their fathers in the ministry to continue the exercise of their gifts in a way of public exhortation, which several of them did, laboring much till the next Presbytery; at which time several petitions were presented, with hundreds of signatures, praying the Presbytery to license and send to their relief certain denominated persons. The subject was again taken into consideration, after which the Presbytery, who were personally acquainted with those men embraced in the petitions, knowing their piety, soundness in the faith, aptness to teach, etc., and taking into view the situation of the congregations, and the extraordinary demand for preaching, determined to hear trial sermons from three or four of them (at the present session), to be considered as popular discourses; which accordingly were delivered, and sustained by a large majority of the judicature. And after an examination on various subjects, touching the ministry, which was also sustained, they were "licensed to preach the Gospel within the bounds of the Transylvania Presbytery, or wherever else, God in his providence, might call them."

Certain members who had always been opposed to the measure, entered their protest against the proceedings of the majority. But the majority were not deterred thereby from pursuing, in their official capacity, that method which they conscientiously believed best calculated to promote the Redeemer's kingdom in the world.

The Synod, not long after this, divided the Transylvania Presbytery, and formed what was called the Cumberland Presbytery, the bounds of which included all the members that attended the preceding session of the Transylvania Presbytery. This act gave a decided majority, in the new Presbytery, to the promoters of the revival and those who were friendly to the licensure of the aforementioned young men, which majority ever after continued and increased until the Presbytery was dissolved.

The licensing of these men, on the petition of the congregations, seemed to be a means, in God's hand, of increasing, instead of decreasing, the demand for supplies. They (the preachers) laboring both night and day, leaving their families for a considerable

length of time, preaching the Word, planting new societies, and watering those that were planted, would necessarily increase such demand, if attended with the divine influence. And, brethren, we need only appeal to many of you to witness the success that evidently attended those men's labors. The feeling and experience of your own hearts are better evidences to you on that subject, than all the reasons that could be advanced. Though you may have ten thousand instructors, yet you have not many fathers in Christ.

The Presbytery, in pursuing what they believed to be their duty, continued from time to time to license and ordain such men, both learned and unlearned (what is meant by unlearned here, is not a want of common English education), as they thought would be useful laborers in the vineyard of the Lord. And, if the old maxim be a good one, "judge of causes by their effects," the Presbytery will never have just cause to regret that they engaged in, and pursued, such measures: for it is an incontestable fact (judging by our Lord's rule, *by their fruits ye shall know them*), that there are multitudes of both men and women who will have cause to rejoice eternally that they ever heard those men preach a crucified Christ.

The members who entered their protest sent a petition to the next session of Synod, referring them to the protest, "which they thought should have operated as an appeal," in which they complained of various irregularities in the Cumberland Presbytery with respect to the licensure and ordination of men to the ministry. The Synod at that time did or said but little about the matter; but at their succeeding session they appointed a commission of Synod to meet shortly afterwards in the bounds of the Cumberland Presbytery, at Gasper River, and directed certain members of the Commission to cite, previously to that meeting, all our preachers, licentiates, candidates, and public exhorters,\* who generally met in obedience to the citation.

\*There was much noise about so many exhorters having been authorized by the Presbytery. The members thought, with the Apostle, that it was the duty and privilege of all Christians to exhort in some manner; and the design they had in licensing such as made application was to give them more weight among the people, without the most distant prospect of licensing them to preach, except those whose talents would have justified such an act.



We would observe here, brethren, that although the appointment of the Commission was (we hope) well intended, yet we believe it was unhappily selected as to a part of it, from what appeared in the prosecution of their mission. A number of that body, however, both preachers and elders, were meek and friendly disposed men, who felt, as brethren, disposed to pursue the most pacific measures (according to their order from the stated Synod) to heal the breach that threatened the Church. But, on the contrary, it is notorious, that another part of that body were men of different tempers; and it was an unfortunate circumstance that those men were the most forward, influential members.

After the Commission had met, and also the accused (who were then known as the majority of the Cumberland Presbytery), the Commission selected, from the minutes and other sources, a number of irregularities, as chargeable against the majority of the Presbytery, all of which, however, were comprised in the two following particulars, to wit: 1st. The licensing of unlearned men, or such as had not been examined on the learned languages, etc.; 2d. That those men who were licensed, both learned and unlearned, were required to adopt the Confession of Faith only partially, that is, as far as they believed it to agree with the Word of God.

As to the first ground of complaint, the Presbytery not only pleaded the exception made in the discipline in extraordinary cases, but also the example of a number of the Presbyteries in different parts of the United States.\* They, moreover, appealed to a higher authority than either of the foregoing, which was the New

\* Among the many instances of this kind that might be mentioned are the following, to wit: Mr. Beck, who was received by the Presbytery in North Carolina; Mr. Bloodworth, by Orange; Mr. Moore, by Hanover; Mr. Marquis, by Redstone; and Mr. Kemper and Mr. Abell, by the Transylvania Presbytery. Likewise in Pennsylvania, many years ago, a poor illiterate man, a native of Wales, conceiving that he had an internal call to preach the Gospel, made his case known to the Presbytery. But, because he was not sufficiently acquainted with the English language to undergo all parts of examination in it, or in any other but his mother tongue, the Presbytery, therefore, sent for Mr. Davis, who was also a native of Wales, to conduct the necessary examination previous to licensure.

In short, the majority of the Cumberland Presbytery were of opinion that the compilers of the Confession of Faith and Discipline of our

Testament, and inquired if there was any precept or example, in that, which condemned the practice of licensing what they (the Commission) called unlearned men to preach the Gospel? It was likewise asked if God could not as easily call a Presbyterian to preach, who had not a liberal education, as he could a Methodist or Baptist? a number of whom are acknowledged to be respectable and useful ministers of Jesus Christ.

As to the second point, the Synod had suggested that the candidates could have adopted the "Alcoran" in the same manner they adopted the Confession of Faith. This was acknowledged to be literally true, but not applicable in the case of the young men; for the Presbytery contended that the very act of the candidates' receiving the Confession at all, was an evidence that they esteemed it above all other human creeds; and the exception, or condition, in which they were indulged, was only designed to meet some conscientious scruples, in points not fundamental or essential, particularly the idea of fatality, that seemed to some of them to be there taught, under the high and mysterious doctrine of predestination.

The reasons offered by the Presbytery, on those points, did not appear satisfactory to the Commission of Synod: therefore, much altercation took place, during which time, no doubt, Christ was wounded in the house of his friends, by some (perhaps) of both judicatures. It is well recollected, at any rate, that the Presbytery, during the debate, were often reminded by certain members of the Commission that they stood at their (the Commission's) bar! Indeed, brethren, it appeared to us very notorious, that some of the leading members of that body assumed attitudes and an authority which but illy comported with the character of ministers of the meek and lowly Jesus, sent on a pacific mission.

Church never intended that the rules there laid down for examination and trial of candidates for the ministry should be considered an infallible standard by which the Holy Ghost must be limited when he calls men to that sacred office. They had no doubt that this reverend body, at the same time they laid down those prudential rules, believed that the Great Head of the Church could, and actually did, when he thought proper, bring men into the ministry without the aid of those literary qualifications. And if granted that he might in one instance, why not in more; yea, why not in many? Who will limit the Holy One of Israel?

After much reasoning, as well as positive assertion on the subject, the Commission demanded of the Presbytery, to give up to them all those men whom they had licensed and ordained for re-examination. The Presbytery refused, suggesting the danger of the example, and also that such a demand was without precedent. They, moreover, declared that they believed the discipline of the Presbyterian Church had deposited the sole power in the several Presbyteries to judge of the faith and qualifications of their own candidates for the ministry.\*

After the refusal of the Presbytery, the Moderator of the Commission proceeded to adjure the young men to submit to their authority and be re-examined, when one of them asked liberty for himself and brethren to retire and ask counsel of God, before they would give an answer. This reasonable request was, at first, strongly opposed by one or two leading members of the Commission! But at length it was granted, and the young men retired to ask counsel of Him who is all-wise. In a short time after they returned, when they were asked individually if they would submit, they all (except one or two, who wanted longer time to deliberate) answered in the negative, for the following reasons, to wit: First, They believed the Cumberland Presbytery, which was a regular Church judicature, to be competent judges of the faith and abilities of their own candidates. Secondly, That they themselves had not been charged with heresy and immorality; and if they had, the Presbytery would have been the proper judicature first to have called them to an account. Notwithstanding, the Commission of Synod proceeded formally to prohibit all the men, learned and unlearned, whom the Cumberland Presbytery had licensed and ordained, from preaching the Gospel in the name of Presbyterians! and also cited what were called the old members to attend the next stated session of Synod, to be examined on faith and to answer for not having given up their young brethren to be re-examined.

Here, brethren, we would ask (knowing that a number of you

\* On the principles of the Commission's demand, no Presbytery would know when there was an addition made to their body by ordination, inasmuch as the next Synod might demand a re-examination of the newly ordained minister, judge him unqualified, and declare he should no longer preach as a Presbyterian.

have been thirty or forty years regular members of the Presbyterian Church) if ever you knew an instance, either in Europe or America, of a Synod's undertaking to prohibit preachers [from exercising their ministerial functions] who had not been accused by their own or any other Presbytery? We would also ask if ever you knew an instance of any reformed Church judicature's silencing a minister or ministers who had not been charged with heresy, immorality, or even what our discipline calls contumacy? This was certainly the case with the young men. That is, they were not charged with either of the above, yet they were prohibited, and the Presbytery censured because they would not acknowledge the authority by which it was done.

The members of Presbytery then retired to consult as to what was best to be done (but not in a Presbyterian capacity), and after deliberation they agreed to encourage the young men to continue the exercise of their respective functions, which they themselves determined to do, except in such business as required the act of a Presbytery.

Some months after, there was a general meeting, or Council, held at Shilo, consisting of the ministers, elders, and representatives from vacancies, which formerly composed a majority of Cumberland Presbytery. At that Council it was agreed on, to petition the General Assembly; and in the meantime cease our operations as a Presbytery; but continue to meet from time to time in the capacity of a Council, and promote the interests of the Church as well as we could, until an answer could be obtained from the Assembly. The Council, at this meeting, unanimously declared it to be their opinion that the Commission of Synod had acted contrary to Discipline, which opinion was corroborated by the next Assembly (though not officially), according to a private letter from a respectable member of that body, a part of which is as follows:

"The unhappy differences in your quarter, so immediately succeeding what a great proportion of the Presbyterian interest in this place believed to be a great revival of the work of God, has excited deep concern, and our General Assembly have had the matter fully before them. It appeared to be the decided opinion of the majority in the General Assembly, that no Synod has a right to proceed against ministers or individuals, except the matter

shall have come before them by appeal from the Presbytery. That only a Presbytery could call its members to account for errors in doctrine or practice. That a man once ordained by a Presbytery is an ordained minister though the Presbytery may have acted improperly in not requiring the due qualification; and that even a Presbytery could not afterwards depose but for cause arising or made public after ordination. That licentiates are always in the power of their Presbytery to examine them and to withdraw their licensure at discretion. But that a Synod may act against a Presbytery as such by dissolving, dividing, censuring, etc., consequently that the dealings with Cumberland Presbytery were legal in dissolving them and annexing them to Transylvania, but wholly improper in suspending ordained ministers, and still more improper was it for a Commission of Synod to do it. But though the rule about the knowledge of languages, in our discipline, is not often fully complied with, and though the rule is not found in the Scriptures, yet it is so important that, though your case was an imperious one, they seemed to fear you had gone too far, especially in the licensures. But what the General Assembly hath finally done will appear very inconclusive on these points; because they wished to avoid offending the Synod and the Presbytery; and the minority in the Assembly took advantage of this to make the business end as much as possible in such a manner as not to be construed against the power of Synods and General Assemblies. The General Assembly have, however, questioned the regularity of the proceedings of your Synod."

You may see, brethren, in the foregoing extracts, what was the decided opinion of what may be called the collected wisdom of the Presbyterian Church in the United States, on the points for which we contended. And perhaps, in examining the list of commissioners who composed the Assembly, the members will be found to stand as high for learning, integrity, and piety as a subsequent Assembly who differed with them in opinion. You will, moreover, see the reason why we were not profited by the favorable opinion of the Assembly. As to the Assembly's fearing we had "gone too far in the licensures," we will not pretend to say their fears were altogether without foundation. Nevertheless, the Presbytery that have been without sin on this subject "may cast the first stone." That is, the Presbytery that have licensed as



many as the Cumberland Presbytery have, and have licensed no improper person to preach the Gospel.\*

The Assembly addressed a letter to the Synod, informing them that what they had done "was at least of questionable regularity," and requested them to review their proceedings, and rectify what might have been done amiss. The Synod, we understood, reviewed, but confirmed, all that their Commission had done. The Council, notwithstanding, were encouraged to forward another petition, after which we were informed by a private letter from another influential member of the Assembly that it would be most proper for us to apply to the Synod to rescind their former order, as it respected the Presbytery; and if they refused, then for the Council to appeal to the Assembly, which "no doubt would redress their grievances." The official letter of that Assembly not having come to hand, the Council thought it prudent to postpone doing anything in it until such letter could be seen. After it was seen, a number of the members of Council thought the prospect of a redress of grievances not flattering; and at the next Council it was voted, by a large majority, to go into a constituted state, and in that capacity address the General Assembly. But by reason of the minority's refusing to acquiesce in what the majority had done, the Council did not still constitute a Presbytery. After some time some of those who were of the majority felt willing to comply with the recommendation of the member who wrote to us and told us to go up by appeal from the Synod, but, before there was an opportunity of doing so (after such conclusion), we heard, to our astonishment, that the Assembly had decided in favor of the Synod. This step at once superseded the necessity of an appeal; therefore, the Council, generally, thought it was now time to constitute into a Presbytery, and proceed to business again in that capacity. But some of the members wished to make the last effort with the Synod, who now had the business in their own hands and the whole agreed, at the Ridge Meeting House, in August last, to propose their last terms and forward them to the Transylvania Presbytery, or Synod, by two commissioners, to be ap-

\* The Cumberland Presbytery has reason to thank God that every man whom they licensed (except one individual) continues to believe preach, and practice the Gospel of Christ.

pointed for that purpose, which was accordingly done; and the terms, in substance, were as follows:

“We the preachers belonging to the Council, both old and young, from a sincere desire to be in union with the general body of the Presbyterian Church, are willing to be examined on the tenets of our holy religion, by the Transylvania Presbytery, Synod, or a committee appointed for that purpose; taking along the idea, however, that we be received or rejected as a connected body; also that all our ministers, ordained and licentiates, retain their former authority, derived from the Cumberland Presbytery. It was, moreover, understood that if the Synod should require the preachers to re-adopt the Confession of Faith it should be with the exception of fatality only.” Our commissioners were directed to go, and take a copy of the above minute, without any discretionary power whatsoever to alter the propositions in any way. And it was unanimously agreed and determined that, if the Synod would not accede to the propositions, on the fourth Tuesday in October ensuing they (the whole Council) would go into a constituted state. The commissioners accordingly went to the Synod; and, after their return, informed us that the Synod would not consider our case, as a body, but as individuals. Neither would they suffer any of our preachers to make the exception to the Confession of Faith. The commissioners, notwithstanding, obtained an order for an intermediate Presbytery “to be held at Green Town, to consider the case of Mr. Hodge and others.” Here, brethren, we will insert for your information the minute of the last Council, and also the preamble to the minute of our first Presbytery.

“The Council met at Shilo, agreeably to adjournment, on the fourth Tuesday in October, 1809. Whereupon Mr. King was appointed to the chair and Thos. Donald, Clerk. The Council opened by prayer.

“Enquiry was made what progress the commissioners had made at the Transylvania Presbytery (or Synod) towards bringing about a reconciliation, and how those judicatures had treated the propositions of the last Council. Mr. Hodge, after some preliminary remarks (in which he suggested that he thought the commissioners had obtained a compliance with the substance of the Council’s propositions), read a copy of a petition he had presented to the Synod and the Synod’s order on that petition. After the matter

was discussed, and after the minute of the last Council on that subject was read, and compared with the petition, and order above, the vote was taken, whether or not the Synod had complied with the propositions of the Council, which was decided in the negative by a very large majority. The vote was then taken whether or not the Council would put the resolution of last Council into execution (which went solemnly to declare that unless the Synod acceded to their propositions they would on this day constitute into a Presbytery), which was carried in the affirmative by a large majority, after which Messrs. William and Samuel Hodge, ministers, and Thomas Donald, elder, withdrew from the Council, virtually declaring their intention to join the Transylvania Presbytery. There being then only three ordained ministers present, it was inquired whether they were now ready to go into a constituted state; when it was found that one of them was embarrassed in his mind. The Council then adjourned and met again, waiting the decision of that member, who at length declared he could not feel free at the present time to constitute. The Council then, together with all the licentiates and candidates present, formed into a committee and entered upon a free conversation on the subject before them; when it was finally agreed to, that each ordained minister, licentiate, elder, and representative shall continue in union, and use their influence to keep the societies in union, until the third Tuesday in March next, and then meet at the Ridge Meeting House; after which each one shall be at liberty from this bond, unless previously to that time three ordained ministers belonging to this body shall have constituted a Presbytery; then, in that case, the committee will consider the bond of union perpetual; which Presbytery, after doing such business as they may think proper, are to adjourn, to meet at the Ridge Meeting House, the said third Tuesday in March, in a Presbyterial capacity.'

SAMUEL KING, *Chairman*."

[NOTE.—The compact, which was entered into, on the organization of the Cumberland Presbytery, was inserted here. It will be found on pp. 1, 2.—J. V. S.]

Thus, brethren, we have, in the integrity of our hearts, endeavored to give you as correct and impartial an account of the rise and progress of the cause, or causes, that have brought us into our present situation, as justice to ourselves and our best recol-



lection would admit. We have not intentionally and unjustly exposed or covered the conduct of any man or judicature. We have only aimed at giving a clear, honest view of the matter, that you might be enabled to judge for yourselves whether we have acted with propriety or impropriety. If we be in an error we are not conscious of it.

We think, brethren, precipitancy or rashness cannot be justly imputed to us in the present case. We have waited, in an unorganized state, for more than four years, and in that time have repeatedly prayed the judicatures to redress our grievances; and have not contended for one privilege but what we conscientiously believe God's Word allows us. If we had sought or desired an occasion to make a schism in the Church, we had an excellent pretext, after the unprecedented conduct of the Commission of Synod towards us. But instead of this we voluntarily suspended our operations as a Presbytery, and waited from year to year (being beset on every side) hoping the matter might be settled on principles just and equitable. We said, "beset on every side." Yes, brethren, a number of you know that various sectaries took the advantage of our forbearance and peculiar situation and endeavored to rend our flourishing congregations. The swarms of heretics and fanatics also who came down from the upper counties of Kentucky gave us much perplexity. Yet we determined through grace to stand firm, and continue to appeal to the reason and justice of the higher judicatures, until we were assured they were not disposed to restore our rights. This assurance we have at length obtained; and there was no alternative left us, but either to violate our solemn vows to our brethren,—act contrary to our reason and conscience,—or form ourselves into a Presbytery separate from the Kentucky Synod. This step, at first view, may alarm some of you. But be assured, brethren, that, although we are not now united to the Presbyterian Church by the external bond of discipline, we feel as much union in heart as formerly, and we would further assure you that we have not set up as a party inimical to the general Presbyterian Church; no, we ourselves are Presbyterians and expect ever to remain such, whether united to the general body or not.

Permit us, further, to inform you what we do know to be an incontestable fact. That is, there are a number of ministers who

are kept in the bosom of the Presbyterian Church, who have deviated infinitely more from the Confession than we have done. One can boldly deny the imputation of Christ's active obedience to the sinner, in justification, and publish it to the world; another can deny the operation of the Holy Spirit, in the work of regeneration,\* and yet we, who only object to the unqualified idea of eternal reprobation, cannot be indulged in that objection!

It has been said that if all the ministers belonging to the Council had continued together, and had constituted into a Presbytery, it would have been much better. Brethren, if individuals, for reasons best known to themselves and their God, have thought proper to change a position in which we thought God had blessed them, we have not yet felt at liberty to do likewise. We have to account to God and our own consciences, as to how we have acted in this matter.

Some have feared because of the smallness of our number. Brethren, we have yet left, in the bounds of our Presbytery, almost as many ministers, exclusive of candidates, as our blessed Lord chose to spread the Gospel through the world. And whilst we acknowledge the greatest inferiority to those twelve champions of the Gospel, yet we profess to believe that neither the standing nor reputation of a people depends on their numbers. If this were admitted, the Roman Church, when it was at its zenith of superstition and idolatry, would have been the most prominent and respectable in the world. But the Reformation and subsequent events have taught us that was not the case with it. But, notwithstanding, some individuals have changed their ground; yet, as far as we have learned, but very few of the numerous and respectable societies or congregations have abandoned us; and many individuals of those few were partly constrained to do as they have done from their local situation.

Some of you are afraid you cannot be supplied by the Presbytery. Brethren, the same Almighty Lord of the harvest who heard your prayers on that subject ten years ago, is willing to hear again. Is the harvest indeed great and the laborers few? well, then pray the Lord to send more laborers.

\* See Mr. Davis' publication, in South Carolina, and Mr. Craig-head's, of Tennessee.

Some fear lest the Presbytery should take too much liberty in licensing and ordaining unlearned men. If by this you mean you are afraid the Presbytery (in some instances) will dispense with the dead languages, your fears are well grounded. But if you are afraid we will license and ordain men without a good English education, we hope your fears are without foundation.\* And while we thus candidly declare our intention to receive men as candidates those without a knowledge of the languages, who are men of good talents, and who appear to be evidently called of God (believing, as we do, that there are thousands in the Presbyterian Church of such description, who would make more able and respectable, and more useful ministers of Jesus Christ than many who say they have been brought up at the feet of Gamaliel), we would nevertheless recommend it to all parents who have sons who promise fair for the ministry, to have them taught the Greek language, especially the Greek Testament. Some of us, brethren, intend to do ourselves what we here recommend, and thereby more fully convince you of our sincerity.

We would just add, that we have it in view as a Presbytery to continue or make another proposition to the Synod of Kentucky or some other Synod for a re-union. If we can obtain it without violating our natural and scriptural rights it will meet the most ardent wish of our hearts. If we cannot, we hope to be enabled to commit ourselves and our cause to Him who is able to keep us. Brethren, if we live at the feet of the Redeemer and feel constant dependence on Him, we are not afraid but that He will be our God and director. And if God be for us who can be against us? We therefore entreat you, brethren, to watch and be sober.

Cultivate friendship with all societies of Christians who maintain the fundamental doctrines of the Gospel, and whose lives comport with their profession. But avoid the multitude of deceivers who have gone out into the world and strike at the root of all real religion. Avoid them, we entreat you, as you would the open enemies of the Cross of Christ.

Gird on the whole armour of God. Fight the good fight of faith, live in peace, and the God of peace shall be with you. Amen.

SAMUEL M'ADOW, *Moderator*.

Test:—YOUNG EWING, *Clerk*.

\*See the preamble to the minutes of our first Presbytery.

"The Cumberland Presbytery, which was constituted at the time of the organization of the Church, and which originally consisted of only three ministers, was in three years sufficiently large to form three Presbyteries."—*From Preface to Confession of Faith, 1883.*

"Whereas, This Cumberland Presbytery have made every reasonable effort to be reunited to the general Presbyterian Church; and, whereas, from the extent of our bounds, the local situation of our members, their number, etc., it is inconvenient to do business in but one Presbytery; and, whereas, the constitution of a Synod would be desirable, and, we trust, of good consequences in various respects, and particularly as a tribunal having appellant jurisdiction,

*Resolved*, therefore, by this Cumberland Presbytery, that a part of the present Cumberland Presbytery shall be, and are hereby directed to constitute a Presbytery, known by the name of the Elk Presbytery. The boundaries are as follows, to wit: Beginning at the mouth of Duck River, thence a due North course to the top of the Tennessee Ridge, thence eastwardly along the top of said ridge to Cumberland Mountain, thence South to Tennessee River, thence easterly, southwardly, and westwardly to undefined boundaries; to be composed of the following members, to wit: the Rev. Messrs. William McGee, Samuel King, James B. Porter, Robert Bell, and Robert Donnell; to meet at Mount Carmel meeting-house on the first Tuesday in August next. Mr. McGee (or in case of his absence, Mr. Bell) is hereby directed to open Presbytery by a sermon. The following persons shall be considered under the direction of said Presbytery (to wit, Elk Presbytery): John Carnahan, James Stewart, and Elisha Price, when constituted. Also that another part of the present members of this Cumberland Presbytery shall be, and are hereby directed to constitute a Presbytery to be known by the name of Logan Presbytery; to be composed of the following members, to wit: the Rev. Messrs. Finis Ewing, William Harris, Alexander Chapman, and William Barnett; to meet on the fifth Tuesday in August next at Red River meeting-house, Logan County, Kentucky, the Presbytery to be opened by a sermon to be delivered by Mr. Finis Ewing, or Mr. Harris, in the case of his absence. The following persons shall be considered under the direction of said Logan Presbytery,

when constituted, to wit: Philip McDaniel, Robert McCorkle, Green P. Rice, John Barnett, and Daniel Boe; the boundaries of said Presbytery to be as follows: Beginning at the mouth of Duck River, thence a direct line to Cumberland River, so as to include the settlements of Yellow Creek, thence up Cumberland River to the mouth of Half-Pone Creek, thence a direct course to the Kentucky State line, where the old Kentucky road crosses said line, yet so as to leave Karr's Creek society in the bounds of said Presbytery, leaving out what is called the Ridge society; thence eastwardly to undefined boundaries (it is understood, however, that the counties of Cumberland and Wayne, in Kentucky, are not to be considered in the bounds of said Presbytery), thence northward and westward to undefined boundaries from each point. It is expressly understood, however, that lines striking off from said bounds of said Logan Presbytery are to include William and John Barnett and Philip McDaniel, yet not so as to include any society in the Cumberland Presbytery, or territory to form one on, and it is hereby understood that all the congregations, etc., within the natural or prescribed boundaries of either of the Presbyteries shall be considered under the care of their respective Presbyteries; and it is hereby expressly directed and mutually agreed to, that said Elk and Logan Presbyteries meet this Presbytery with their documents, on the first Wednesday in October, at the Beech meeting-house, in Sumner County, and State of Tennessee, for the express purpose of constituting a Synod; and it is hereby directed that the committee appointed to draw up a complete, though succinct, account of the rise, doctrines, etc., of the Cumberland Presbytery, make their report to the Synod when constituted, and it is hereby ordered that Messrs. Bell, Kirkpatrick, and Ewing divide in three equal parts, as near as may be, all the books and money belonging to the Cumberland Presbytery Library, and allot to this Cumberland Presbytery one part, to the members intended to compose the Elk Presbytery one part, and to the members intended to compose the Logan Presbytery the other part, to be disposed of in their several Presbyteries according to the institution of the library."—*From Minutes of Cumberland Presbytery, April, 1813.*



## II. The Cumberland Synod.

"These Presbyteries, in October, A.D. 1813, met in the Beech Church, in Sumner County, Tennessee, and constituted a Synod."  
—*From Preface to Confession of Faith, 1883.*

At these sessions of Synod, the brief view of the doctrines and discipline, etc., of the Cumberland Presbyterian Church, in Woodward's edition of Buck's Theological Dictionary, was unanimously approved of, and directed to be published in that work, and reads as follows:

DOCTRINES.—It has been already observed, that the Presbyterian Confession is their [Cumberland Presbyterians'] Confession, "except the idea of fatality." But as some may think this too indefinite, it may be proper here to state explicitly all the essential doctrines or tenets they hold.

1st. That Adam was made upright, pure, and free; that he was necessarily under the moral law which binds all intelligences; and having transgressed it, he was consequently, with all his posterity, exposed to eternal punishment and misery.

2d. That Christ, the second Adam, represented just as many as the first, consequently made an atonement for all; which will be testified in due time. But that the benefit of that atonement will be received only by the true believer.

3d. That all Adam's family are totally depraved, conceived in sin; going astray from the womb, and all children of wrath, therefore must be born again, justified and sanctified, or they never can enter into the kingdom of God.

4th. That justification is by faith alone as the instrument; by the merits of Christ's active and passive obedience, as the *meritorious* cause; and by the operation of God's Spirit as the *efficient*, or active cause.

5th. That as the sinner is justified on the account of Christ's righteousness, being imputed or accounted to him; on the same account he will be enabled to go on from one degree of grace to another, in a progressive life of sanctification, until he is fit to be gathered to the garner of God, who will certainly take to glory every man who is really justified; that is, he, Christ, has become



wisdom (light to convince), righteousness (to justify), sanctification (to cleanse), and redemption (to glorify), to every truly regenerated soul.

5th. That there are three persons in one God, coequal, essential, and eternal; or the Father, Word, and Holy Ghost: that the Mediator is very God and very man; two distinct natures in the same person; therefore, while the humanity obeys and suffers, there is infinite worth or merit given to that obedience and suffering, by the union of the divinity.

They dissent from the Confession—in, 1st. That there are no *eternal* reprobates. 2d. That Christ died, not for a *part only*, but for *all* mankind. 3d. That all infants, dying in infancy, are saved through Christ and sanctification of the Spirit. 4th. That the Spirit of God operates on the *world*, or as co-extensively as Christ has made the atonement, in such a manner as to leave all men inexcusable.

As to the doctrines of predestination and election, they think (with many eminent and modest divines who have written on the subject) they are mysterious, they are not well pleased with the application that rigid Calvinists or Arminians make of them. They think the truth, of *that*, as well as many other points in divinity, lies between the opposite extremes. They are confident, however, that those doctrines should not, on the one hand, be so construed as to make anything the creature has done, or *can* do, at all meritorious in his salvation; or to lay any ground to say, well done I; or to take the least degree of the honor of our justification and perseverance from God's unmerited grace and Christ's pure righteousness. On the other hand, they are equally confident those doctrines should not be so construed as to make God the author of sin, directly or indirectly; either of Adam's sin, or any subsequent sin of his fallen race; or to contradict the express and repeated declarations of God's Word, on the extent of the atonement and operations of the Spirit; or to contradict the sincerity of God's expostulations with sinners, and make his oath to have no meaning, when he swears he has no pleasure in their death; or to resolve the whole character of the Deity into his sovereignty, without a due regard to all other of his adorable attributes. Finally, they think those doctrines ought to be thought and spoken of in a consistency with God's moral government, which always

has for its object the happiness of his intelligent creatures, when it consists with his justice and the honor of the divine throne.

DISCIPLINE.—Their discipline is Presbyterian. Their congregations are governed by church Sessions and Presbyteries, and they now have appointed to constitute a Synod to be called the Cumberland Synod. They are tenacious of the Presbyterian form of Church government; because they believe it to be equitable, just, and scriptural; and because it tends to cherish in their minds, and the minds of their congregations, a love of civil as well as religious liberty; its being so congenial to the republican form of government established in these United States; which stands equally aloof from monarchy and anarchy.

On the subject of their deviation from the old rule with respect to literary qualification for the ministry, they would not be understood as undervaluing that precious handmaid to the useful work of a Gospel minister. They have in two publications, called *A Circular Letter*, and *A Reply*, given abundant evidence of their anxiety to acquire and promote useful knowledge, by recommending the study of the Greek Scriptures, and by their exertions to procure a circulating library of theological, historical, and scientific books, which they are increasing from time to time; notwithstanding, they are persuaded that God has and does call many to preach the Gospel who have no knowledge of the original languages, and who have been and are eminently useful in their profession. They have therefore dispensed with *that* condition, as not being *absolutely* necessary; yet they recommend it, when it can conveniently be acquired. From pursuing this course they have, as might be expected, some learned and some *less* learned preachers of the everlasting Gospel; the latter of whom appear in many instances to be as useful in promoting the work of God as the former.”—*From Rev. James Smith's History*, pp. 645, 648.

### CONFESSION OF FAITH.

“At this same meeting of Synod, too, a committee was appointed to prepare a Confession of Faith. The next year, A.D., 1814, at Sugg's Creek Church, Wilson County, Tennessee, the report of the Committee was presented to Synod, and the revision of the Westminster Confession of Faith, which they presented,

was unanimously adopted as the Confession of Faith of the Cumberland Presbyterian Church."—*From Preface to Confession of Faith, 1883.*

Following is the preface to the Confession of Faith adopted by the Synod in 1814:

"The Synod, in the execution of the following work, have only exercised a right which they think every association, or body of Christians, is entitled to by the Great Head of the Church, as well as by the laws of the land. If the reader wishes to know the occurrences that gave rise to this state of things he is referred to the *Circular Letter* [inserted above] of the late Cumberland Presbytery; to a Series of Letters commonly called *A Reply* to a Pastoral Letter of West Tennessee Presbytery; and to Buck's Theological Dictionary, third edition, under the letter P, printed in Philadelphia. It will be seen that the Synod have followed the plan of the Westminster Divines, in their Confession, Shorter Catechism, and Directory. In the Discipline they have necessarily made some considerable alterations: not in the general plan of Church government (which they deem the best extant), but in the literary qualifications, etc.

"With respect to the Confession, it will be seen the Synod have adopted many whole chapters of the old, almost *verbatim*: in others they have retained part and expunged part; sometimes adding a section, or part of a section, to make the sense more full and more compatible with their ideas of the Gospel. They have endeavored to erase from the old Confession the idea of fatality only, which has long since appeared to them to be taught in part of that book. But, notwithstanding, the Synod have ventured to model, to expunge, and to add to the Confession of the General Presbyterian Church, yet they are free to declare that they think that to be, in the main, an admirable work, especially to have been framed so shortly after Roman superstition and idolatry had almost covered the whole Christian world. The Synod feel the greatest veneration for the compilers of that work; yet they think, with those estimable men, that 'all Synods or Councils may err, and many have erred,' therefore they think it not presumptuous, nor arrogant, to adopt what they think right, and expunge what they think erroneous, from any *human creed*. In conformity to this principle, they wish this work to be examined: that is, let

it be tried, not by former Confessions, but by the infallible Word of Truth. If it speak not according to the Bible, let it be rejected; but if it does, let it not be condemned because it does not agree with *all* the Fathers.

“The Synod have been prompted by a desire to do good in presenting this Confession and Discipline to the churches under their care, and to the world. If it should be a means, in God’s hand, of promoting the kingdom of the Redeemer, it will meet the highest object the Synod had in view.”

### III. The General Assembly.

“Subsequently the formation of the General Assembly took place. This judicature, at its first meeting, A.D., 1829, at Princeton, Kentucky, made such changes in the Form of Government as were demanded by the formation of this new court.”—*From Preface to Confession of Faith, 1883.*

#### CHANGES IN THE FORM OF GOVERNMENT.

*Resolved*, That Henry F. Delany, F. R. Cossitt, Hiram A. Hunter, and Richard Beard be appointed a committee to revise and prepare for publication those parts of the Form of Government of the Cumberland Presbyterian Church which require alteration in order to adapt them to the constitution of a General Assembly. —MSS. Minutes, 1829, p. 14.

#### CONFESSION OF FAITH REVISED.

“In compiling the Confession of Faith, the fathers of the Cumberland Presbyterian Church had one leading thought before them, and that was so to modify the Westminster Confession as to eliminate therefrom the doctrine of universal foreordination and its legitimate sequences, unconditional election and reprobation, limited atonement, and divine influence correspondingly circumscribed. All the boldly-defined statements of the doctrine objected to were expunged, and corrected statements were made. But it was impossible to eliminate all the features of hyper-Calvinism from the Westminster Confession of Faith by simply expunging

words, phrases, sentences, or even sections, and then attempting to fill the vacancies thus made by corrected statements or other declarations, for the objectionable doctrine, with its logical sequences, pervaded the whole system of theology formulated in that book.

"The compilers knew this, and they also knew that a book thus made must necessarily have some defects. Still, they felt assured that they had prepared one which could not be fairly and logically interpreted without contradicting the most objectionable features of hyper-Calvinism; and they felt, too, that they had formulated a system of doctrines which any candid inquirer after truth might understand. They did not, however, claim that the time would never come when there might be a demand for a restatement of these doctrines, which would set forth more clearly and logically the system of theology believed and taught by the Cumberland Presbyterian Church. That time did come, and so general was the desire throughout the Church to have the Confession of Faith revised, that, at the General Assembly which convened in the city of Austin, Texas, A.D., 1881, a paper was introduced looking to that end, and it was adopted by a unanimous vote.

"In view of the great importance of the work, two Committees were appointed, and it was made the duty of the First Committee to revise the Confession of Faith and Government, and of the Second to review and revise the work of the First. The Committees met at Lebanon, Tennessee, the seat of Cumberland University, where every facility could be enjoyed for such labors, having free access to a fine theological library. After bestowing great labor upon their work, giving every item earnest and prayerful attention, the Committees completed the tasks assigned them, and the results of their labors were published in pamphlet form and in weekly papers of the Church for information, 'that criticism might be made by those desiring to do so.' The Committees, after receiving these criticisms, again met, and remained in session for a number of days, giving careful and prayerful consideration to all the suggestions made. They then completed their work without a single dissent, and submitted the result to the General Assembly, which convened in the city of Huntsville, Alabama, A.D., 1882."—*From Preface to Confession of Faith, 1883.*



Accompanying the copy of the proposed revision, the two Committees made the following report:

*To the General Assembly of the Cumberland Presbyterian Church, to Convene at Huntsville, Alabama, May, 1882.*

REVEREND AND DEAR BRETHREN:—The Committees appointed by the last General Assembly to revise the Confession of Faith and Form of Government of the Cumberland Presbyterian Church respectfully submit the following report:

The First Committee met in Lebanon, Tennessee, on November 18, 1881—all the members being present—and continued its labors until the evening of the 24th, holding three sessions daily, Sunday excepted.

The Second Committee convened November 25, 1881, at the same place—Ministers C. H. Bell, W. J. Darby, and Ruling Elder R. L. Caruthers, being present—and continued its labors one week, holding three sessions daily, Sunday excepted.

After this meeting the work of the Committees was printed in pamphlet form and distributed for information, that suggestions might be made by those desiring to do so.

The Committees met again May 13, 1882, and continued in session until the evening of the 18th. Present—Ministers C. H. Bell, J. W. Poindexter, W. J. Darby, S. G. Burney, A. Templeton, and Ruling Elder John Frizzell. During this meeting all the suggestions made, and they were numerous, received careful consideration, and we now submit the result of our deliberations.

By request, the First Committee was present with the Second at its meetings, and participated in its deliberations.

The discussions were full and free, evincing a wonderful harmony of opinion. Some preferences as to verbal form had, of course, to be surrendered. This, however, was always done in the true spirit of compromise, and in no instance was there a negative vote.

Mindful of the fact that the Committees were appointed, not to make a new Confession, but to revise the old one, we have studied not to transcend our authority, and we have no hesitation in saying that we have not changed a single doctrine fundamental to your scheme of theology, or any of its logical correlates.

We have attempted to draw with precision the boundaries between your theological scheme and those of other Churches, and



then to allow the utmost liberty of opinion within those bounds. Hence, we have not sought to put into this revision tenets peculiar to any man, but only such as are common to all, and we think we have so far succeeded in this endeavor as that every intelligent Cumberland Presbyterian can cheerfully subscribe to all that is set forth in the revision.

Of course, if individuals should insist upon having their peculiar opinions on matters of secondary importance made the standard of orthodoxy, they may, easily enough, find ground of objection. But any revision that goes largely into detail on trivial matters could not and should not meet with general favor.

### REASONS FOR REVISION.

We deem it not improper to indicate some of the reasons which render revision proper and desirable:

1. LITERATURE.—Our Confession is little more than an expurgated edition of the Westminster Confession, which was written nearly two hundred and forty years ago, a period of time sufficiently long to produce important changes in any living language, especially of an enterprising and literary people. It is not, therefore, strange that some words in our Book are obsolete, or nearly so; that others have varied their meaning, more or less, and thus become sources of obscurity. Solecisms in grammar, redundancies in words, and tautologies in both words and ideas, largely abound. These are patent to the ordinary reader. They are not vital defects, yet they are of sufficient importance to render revision desirable.

2. MODES OF EXPRESSION.—Many phrases and forms of verbal combination, which were intelligible two hundred and fifty years ago, are not so now. Our book abounds with such expressions, e. g., The grace of faith. What does this mean? Is grace one thing and faith another, or are grace and faith the same thing? Perhaps ninety out a hundred would understand them to mean different things, and would be quite surprised when told they mean the same thing. Do the Cumberland Presbyterian pulpit and press ordinarily, or even rarely, use these words in such combination? Does the Bible ever so use them? The expression is not only misleading, but confounds things in some respects essentially distinct, and hence leads to error.

Other examples involving still greater obscurity are numerous. Note the following: natural liberty, freedom and power to will, ability of will, he doth not perfectly will, renewing their wills. Now these expressions cannot be construed in intelligible thought in the light of our modern psychology. They are unintelligible to everybody unless they are studied in the light of the old psychology which confounded the sensibilities and the will, and is the stronghold of philosophical necessity, and of atheism as well. These expressions to the modern reader are quite without meaning, but when taken in the sense intended by their authors, contain the very essence of fatality, and do, of themselves, subject us to the charge of holding to contradictory doctrines, namely, that of freedom and that of necessity. Other examples of a similar character might, but need not, be given.

3. DISCREPANCY OF DOCTRINAL STATEMENTS.—The great central doctrine of the Westminster Confession is that of universal foreordination. The logical cognates are unconditional election and reprobation, limited atonement, and a corresponding limitation of Divine influence. The compilers of our Confession were not in a condition to do much more than expunge the more boldly defined statements of distinctive Westminsterism, and to make counter-statements. This is no matter of surprise, for it is simply impossible to eliminate distinctive Calvinism from the old Confession by merely expunging here and there a word, or clause, or sentence, or a section, and then attempt to fill the gap with a counter-statement, for the evil is not here or there but everywhere. Hence, the doctrinal statements require to be largely rewritten. No one doubts that our compilers did intend to deny universal foreordination, unconditional election and reprobation, limited atonement, and the partial influence of the Holy Spirit. Our pulpit and press have faithfully and prominently, from first to last, reflected this intention of the compilers. Traces of Westminsterism are discoverable in many parts of our Confession, notably in chapter v., sections 3 and 4; chapter viii., section 1. The last cited section is a slight modification of the old Confession, but, when analyzed, teaches limitarianism nearly or quite as strongly as does the old.

Chapter ix. gives the philosophy of universal foreordination, in every essential respect, just as the Westminster Confession, which,

as formerly stated, is the philosophy of necessity. The same philosophy pervades chapter x. Chapter xi., sections 3 and 4, teach, by necessary inference, a limited atonement.

It is, hence, very apparent that while our compilers fully intended to eliminate all limitarian doctrine, they, nevertheless, did retain many things inconsistent with this intention.

4. LENGTH AND STYLE.—Our Confession and Catechism seem to us to be too long, unnecessarily diffuse and tedious, especially for children. Our revision proposes to shorten these by more than one-half, without omitting anything, as we believe, of pertinence and value.

5. ARRANGEMENT OF MATTER.—The Introduction, for obvious reasons, is placed at the beginning of the book, instead of the Form of Government, as heretofore. The order of the subjects in our Confession is the same as in the Westminster. This is a logical presentation of limitarian theology, but is inconsistent with our system of doctrines. For this reason we propose a change in the order of subjects. The headings of some of the chapters in the present book are, in our judgment, not pertinent to the matter arranged under them, hence changes are proposed, e. g., Effectual Calling is changed to Divine Influence, and the matter arranged accordingly. Perseverance of the Saints is changed to Preservation of Believers, which better suits the subject matter under that heading. A new heading is proposed, Regeneration, also one entitled Growth in Grace. These added headings seem to be necessary to a full and logical presentation of our doctrinal scheme.

6. OUR CHILDREN AND RISING MINISTRY.—The Church, we believe, owes it to its children, and especially to its rising ministry, to present them with a condensed, logical, and self-consistent statement of its doctrines, so plain that they can be readily understood and not easily misrepresented.

7. OPINIONS OF OTHERS.—A proper regard to the opinion of other Churches and individuals who may wish to look into our doctrines seems to require revision. Through the good providence and grace of God, our Church has prospered and attained some degree of fraternal recognition among the evangelical Churches of Christendom, hence an increased desire on the part of those who have hitherto known but little of us to be better informed as to our faith and practice.

8. OPINIONS OF OUR OWN MEN.—For forty years, probably longer, many leading men of the Church have believed revision necessary in order that we might have a clear and distinct statement of doctrine which would free us from all reasonable ground of misapprehension and misrepresentation. Even our compilers themselves, who did their work as well as it was possible under the circumstances, often confessed and deplored the defects of the book. Some efforts at revision have been made heretofore, but seem to have been premature. It is now believed by many that the time has fully come when the work can be satisfactorily done.

9. CHANGES GENERALLY.—Some changes in the Confession have been made for improvement in style, some for brevity, some for clearness of statement, some for doctrinal consistency.

### FORM OF GOVERNMENT.

As to the Government of the Church, no material changes are proposed, except such as were found necessary to present more clearly the practice and usage of our Church courts, and such as were deemed proper to develop more certainly our work and resources.

In the Constitution, which takes the place of what is now termed Form of Government, are included only those fundamental principles which, with the Rules of Discipline, are not to be changed without the approval of the Presbyteries.

The General Regulations include such provisions, not fundamental in character, as are of general application, and like the Directory for Worship, and Rules of Order, may be amended by a two-thirds vote of the General Assembly. This distinction is deemed desirable in order that our progress as a denomination may not be retarded by delays in perfecting our plans of operation from time to time.

Except the Rules of Discipline, the revision submitted is not so long as the corresponding matter in our present book. We have studied brevity, but found we could not say less and present what was necessary to a clear understanding of the matter.

Our present Form of Process is so meager in detail as to be almost worthless, and while we agree that Church trials are greatly to be deplored, and always to be avoided when possible, yet we

feel that nothing less could be said than is contained in the Rules of Discipline, and do the subject justice.

The Directory for Worship has been much abbreviated in matters where the judgment of the minister is a sufficient guide, and some features have been added, thought to be necessary to every pastor's convenience. The entire chapter on the Mode of inflicting Church Censures has been omitted, as that subject is treated in Rules of Discipline.

#### PROOF TEXTS.

The texts of Scripture sustaining the positions taken are not now presented, as this may be done after the subject has been acted upon by the Presbyteries.

#### CONCLUSION.

We have given the work assigned us our earnest and prayerful consideration, and humbly hope that the revision herewith submitted is such as was contemplated in our appointment, and as will promote the welfare of our beloved Zion.

Respectfully submitted,

S. G. BURNEY,  
A. TEMPLETON,  
JOHN FRIZZELL,  
First Committee.

C. H. BELL,  
J. W. POINDEXTER,  
W. J. DARBY,  
R. L. CARUTHERS,

Second Committee.

May 19, 1882.

"That General Assembly [1882], in Committee of the Whole, considered with great patience and care every item in the entire book, taking a vote on each one separately, and at the close of each chapter or subject taking a vote upon it as a whole. In this way the entire book, from beginning to end, was carefully and prayerfully scrutinized, and necessary changes were made—the most of them verbal; and there was not in the final vote a single negative!



“Having completed its work, the General Assembly transmitted the book to the Presbyteries for their approval or disapproval,” (*From Preface to Confession of Faith, 1883*), as is shown in the accompanying resolutions from the Minutes of that meeting (1882), page 36:

*Resolved*, That the Revised Confession of Faith and Government of the Cumberland Presbyterian Church, presented by the Committee on Revision, as amended by the Committee of the Whole, be and the same is hereby approved and transmitted to the Presbyteries for their action, in the following manner, that is to say:

1. Each Presbytery will, in one vote, express its approval or disapproval of the Introduction, the Confession of Faith, and the Catechism, taken together as a whole.

It being hereby distinctly understood and declared that those who have heretofore received and adopted the Confession of Faith approved by the General Assembly in 1829, and who prefer to adhere to the doctrinal statements contained therein, are at liberty to do so.

2. Each Presbytery will, in one vote, express approval or disapproval of the Constitution and the Rules of Discipline, taken together as a whole.

3. Each Presbytery will, in one vote, express approval or disapproval of the General Regulations, the Directory for Worship, and the Rules of Order, taken together as a whole.

#### REVISED CONFESSION OF FAITH PRINTED AND DISTRIBUTED FOR EXAMINATION.

It was ordered that the Stated Clerk of the General Assembly shall have the Revised Confession of Faith and Government printed, and that a copy shall be sent to each of the ordained ministers, licentiates, candidates, and Clerks of church Sessions.—1882, p. 38.

#### PROOF TEXTS SELECTED.

*Whereas*, There is a reasonable probability that a large majority of the Presbyteries will adopt the revision of the Confession of Faith, transmitted to them by this General Assembly, therefore,

*Resolved*, That the Committee on Revision be instructed to pre-



pare appropriate proof-texts for the Revised Confession of Faith, and to submit the same to the next General Assembly. Adopted.—1882, p. 38.

The Committee on Revision, directed by the General Assembly at its last meeting to report suitable proof-texts for the Revised Confession of Faith, have discharged that duty, and submit the same herewith.—1883, p. 42.

“The reports from the Presbyteries to the next General Assembly, which convened in the city of Nashville, Tennessee, A.D., 1883, showed that this work had been almost unanimously adopted. The General Assembly, having reviewed these returns from the Presbyteries, formally declared said book to be the Confession of Faith and Government of the Cumberland Presbyterian Church.”  
—*From Preface to Confession of Faith, 1883.*

### CONFESSION OF FAITH—1883.

Below will be found the acts of the General Assembly in finally declaring the Revised Confession of Faith and Government to be of binding authority:

#### REPORT ON REVISION.

The Stated Clerk made the following report on Revision, which was concurred in, whereupon it was declared that the Confession of Faith and Government of the Cumberland Presbyterian Church had been constitutionally changed, and that the Revised Confession, as approved by the Presbyteries, is hereafter to be of binding authority upon the churches:

#### I. INTRODUCTION, CONFESSION OF FAITH, AND CATECHISM.

*Approving unanimously*—Alabama, Albion, Anderson, Athens, Bacon, Bartholomew, Bell, Bethel, Charlotte, Chillicothe, Colesburg, Colorado, Davis, Elk, Foster, Georgia, Guthrie, Helena, Hopewell, Indiana, Kansas, Kirkpatrick, Knoxville, La Crosse, Leavenworth, Lexington, Little River, Logan, Madison, Marshall, McGready, McLin, Memphis, Mississippi, Morgan, Mound Prairie, Nebraska, New Hope, Obion, Ocoee, Oxford, Red Oak, Republican

Valley, Rocky Mountain, Rushville, Salem, Salt River, San Jacinto, San Saba, Searcy, Sparta, St. Louis, Tennessee, Texas, Trinity, Waco, West Iowa, West Prairie, White River, White Rock, Yazoo, —61.

*Approving with one dissenting vote*—Cumberland, Mayfield, Platte, Richland, Sacramento, Tehuacana, Wabash—7.

*Approving, vote not given*—Arkansas, Burrow, Decatur, Elyton, Ewing (Ark.), Ewing (Ill.), Greenville, Guadalupe, Illinois, Iowa, Jackson, Kentucky, King, Kirksville, Louisiana, Mackinaw, McGee, McMinnville (3 dissenting votes), Miami, Muskingum, Nashville, Neosho, Nolin, Oregon, Ouachita, Parsons, Pennsylvania (3 dissenting votes), Red River, Sangamon, Springfield, Tulare, Vandalia—32.

*Disapproving*—Allegheny, California, Hiwassee, New Lebanon, Ozark, Springfield, Talladega, Walla Walla, Willamette (tie vote) —9.

*Not reporting*—Gregory, Hot Springs, Washington—3.

*Presenting memorials*—Ohio, Princeton, Union, Wichita (protest) —4.

Approving unanimously . . . . .	61
Approving, one dissenting vote . . . . .	7
Approving, vote not given . . . . .	32—100
Disapproving . . . . .	9
Not reporting . . . . .	3
Presenting memorials . . . . .	4
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## II. CONSTITUTION AND RULES OF DISCIPLINE.

*Approving unanimously*—Alabama, Albion, Anderson, Athens, Bacon, Bartholomew, Bell, Bethel, Charlotte, Chillicothe, Colesburg, Colorado, Davis, Elk, Foster, Georgia, Guthrie, Helena, Hopewell, Indiana, Kansas, Kirkpatrick, Knoxville, LaCrosse, Leavenworth, Lexington, Little River, Logan, Madison, Marshall, McGready, McLin, McMinnville, Memphis, Mississippi, Morgan, Mound Prairie, Nebraska, New Hope, Obion, Ocoee, Oxford, Pennsylvania, Red Oak, Republican Valley, Richland, Rocky Mountain, Rushville, Sacramento, Salem, Salt River, San Jacinto, San Saba,

Searcy, Sparta, St. Louis, Tennessee, Texas, Trinity, Vandalia, Waco, West Iowa, West Prairie, White River, White Rock, Yazoo—66.

*Approving with one dissenting vote*—Cumberland, Mayfield, Platte, Tehuacana, Wabash—5.

*Approving, vote not given*—Arkansas, Burrow, California, Decatur, Elyton, Ewing (Ark.), Ewing (Ill.), Greenville, Guadalupe, Hiwassee, Illinois, Iowa, Jackson, Kentucky, King, Kirksville, Louisiana, Mackinaw, McGee, Miami, Muskingum, Nashville, Neosho, New Lebanon, Nolin, Oregon, Ouachita, Ozark, Parsons, Red River, Sangamon, Springfield, Tulare, Walla Walla, Willamette—35.

*Disapproving*—Allegheny, Springville, Talladega—3.

*Not reporting*—Gregory, Hot Springs, Washington—3.

*Presenting Memorials*—Ohio, Princeton, Union, Wichita (protest)—4.

Approving unanimously . . . . .	66
Approving, one dissenting vote . . . . .	5
Approving, vote not given . . . . .	35—106
Disapproving . . . . .	3
Not reporting . . . . .	3
Presenting memorials . . . . .	4

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### III. GENERAL REGULATIONS, DIRECTORY FOR WORSHIP, AND RULES OF ORDER.

*Approving unanimously*—Alabama, Albion, Anderson, Athens, Bacon, Bartholomew, Bell, Bethel, Charlotte, Chillicothe, Colesburg, Colorado, Davis, Elk, Foster, Georgia, Guthrie, Helena, Hopewell, Indiana, Kansas, Kirkpatrick, Knoxville, LaCrosse, Leavenworth, Lexington, Little River, Logan, Madison, Marshall, McGready, McLin, McMinnville, Memphis, Mississippi, Morgan, Mound Prairie, Nebraska, New Hope, Obion, Ocoee, Oxford, Pennsylvania, Red Oak, Republican Valley, Richland, Rocky Mountain, Rushville, Sacramento, Salem, Salt River, San Jacinto, San Saba, Searcy, Sparta, St. Louis, Tennessee, Texas, Trinity, Vandalia, Waco, West Iowa, West Prairie, White River, White Rock, Yazoo—66.

*Approving, with one dissenting vote*—Cumberland, Mayfield, Platte, Tehuacana, Wabash—5.

*Approving, vote not given*—Arkansas, Burrow, California, Decatur, Elyton, Ewing (Ark.), Ewing (Ill.), Greenville, Guadalupe, Hiwassee, Illinois, Iowa, Jackson, Kentucky, King, Kirksville, Louisiana, Mackinaw, McGee, Miami, Muskingum, Nashville, Neosho, New Lebanon, Nolin, Oregon, Ouachita, Ozark, Parsons, Red River, Sangamon, Springfield, Talladega, Tulare, Walla Walla—35.

*Disapproving*—Allegheny, Springville, Willamette (tie vote)—3.

*Not reporting*—Gregory, Hot Springs, Washington—3.

*Presenting Memorials*—Ohio, Princeton, Union, Wichita (protest)—4.

Approving unanimously . . . . .	66
Approving, one dissenting vote . . . . .	5
Approving, vote not given . . . . .	35—106
Disapproving . . . . .	3
Not reporting . . . . .	3.
Presenting memorials . . . . .	4

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—1883, pp. 10, 11.

#### MEMORIALS ON REVISION.

Memorials on Revision were presented, and referred to the Committee on Revision.—1883, p. 12.

#### REPORT ON REVISION.

The report of the Committee on Revision was amended and adopted, and is as follows:

The Committee on Revision, having carefully considered the memorials upon the subject referred to them, and also the various propositions submitted to them by individual brethren, suggesting amendments to the Confession of Faith, respectfully report:

In view of the fact that this subject has been so recently acted upon by the Presbyteries, and that their action, approving the Revised Confession of Faith, has been so nearly unanimous, it seems to us unwise to attempt, at this time, to determine what, if any,

propositions to amend, coming from individuals, are proper or ought to be transmitted for the action of the Presbyteries. Sufficient time has not elapsed to enable the General Assembly, as we think, satisfactorily to determine what, if any, amendments or changes are desired by the Church. While the General Assembly has the right, of its own motion or upon the suggestion of any individual, to consider and recommend, in the manner pointed out in the Constitution, any proposed amendment which it may deem desirable, yet it is not, we respectfully submit, expedient at this time to undertake such work.

A memorial from a Presbytery upon this subject, or any other within the legitimate sphere of presbyterial authority, should receive, and we doubt not would always receive, respectful and careful consideration by the General Assembly. While we may not hope that a Confession of Faith can be framed which, in its minor details and modes of expression, will meet the views of every individual member of the Church, and while this has not been, and should not be, attempted, it is desirable to have in it a fair declaration of the doctrines of the Church as held and believed by the Presbyteries as constituent bodies, representing the entire membership of the Church. We submit, too, that the General Assembly should be slow to assume any desire on the part of the Presbyteries to make changes, in the absence of an expression from them to that effect, although it should and does give respectful consideration to the views of individual brethren.

For these reasons, and others which might be given, we respectfully report adversely upon all the propositions submitted to us, coming from individuals, to amend or change the Confession of Faith, believing it more desirable to await expressions from the Presbyteries, if any of them desire to make suggestions; and should any of the Presbyteries desire to offer amendments, we think it would be well for them to forward the same to the General Assembly at its next meeting.

We have considered the memorials from Presbyteries; and as to those from Allegheny, New Lebanon, Princeton, and Union, which in effect ask that the whole subject of Revision be committed to a new committee, or that it be postponed, we respectfully submit that such a course is now inexpedient, and we recommend that the prayer of these memorialists be not granted.



We have considered the protest from members of Wichita Presbytery against the adoption of the Revised Confession of Faith and Government, and seeing that this is a matter which is not under the control of the General Assembly, but belongs to the Presbyteries, we ask to be discharged from its further consideration.

The memorial from Ohio Presbytery proposes certain amendments to the Revised Confession of Faith. We have carefully considered these proposed amendments, and are constrained to recommend that they be not adopted. None of them are, in our opinion, to be desired.

We have to say, however, that while we cannot recommend the proposition contained in this memorial upon the subject of Sanctification, yet we feel free to say that the proposition upon this subject, submitted to the General Assembly at its last meeting by the Committee, is, in our opinion, preferable to that adopted at that time. With some unimportant verbal changes, that proposition is as follows:

"Those who believe to the saving of their souls are in believing also sanctified. This sanctification consists of a full surrender of self, and an unreserved consecration of the whole man to God and his service, and is of the ability which God gives.

In obedience to the Divine command, and resting upon the promise, it is the duty of Christians to cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Christians, because of worldly-mindedness, have frequent occasion for repentance, and for renewing their consecration.

Whether Sanctification, in addition to separation from worldliness and consecration to God, also includes the idea of progressive moral purity in the sense in which Regeneration purifies, is a question concerning which opinions differ. Liberty of conscience is therefore allowed on this subject."

S. G. BURNEY,  
JOHN FRIZZELL,  
C. H. BELL,  
J. W. POINDEXTER,  
W. J. DARBY.  
—1883, pp. 29, 30.



## LAST ACTION ON REVISION.

Your Committee on Overtures have examined the memorials referred to us from the following Presbyteries, each of which suggests various changes in the Confession of Faith and Book of Discipline: Tehuacana, Colorado, Foster, Bonham, Indiana, Kirksville, and Talladega.

Your Committee feel that the changes proposed would not prevent considerable discussion after their report was presented to your body, and thereby lead to a further reference to them with instructions; and believing that it would be more satisfactory to the memorialists and to the general Church that the suggestions therein contained be fully and amply discussed in a Committee of the Whole, therefore we would request that the said memorials be referred back to your body for final action. Adopted.—1884, p. 15.

## COMMITTEE OF THE WHOLE—REVISION.

On motion, the General Assembly went into Committee of the Whole to consider memorials from certain Presbyteries on the subject of Revision. After having finished its work, the Committee of the Whole rose, and the Chairman reported that, after considering the memorials which had been presented to the General Assembly on Revision, a memorial coming from McMinnville Presbytery had been adopted as expressing the sentiment of the Committee. He further reported that the Committee desired the General Assembly to adopt said memorial also, and to concur in its recommendation, which the Assembly then did, the memorial being as follows:

The following preambles and resolutions were adopted by the McMinnville Presbytery May 3, 1884, to wit:

*Whereas*, The General Assembly did, while in session at Austin, Texas, in May, 1881, appoint a committee of able and discreet men to revise the Confession of Faith and Form of Government of the Cumberland Presbyterian Church, so that said Confession might express clearly and accurately the doctrines taught from our pulpits and by our press, and that our Form of Government might conform in all its points to the usages of the Church; and,

*Whereas*, Said Committee, after carefully revising the Confession of Faith and Form of Government, submitted their work to the General Assembly, in session at Huntsville, Ala., in May, 1882; and,

*Whereas*, Said General Assembly, in Committee of the Whole, did consider the subject, item by item, and after recommending certain amendments, adopted the Revised Confession of Faith and Form of Government, transmitting the same to the Presbyteries for their approval or disapproval; and,

*Whereas*, The Revised Confession of Faith and Form of Government were approved with great unanimity by a large majority of the Presbyteries, thereby becoming the Faith and Government of the Church; therefore,

*Resolved*, That it is the sense of this Presbytery that it is unwise to agitate the subject of alteration or change in the Confession of Faith and Form of Government so soon after its almost unanimous approval by the whole Church, saying to the outside world that we are dissatisfied with our theological status.

*Resolved*, That this Presbytery, by these preambles and resolutions, do memorialize the General Assembly which meets at McKeesport, Pa., on the 15th inst., to advise all our judicatures and individual members to desist (at least for the present) from the agitation of alteration or change in the Faith and Government of the Church.—1884, pp. 17, 18.

#### INDEXES TO THE CONFESSION OF FAITH.

Rev. J. V. Stephens, Rev. J. M. Hubbert, D.D., and J. I. D. Hinds were appointed a committee to prepare an index to the Confession of Faith.—1895, p. 55.

The Committee appointed at the last meeting of the Assembly to prepare an Index to the Confession of Faith, made the following report, which, together with the Index, was referred to the Committee on Publication:

To the Moderator and Members of the General Assembly of the Cumberland Presbyterian Church, in session at Birmingham, Ala., May 21, 1896.

DEAR BRETHREN:—The undersigned were appointed by the last Assembly (see Minutes, page 55) “to prepare an Index to the Con-

fession of Faith." After a thorough investigation of the whole matter involved, we decided that it would be better to make two indexes; the first, on "Christian Doctrine," embracing the "Confession of Faith" proper, and the "Catechism;" and the second, on "Ecclesiastical Law," embracing the "Constitution," "Rules of Discipline," "General Regulations," "Directory for Worship," and "Rules of Order." The work has been done according to this plan, and we recommend that the matter which has been prepared, and which is herewith submitted, be printed in two Indexes as herein indicated, and be bound in subsequent editions of the Confession of Faith.

Respectfully submitted,

J. V. STEPHENS,

J. I. D. HINDS,

J. M. HUBBERT.

Lebanon, Tenn., May 14, 1896.

—1896, p. 14.

The foregoing report was referred to a Committee, whose report thereon was adopted, and is as follows:

Your Committee, to whom was referred the report of the Committee appointed at the last General Assembly "to prepare an Index to the Confession of Faith," recommend concurrence in that report and the adoption of its recommendations.—1896, p. 36.

## PART II.

### THE CHURCH.

CONFESSION OF FAITH, SECTIONS 93-95.—The universal Church, which is invisible, consists of all those who have become children of God by faith, and joint-heirs with Christ, who is the head thereof.

94. The visible Church consists of those who hold to the fundamental doctrines of Christianity in respect to matters of faith and morals, and have entered into formal covenant with God and some organized body of Christians for the maintenance of religious worship. The children of such are included in the covenant relations of their parents, and are properly under the special care of the Church.

95. Unto this visible Church Christ has given the ministry, the Word, and the ordinances, for its edification, and, by his own presence in spirit, makes them effectual thereunto. The Lord Jesus Christ is the only head of his Church on earth.

CONSTITUTION, SECTIONS 1, 2.—Jesus Christ, who is now exalted far above all principality and power, has established in this world a kingdom which is his Church.

2. The universal Church consists of all those persons, in every nation, who make profession of the holy religion of Christ and of submission to his laws.

#### I. THE CUMBERLAND PRESBYTERIAN CHURCH.

CONFESSION OF FAITH, SECTION 97.—While it is required of all Christians to live in fellowship, it is the especial duty of those belonging to the same denomination; and also to co-operate in sustaining public worship, and whatever measures are adjudged best for the spiritual interests of the Church and the glory of God.

The Cumberland Presbyterian Church does not set up any such claim as that of its being *the only Church*, but holds, in common

with other Reformed or Presbyterian bodies, that each evangelical denomination is a branch of the Church.

It took the word "Cumberland" into its name on this wise: The Synod of Kentucky of the Presbyterian Church, in 1802, struck off a new Presbytery from the Presbytery of Transylvania, which had included "the district of Kentucky and the settlements on Cumberland River, extending into what is now the State of Tennessee." This new Presbytery, which was "constituted out of the lower portion," including the "Cumberland Country," the Synod called "the Cumberland Presbytery" because of the "Cumberland Country" included within its bounds.

It was in this Cumberland Presbytery that the great revival provoked a strong protest from the anti-revival party, as has been pointed out in the "Circular Letter," in Part I. The controversy resulted in the Synod's dissolving the Cumberland Presbytery, "and re-annexing the members to the Presbytery of Transylvania." After four years of patient waiting, and seeking redress through the General Assembly of the Presbyterian Church, as is shown in the "Circular Letter," printed in Part I., an *independent* Presbytery was organized. This independent Presbytery occupied practically the same territory which the dissolved Cumberland Presbytery had occupied, and so the independent Presbytery was called "Cumberland," just as its predecessor had been called by the same name.

"When the Church was organized, in 1810, it adopted no denominational name. There was no intention then of starting a new Church. It was an independent Presbytery of Presbyterians, which still hoped for restoration to its old status in the mother Church."—*From History of the Cumberland Presbyterian Church, McDonnold, p. 114.*

The Presbytery, for some three years, referred to itself simply as "the Cumberland Presbytery."

"Whereas, Enemies to the Cumberland Presbytery, have reported that our creed, or system of doctrines, is unknown, and whereas, friendly disposed persons have been apprehensive that some sentiments unknown might be concealed under the term 'fatality,' which term this Presbytery has chosen as a proper one to show



their exception to the Confession of Faith, and whereas, we deem it our duty explicitly to declare our views on that subject,

*“Resolved, therefore, unanimously, that the Cumberland Presbytery views, and hereby declares, the ‘Reply to the Pastoral Letter of West Tennessee Presbytery’ to contain a just exposition of our exception to the Confession of Faith upon the term fatality, and also a just view of the system of doctrines held by this Presbytery, as fairly deduced from the Confession of Faith, so far as doctrines are treated of in that reply.”—From Minutes of Cumberland Presbytery, November 5, 1812.*

“By motion, Messrs. Finis Ewing and Robert Donnell were appointed a committee to draft a complete, though succinct account of the rise, doctrines, etc., of the Cumberland Presbytery.”—*From Minutes of Cumberland Presbytery, April 7, 1813.*

Some, to distinguish those adhering to the independent Presbytery from other Presbyterians, at first called them “members of the Cumberland Presbytery,” as will appear from the following resolution adopted by a Methodist Conference, and reported to the Presbytery:

*“Resolved, That those who call themselves members of the Cumberland Presbytery, are in such a state of accountability to each other, as will authorize us to admit individuals of that body, on examination, to the Lord’s Supper with us. An examination we deem necessary to know whether they are regular members, etc.”*—*From Minutes of Cumberland Presbytery, March 20, 1811.*

Others called the adherents of the new Presbytery, now identified with the revival party, “Cumberland Presbyterians.” Dr. McDonnold says that the name which the people gave was neither repudiated nor formally adopted, but that it clung to the new organization. At the first meeting of the Synod, 1813, the members refer to those in the independent movement as “Cumberland Presbyterians,” which will be seen from the following:

“The Committee appointed by the last general Cumberland Presbytery, for that purpose, reported to the Synod a succinct account of the rise, doctrines, and progress of the Cumberland Presbyterians, etc.”—*From Minutes of Cumberland Synod, October 6, 1813.*

### 1. The Assembly refused to change the name.

The memorialists pray that the General Assembly would adopt measures in order to a change of name from Cumberland Presbyterian to American Presbyterian. In relation to this subject your Committee would suggest that names generally originate with others rather than the subjects of them. It is true that the fathers in the organization of the first Presbytery of this Church, styled it the Cumberland Presbytery; but this was rather a re-organization than an organization. The Presbytery had existed before, having been constituted and named by another judicature of the Presbyterian Church; therefore, although the Assembly might take the step desired by the memorialists, and the new name might be incorporated into our Confession of Faith and Form of Government, and into the records of our judicatories, we might still be denominated Cumberland Presbyterians by those who would take the liberty of denominating us what they pleased.

Again: names are mostly arbitrary and accidental. It is difficult to make them significant. They are for the purpose of distinction. The origin of our name was accidental; still, it may subserve the purpose of a name. It will distinguish us from other communions, and especially from other departments of the Presbyterian Church. Furthermore, whilst the senseless and the silly may taunt us with the locality of our name—and this has been done—may it not occur that the serious and intelligent, whose good opinion, and whose only, is worth the possession, may despise us for any sensitiveness which we may manifest under such reproaches? Our character will be determined by our intellectual and moral worth, and these will be the measure of our influence also. Let us seek the highest attainments in wisdom and holiness; let us aim at the fulfillment of our mission as an humble branch of the Church of Jesus Christ, and we may confidently expect all embarrassments and difficulties from secondary considerations to be removed, and our path, like the path of the just, to shine more and more unto the perfect day. We therefore recommend that the prayer of the memorialists be not granted.—1850, p. 37.

We have before us a memorial from Rushville Presbytery, giving four reasons why our denominational name should be changed, and asking the General Assembly to take steps to that end.

Your Committee are of opinion that such change is impracticable, not to say undesirable. Adopted.—1880, p. 20.

We have carefully considered the papers referred to us calling for a change of our Church name, substituting some other word in the place of Cumberland.

These papers are from the following Presbyteries, viz., Nashville, Athens, California, Indiana, and Wabash.

The first two call for the name American Presbyterian.

California Presbytery calls for the name Presbyterian Church of America.

Indiana Presbytery calls for the name Evangelical Presbyterian.

Various reasons are assigned for these changes. These your Committee have duly considered, but do not regard them of sufficient importance to justify a change of name, or even to have the question submitted to the Presbyteries.

We, therefore, are unanimous in the opinion that our Church name should remain as it is, and for the following reasons:

1. The name Cumberland is too precious to the hearts of our people to be given up.

2. It is evident already from the many names suggested that it would be very difficult, if not impossible, to unite on any other.

3. A change of name would make a double explanation necessary instead of one that is easy and significant.

4. It would necessarily involve a change in the names of our schools, charters, boards, papers, books, etc.

5. There are serious objections to each one of the names proposed.

6. The name Cumberland has already become sacred in the hearts of our people and a representative of our doctrines.

7. We would still be called Cumberland Presbyterians, hence much confusion and dissatisfaction would be the result.

8. We do not see that any important ends could be gained by a change.

We, therefore, recommend that the whole subject be dropped without any further discussion. Adopted.—1881, p. 13.

We have before us memorials from the Arkansas Synod and the Yazoo Presbytery, asking your Reverend Body not to submit to

the Presbyteries a proposition to change the name of the Church, and that the agitation of that subject cease. We recommend that the request of the petitioners be granted. Adopted.—1894, p. 18.

## 2. The Anniversary of the Church.

*Whereas*, The Fourth day of February is a period of the year of deep and important interest to all Cumberland Presbyterians, it being the day on which, as a denomination, they came into existence; and, *whereas*, the observance of anniversaries has, on the part of various communities and associated bodies, produced an increase of interest and an enlargement of feeling and consequent operations:

*Resolved*, That henceforth, the Fourth day of February be regarded as the Anniversary of the Cumberland Presbyterian Church; that all our ministers and people be recommended to observe that time, from year to year, as a day of thanksgiving, a day of prayer and supplication to Almighty God, that he may continue his gracious and heavenly benedictions with us as a branch of his Church; that he may continue, by his sovereign calls, and gracious influence, to increase the number of ministers stationed on the walls of Zion, and that by divine unctions of the Holy Ghost accompanying the Gospel it may be effectual to accomplish the great purpose for which it has been sent into the world. Adopted.—1855, p. 35.

## II. A PARTICULAR CHURCH.

In the Church courts the appellation "congregation" is generally used for that of "particular church." Sometimes, however, the word "church" is found, without the word "particular."

CONSTITUTION, SECTION 4.—A particular church consists of a number of professing Christians voluntarily associated together for Divine worship and godly living, agreeably to the Holy Scriptures, and submitting to a certain form of government.

Its officers are the minister in charge, the ruling elders and the deacons.

Its jurisdiction is lodged in the church Session, composed of the minister in charge and ruling elders.

## 1. Organizing a new church.

CONSTITUTION, SECTION 16.—In all cases, except when a Commission for that purpose shall have been appointed by the Presbytery, any ordained minister, belonging to the Presbytery in the bounds of which the new church is to be located, may preside at the organization of such church, and perform all the duties incident thereto; but in such case the new church shall not be located within five miles of an existing Cumberland Presbyterian church without the consent of Presbytery.

CONSTITUTION, SECTION 7.—In the organization of a church the first step is to receive testimonials on behalf of such of the applicants as are members of the Church, if there be any; and then to admit upon a profession of faith in Christ such candidates as, on examination, may be found qualified.

These persons should, in the next place, be required to enter into covenant by answering the following question affirmatively: Do you, in reliance on God for strength, solemnly promise and covenant that you will walk together as an organized church on the principles of the Government of the Cumberland Presbyterian Church; that you will support the Gospel as God has prospered you, and that you will study the purity and harmony of the whole body?

The presiding minister shall then say: I now pronounce and declare that you are constituted a church according to the Word of God and the principles of the Government of the Cumberland Presbyterian Church, subject to the approval of the Presbytery. In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Ruling elders and deacons are then to be elected, ordained, and installed.

## 2. When organizations are forbidden.

Within five miles of a Cumberland Presbyterian Church.—See Constitution, Section 16.

A minister, either within or without his Presbytery, has no right to attempt to organize a congregation of disaffected members.



and thereby divide and disturb congregations already organized. Adopted.—1860. p. 74.

“Is it proper and orderly for a Presbytery to recognize, and receive under its care, an association of persons who have been collected by the efforts of a minister of the Gospel, who is, and was at the time of gathering them together, under suspension?”

Your Committee answer in the negative. Adopted.—1859, p. 20.

### 3. Becoming a constituent of Presbytery.

GENERAL REGULATIONS, SECTION 3.—When a new church is organized it shall, through its church Session, apply to the Presbytery in the bounds of which it is located to become a constituent thereof, in the following or like form:

*To the Presbytery of .....*:

The undersigned respectfully represent, that on the .... day of ....., A.D., ....., there was organized by Rev..... (or by a Commission of Presbytery, as the case may be), at ....., a new church, adopting the principles of the Government of the Cumberland Presbyterian Church, with a membership of....., and electing the undersigned as ruling elders, and .... and .... as deacons.

Under and by authority of said church, we do hereby apply to be received under your care, and we promise a cheerful compliance on its part, as well as our own, with all the duties and obligations enjoined upon particular churches and their officers by the Government of the Cumberland Presbyterian Church.

.....  
 .....  
 .....

(Date.)

*Ruling Elders.*

### 4. When may a Church be represented in Presbytery?

CONSTITUTION, SECTION 29.—Every particular church which is willing to support the Gospel as God has prospered it shall be entitled to be represented by a ruling elder in Presbytery.

Your Committee on Minutes of the Synod of Pennsylvania report that we have examined the same, and find them well arranged, in good order, and in the main in accordance with your Constitution.

On page eighteen we find what we consider a departure from the teaching of your Book, page 89, viz.:

That where two or more congregations are confederated together under the care of one minister, as pastor or supply, their right to representation, in their individual capacity, is conceded to the confederation, and while thus united are entitled to but one representative.

1. We think this action of the Synod tends to an unequal distribution of power among the churches, allowing the pastor of one church equal power with the pastor of two or more churches.

2. We do not believe an elder can represent a congregation in Synod, of whose Board of Elders he is not a member. Adopted.—1887, p. 21.

### 5. Congregational boundaries.

The White River Presbytery asks: 1. Has a Presbytery the power and right to abolish congregational lines within its bounds, when in its wisdom it may consider such action conducive to the well-being of the Church?

Answer: The Constitution of the Church does not give the Presbytery the power to interfere with congregational lines.

2. Has a Presbytery the right to re-establish those lines when said action involves the rights and interests of congregations organized within the lines originally established for older organizations?

Answer: Our Form of Government does not recognize congregational lines or boundaries. The Presbytery can have no right either to establish or abolish such lines.

3. When a congregation petitions a Presbytery to be received under its care, with certain boundary lines, and the Presbytery receives it with this agreement, can the Presbytery abolish such lines without the consent of such congregation?

Answer: For the reasons above stated, your Committee agrees that you should answer in the negative. Adopted.—1879, p. 21.

## 6. A Minister cannot go into the bounds of one congregation to collect funds for another congregation.

“Is it proper and orderly for any minister, and especially for one under suspension, to go into the bounds of a regularly organized congregation and seek to collect from its members funds for another congregation?”

To this question your Committee would answer, that it is highly improper and disorderly for any minister thus to mar the peace and prosperity of another congregation. Adopted.—1859, p. 20.

## 7. Presbytery cannot dissolve a congregation without its consent.

CONSTITUTION, SECTION 31.—The Presbytery has power to unite or divide churches, with the consent of a majority of the members thereof.

A Presbytery has a right to dissolve a congregation, with the consent of its members, and attach them to other congregations. Adopted.—1869, p. 34.

“The Tehuacana Presbytery asks you to decide whether a Presbytery has the right to dissolve a congregation without its consent, when deemed proper by the Presbytery to do so.

In response to this inquiry, your Committee answers, that the General Assembly of 1869 [Minutes, p. 34] answered this question in the negative, and recommends that you reaffirm that action. Adopted.”—1879, p. 21.

## 8. When may a Presbytery cut off a congregation?

CONSTITUTION, SECTION 31.—The Presbytery has the power, for cause, to dissolve the relations between it and a particular church, which shall thereafter cease to be a constituent of the Cumberland Presbyterian Church, and forfeits all rights as such.

The Presbytery has the right to cut off any congregation under its control, and deprive it of presbyterial representation, whenever such congregation has been guilty of such offense as, in the judgment of the Presbytery, may justify such action. Adopted.—1869, p. 34.

## 9. Presbyteries should order whatever pertains to the welfare of their churches.

CONSTITUTION, SECTION 31.—The Presbytery has power in general to order whatever pertains to the spiritual welfare of the churches under its care.

Upon the Presbyteries was urged the importance of ordering whatever pertains to the welfare of their churches.—1882, p. 17.

## 10. Relation of Board of Missions to a mission church.

The Committee on Judiciary have considered a paper from Kansas Presbytery asking the General Assembly to define the relation and power of the General Assembly's Board of Missions to a congregation under the care of Presbytery.

Under Section 13, "General Regulations," the General Assembly has the power, and it is perhaps its duty, to answer such questions when properly brought before it by an inferior court of the Church.

We therefore recommend that the General Assembly answer as follows:

Mission churches not under the care of any particular Presbytery are, in all respects, managed and controlled by the Board of Missions. When a mission church is placed under the control of a Presbytery and becomes a constituent thereof, then as to all questions of discipline the Presbytery has control, but as to the supplying of the pulpit the Board of Missions should control as long as it remains a mission church, receiving financial assistance from the Board. In all cases, however, care should be taken that no friction arises between the Board and the Presbytery. Adopted.—1893, p. 28.

## 11. General Assembly determined the legitimate congregation.

The undersigned, members of Ohio Synod, have positive information that, owing to dissensions in the Waterford congregation of the Cumberland Presbyterian Church, at Beverly, Ohio, in the bounds of Muskingum Presbytery, and owing to the failure of said Presbytery to meet on its own adjournment, and to the

improbability of its being able to call a quorum, important church interests in said congregation are jeopardized, there being an effort by a faction of said congregation to withhold the church property from the use and control of Cumberland Presbyterians, and to transfer it to the Presbyterian Church.

Therefore, we respectfully memorialize your Reverend Body to recognize that portion of said Waterford congregation represented by David Thompson, Allen Nickerson, and Thomas Clark, ruling elders, and H. S. Clark, J. T. Palmer and Samuel Leget, trustees, as the identical Cumberland Presbyterian church, of Waterford, and that as such they are entitled to hold the church property, at Beverly, belonging to the Cumberland Presbyterian Church.

THOMAS THOMAS,  
 OVID LUTZ,  
 H. D. ONYETT.

Your Committee recommend that said memorial be granted, and that the organization represented by David Thompson, Allen Nickerson and Thomas Clark, ruling elders, and H. S. Clark, J. T. Palmer and Samuel Leget, trustees, mentioned in said memorial, be and is hereby recognized by this General Assembly as the true and legitimate Waterford congregation of the Cumberland Presbyterian church, at Beverly, Ohio, and entitled to hold all the church property hitherto owned and held in law by said Waterford congregation, at Beverly, Ohio. Adopted.—1872, p. 28.

## 12. Title to church property.

“When a congregation has been legally organized, and by its legally constituted board of trustees purchases and obtains real estate in fee simple, upon which to erect a church house, and afterwards said congregation, together with its board of trustees, by death or removal, ceases to exist, does such real estate then become the property of the Cumberland Presbyterian Church at large? If so, where does the power to sell and convey such property exist?”

This is purely a legal question, which must be decided by the courts of each State in which the property may be situated, and although a probably correct answer might be premised upon the principles of the common law, yet it would be wiser and safer in



all questions, concerning the title to church property, to apply to the temporal rather than the spiritual courts.

The Assembly said, further [Minutes, page 24], that "the title to the property depends upon the specific terms of the instrument creating it, and the statutory regulations of the State of the Union where the property may be situated, and the same general answer applies to the vesting and transfer of title in all cases." Adopted.—1868, p. 23.

A question is raised by the records before us in regard to the legal owners of the church house and grounds. It appears that the title is vested in trustees, and it is supposed that they claim the right to control the use and occupation of the church house.

Your Committee deem it due to the church whose interest is involved in this question, to express an opinion on this subject, in order that the General Assembly may make a deliverance which may be calculated to quiet apprehensions on the part of weak churches when threatened in this way.

We give it as our opinion, that trustees holding the title to church property cannot turn it over, or appropriate it to any other use than that for which it was vested in them, and that they cannot exclude the church from its use and occupation for religious worship.

Your Committee are not acquainted with the laws of Kentucky on this subject, but their opinion is based on general principles. It is greatly to be regretted, and is a source of sorrow, no doubt, to the Christian, and especially to our branch of the Church, that such serious difficulties as these records show, should spring up among professed Christians, upon so slight a cause.

Your Committee recommend patience, and forbearance, and faithful service, and devotion to principle, and reliance on the Spirit of Almighty God, to bring the Madisonville Church out of difficulties which seem to environ it at this time. Adopted.—1876, p. 30.

The memorial of West Prairie Presbytery requests that such rules and regulations be adopted by the General Assembly as will secure to the Cumberland Presbyterian churches in all the States the title in perpetuity of all property, real and personal, used and to be used by the churches for church and educational purposes.

Your Committee find much difficulty in devising any rule and regulation on this subject that will apply to all the States, for the reason that the right and power to acquire, hold, and use, and dispose of such property for such use and purpose, depends upon the law of the State in which the same is situated, and upon which there is no uniform rule in the different States; and not having the laws of the different States before the Committee, so as to ascertain as nearly as may be what rules and regulations may be made with reasonable uniformity, your Committee recommend that you appoint a committee of three members of the Church, of legal attainments, whose duty it shall be to correspond with one or more legal men in each State occupied by our Church, or otherwise ascertain the laws of the different States, and to formulate such rules and regulations as may best secure the title in perpetuity acquired, or to be hereafter acquired, for the use and benefit of the Cumberland Presbyterian Church, for church and educational purposes, and report the same to the next meeting of the General Assembly. Adopted.—1887, p. 13.

The Moderator appointed on the Committee provided for in the foregoing report, Ruling Elders R. A. Hill, John Frizzell, J. P. Allen.—1887, p. 14.

The Committee appointed by the General Assembly in 1887 to investigate titles to church property presented the following report, which was adopted:

To the General Assembly of the Cumberland Presbyterian Church:

The Committee appointed by the General Assembly, at its stated meeting May, 1887, to “ascertain the laws of the different States, and to formulate such rules and regulations as may best secure the title in perpetuity acquired, or to be hereafter acquired, for the use and benefit of the Cumberland Presbyterian Church, for church and educational purposes,” and report, etc., beg leave to report:

That there is probably no one method which can be made applicable in all the States, as the laws of the States are not uniform. The nearest approach to uniformity which occurs to the Committee, as the result of our investigation, is that where it can be done under the laws of the State where the property is situated, the title to all our church and denominational school property be vested in our General Assembly's Board of Trustees, and that when

this cannot be done, on account of said Board's being a corporation foreign to the State in which the property is situated, the Board be instructed to have itself incorporated in such States, where this can be done, and where the doing so will confer upon the Board the needed power.

We recommend that, to facilitate the making of deeds to said Board, and ascertaining its powers in this respect, said Board be directed to furnish for publication in the Appendix to the General Assembly Minutes a copy of its act of incorporation granted by the legislature of Kentucky.—1889. pp. 18. 19.

*Resolved*, 1. That a standing Committee be created by this General Assembly, to be known as the "Committee on Church Property," which Committee shall be charged with the duty of gathering information and statistics throughout the bounds of the Church regarding vacant church property. That the Presbyteries be enjoined to appoint standing committees of like character, which shall carefully investigate the condition of churches that have not had a pastor or stated supply for six months or more, and also that all other churches find one in whom the legal title to the property is, by whom it is controlled, and the causes that prevent its successful operation; that such information in a condensed and statistical form be transmitted to the Chairman of the Standing Committee of the General Assembly for its information and action.

2. That the Presbyteries appoint a committee to get an abstract of all church property within their bounds, so as to be able to know and heal all defects that may be in claim of title. Adopted.—1889, p. 52.

The Committee on Judiciary have considered the paper referred to them from Rev. N. J. Crawford, in relation to the title to church property in the Indian Territory, and recommend the adoption of the following resolution:

*Resolved*, That the General Assembly's Board of Trustees be, and they are hereby, requested to look after the property in the Indian Territory belonging to the Cumberland Presbyterian Church or in which it has an interest, and to take such action as may seem best to preserve the same to the Church and for its use. Adopted.—1893, p. 28.

## III. CHURCH MEMBERS.

CONSTITUTION, SECTION 4.—A particular church consists of a number of professing Christians voluntarily associated together for Divine worship and godly living, agreeably to the Holy Scriptures, and submitting to a certain form of government.

CONSTITUTION, SECTION 3.—The infant children of believers are, through the covenant and by right of birth, entitled to baptism, to pastoral oversight, to instruction, and to the care of the church, with a view to their embracing Christ, and thus possessing personally all the benefits of the covenant.

All baptized persons should receive the watchful care and instruction of the church, even though they are adults, and have made no profession of faith in Christ. Those only who have made a profession of faith in Christ are entitled to all the rights and privileges of the church.

## 1. Admission of persons into the church.

CONSTITUTION, SECTION 27.—It is the duty of the Session to receive members into the church.

DIRECTORY FOR WORSHIP, SECTION 21.—In publicly receiving new members into the church on profession of their faith in Christ, the following is recommended as a

*Form of Church Covenant.*

Let the candidates for membership rise, and the minister propound to them, severally, the following questions, to be answered in the affirmative:

I. Do you receive the Scriptures of the Old and the New Testament as the Word of God, the only infallible rule of faith and practice?

II. Have you experienced that you were a condemned and helpless sinner, and, so far as you know your own heart, have you believed in Christ as an all-sufficient Savior, realizing that God, for Christ's sake, has pardoned your sins?

III. Will you earnestly strive to avoid the follies and vices of the world, to increase in knowledge, to grow in grace, and to live henceforth for Christ?

IV. Do you promise to abide by and support the rules and regulations of the Cumberland Presbyterian Church so long as you may be a member thereof; to be faithful in your attendance at the public religious services in the congregation, including the prayer meetings, as God may give you health and strength, endeavoring to keep the unity of the Spirit in the bond of peace; to love your brethren in the Lord; to act toward them with kindness and justice; to judge with candor, and admonish with charity?

V. As you consecrate yourself to God, you also consecrate your substance; and being his steward, do you promise to contribute of that substance, as he may prosper you, to the support of the Gospel?

After answering these questions in the affirmative, the applicants for membership should be baptized, unless they have previously received that sacrament; and the minister should deliver a charge, suitable to the occasion, to the newly-received members and to the congregation.

This form of Church-covenant is not to supersede the examination of applicants by the church Session.

RULES OF DISCIPLINE, SECTION 96.—When a member shall remove from one church to another, he shall produce satisfactory testimonials of his church-membership and dismissal before he can be admitted, unless the church Session has other satisfactory means of information.

DIRECTORY FOR WORSHIP, SECTION 22.—In publicly receiving members into the church by letter, the following form is recommended:

Let the minister make proper announcement of the name and former church relation of the persons to be received, and then ask them to stand at their respective places in the audience, or at the altar of the church, as he may prefer. He may then say:

Having already confessed Christ, you to-day renew your covenant with God, and transfer your membership to this church. May God give you grace to honor him and to promote the spread of the Gospel, the peace of the Church, and the salvation of souls.



Let the minister here call upon all the members to rise, and he may then say to the newly admitted members, whether by letter or on profession of faith:

We, the officers and members of this church, do now affectionately welcome you to membership and fellowship in this Christian household; and we devoutly pray that God may make you happy and useful in the new relation which you have assumed.

And now may the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.

## 2. Jurisdiction over church members.

CONSTITUTION, SECTION 7.—Original jurisdiction in relation to . . . church members pertains to the church Session.

RULES OF DISCIPLINE, SECTION 96.—Members when dismissed shall be under the jurisdiction of the church Session dismissing them, until they shall be admitted into some other church.

## 3. Letters of dismission.

CONSTITUTION, SECTION 27.—It is the duty of the Session to grant letters of dismission, which, when given to parents, shall always include the names of their baptized children.

RULES OF DISCIPLINE, SECTION 100.—No certificate of dismission, from either a church Session or a Presbytery, shall be valid testimony of good standing for a longer period than one year; and such certificate, given to persons who have already removed, shall state the standing of the person only to the time of removal.

*Resolved*, That as a means to avoid the frequent loss of membership to our Church by removal, we recommend that our ministers, upon the removal of any member from within their charge, shall immediately notify the pastor of the church at the point to which the member or members may remove, giving such information concerning the removing member as may be of interest. Adopted. —1896, p. 29.

An evil which has grown up in many places in our Church, is the failure of members moving out of one community into another to remove their membership. Therefore, we recommend that you ask your Presbyteries to instruct their ministers and Sessions to give letters to their members removing into the bounds of another Church, and that they notify the pastor or Session into whose community such members remove of this fact. Adopted.—1897, p. 45.

#### 4. Causes without process.

RULES OF DISCIPLINE, SECTIONS 63, 64.—When a member shall make his offense known to the church Session, a statement of the facts shall be recorded, and judgment rendered without process.

64. When a member shall profess before the church Session an unregenerate heart, or may, for any reason, desire to cease to be a member of the church, and no charges are pending against him, the court may retire his name from the roll, record the facts, and, at its option, announce them publicly. However, this action shall not be taken until the church Session has ascertained, after due inquiry, that the conduct of the member is not the result of temptation or transient darkness of spirit.

“When a church member, against whom there is no charge of immoral or irreligious conduct, and whose moral character is such that there is no ground for any such charge, requests the church Session to erase his name from their church book, have they a right to grant his request?”

In the opinion of your Committee, they have. Adopted.—1859, p. 20.

#### 5. Names retired upon a separate roll.

RULES OF DISCIPLINE, SECTION 97.—If a church member shall remove beyond the bounds of the church to which he belongs, and for one year shall neglect to call for a letter of dismission, his name may be retired upon a separate roll, of which due record shall be made.

Your Committee on Judiciary respectfully submit the following report:

They have had before them a memorial requesting you to "make a deliverance as to whether a congregation may drop from its roll absent or inefficient members," and also as to how a congregation without a church Session should proceed to accomplish the same object.

Your Committee recommend that you reply:

1st. That, without grounds other than absence or inefficiency, a congregation has no right to drop a member from its roll; but in case of absence for a year or more without calling for a letter, his name may be retired upon a separate roll, as decided by a former General Assembly.

2d. That without the interposition of a church Session a person's membership in the church cannot be disturbed. Adopted.—1882, p. 27.

### 6. A member may withdraw.

In the opinion of this General Assembly, it is the privilege of any member of our Church, against whom no charge of immorality has been preferred, to withdraw, and he has the right to change his ecclesiastical connection; and whenever such change is voluntarily made by any member, there is no longer any ecclesiastical jurisdiction claimed by the Cumberland Presbyterian Church over such member, nor has such member any claim upon the church from which he has voluntarily withdrawn. Adopted.—1848, p. 17. The foregoing, however, was reconsidered and indefinitely postponed.—1848, pp. 20, 21.

### 7. Session alone can deprive individuals of membership.

The Presbytery has not the right to dissolve a congregation so as to deprive individuals belonging to it of church membership, this being the province of the Session. Adopted.—1869, p. 34.

Without the interposition of a church Session a person's membership in the church cannot be disturbed. Adopted.—1882, p. 27.

### 8. Power to restore a suspended Church member.

The Assembly gave a negative answer to the following question: When a church Session shall have suspended a member from

the communion of the church, until he gives evidence of repentance, can the church Session of any other congregation legally restore such a member to the communion of the Cumberland Presbyterian Church, especially when that member still lives in the midst of said congregation where such suspension took place?—1860, p. 74.

### 9. May a suspended member lead in worship?

In answer to the question, “Is it judicially right for ministers habitually to call an individual to exercise in public and lead in the worship of God while he is under legal suspension, until that suspension is legally removed?” the Assembly answered in the “negative.”—1860, p. 74.

### 10. Members should give of their means to support the church.

*Resolved*, That each Session and Presbytery be, and is hereby, recommended and required by reasonable and proportionate assessment, or otherwise as they may deem best suited to their circumstances, to bring every member of each congregation to bear a part in meeting the current expenses of the congregation, and to aid the general enterprises of the Church. Adopted.—1858, p. 79.

### 11. The General Assembly's card for systematic beneficence.

Submitted to every member of the Cumberland Presbyterian Church as a guide in the duty of giving:

1. Toward the pastor's salary (incidental expenses of the church included, if the Session directs) I agree to give the sum of \$..... per week, per month, per quarter, per year (mark out what is not needed).

2. For the general enterprises of the Church I will pay, during the periods indicated, the several sums named:

January and February—Church Erection..... \$.....  
 March and April—Home Missions..... \$.....

May and June—Education.....	\$.....
July and August—Synodical Missions.....	\$.....
September and October—Foreign Missions.....	\$.....
November and December—Ministerial Relief....	\$.....
Date ....., 189...	Signed .....

Place your offering in an envelope, indicating name, amount, and object for which it is given. Deposit in collection basket or hand to a deacon or the Treasurer. If the Lord has prospered you, of course you will increase the amount subscribed, in proportion, as the various quarters come around. If you are delinquent at the end of the period, a collector will call on you.

On the reverse side of the card shall be printed a statement of the action of this body, and such other matter as the representatives of the Boards may deem suitable. The cost of printing and distributing these cards shall be provided for by the Boards, in such proportion as may be agreed upon by them. The cards shall be supplied, to congregations calling for them, free of charge. --1895, p. 48.



## PART III.

### CHURCH OFFICERS.

Although no detailed form of church government is laid down in the New Testament, yet the general or fundamental principles of the same are clearly taught therein.

Under the Mosaic dispensation, church government was comprised in the civil government.

During the captivity, the synagogue system of worship was established, which, after the captivity, was introduced into Judea, and was in general use at the coming of Christ. In the synagogues, Christ and his apostles generally taught. (Matt. xii. 9; Luke iv. 16; John vi. 59; xviii. 20; Acts xiii. 5; xiv. 1; xviii. 4.) The synagogue was under the control of a minister, ruler (Luke viii. 41; xiii. 14), and a bench of elders. Neither Christ nor his apostles introduced any radical change into this mode of religious worship and government, but adopted it as they found it. The polity of the synagogue and of the Jewish ecclesiasticism generally was simply and purely Presbyterian in form—a government by presbyters. This fact is to the English reader somewhat obscured by translating the Greek *presbuteros* by the English word elder.

The church official was called *presbuteros* (presbyter), and an assembly of these was called *presbiterion* (Presbytery). (Luke xxii. 66; Acts xxii. 5; 1 Tim. iv. 14.)

All apostles were elders, but all elders were not apostles. (1 Pet. v. 1.) The apostles had no successors, as such. The chief characteristics of the apostolic office were two—to have seen Christ, and to have been personally called to it. (Acts i. 21-26.) Paul's case was peculiar, but it was not an exception to this rule. (Acts ix. 1-12; xxii. 1-15.) The apostolic office, in its technical sense, therefore, of necessity expired with the death of those personally called by Christ. Others were called apostles, as Barnabas, but not in the sense of those appointed by Christ. The terms elder and bishop, in the New Testament, denote the same office, the former being current among the Jewish and the latter

among the Gentile Churches. (Compare 1 Pet. v. 1, and Phil. i. 1.)

The New Testament recognizes two kinds of elders—those that labor in doctrine and those that rule. (1 Tim. v. 17.) The former are invested with ministerial and also with governmental functions, and the latter with governmental only. This fact puts both a clerical and a lay element into all Church courts.

Aside from the apostolic office, which was temporary, the presbyterial was the highest known to the Apostolic Church. Paul, as a presbyter, took part with other presbyters in the ordination of Timothy. (1 Tim. iv. 14; 2 Tim. i. 6.)

While the elder, or presbyter, is the highest, it is also the lowest designation of a church functionary recognized by the New Testament. The grades in the ministry, of deacon, elder, bishop, archbishop, etc., are post-apostolic, and without Scriptural authority. The deacon is not a clerical, but a laical functionary. (Acts vi. 1-6.)—*From Introductory Statement on Church Government, Confession of Faith, pp. 78, 79.*

CONFESSION OF FAITH, SECTIONS 108, 109.—The Lord Jesus, as King and Head of his Church, has therein appointed a government intrusted to church officers, distinct from the civil government.

109. By Divine appointment the officers of the visible Church have the power to admit members into its communion, to admonish, suspend, or expel the disorderly and to restore those who, in the judgment of charity, have repented of their sins.

CONSTITUTION, SECTION 8.—The ordinary and perpetual officers of the Church are teaching elders or ministers of the Word, who are commissioned to preach the Gospel and administer the sacraments; ruling elders, the representatives of the people; and deacons.

## I. MINISTERS.

CONSTITUTION, SECTIONS 9-11.—The office of the ministry is the first in the Church, both for dignity and usefulness. The person who fills it has in the Scriptures different titles, expressive of his various duties. As he has the oversight of the flock of Christ, he is termed bishop; as he feeds them with spiritual food,

he is termed pastor; as he serves Christ in his Church, he is termed minister; as it is his duty to be grave and prudent, and an example to the flock, and to govern well in the house and kingdom of Christ, he is termed presbyter or elder; as he is the messenger of God, he is termed angel of the Church; as he is sent to declare the will of God to sinners, and to beseech them to be reconciled to God through Christ, he is termed ambassador; as he bears the glad tidings of salvation from place to place, without having his labors confined to any particular church or locality, he is termed evangelist; as he stands to proclaim the Gospel, he is termed preacher; as he expounds the Word, and by sound doctrine both exhorts and convinces, he is termed teacher; and as he dispenses the manifold grace of God, and the ordinances instituted by Christ, he is termed steward of the mysteries of God. These titles do not indicate different grades of office, but all describe one and the same officer.

10. He that fills this office should possess a competency of human learning, and be blameless in life, sound in the faith, and apt to teach; he should exhibit a sobriety and holiness of conversation becoming the Gospel; he should rule his own house well, and should have a good report of those who are without.

11. As the Lord has given different gifts to the ministers of the Word, and has committed to them various works to execute, the Church is authorized to call and appoint them to labor as pastors, teachers, and evangelists, and in such other work as may be needful to the Church, according to the gifts in which they excel.

## 1. Minister versus bishop.

*Ordered.* That the word "bishop," as it occurs in the Minutes, be erased, and the word "minister" be inserted.—1850, p. 10.

## 2. One must adopt the Confession of Faith to become a minister.

"Can any one become a minister and member of a Presbytery of the Cumberland Presbyterian Church without adopting the Confession of Faith and Form of Government of the Church?"

*Answer:* He cannot. Adopted.—1873, p. 39.

### 3. One minister may not intrude in the field of another without his consent.

"Has a Presbytery the constitutional right to send an itinerant minister into a congregation, to preach, etc., which has a stated pastor?" "Not without the consent of the pastor and his congregation, nor has such a minister any right to intrude at his own election. Adopted."—1853, p. 51.

### 4. Ministers directed by their Presbyteries.

CONSTITUTION, SECTION 31.—The Presbytery has power to require ministers to devote themselves diligently to their sacred calling.

The General Assembly urged "upon the various Presbyteries the importance and propriety of directing their preachers."—1882, p. 17.

### 5. A minister whose membership is in one Presbytery and who lives in another.

RULES OF DISCIPLINE, SECTION 99.—Except by consent of the Synod, ministers shall not be permitted to hold membership in a Presbytery other than that in whose bounds they reside.

"How long may a minister retain membership in one Presbytery and live and labor in the bounds of another?"

The General Assembly of the Church, some years ago, passed a resolution to the effect, that if a minister moved into the bounds of a Presbytery, and remained there twelve months without applying to that Presbytery for membership, the Presbytery should call on him for satisfactory reasons why he had not done so within that time, and, if he failed to render such reasons, that the Presbytery should proceed to inquire into the case according to the Book of Discipline, chap. ii., Form of Process against a Bishop or Member. Your Committee are of the opinion that some exceptions might be made, in regard to residence in extraordinary circumstances, by the consent of the Presbyteries con-

cerned.—1866, pp. 50, 51. [NOTE.—According to the Revised Book, Rules of Discipline, Section 99, (see above) the Synod, and not the Presbyteries, must determine this question.—J. V. S.]

## 6. Jurisdiction over a dismissed minister.

RULES OF DISCIPLINE, SECTION 98.—When a Presbytery shall dismiss a minister, licentiate, or candidate, he shall remain under the jurisdiction of the Presbytery thus dismissing him, until he shall be received by another.

Is a minister, while holding a letter, under the jurisdiction of the Presbytery which gave such letter?

Your Committee are of opinion that a minister, in such a case, is amenable to the Presbytery granting the letter.

Is the holder of such a letter to be considered a member of the Presbytery which granted the letter?

Your Committee are of opinion that when such minister is dismissed from Presbytery he has no further right as a Presbyter in its council. Adopted.—1859, p. 40.

## 7. A minister in transitu cannot sit as a member of Synod.

Is the holder of such a letter a member of the Synod composed in part of the Presbytery granting the letter?

Your Committee are of the opinion that, when a member withdraws from Presbytery, his name is discontinued on the records of Presbytery; as the roll of Synod is made up from the records of the Presbytery, the Synod could not, therefore, recognize said minister as a member. Adopted.—1859, p. 41.

Can a minister holding a letter of dismission and recommendation from one of the Presbyteries composing a Synod, be admitted to a seat as a member of said Synod?

*Answer.*—The memorialists are referred to the Minutes of the General Assembly of 1859, for an answer to the above question. Adopted.—1873, pp. 13, 14.



Has a minister, regularly dismissed from the Presbytery, with the letter in his possession, a right to a seat in the Synod to which he formerly belonged?

We answer, he has no right to a seat in the Presbytery or Synod; though he is amenable, for moral conduct, to the Presbytery from which he received his letter. Adopted.—1866, p. 51.

### 8. A minister in a Presbytery with a letter from it.

What relation does a minister sustain to a Presbytery, who remains within its bounds, having a letter of dismission and recommendation from the same?

*Answer.*—In 1859 the General Assembly, at Evansville, Indiana, gave answer to this question. It will be found on pages 40 and 41 of the Minutes, to which the Committee refer all concerned.—1871, p. 29.

### 9. Ministers must attend Synod.

Our Form of Government defines plainly the several judicatories of our Church, requiring prompt attention thereto, a disregard for which inevitably leads to anarchy. To reach delinquent members of Synod, your Committee recommend that the several Synods under your care require each Presbytery to hold its members amenable for non-attendance at Synod. The reasons rendered shall be spread on the minutes of Presbytery, but no reasons shall be sustained unless the hindering causes named were providential. Approved.—1851, p. 23.

### 10. Relation of a suspended minister to Presbytery.

“What relation does a suspended minister sustain to the Presbytery suspending him?”

He is amenable to the Presbytery suspending him, but deprived of all the privileges and functions pertaining to the ministerial office. Adopted.—1867, p. 83.

“Has a suspended minister of the Gospel a right to exercise himself in any of the functions of the ministry while he is under suspension; and if so, to what extent?”

Your Committee are of opinion he has not. Adopted.—1859, p. 20.

“How ought a minister, suspended from the functions of his office, to be treated by his Presbytery?”

With kindness, endeavoring to bring him to repentance. Adopted.—1858, p. 33.

## 11. Restoring a suspended or deposed minister.

RULES OF DISCIPLINE, SECTION 41.—A suspended or deposed minister shall not be restored, however penitent he may appear, until he shall exhibit, for a satisfactory period, such an exemplary, humble, and edifying walk and conversation as shall heal the wound made by his offense. A deposed minister shall not be restored until it appears that the general sentiment of the Church demands the same, and then only by the court inflicting the censure, or with its consent.

RULES OF DISCIPLINE, SECTION 62.—In proceedings to restore a suspended or deposed minister, it is the duty of the Presbytery to exercise great caution—first admitting him to the communion, if he has been debarred the same, then granting him the privilege of preaching for a season on probation, to test the sincerity of his repentance and prospect of usefulness, and finally restoring him. However, the case shall be regarded as under consideration until the order of restoration has been made.

We [Oregon Presbytery] ask you to declare that a minister under censure cannot be constitutionally restored without confession, repentance, and exemplary, humble, edifying conversation, to heal the wound made by his scandal.

The Assembly answered: “He cannot.”—1863, p. 77.

The General Assembly expressed the opinion that a suspended or deposed minister cannot be restored by any other than the judicatory which suspended or deposed him, unless by the consent of such judicatory.—1866, p. 52.

*Resolved*, unanimously, that when a minister of the Gospel is deposed by due form of process for any offense cognizable by

our Form of Government and Discipline, such deposition does not make null and void his ordination, and that when such deposed minister be restored to the exercise of his ministerial function it can be done only by confession and corresponding penitence before the Presbytery which deposed him; or by having obtained a new trial, and proving himself clear of the charges. Adopted.—1849, p. 49.

### 12. A minister may demit his office.

The Red River Presbytery propounded the following question: Has a minister the right to surrender his credentials to his Presbytery? And does the Presbytery, by accepting, annul all his ministerial functions, there being no charge which can be brought against said minister?

Answered in the affirmative.—1852, p. 20.

### 13. Suspension cannot be removed while an appeal is pending.

“Is it right and proper, and has a Presbytery the power, to remove the suspension of a suspended minister while a regular appeal in his case is pending before a higher judicatory?”

In the opinion of your Committee, Presbytery has no such power. Approved.—1859, p. 20.

### 14. Right of a member or a minister to withdraw.

The General Assembly adopted the following:

In the opinion of this General Assembly, it is the privilege of any member or minister of our Church, against whom no charge of immorality has been preferred, to withdraw, and he has the right to change his ecclesiastical connection; and whenever such change is voluntarily made by any member or minister, there is no longer any ecclesiastical jurisdiction claimed by the Cumberland Presbyterian Church over such member or minister, nor has such member or minister any claim upon the Church from which he has voluntarily withdrawn. For it is certain that if he separates himself from our Church, and places himself under

the care and jurisdiction of another, by such act he dissolves the former ecclesiastical connection and jurisdiction, and by his own election he places himself under the jurisdiction of another ecclesiastical court; and the only action which the Church can take in such cases is, to make an entry on the records, showing the fact of withdrawal, stating the reason for such action; and if odium attaches to any one, it must be to him who thus dissolves the connection, and not to the Church whose authority is no longer acknowledged.—1848, pp. 17, 18. The foregoing, however, was reconsidered and indefinitely postponed.—1848, pp. 20, 21.

### 15. Directory of ministers.

With regard to the petition of Columbia Synod, your Committee believe the object desirable, and therefore recommend that the Stated Clerk of each Presbytery furnish, annually, the addresses of its ministers to the Stated Clerk of the General Assembly, which shall be appended to the printed Minutes of the Assembly. Adopted.—1851, p. 23.

### 16. Roll of deceased ministers.

*Resolved*, That the Moderator appoint a Committee on Deceased Ministers, whose duty it shall be to ascertain how many and who of our ministerial brethren have died during the past ecclesiastical year. Adopted.—1870, p. 11.

### 17. A woman may not be ordained to the ministry.

Mrs. L. M. Woosley, having presented her credentials as a ministerial delegate from Nolin Presbytery, in the Synod of Kentucky, her right, under the Constitution, to take her seat as a delegate was challenged by Rev. J. S. Grider, D.D., on whose motion it was determined that the Moderator should appoint a committee of five to report upon the question of Mrs. Woosley's eligibility.

The following members were appointed upon said Committee:

Ruling Elders H. H. Buquo and L. P. Padgett, and Revs. W. H. Black, D.D., D. E. Bushnell, D.D., and J. L. Goodknight, D.D.—1894, p. 7.

The Special Committee on the eligibility of Mrs. L. M. Woosley to a seat in the General Assembly reported as follows, and the report was adopted:

To the Moderator and Members of the General Assembly.

Your Special Committee, appointed to investigate and report upon the rights of Mrs. L. M. Woosley to a seat in this body as commissioner from Nolin Presbytery, in the Synod of Kentucky, beg leave to report the following: We have nothing regularly before us except the commission of Mrs. Woosley, which appears to be regular; but we are advised that the Synod of Kentucky, since the election of Mrs. Woosley as such commissioner, undertook to declare such election null and void, and that from said action of the Synod Mrs. Woosley prosecutes an appeal to this General Assembly; and also that Nolin Presbytery has memorialized this body to review and reverse the action of the Synod. Therefore, without expressing any opinion as to the merits of the case, we recommend that no action be taken on this reference, but that the same, together with the appeal, memorial, and record in the case, when received by the General Assembly, be referred to the Judiciary Committee for consideration, with instructions to report as early as practicable.—1894, p. 9.

The Committee on Judiciary submitted Majority and Minority reports. The Majority report, which was adopted, (p. 29) is as follows:

To the Moderator and Members of the General Assembly.

In the matter of the appeal of Mrs. L. M. Woosley from the action of the Synod of Kentucky; of the memorial of Nolin Presbytery, in the Synod of Kentucky, touching the action of the Synod of Kentucky relative to the licensure and ordination of Mrs. L. M. Woosley to the full work of the Gospel ministry; and of the right of Mrs. L. M. Woosley to a seat in this General Assembly as a commissioner from the Nolin Presbytery, in the Synod of Kentucky, on the part of the ministry, your Committee desire to submit the following report:

At its meeting in 1889 Nolin Presbytery ordained Mrs. L. M. Woosley to the full work of the Gospel ministry.

At the meeting of the Synod of Kentucky in 1890, the Synod declared and adjudged that there was no authority, either in the



Confession of Faith or the Holy Scriptures, for the ordination of a woman to the work of the Gospel ministry, and further declared that the Nolin Presbytery had no authority to ordain Mrs. L. M. Woosley to the Gospel ministry.

At the meeting of Nolin Presbytery, in August, 1893, it elected Mrs. L. M. Woosley an alternate commissioner to this General Assembly, on the part of the ministry.

At the meeting of Kentucky Synod, in October, 1893, after reciting the former deliverances of the Synod touching the ordination of a woman to the Gospel ministry, said Synod reaffirmed its former rulings, and declared that Nolin Presbytery had no authority, in view of the former deliverances of the Synod, for the election of Mrs. L. M. Woosley as an alternate commissioner to the General Assembly, on the part of the ministry, and declared her election null and void, and directed Nolin Presbytery to retire her name from its list of ministers.

From this action of the Synod Mrs. Woosley prays an appeal to this General Assembly.

Nolin Presbytery declined to obey the mandate of the Synod, and memorializes this General Assembly to review and reverse the action of the Synod.

Your Committee are of opinion that the action of Nolin Presbytery in ordaining Mrs. L. M. Woosley to the Gospel ministry is contrary to the universal and long established precedents and practices of the Cumberland Presbyterian Church.

We submit—

1. Under the Confession of Faith of the Cumberland Presbyterian Church, in its Constitution and Rules of Discipline, there is no provision made for the licensure and ordination of a woman to the work of the Gospel ministry.

2. In the opinion of your Committee, there is no authority in the Holy Scriptures for the licensure and ordination of a woman to the work of the Gospel ministry.

3. The action of Nolin Presbytery in ordaining Mrs. L. M. Woosley to the work of the Gospel ministry was without authority of the Holy Scriptures, and without authority of the Constitution, Rules of Discipline, and Confession of Faith of the Cumberland Presbyterian Church, and such ordination was and is null and void.

4. The action of the Synod of Kentucky in declaring said ordination without authority from the Confession of Faith or the Holy Scriptures, was and is right and correct.

5. The order of the Synod of Kentucky, instructing Nolin Presbytery to retire the name of Mrs. L. M. Woosley from its list of ministers, was right and proper, and should be affirmed.

We recommend that the appeal of Mrs. Woosley be dismissed, and that the action of the Synod of Kentucky be ratified and affirmed, and that the memorial of Nolin Presbytery be not granted, and that Mrs. L. M. Woosley be not seated as a member of this General Assembly, for the reason that she is not a regularly ordained minister of the Cumberland Presbyterian Church.—1894, pp. 22, 23.

The Nolin Presbytery memorialized the General Assembly (of 1895) to re-open the case. After due consideration the Assembly answered as below:

This question came before the General Assembly of 1894, upon the memorial of Nolin Presbytery and the appeal of Mrs. Woosley, and was adjudicated by that body upon the record submitted, and was there impeached by representatives of the parties, thus waiving all right to question the General Assembly's want of jurisdiction. That General Assembly took jurisdiction of the case, upon the application of these parties as above stated, and, after full hearing, gave it final issue by refusing Mrs. Woosley a seat in the General Assembly as commissioner from Nolin Presbytery, and by affirming the order of Kentucky Synod upon Nolin Presbytery to retire her name from its roll of ministers, on the ground of the invalidity of Mrs. Woosley's ordination as a minister in the Cumberland Presbyterian Church. Your Committeemen submit that a fundamental condition of the seeking of any kind of relief in the courts of our Church, is first submitting to the authority of the Church, as expressed in our written law and the injunctions of competent judicatories. "Those who have not submitted to a regular trial are not entitled to appeal," Discipline, Art. 80. "Any member of the church submitting to its authority, may complain against every kind of decision except where an appeal has been taken." Discipline, Art. 89. The Constitution, Art. 4, describes church members as those "submitting to a certain form

of government." In Art. 31 it empowers the Presbytery "to see that the injunctions of the higher courts are obeyed," and in Art. 37 it directs the Synod "to take effectual care that the Presbyteries observe the government of the Church, and that they obey the injunctions of the higher courts." Under General Review and Control, Discipline, Art. 69, it is made a matter of examination, "whether the injunctions of the superior courts have been obeyed." Art. 84, Rules of Discipline: "In considering an appeal, the following order shall be observed: 1. Ascertaining whether the appellant has conducted it regularly." The regularity of an appeal involves submission to a regular trial. The regularity of any other form of prayer for relief certainly cannot involve less than the same obedience. On the face of the case before us, the Nolin Presbytery has utterly refused to obey the injunctions of the courts in this very case in hand, and therefore the said Presbytery is rendered ineligible to ask legal redress; and therefore the memorial should be dismissed.

We submit, secondly, that no provision is made in our laws for one General Assembly to re-open a case adjudicated by a former General Assembly. Rules of Discipline, Art. 67: "Every decision made by any Church court, except the highest, is subject to the review of a superior court." The Presbyterian Church holds that "the decision of one General Assembly cannot be reviewed by a subsequent General Assembly. There cannot be a remedy after the last, a court higher than the highest." "A case being once judicially decided by our General Assembly, the decision is final." See Hodge's Church Polity, pp. 502, 503. The Presbyterian General Assembly of 1847 refused to re-open a case passed upon by the General Assembly of 1845. All recognize that there must be an end of litigation. There is no better place to end it than where our Constitution prescribes that it shall end. Therefore, for this reason also, the memorial should be dismissed.

And we recommend that said memorial of the Nolin Presbytery be, and is hereby, dismissed.—1895, pp. 36, 37.

## II. RULING ELDERS.

CONSTITUTION, SECTION 17.—Ruling elders, the immediate representatives of the people, are chosen by them, that, in con-

junction with the ministers, they may exercise government and discipline, and take the oversight of the spiritual interests of the particular church, and also of the Church generally, when called thereunto. It appertains to their office, both severally and jointly, to watch diligently over the flock committed to their charge, that no corruption of doctrine or of morals enter therein. Evils which they cannot correct by private admonition they should bring to the notice of the church Session. They should visit the people at their homes, especially the sick; they should instruct the ignorant, comfort the mourner, nourish, guard, and instruct the children of the church; and all those duties which private Christians are bound to discharge by the law of charity are especially incumbent upon them by Divine vocation, and are to be discharged as official duties. They should pray with and for the people; they should be careful and diligent in seeking the fruit of the preached Word among the flock, and should inform the minister in charge of cases of sickness, affliction, and awakening, and of all others which may need his special attention.

### 1. Who should be elected ruling elders?

CONSTITUTION, SECTION 18.—Those who fill this office ought to be blameless in life and sound in the faith; they should be men of wisdom and discretion, and by the holiness of their walk and conversation should be examples to the flock.

CONSTITUTION, SECTION 46.—Do you, the members of this church, acknowledge and receive this brother as a ruling elder; and do you promise to yield him all that honor, encouragement, and obedience in the Lord to which his office, according to the Word of God and the government of this church, entitles him?

#### (1) DELIVERANCE OF 1891.

The Committee on Judiciary respectfully report that they have carefully considered the memorial from the Presbytery of Oxford, herewith returned, requesting this General Assembly “to consider and record a deliverance on the question as to whether a woman may, under any circumstances, be ordained and installed to the office of ruling elder,” and respectfully recommend that in accord-

ance with the Constitution of the Cumberland Presbyterian Church you declare that a woman may not be ordained and installed to the office of ruling elder.—1891, p. 11.

[NOTE.—By some oversight, the record does not say in so many words that the foregoing report of the Judiciary Committee was adopted. But the presumption is that the report was adopted, inasmuch as the Clerk received no instructions to record a lost resolution, according to RULES OF ORDER, SECTION 18, which reads: "He (the Clerk) will not record, unless required by the judicature, any motion or resolution not adopted." The following statement of Ruling Elder E. E. Beard, Moderator of that Assembly, and Rev. J. M. Hubbert, D.D., then Assistant Clerk, now the Stated Clerk of the Assembly, establishes the fact that the report was adopted: "We certify that the General Assembly of 1891 did adopt, by a large majority, Report No. 1 of the Committee on Judiciary, recorded on page 11 of the Minutes, recommending that, in accordance with the Constitution of the Cumberland Presbyterian Church, you declare that a woman may not be ordained and installed to the office of ruling elder."—J. V. S.]

## (2) DELIVERANCE OF 1892.

The special order was taken up, which was the report of the Committee on Judiciary, whereupon a majority, also a minority, report was submitted, touching the eligibility of a woman to the office of ruling elder, and pending the discussion of said report, its further consideration having been made the special order for 9 o'clock to-morrow morning, the General Assembly adjourned and closed with prayer.

The General Assembly resumed the consideration of the report of the Committee on Judiciary, whereupon the minority report was adopted by the following vote, the yeas and nays having been called: Total yeas, 105. Total nays, 90.—1892, p. 21.

Your Committee on Judiciary report that they have carefully considered the memorial from Rushville Presbytery, together with the report of the Committee on Judiciary of the last General Assembly, recorded in the Minutes of that body (p. 11), all seeking a deliverance on the question as to whether, under any circumstances, a woman may be ordained and installed to the office of ruling elder; and we respectfully recommend that you declare that,



under the Constitution of the Cumberland Presbyterian Church, a woman may not, under any circumstances, be ordained and installed to the office of Ruling Elder.

The undersigned, a minority of your Committee on Judiciary, to whom was referred the memorial from Rushville Presbytery, together with the report of the Committee on Judiciary of the last General Assembly, recorded in the Minutes of that body (p. 11), all seeking a deliverance on the question as to whether, under any circumstances, a woman may be ordained and installed as ruling elder, would most respectfully tender this minority report, dissenting very respectfully, but also very earnestly, from the report and recommendations of the majority.

The only ground upon which the report of the majority can stand is, that the Constitution of the Cumberland Presbyterian Church does not affirmatively provide that women may be ordained as ruling elders. The minority insists that this construction does violence to the genius of the government and the spirit of the Constitution of our Church. It is here insisted that the proper construction of the organic law of our Church is, that any and every thing pertaining to the local government of individual congregations, and conducive to the spiritual welfare and happiness of such congregations, or the individual members of the same, may be done by them, unless it is contrary to the teachings of the Holy Scriptures or prohibited by the Constitution.

There being no such prohibitory law against the ordination and installation of women as ruling elders, the minority respectfully recommends that your Reverend Body declare that the same may be done where it shall appear needful.—1892, p. 24.

The following protest was entered against the action of the General Assembly in adopting the Minority Report of the Committee on Judiciary:

To the General Assembly of the Cumberland Presbyterian Church, in session in the city of Memphis, Tenn., May, 1892: .

We, the undersigned, respectfully enter our solemn protest against the action of the General Assembly in the adoption of the minority report of the Judiciary Committee wherein the eligibility of woman to ordination and to a seat in our Church judicatories is affirmed, for the following reasons:

1. The decision of the General Assembly introduces an innovation into church polity, and especially into that part of it represented by the Cumberland Presbyterian Church. For seventy-five years the denomination has existed and prosecuted its work without even the agitation of the question, much less the attempt to carry it into effect by a formal decree of the General Assembly.

2. The action of the General Assembly is clearly unconstitutional, in whatever light the Constitution as a document may be regarded.

(a) If regarded as a document *conferring* power, that power must be shown, not by ambiguous construction, but by express statement as a just and necessary consequence.

(b) If regarded as a document *limiting* power, then the fact that men alone are mentioned in speaking of the office precludes the ordination of a woman to it, especially since women are mentioned in section 23 of the Constitution in contradistinction to men.

3. Since the action of the General Assembly changes a constitutional rule, it has assumed to do that which belongs of right solely to the Presbyteries of the Church, and is an assumption of authority unwarranted by the Constitution of the Church, and is a breaking down of the only safeguard that a minority can have against the action of a majority.

4. Since it is a constitutional question, the action of the General Assembly in making such a change is a nullity.

5. We therefore protest against such action as wrong on grounds of expediency and the Constitution of the Church. We say nothing of other considerations, but refer to the question as it occurs in the said minority report. As loyal sons of the Church we enter this protest, and appeal to the Presbyteries of the Church to justify us in doing so by taking the necessary steps to protect themselves in the enjoyment of their constitutional rights and prerogatives.

Very respectfully,

W. H. BERRY,  
J. W. CRUDGINGTON,  
J. A. MCKAMY,  
W. R. GRAFTON,  
J. H. HOUX,  
A. J. HAYNES,

S. K. FREEMSTER,  
T. A. COWAN,  
G. W. MONTGOMERY,  
M. E. CHAPPELL,  
A. C. BIDDLE,  
J. W. LAUGHLIN,

R. D. SHOOK,  
 J. H. CARL,  
 E. L. B. MCCLELLAN,  
 J. S. LISH,  
 H. A. JONES,  
 J. E. GARVIN,  
 W. F. SILVEUS,  
 J. H. B. HALL,  
 E. B. CARTER,  
 J. P. RUSSELL,  
 E. L. MCGOWAN,  
 W. J. HOLDER,  
 I. D. STEELE,  
 J. T. BARBEE,  
 F. M. NEWTON.

A. D. STROUD,  
 W. H. McDONALD,  
 E. D. PEARSON,  
 J. A. WARD,  
 R. S. MATTHEWS,  
 W. A. AUSBUN,  
 JOHN M. DUNN,  
 W. H. LANDIS,  
 P. M. RILEY,  
 C. P. TALIAFERRO,  
 DANIEL COUCH,  
 J. R. ALEXANDER,  
 W. H. SMARTT,  
 E. G. MCLEAN.

—1892, pp. 46, 47.

### (3) DELIVERANCE OF 1893.

*(a) A woman seated in the General Assembly as a ruling elder.*

In 1893 Mrs. P. L. Clagett presented to the General Assembly a commission from Nolin Presbytery, showing that she had been elected by that Presbytery to represent it, on the part of the eldership, whereupon the Assembly took the following action:

Your Committee appointed to pass upon the eligibility of Mrs. P. L. Clagett to a seat in the General Assembly, as a representative of Nolin Presbytery, would report that, in view of the expression of the last General Assembly (see Minutes of 1892, p. 24), Mrs. Clagett is entitled to a seat as a delegate. We therefore recommend that her name be enrolled as a commissioner from Nolin Presbytery.

Your Committee do not desire to be understood as passing upon the legal or constitutional aspect of this question, but act in view of the previous deliverance of this body.

As a minority of your Committee on Credentials, to whom was referred the question of the eligibility of Mrs. P. L. Clagett to a seat in this General Assembly, as a commissioner from Nolin Presbytery, the undersigned desires to submit a report at issue with the majority report on this question.

1. The minority would take issue with the majority as regards

their declaration that they do not pass upon the constitutional aspect of the question. The question came to the Committee solely upon the constitutional aspect of it. No question is raised as to form of the credentials in the case.

2. The minority would also take issue with the majority as regards the validity of their recommendation, in that the ruling of the General Assembly of 1892 (Minutes, p. 24), upon which it is based, is itself in abeyance by the re-opening of the question, as indicated by the following facts:

(1) By the protest of W. H. Berry, *et al.*, spread upon the Minutes of the General Assembly of 1892 (p. 46) by its consent, containing this appeal: "As loyal sons of the Church we enter this protest and appeal to the Presbyteries of the Church to justify us in doing so by taking the necessary steps to protect themselves in the enjoyment of their constitutional rights and prerogatives."

(2) Acting upon this view ——— Presbyteries come to this General Assembly, asking a new hearing and a new deliverance upon the construction of the constitution itself.

(3) These notices are in the possession of the General Assembly from the date of filing with its Stated Clerk. These memorials are the only recourse left to the Presbyteries to protect themselves. The General Assembly's own admission of this protest gives the necessary consent to the re-opening of the question.

(4) It is in reality now before the General Assembly for the first time with a concrete case to give the body indisputable jurisdiction upon the constitutionality of the question, in addition to being before it with tenfold more emphasis even upon memorials than it was a year ago, when only one Presbytery asked a deliverance.

Therefore, in view of the intention of the framers of the Constitution, as shown by its language and the uniform practice for two generations, the minority would respectfully recommend that this General Assembly declare that, under the Constitution as it stands, women are not eligible to be made ruling elders, and that, therefore, our sister, Mrs. Clagett, is ineligible to a seat as a commissioner.

In accordance with the recommendation of the majority report, the name of Mrs. P. L. Clagett was enrolled as a Commissioner from the Nolin Presbytery.—1893, p. 14.

(b) *Proposed amendments to the Constitution.*

In response to certain memorials touching the "woman eldership" question, the General Assembly sent down to the Presbyteries two sets of proposed amendments to the Constitution. They are as follows:

Your Committee have carefully considered the various memorials submitted to them, asking deliverances on the questions of the eligibility of women to the offices of ruling elder and deacon, and also for or against the deliverance made at Memphis in 1892, on this subject, and would most respectfully report the following preamble and resolutions as a proper solution to this question, to wit:

*Whereas*, There exist throughout the bounds of our denomination honest and earnest differences of opinion as to the eligibility of women to the offices of ruling elder and deacon, and also concerning the binding effect of the deliverance on that subject, made by the General Assembly in Memphis in 1892; therefore be it

*Resolved*, By this General Assembly, in order to settle said matters in a manner satisfactory to the whole Church, but without intending hereby to give an expression *pro* or *con* touching this question, the following two sets of amendments to the Constitution be and are hereby submitted to the Presbyteries for their adoption or rejection, to be voted on and reported to the Stated Clerk of the General Assembly by or before the meeting of the General Assembly of 1894, to wit:

First set of proposed amendments—

That sections eighteen (18) and twenty (20) of the Constitution be amended by substituting the word "persons" for the word "men."

That section twenty-three (23) of the Constitution be amended by striking out the same, as it now stands, and inserting in lieu thereof the following:

"Any member of the Church, male or female, of mature age, and in full communion, shall be eligible to the office of ruling elder or deacon."

Second set of proposed amendments—

That section eighteen (18), second clause, be amended by striking out the word "men" and inserting in lieu thereof the words "males only;" and that section twenty (20), first clause, be amended by striking out the word "men" and inserting in lieu thereof the words "males only."



*Resolved*, further, That the different churches are hereby requested not to ordain other female ruling elders until final action on these amendments be taken.—1893, p. 34.

[NOTE.—The Constitution, Section 60, provides that “upon the *recommendation* of the General Assembly, at a stated meeting, by a two-thirds vote of the members thereof voting thereon, the Confession of Faith, Catechism, Constitution, and Rules of Discipline, may be amended or changed when a majority of the Presbyteries, upon the same being transmitted for their action, shall approve thereof.” It will be noted that the General Assembly did not recommend either one of the proposed amendments as preferable to the other.—J. V. S.]

#### (4) DELIVERANCE OF 1894.

The report of the Stated Clerk of the General Assembly concerning the changé of the Constitution of the Church relative to the election of women to the offices of ruling elder and deacon, together with the vote of the Presbyteries upon the same, has been submitted to us. Upon examination of said papers we find that the proposition for the change has been lost, the vote standing as follows: For the first amendment, 15; for the second amendment, 33; against any change, 56. Presbyteries not voting, 22.—1894, p. 56.

The Committee on Judiciary to whom was referred the memorial from Marshall Presbytery, and the complaint of Rev. J. A. McKamy, touching the submission of an amendment to the Constitution on the woman eldership question, report that the same have been considered and we respectfully recommend that your Reverend Body take no further steps at this time toward submitting such amendment. Adopted.—1894, p. 44.

#### (5) DELIVERANCE IN 1896.

Your Committee on Minutes of Indiana Synod report that we have carefully examined the manuscript minutes for the year 1895. The minutes show that the Synod is in hearty and active sympathy with all the interests and enterprises of the Church. Your Com-

mittee note the following violation of the Constitution of the Church: Mrs. S. K. Hart was admitted as a representative from the Pisgah congregation. Approved.—1896, p. 63.

#### (6) DELIVERANCE IN 1897.

In the matter of the minutes of 1896 of the Kansas Synod, it appears that Mrs. Squires was allowed a seat in said Synod as a ruling elder.

This Committee is requested by this Assembly to pass upon the legality of such action on the part of said Synod.

The presumption of law is always in favor of the regularity of the action of a court having jurisdiction over the subject matter, unless something appears affirmatively in the record to show that the court exceeded its authority. The presumption is, therefore, in this case, that the church Session had duly ordained Mrs. Squires as an elder. The Kansas Synod, in this instance, was not a delegated body, but was composed of ministers and elders sent directly from the Session of each church in the Synod. There is nothing before this Committee to show when Mrs. Squires was ordained as an elder. The presumption is that she had proper credentials or she would not have been allowed to sit in the Kansas Synod. If she had been ordained as an elder by her own church authorities, we know of no method provided in our Constitution by which either this body or the Kansas Synod can undo the work of the church Session in her case.

Therefore, in the matter of seating Mrs. Squires, the Kansas Synod had no alternative if she came with proper credentials, which is conclusively presumed, nothing to the contrary appearing.

We find no error or apparent irregularity in the action of the Kansas Synod in this regard. Adopted.—1897, p. 68.

#### (7) LAID ON THE TABLE IN 1898.

The Committee on Judiciary submitted the following Majority and Minority reports, which were discussed at length, and then both reports were laid on the table:

##### (a) MAJORITY REPORT.

TO THE GENERAL ASSEMBLY: The Judiciary Committee, to whom was referred the protest of Red Oak Presbytery, requesting

a review of the action of the General Assembly of 1897, wherein said Assembly sustained the action of Kansas Synod in seating Mrs. Squires as a member of that Synod, report as follows:

While a majority of this Committee believe that under our law as it now is women are not eligible to the eldership, we find that the question of woman's eligibility to the eldership is still much in doubt and that the Church is divided as to what the law on this question is at this time, there having been conflicting deliverances on this question by former General Assemblies. We are of opinion that one General Assembly cannot review the action of a former General Assembly. Therefore, in furtherance of the peace and unity of the Church, we recommend that this Assembly make no deliverance on this question, but that the following amendment to our Constitution be submitted by this Assembly to the Presbyteries for their action:

*Resolved*, That Section 18 of the Constitution be amended by adding thereto the following:

Women are eligible to the office of elder, so that said section, when amended, shall read as follows:

Section 18. "Those who fill this office ought to be blameless in life and sound in faith. They should be men of wisdom and discretion, and by the holiness of their walk and conversation, should be examples to the flock: women are eligible to the office of elder."

The Presbyteries are required to act on said amendment as soon as practicable, and before the next meeting of the General Assembly, and at once to report their action to the Stated Clerk, who shall record the vote and present the same to the next General Assembly.

#### (b) MINORITY REPORT.

BRETHREN OF THE GENERAL ASSEMBLY: We, the undersigned members of your Committee on Judiciary, beg to dissent from the opinion of the majority of our brethren on this Committee, as expressed in its Majority Report, touching the paper coming from Red Oak Presbytery, entitled "Protest Against an Action of the Assembly," and most respectfully offer the following Minority Report:

1. In the opinion of the minority of said Committee, the laws

of our Church provide for no such proceeding or protest as the paper in question, to wit: A protest of a Presbytery against a decision of the General Assembly, brought in this way to this body, and that therefore this body has no jurisdiction.

2. Even if the same were authorized by law in other respects, it is not couched in temperate or respectful language, as required by section 94, Rules of Discipline of the Confession of Faith, in that it charges the General Assembly with a "want of consideration for the rights of others," and charges the General Assembly with attempting deliverances that are schismatical in tendency and "calculated to bring this the highest court of the Church into disrepute," and for this reason it should be rejected.

3. It makes an incorrect statement of the status of the law of which it treats, in that it assumes that the construction put upon the Constitution by the General Assembly at Memphis in 1892, in reference to women as ruling elders, was only an *attempt* so to construe the Constitution and law of representation, when in fact said Assembly did so construe the law as to allow the ordination of women as ruling elders where it should appear needful—and also in that it assumes that the Presbyteries refused to change the Constitution so as to admit women as ruling elders, when in fact the Presbyteries refused to amend the Constitution so as to exclude women, as well as to include them, in specific terms, and left the Constitution as it was interpreted by the General Assembly at Memphis, Tenn., in 1892.

4. And the so-called protest neither asks for, nor proposes, any relief, remedy, deliverance, or action of any kind whatsoever. Wherefore, we respectfully recommend that the so-called protest be dismissed.

5. We further differ from the majority of the Committee, in that we think this Committee was not, by the reference of this paper to it, either asked or authorized by your Reverend Body to act or report upon anything other than the paper itself, and we do not deem it the province of a Judiciary Committee to suggest amendments to the Constitution, or other legislative changes, unless some advice as to how same might be done were specifically asked for by this body. And if it were the province of this Committee to do so, we should not advise a re-submission of this question to a vote of the Presbyteries at this time.—1898, pp. 54, 55.

## 2. An elder or deacon cannot be elected for a limited period—cannot be deposed except by trial.

CONSTITUTION, SECTION 47.—The offices of ruling elder and deacon are perpetual, and no one can be divested of either office but by deposition, after regular trial, or, at his own request, by resignation.

Yet a ruling elder or deacon may, though chargeable with neither heresy nor immorality, become unacceptable, in his official character, to a majority of the church which he serves. In such a case it shall be the duty of the church Session, upon application either from the officer or from the church, to dissolve the relation. But this shall not be done without affording full opportunity for the parties to be heard.

1. Has a congregation the right to elect an elder or deacon to serve them as such for a limited period of time?

*Answer:* The Form of Government being silent on this question, your Committee is of the opinion that there is no authority for a congregation to elect elders and deacons for a limited time. The usage of our Church has been in accordance with this decision.

2. The office of ruling elder and the office of deacon being perpetual, is the term of service, in any particular congregation, also necessarily perpetual?

Your Committee answer that the congregation has the right to retire an officer from official duty. Referred to the next Assembly. —1879, p. 34.

In regard to the report of the Judiciary Committee of the last General Assembly, referred to this Assembly, we recommend concurrence in that report, except the last clause, in which we are unable to recommend concurrence. There has been referred to your Committee a memorial from the McMinnville Presbytery on the same subject.

Your Committee are of opinion, and so report, that a congregation has no power to depose or retire an elder against his consent, evinced by voluntary resignation, except upon charges, and a fair trial, and conviction of some dereliction of duty in his office, or unchristian conduct. Your Committee cannot undertake to



enumerate all the grounds which would be sufficient for deposition of an elder. This must be left to the judgment of the Session before which he is arraigned, in each particular case, subject to an appeal to the Presbytery. Your Committee regard it a sacred principle, that no member or officer of a church can be deprived of his privileges without having an opportunity of being heard in his defense. Adopted.—1880, p. 23.

### 3. Deliverances on rotation.

Your Committee on Overtures, to which was referred a number of memorials from Presbyteries, praying for such amendment of the Constitution as will make provision for rotation in the offices of ruling elder and deacon, respectfully report as follows:

We unanimously recommend that you transmit to the Presbyteries for their action the following resolution:

*“Resolved, That section forty-seven (47) of the Constitution shall be so changed as to read as follows:*

*“The offices of ruling elder and deacon are perpetual, and no one can be divested of either office but by deposition, after regular trial, or by resignation; but any church may, by a majority vote, after due notice, arrange to elect all its officers for a stated period, in such manner as each church shall decide; and those thus elected shall hold office until their successors shall have been elected. Furthermore, should a ruling elder or deacon, though chargeable with neither heresy nor immorality, become unacceptable, in his official character, to a majority of the church which he serves, it shall be the duty of the church Session, upon application either from the officer or from the church, to dissolve the relation, affording, however, full opportunity for the parties to be heard.”*

[To transmit such a recommendation as the foregoing to the Presbyteries requires a two-thirds vote. See Constitution, Section 60. The vote on this proposition lacked, perhaps, less than ten of being a two-thirds vote; and as the subject-matter is of interest to the whole Church, the paper is made a matter of record.—T. C. Blake, S. C.]—1890, p. 36.

Your Committee on Overtures, to whom were referred memorials from the Presbyteries of Atchison, Decatur, New Lebanon, Oregon, and St. Louis, asking the submission to the Presbyteries of an

amendment to the forty-seventh section of the Constitution of the Church, providing for rotation in the offices of ruling elder and deacon, respectfully report as follows:

After careful consideration of the proposed amendment, we are of the opinion that the necessity has not yet arisen for making any change in the organic law of the Church on this subject, and we deem it inadvisable to grant the prayer of the memorialists. Adopted.—1891, p. 12.

The minority report, which was rejected by a vote of 60 in the affirmative, against 135 in the negative, is as follows:

The undersigned, a minority of the Committee on Overtures, to which were referred memorials from Atchison, Decatur, New Lebanon, Oregon, and St. Louis Presbyteries, asking that a certain change be made in Section 47 of the Constitution of the Church, make the following report:

That you submit to the Presbyteries for their action the recommendation that the said Section 47 be so changed as to read: "The offices of ruling elder and deacon are perpetual, and no one can be divested of either office, but by deposition, after regular trial, or at his own request by resignation; provided, however, that any congregation may, after due notice, by a two-thirds vote, arrange to elect such officers for a stated period, in such manner as each congregation shall decide, and that the said period shall not be less than three years," and "that elders once ordained shall not be divested of the office when they are not re-elected, but shall be entitled to represent that particular church in the highest judicatories, when appointed by the Session or the Presbytery."—1891, p. 13.

Your Committee have had referred to them a memorial from Kansas Synod, asking the General Assembly to submit the question of rotation in the eldership to the Presbyteries, for constitutional amendment. Inasmuch as this question was carefully considered by the General Assembly of 1890, and, as far as we are aware, there is no general demand for the agitation of this subject at the present time, we would most respectfully recommend that the prayer of your memorialists be not granted. Adopted.—1893, p. 35.

The Committee on Overtures submitted their report, and a Minority report was also submitted therewith. The Majority report was adopted, the two reports being as follows:

MAJORITY REPORT.—ADOPTED.

We have had before us a memorial from Republican Valley Presbytery, asking that this General Assembly submit to the Presbyteries a proposition for a change of the Constitution so as to allow a system of "Rotary Eldership." Also one from Wabash Presbytery on the same point, and including the deacons. We recommend that the prayer of petitioners be not granted.

MINORITY REPORT.—REJECTED.

We, a minority of your Committee on Overtures, respectfully report that we have had before us the memorials from Republican Valley and Wabash Presbyteries, asking that our Constitution be so changed, or amended, that the offices of ruling elder and deacon be not perpetual, but that they shall be for a term of years, and that the expiration of the terms of such officers shall be so fixed that the terms shall expire at different times. After due consideration, we recommend that the said prayer be granted, and offer the following resolution, viz.:

*Resolved*, That the Stated Clerk be directed to transmit to the Presbyteries for their action the recommendation that the following shall be substituted for Section 41 of the Constitution: The order of elder or deacon is perpetual, but the office is not necessarily so. Any congregation may, in its discretion, elect elders or deacons for a limited period of time. In case a congregation determines to elect elders or deacons for a limited time, the term of service shall be three years. Neither an elder nor a deacon can be divested of his office, limited or perpetual, without his consent, except after regular trial; but any elder or deacon may resign his office. If at any time a ruling elder or deacon becomes unacceptable to a majority of the church which he serves, it shall be the duty of the church Session, upon application either from the officers or from the majority of the church, to dissolve the relation.  
—1895, pp. 44, 45.

The Committee on Judiciary submitted a report, the consideration of which was referred to the next General Assembly, the report being as follows:

The Republican Valley Presbytery ask that the Constitution of the Church be changed so as to provide for rotation in the office of elder, and that any member over the age of twenty-one be eligible to that office.

1. The subject of rotation has been often and thoroughly discussed by former Assemblies, with the result that no change has been made.

The Committee think there is ample provision for removing an unacceptable elder, in our present Constitution.

2. The Committee think, in regard to the second proposition, that as the Constitution now stands, any member of the congregation—not ineligible on other grounds—may lawfully be made an elder, and therefore no change is recommended.—1896, p. 59.

We have had referred to us the report of the Judiciary Committee of the General Assembly of 1896. We beg leave to report that, in the opinion of your Committee, the report of the Committee referred to us is, under the Constitution of our Church, correct, and we recommend that it be adopted. Approved.—1897, p. 69.

#### 4. Ruling elder elected Moderator of the General Assembly.

The Judiciary Committee beg leave to report that they have duly considered the memorial and reference of Brazos Synod, presenting the question of the eligibility of elders for the position of Moderator in the judicatories of the Church. Your Committee are of opinion, and so report, that by the form and genius of our government there is no discrimination between the ministers and elders constituting our Presbyteries, Synods, and General Assembly, as to powers, duties, and eligibility to office in said courts. Such a discrimination would be disparaging to the laical constituency of said bodies, and destroy that equality in dignity and power which was intended to exist. To produce this effect would require some

express provision. The omission of such provision, your Committee consider almost conclusive evidence that none such was intended. The long-existing usage, which will perhaps continue, of selecting ministers to the moderatorship, is very different from the question of legal eligibility. Your Committee are, therefore, of opinion, and so report, that it is the right of the judicatory to elect any member of the body, either minister or elder, to preside over its deliberations, and that every member is equally eligible, whether he be minister or elder. Referred to the next General Assembly.—1880, p. 35.

The Committee on Judiciary disagreeing, two reports were presented by its different members.

The report first acted upon, and which was laid on the table by a vote of 83 to 79, is as follows:

The undersigned members of the Judiciary Committee, to which was referred the report of the Judiciary Committee to the last General Assembly, holding that ruling elders are eligible for the position of Moderator in the judicatories of the Church, respectfully report that we recommend the adoption of said report, found on page 35, Minutes of last General Assembly.

The report next acted upon, and which was also laid on the table by a vote of 85 to 74, is as follows:

Your Committee has considered the question referred to them from the Minutes of the last General Assembly, and we recommend that you disapprove of the report of the Judiciary Committee, made to the last General Assembly, touching the constitutionality of the election of ruling elders to be Moderators of the Church judicatories, and declare it to be the opinion of this General Assembly, that our Form of Government does not contemplate the election of ruling elders to the office of Moderator of Church courts, except as Moderator of the church Session when a minister cannot be had to preside.—1881, p. 22.

The following protest on the eligibility of a layman to the moderatorship, was received and referred to a special committee for answer:

We hereby enter our protest against the action of the General Assembly in the election of a ruling elder as its Moderator, be-



cause we believe it to be a violation of the fundamental principles of Presbyterianism.

Respectfully,

S. H. BUCHANAN,  
G. L. MOAD,  
S. H. McELVAIN,  
S. FINIS KING,  
W. B. WITHERSPOON.

Your Committee appointed to reply to the paper protesting against the election of a ruling elder Moderator of the General Assembly report the following paper:

Inasmuch as the brethren offering the protest make no argument on the question, but simply declare that "we believe it to be a violation of the fundamental principles of Presbyterianism," therefore the Committee offer the opinion that there is nothing either in the spirit or genius of Presbyterianism violated by such action, and nothing in our Form of Government that forbids the election of a ruling elder to this position.—1887, p. 32.

## 5. Ruling elders not members of Presbytery may be placed on standing committees.

In the matter of the memorial from the Bell Presbytery, the Committee find this question:

"Are ruling elders who are not members of Presbytery, competent to be made members of standing committees?"

The Committee have not reached a conclusion on this question, without hesitation and difficulty. We believe a strict or literal interpretation of the law would lead to an answer in the negative. But we believe, further, that it is a safe rule by which we may be governed, to give such construction of the law as will enable Church judicatories to promote the interests of the Church most effectively. If we deny the right of Presbyteries to appoint elders to important duties, simply because they are not, for the time being, members of Presbytery, we thereby greatly curtail the power of the Presbyteries in employing talented and useful men in the work of the Church.

We therefore reach the conclusion, that a liberal construction of the law, in the case, will give the Presbyteries enlarged means

of usefulness, and that no injury can possibly result. Hence we answer the question of the memorial in the affirmative. Adopted.—1875, p. 24.

## 6. An elder not a member of Presbytery may be elected a commissioner to the General Assembly.

“Are elders, who are not members of Presbytery, eligible to be elected commissioners to the General Assembly?”

We answer this question in the affirmative, on the grounds assigned for the answer to the first question [see 5, above], and for the additional reason, that the book gives express authority to Presbyteries to appoint elders commissioners to the General Assembly, whether such elders are members of Presbyteries or not. Adopted.—1875, p. 24.

## 7. An elder not compelled to vote as instructed.

“Is a ruling elder, when sitting as a member of Presbytery, bound to vote according to instructions given by the Session that appointed him, upon the questions of approval or disapproval of constitutional amendments proposed by the General Assembly to the Presbyteries, or has a church Session the right to instruct in such a case?”

*Answer.* In representative governments the people have the right to instruct their representatives, who are under obligations to obey; but we know of no law of this Church which imposes like obligations upon representatives. Adopted.—1873, p. 30.

## III. DEACONS.

CONSTITUTION, SECTION 19.—The duties of this office especially relate to the care of the poor, and to the collection and distribution of the offerings of the people for pious uses, under the direction of the church Session. To the deacons, also, may be properly committed the management of the temporal affairs of the church, or the same may be committed to the deacons and the church Session, as a board, sharing equal rights and responsibilities.

### 1. Men chosen to this office.

CONSTITUTION, SECTION 20.—To this office should be chosen men of honest repute and of approved piety, who are esteemed for their prudence and sound judgment, whose conversation becomes the Gospel, and whose lives are exemplary, seeing that those duties to which all Christians are called in the way of beneficence are especially incumbent on the deacon as an officer in Christ's house.

CONSTITUTION, SECTION 22.—In churches where it is impracticable to secure suitable men for deacons, the duties of this office devolve on the ruling elders.

CONSTITUTION, SECTION 46.—Do you, the members of this church, acknowledge and receive this brother as a deacon; and do you promise to yield him all that honor, encouragement and obedience in the Lord to which his office, according to the Word of God and the government of this church, entitles him?

### 2. Deacons must keep a record.

CONSTITUTION, SECTION 21.—A complete account of collections and distributions, and a full record of proceedings, shall be kept by the deacons and submitted to the church Session for examination and approved at least once a year.

### 3. Deacons cannot be elected for a limited period.

[NOTE.—See Section 2, under Ruling Elder, p. 89.]

### 4. Women may be appointed to care for the sick, etc.

CONSTITUTION, SECTION 23.—Where it shall appear needful, the church Session may appoint godly women for the care of the sick, of prisoners, of poor widows and orphans, and in general for the relief of distress.



## PART IV.

### CHURCH COURTS.

The Church courts recognized by the New Testament are church Sessions (1 Tim. v. 17), Presbyteries (1 Tim. iv. 14), and Synods, or Assemblies (Acts xv. 5-21).—*From Introductory Statement on Church Government, Confession of Faith, p. 80.*

CONFESSION OF FAITH, SECTIONS 110, 111.—Church government implies the existence of Church courts, invested with legislative, judicial, and executive authority; and the Scriptures recognize such institutions, some of subordinate and some of superior authority, each having its own particular sphere of duties and privileges in reference to matters ministerial and ecclesiastical, yet all subordinate to the same general design.

111. It is the prerogative of these courts, ministerially, to determine controversies of faith and questions of morals, to set down rules and directions for the better ordering of the public worship of God and government of his Church, to receive complaints in cases of maladministration, and authoritatively to determine the same, which determinations are to be received with reverence and submission.

CONSTITUTION, SECTIONS 24, 25.—It is necessary that the government of the Church be exercised under some certain and definite form, and by various courts, in regular gradation. These courts are denominated church Sessions, Presbyteries, Synods, and the General Assembly.

25. The church Session exercises jurisdiction over a single church; the Presbytery, over what is common to the ministers, church Sessions, and churches within a prescribed district; the Synod, over what belongs in common to three or more Presbyteries, and their ministers, church Sessions, and churches; and the General Assembly, over such matters as concern the whole Church; and the jurisdiction of these courts is limited by the express provisions of the Constitution. Every court has the right to resolve



questions of doctrine and discipline seriously and reasonably proposed, and in general to maintain truth and righteousness, condemning erroneous opinions and practices which tend to the injury of the peace, purity, or progress of the Church; and, although each court exercises exclusive original jurisdiction over all matters specially belonging to it, the lower courts are subject to the review and control of the higher courts, in regular gradation.

All Church courts shall be opened and closed with prayer.

RULES OF DISCIPLINE, SECTION 67.—Every decision made by any Church court, except the highest, is subject to the review of a superior court, and may be brought before it by general review and control, reference, appeal, or complaint.

RULES OF DISCIPLINE, SECTIONS 68-72.—Every court above the church Session shall, at stated intervals, as prescribed, review the proceedings of the court next below. If any lower court shall omit to send up its records for this purpose, the higher court may order them to be produced, either immediately, or at a particular time, as circumstances may require.

69. In reviewing the records of an inferior court, it is proper to examine: 1. Whether the proceedings have been regular. 2. Whether they have been wise, equitable, and for the edification of the Church. 3. Whether they have been correctly recorded. 4. Whether the injunctions of the superior courts have been obeyed.

70. Generally, the superior court may discharge its duty by simply recording on its own minutes the approval, the correction of proceedings, or the censure which it may think proper to pass on the records under review, also by making an entry of the same in the book reviewed. But, should irregular proceedings be found, such as demand interference, the inferior court may be required to review and correct them. In cases of process, however, no judgment of an inferior court shall be reversed, unless regularly brought up by appeal or complaint.

71. Should courts neglect to perform their duty, and thereby heretical opinions or corrupt practices be allowed to gain ground, or offenders suffered to escape, or circumstances of great irregularity be not distinctly recorded, whereby their records may not exhibit a full view of their proceedings, the superior court, if

satisfied that such neglect or irregularity has occurred, shall take cognizance of the same, examine, deliberate, and judge in the whole matter as if it had been recorded, and thus brought up by review of the records.

72. When a court of appellate jurisdiction shall be advised, either by the records of the court below, or by memorial with or without protest, or by any other satisfactory mode, of any important delinquency or irregular proceedings of such court, it may be cited to appear by representative or in writing, at a specified time and place, to show what it has done, or failed to do, in the matter in question. The court issuing the citation, after full investigation, may reverse the proceedings in other than judicial cases, or it may remit the whole matter to the court below, with an injunction to take it up and dispose of it in a regular manner; or all further proceedings in the matter may be suspended by the appellate court, as circumstances may require.

### 1. Moderators of the Church courts.

GENERAL REGULATIONS, SECTION 1.—The Moderator possesses, by delegation from the whole body, all authority necessary for the preservation of order, for directing business according to the rules of the Church, and for convening the court as prescribed by the Government, and adjourning the same according to its own order.

The Moderator of the other Church courts [i. e. above the Session] shall be elected at each stated meeting thereof, and holds his office until his successor shall be elected. At the opening of each stated meeting of these courts, a sermon shall be preached, if practicable, by the Moderator or by some minister selected for that purpose, either by him or the Stated Clerk.

In the matter of complaint against the Synod of Missouri, we report: As to the election of Moderator at one Session of the Presbytery, to preside at the next, the Constitution is silent as to the time or mode of election of the presiding officer of a Church court. General Regulations, Section 1, provides for the election of a Moderator in other Church courts than the Session, that is to say, the Moderator shall be elected at each stated meeting

thereof, and holds his office until his successor shall be elected, no time having been fixed by the above regulation for the election of Moderator during each session. Your Committee are of the opinion that it is entirely discretionary with the court, as to the time when the court shall elect its Moderator, provided, however, said election shall be held at some time during each stated meeting, and he shall hold and exercise the duties of Moderator until his successor shall have been elected. Such successor shall be elected at some time during the sittings of the court, at its next stated meeting. Adopted.—1897, pp. 66, 67.

GENERAL REGULATIONS, SECTION 1.—In the absence of the Moderator, the Stated Clerk shall preside until a Moderator is elected; and in the absence of both Moderator and Stated Clerk, the members present shall select some member to preside until a Moderator shall be chosen.

## 2. Clerks of Church courts.

GENERAL REGULATIONS, SECTION 2.—Each Church court shall appoint a Stated Clerk, who shall keep and preserve all minutes, documents, and papers committed to his care, and carry, or send by a faithful messenger, the minutes of each meeting to the meeting next succeeding. He shall hold his office during the pleasure of the court.

It shall be his duty to record all the minutes in a well-bound book to be kept for that purpose; to grant extracts from them when properly required. Such extracts, under his hand, shall be considered authentic evidence of the facts which they declare. He shall also perform the duties of Clerk during the meeting of the court, unless otherwise determined by it.

RULES OF ORDER, SECTION 15.—As soon as possible after the commencement of the first session of every judicatory, the Clerk shall form a complete roll of the members present, and place the same in the hands of the Moderator, and add thereto the names of additional members when they are admitted to their seats.

RULES OF ORDER, SECTION 16.—He [the Clerk] shall keep a correct and faithful record of the transactions of the judicatory.

## (1) INEFFICIENT CLERKS TO BE REMOVED.

*Whereas*, It is very important that the true statistics of the Church should be obtained, and whereas this work cannot be accomplished unless the Stated Clerks of Presbyteries and the Clerks of church Sessions will do their whole duty; therefore,

*Resolved*, 1. That it shall be made the imperative duty of the Stated Clerk of the General Assembly to report to the Presbyteries interested, those Stated Clerks who fail to do their duty, and that the Presbyteries be requested to remove these inefficient Stated Clerks, and to appoint others who will do their duty.

2. That it shall be the duty of the Stated Clerks of Presbyteries to report to the Presbyteries the names of the Clerks of church Sessions who fail to discharge their obligations in this particular, and that the Presbyteries be directed to urge upon church Sessions the removal of their inefficient Clerks of Sessions, and the appointment of faithful ones in their stead. Adopted.—1889, p. 52.

The Committee on Overtures have had under advisement the memorial from McGee Presbytery, asking the General Assembly to abrogate the deliverance of 1889 (See Minutes, p. 52), requiring the Stated Clerk of the General Assembly to report to their respective Presbyteries the names of the Stated Clerks thereof who fail to perform their duties faithfully, and requiring a like duty on the part of Stated Clerks of Presbyteries regarding inefficient Clerks of Sessions.

We find no reason for disturbing the previous deliverance of the General Assembly upon this subject, and we recommend that the prayer of the memorial be not granted. Adopted.—1891, p. 15.

*Whereas*, There is much complaint as to the inefficiency of Clerks of Sessions, Presbyteries, and Synods, we therefore recommend that you instruct your Sessions, Presbyteries and Synods to see that their Stated Clerks attend to the duties of their offices, or to remove them, and appoint others who will. Adopted—1897, p. 45.

On account of the neglect or inefficiency of many Clerks of Sessions and of Stated Clerks of Presbyteries, it has been impossible for the Stated Clerk of the Assembly to gather full and

correct statistics and information from the Presbyteries and churches. We recommend that after the Stated Clerk of the Assembly has made diligent efforts to secure satisfactory reports from the Stated Clerk of any Presbytery, without success, he shall report the same to the Presbytery, and ask it to remove the delinquent Clerk and elect one who will perform the duties of the office. This action shall also apply to Stated Clerks of Synods who are delinquent in discharging the duties of their office. Also, that you advise similar action upon the part of the Stated Clerk of the Presbytery in reference to delinquent sessional Clerks. Adopted.—1898, p. 51.

(2) RECORDS CANNOT BE CHANGED AFTER ADJOURNMENT.

RULES OF ORDER, SECTION 3.—After the final adjournment of a judicatory, its record shall not be subject to correction or alteration at a subsequent meeting.

*Resolved*, That no Church judicature has the right to alter, change or amend any minutes of any preceding Session whatever, and that minutes can only be corrected and amended at the session when they were made. Adopted.—1858, p. 21.

The Judiciary Committee, to whom was referred the memorial of Rev. Cyrus Haynes, on the decision of the General Assembly of 1858, as to the propriety of any Church judicature amending the minutes of preceding sessions, have had the same under consideration, and we recommend to this General Assembly that the memorial be not entertained, and that this Assembly re-affirm and maintain its action of 1858 (on the report of the Committee on the Minutes of the East Tennessee Synod). Adopted.—1860, p. 73.

(3) VERBAL TESTIMONY NOT ADMISSIBLE IN RECORDS.

Your Committee find an appeal taken from a decision of the Arkansas Synod by a respectable number of members, wherein said Synod had decided that verbal testimony is admissible before a Committee on Church Records. The decision was appealed from. Your Committee are of the opinion that committees on records have nothing to do with anything aside from the records placed in their hands. Adopted.—1853, p. 27.



(4) UNANIMOUS VOTE NECESSARY TO EXPUNGE MATTER FROM THE RECORDS.

RULES OF ORDER, SECTION 42.—It shall require the unanimous vote of the members present to expunge any matter from the records.

### 3. Treasurer of Church courts.

RULES OF ORDER, SECTIONS 22-24.—The Treasurer shall keep his books properly posted, so as to exhibit at all times the financial condition of the judicatory; he shall charge himself with every item of property received, with the date, source, and other minute particulars pertaining thereto.

23. He shall not pay out any money, or part with any property, without an order from the judicatory, signed by the Moderator and Clerk, authorizing him to do so.

24. He shall report, whenever required, the condition, in detail, of the finances of the judicatory.

## I. THE CHURCH SESSION.

CONSTITUTION, SECTIONS 26-28.—The church Session consists of the minister in charge and two or more ruling elders of a particular church.

In the absence of the minister in charge, and in a vacant church, the ruling elders alone may form a church Session for the transaction of any business.

The church Session shall be convened when any two ruling elders shall so request. The minister in charge may convene the church Session at any time.

A majority of the church Session shall be necessary to constitute a quorum, unless, with the concurrence of the church, the church Session shall otherwise determine; but any two of the ruling elders, in conjunction with a minister, may receive members and grant letters of dismission.

27. The church Session is charged with maintaining the spiritual government of the church, for which purpose it is its duty to inquire into the doctrines and conduct of the church members

under its care; to receive members into the church; to admonish, suspend, or excommunicate those found delinquent, subject to appeal; to urge upon parents the importance of presenting their children for baptism; to grant letters of dismissal, which, when given to parents, shall always include the names of their baptized children; to ordain and install ruling elders and deacons when elected, and to require those officers to devote themselves to their work; to examine the records of the proceedings of the deacons; to establish and control Sabbath-schools and Bible-classes, with especial reference to the children of the church; to order collections for pious uses and church purposes; to take the oversight of the singing in the public worship of God; to assemble the people for worship when there is no minister; to concert the best measures for promoting the spiritual interests of the church; to observe and carry out the injunctions of the higher courts; and to appoint representatives to the higher courts, and require on their return a report of their diligence.

28. Every church Session shall keep an accurate record of its proceedings, which must be, at least once in every year, submitted to the inspection of the Presbytery.

Every church Session shall also keep a register of marriages, of baptisms, of accessions, and of the death and dismissions of church members.

### 1. Moderator of the Session.

GENERAL REGULATIONS, SECTION 1.—The minister in charge, when present, is the Moderator of the church Session, except where he is a party, or is personally interested in the subject-matter under consideration, in which event one of the ruling elders may preside, or the church Session may invite some other minister to act as Moderator.

(1) A MINISTER NOT IN CHARGE ACTS AS MODERATOR WITHOUT OBJECTION.

We have considered an appeal coming in the following case: Woodland Congregation, in the bounds of New Hope Presbytery, in the Mississippi Synod, received Rev. J. A. Ellis as Moderator,

without inviting him, and without his having any connection with the congregation. The Presbytery sanctioned this, but censured a similar proceeding in the case of Pleasant Hill Congregation. The matter was appealed to the Synod, which decided that "consistency and good government required that the Presbytery should have treated alike the proceedings of both congregations," and your Committee recommend that you so decide.

Your Committee are of opinion, however, that the circumstance of the minister's presiding as Moderator, without any objection thereto being interposed by the Session, was equivalent to his being invited to preside as Moderator. Adopted.—1882, p. 28.

(2) A MINISTER INVITED TO ACT AS MODERATOR CANNOT VOTE.

Your Committee on Judiciary, to whom was referred the complaint of J. C. Stephenson against Texas Synod, beg to report as follows:

The facts in this case present the single question as to whether or not a minister acting as Moderator of the Session by invitation of the church Session, as provided in Section 1, Clause 2. of our General Regulations, has the right to cast the deciding vote in case of a tie.

This question was regularly brought before the Synod of Texas, and it was there decided that the invited Moderator has the right so to vote. From that deliverance this complaint is regularly prosecuted to your Reverend Body.

Your Committee are of opinion that the deliverance of the Synod should be affirmed, and they so recommend.

It is agreed that the following statement should accompany this report as part of it, to wit: Revs. J. T. Borah and J. H. Wofford, and Ruling Elder H. H. Buquo voted against the finding of your Committee. John M. Gaut was, at his request, excused from voting because he had heretofore published his opinion in the case. Rev. S. M. Templeton was also, at his request, excused for similar reasons, and from the further fact that he took part in the action before the Synod. Both these members of the Committee would have voted against the foregoing report and recommendation of your Committee.

It was moved that the foregoing report be so amended as to read, that "a minister acting as Moderator of the Session, by invitation of the church Session, shall not have the right to vote," and the report as thus amended was adopted.—1895, p. 34.

## 2. The Clerk of the Session.

[NOTE.—See Part IV., Section 2, "Clerks of Church Courts," or General Regulations, Section 2, and Rules of Order, Sections 15, 16.]

### (1) THE CLERK IS THE CREATURE OF THE SESSION.

They have also had before them the appeal from the decision of Sangamon Synod, in the following case: The Session of West Union Congregation elected a new Clerk, ordering him to procure from the old Clerk the church records. The old Clerk claimed that he was still the Clerk, and the Mackinaw Presbytery so decided. The case was appealed to the Sangamon Synod, which reversed said decision on the ground that the Clerk is the creature of the Session. Your Committee recommend that you affirm the decision of the Synod. Adopted.—1882, p. 28.

### (2) THE CLERK SHOULD KEEP A RECORD OF ALL MONEY.

*Whereas*, It is desirable, for the credit and encouragement of the Church, that the total contributions of our members should appear in the Minutes of the General Assembly; and

*Whereas*, It is apparent that much money contributed is not so reported, and hence the financial showing of the Church is partial and incomplete; therefore,

*Resolved*, That it is the sense of this Assembly, that all Session Clerks or Treasurers should keep a careful record of all money contributed by the members for various Church enterprises, in order to be able to make a complete report of all the benevolent offerings of the congregation.

*Resolved*, That all agents or others collecting money from the members of our congregations, should give a receipt to the Session Clerk or Treasurer for the amount collected for the cause he represents.

*Resolved*, That the Presbyteries are urged to adopt the foregoing resolutions, and make them the order of the Presbytery. Adopted.—1896, p. 58.

### 3. Legality of the Session at Madisonville, Ky., recognized.

Your Committee on Judiciary to which was referred the records of Green River Synod, and the papers connected with the Madisonville congregation case, submit the following:

It appears that Rev. W. L. Casky was pastor of said congregation, and that, after the withdrawal, or failure to attend, of a portion of the elders, ———, who had been a ruling elder in another congregation, had become identified with said congregation as a ruling elder, and was recognized as such in the transaction of its business, and was delegated by said congregation to represent it in Presbytery, and was so recognized by all parties; that another elder was elected by the congregation, and the two, together with the pastor, constituted the Session, and, in the absence of the other elders, constituted a quorum, and transacted the business of the Madisonville Congregation. Your Committee cannot regard this as an illegal Session, and after reading the report of the Synod's Judiciary Committee, on the subject of the legality of said Session, they are strengthened and confirmed in this opinion by the reasoning of said Committee.

Notwithstanding the argument in that report was in favor of the Session's legality, yet the Synod voted to change the conclusion of the report by inserting the word "*not*," thereby deciding that it was an illegal Session.

In the opinion of your Committee, the dealings with the refractory members of said Church, by the Session, were legal. We do not deem it our province to decide on the charges, specifications and proof. It is the law, and not the facts of the case, we are deciding upon. Adopted.—1876, p. 29.

[NOTE.—Attention is called to the fact that this decision was rendered under the Old Book. The reader is referred to the Constitution, Section 26, of the New Book, found in this work, "Part IV.," "The Church Session," on page 105.—J. V. S.]



#### 4. The Session may hold a meeting in the absence of the minister.

CONSTITUTION, SECTION 26.—In the absence of the minister in charge, and in a vacant church, the ruling elders alone may form a church Session, for the transaction of any business.

It is the opinion of this General Assembly, that a church Session has the right to meet and transact any business coming before it at its regular meetings, in the absence of the pastor. Adopted.—1850, p. 16.

“Have the ruling elders of a congregation having a minister, the authority to hold meetings for the transaction of business, in the absence of said minister?” We answer that they have. Though the minister is Moderator of the Session, yet he is not invested with power to prevent the Session from convening and transacting business in his absence, whether by tardiness or intentional absence. Adopted.—1865, p. 188.

#### 5. The Session has original jurisdiction over church members.

RULES OF DISCIPLINE, SECTION 7.—Original jurisdiction in relation to . . . church members pertains to the church Session.

[NOTE.—This means that the Session has original jurisdiction over elders and deacons, as well as over other church members.—J. V. S.]

CONSTITUTION, SECTION 27.—It is the duty of the church Session to admonish, suspend, or excommunicate those found delinquent, subject to appeal.

“Has Presbytery the right to excommunicate a deposed minister from the communion of the Church?”

In the judgment of your Committee, it has not. The church Session alone has the right to receive into, or cut off from, the communion of the Church. Adopted.—1864, p. 140.

## 6. How the Session should enter process against an elder or deacon.

See the preceding section (5).—"The Session has original jurisdiction over church members."

As the Presbytery enters process against a minister, so the Session enters process against an elder or deacon.

RULES OF DISCIPLINE, SECTION 43.—This principle [see first paragraph in Section 43, Rules of Discipline] shall also apply—the necessary changes being made—to ruling elders and deacons.

The memorial from Tulare Presbytery propounds the following question: "Has a Presbytery the power to depose a ruling elder?" In answer to this question, your Committee say that, as a general rule, the Session is the only Church court that has original jurisdiction to hear charges, try and depose a ruling elder. But when, from any cause, a fair and impartial trial can not be had before the Session, or where the trial of the case, for sufficient reasons, is referred by the Session to the Presbytery, or where the case is removed by appeal from the Session to the Presbytery, and is there heard and determined, the Presbytery may depose an elder, but not otherwise. Adopted.—1887, p. 13.

## 7. When may the Session retire the name of a church member?

RULES OF DISCIPLINE, SECTIONS 63, 64.—When a member shall make his offense known to the church Session, a statement of the facts shall be recorded, and judgment rendered without process.

64. When a member shall profess before the church Session an unregenerate heart, or may for any reason, desire to cease to be a member of the church, and no charges are pending against him, the court may retire his name from the roll, record the facts, and, at its option, announce them publicly. However, this action shall not be taken until the church Session has ascertained, after due inquiry, that the conduct of the member is not the result of temptation or transient darkness of spirit.

**8. In absence of testimony to the contrary, it must be presumed that the Session acted upon the request of the one whose name was retired.**

Your Committee, to whom was referred the matter of protest by Revs. J. D. Boone and W. H. Berry, against the action of Colorado Synod and Waco Presbytery, involving criticism or censure of the action of the church Session in Clifton Congregation, for dismissing one Martin Oswald from the roll and communion of the Congregation of Clifton, without letter, most respectfully report:

1. The Session of Clifton Congregation dismissed from its roll and communion Martin Oswald, and recorded said dismissal in its Session records, making no mention of the reasons impelling the Session to such action.

2. Waco Presbytery, upon an inspection of the minutes of the Session taking such action, passed a criticism upon the minutes of the Session as presented, which was construed as a censure upon the Session for its said action.

3. The case thus presented in the Presbytery was carried by protest and appeal to Colorado Synod, and there, by action of the Synod, the Presbytery's action was sustained and approved.

4. From the Synod the case comes here, by appeal, or protest, seeking settlement by your Reverend Body.

5. The steps taken by the Presbytery, and by the Synod, in order to get the case properly before the General Assembly, have been in substantial compliance with the modes of procedure ordained for their government, so that the legality of the action taken by the Presbytery, and affirmed by the Synod, must be determined by reference to the legality or illegality of the action of Clifton Session, in the first instance, taken under review by the Presbytery and Synod respectively.

6. "When a member shall profess before the church Session an unregenerate heart, or may, for any reason, desire to cease to be a member of the church, and no charges are pending against him, the court may retire his name from the roll," etc. (Rules of Discipline, 64); and upon this rule, properly construed, must rest the solution of the question involved.

7. The objects of the rule are to protect the purity of administration and the rights of individuals. The church Session is a court of competent jurisdiction for the purpose of determining who shall be members of its congregation, and stands in the best position to know what is best and proper to be done, within legal limits, in any given case arising before it, and should not be held amenable to censure, except in cases of gross neglect, or positive error apparent on the record. Inasmuch as it appears that the church Session, in the case before us, had the power to dismiss, or retire, the name of Oswald from the roll, upon request, no charges being preferred, the action of the Session does not merit censure. It must be presumed, in the absence of evidence in the record to the contrary, that the Session acted upon request, and that there were no charges pending against him.

8. The Committee, however, finds the Session record not so full and explicit as it might well have been made, and therefore it was very properly referred to by the Presbytery by way of *criticism*, but not by way of *censure*. Adopted.—1888, p. 33.

## 9. The Session may retire an elder or deacon.

CONSTITUTION, SECTION 47.—Yet, a ruling elder or deacon may, though chargeable with neither heresy nor immorality, become unacceptable in his official character to a majority of the church which he serves. In such a case it shall be the duty of the church Session, upon application either from the officer or from the church, to dissolve the relation. But this shall not be done without affording full opportunity for the parties to be heard.

## 10. Sunday schools are under the care of the church Session.

CONSTITUTION, SECTION 27.—It is the duty of the Session “to establish and control Sabbath schools.”

We recommend that this General Assembly emphasize to the Presbyteries, and through them to the congregations, the fact that all Sabbath schools should be under the care of church Sessions, and that the Sessions should assume and maintain the control of the schools. Adopted.—1889, p. 46.

## 11. When a Session may be dissolved by Presbytery.

The following was adopted:

*Whereas*, The opinion of this Assembly was respectfully solicited in respect to the means by which difficulties are to be settled in church Sessions, therefore,

*Resolved*, That the following answer be given. The Presbytery has power to send a committee to confer with Sessions where difficulties exist, and to settle them if practicable; if, however, such difficulties cannot be removed, Presbytery may dissolve such Sessions, and divide the societies, attaching them to the most convenient congregations, the Sessions of which may deal with offending members.—1842, pp. 40, 41, MSS.

## II. THE PRESBYTERY.

### 1. Presbytery organized by synodical authority.

CONSTITUTION, SECTION 37.—The Synod has power to create, divide, or dissolve Presbyteries, when deemed expedient.

The papers referred to us from parties in Oklahoma, stating that they had organized the Presbytery of Oklahoma, and desired that the Presbytery be recognized by this General Assembly, have been fully considered. The memorial states that the parties entering into this organization were formerly members of Wichita Presbytery. Nothing appears in any of the papers, showing any synodical authority for such action. But, on the contrary, there is a statement that the Kansas Synod did not authorize the organization.

Our Constitution, on page 93, states explicitly that the power to create a Presbytery belongs exclusively to the Synod.

We therefore recommend that you refuse to recognize this Presbytery, and refer the whole matter to Kansas Synod. Adopted.—1895, p. 21.

Your Committee on Judiciary report as follows, concerning the formation of the Presbytery of Seattle, a matter referred to us, viz.:



The Synod is the proper court, under our system, to authorize the organization of Presbyteries (Constitution, Section 37) and pass upon the legality of the organization.

The question of the regularity or irregularity of the erection of a Presbytery could not come before this General Assembly, before the Synod had passed upon the matter.

There is no evidence before this Committee that the Synod has passed upon the erection of Seattle Presbytery. Therefore this matter is not properly before us for consideration.

We therefore recommend that you decline to consider the question of the formation of Seattle Presbytery. Adopted.—1896, pp. 17, 18.

## 2. Constituent elements of Presbytery.

CONSTITUTION, SECTION 29.—A Presbytery consists of all the ordained ministers, and one ruling elder from each church, within a certain district.

## 3. What entitles a church to representation in Presbytery?

CONSTITUTION, SECTION 29.—Every particular church which is willing to support the Gospel as God has prospered it, shall be entitled to be represented by a ruling elder in Presbytery.

## 4. What constitutes a quorum in Presbytery?

CONSTITUTION, SECTION 30.—Any three ministers belonging to the Presbytery, being met at the time and place appointed, shall be a quorum competent to proceed to business.

## 5. How often must Presbytery meet?

CONSTITUTION, SECTION 33.—The Presbytery shall meet as often as once a year on its own adjournment.

That Synod (Iowa) expressed the opinion, that annual meetings of a Presbytery were of doubtful propriety, and that biennial

meetings are right and proper. Your Committee are decided in the opinion, that a Presbytery may hold annual or semi-annual Sessions, but not biennial sessions.—1872, p. 20.

[NOTE.—This decision was rendered under the Old Book, and has only a moral, no legal, force since the Constitution of the New Book is definite on this point.—J. V. S.]

## 6. Assembly refused to change the Constitution so as to compel Presbyteries to meet at same time.

Your Committee have considered the memorial from Bacon Presbytery, asking that the Constitution be so amended that the Presbyteries meet at a certain time each year for the employment of ministers as pastors or supplies; and since there is abundant constitutional provision for the regulation of that matter, we recommend that the petition be not granted. But we suggest that the Presbyteries be urged to exercise, diligently, their authority in such matters. Adopted.—1895, p. 21.

## 7. Provision for failure of Presbytery to meet at the time to which it stood adjourned.

CONSTITUTION, SECTION 34.—If, for any cause, the Presbytery shall fail to meet at the time and place to which it stands adjourned, it shall be the duty of the Moderator, or, in case of his absence, death, or inability to act, the Stated Clerk, or, in case of his absence, death, or inability to act, any three ministers belonging to the Presbytery, to call a meeting as early as practicable, at such place as may be designated, for the transaction of the regular business; and for this purpose a circular letter shall be sent, as before prescribed, not less than ten days before the meeting.

## 8. Special meetings of Presbytery.

CONSTITUTION, SECTION 33.—When an 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—specifying the particular business of the intended meeting—to every minister belonging to the Presbytery, and to the church Session of every particular church, in due time previous to the meeting, which shall not be less than ten days. And nothing shall be transacted at such special meeting besides the particular business for which the Presbytery has been thus convened.

## 9. Members of special (or called) meetings of Presbytery.

GENERAL REGULATIONS, SECTION 8.—Called meetings of church courts above the church Session shall be composed of the same members, or their alternates, constituting the preceding stated meeting of the same court, unless the constituent body shall designate some one else as a representative to such called meeting.

## 10. Moderator of Presbytery.

[NOTE.—See “Part IV.,” Section 1, “Moderators of the Church Courts,” p. 101.]

## 11. Stated Clerk of Presbytery.

[NOTE.—See General Regulations, Section 2, and Rules of Order, Sections 15, 16, under “Clerks of Church Courts,” p. 102.]

We further recommend, that, as a matter of convenience in the transaction of business between your Stated Clerk and the Presbyteries, the Presbyteries, when practicable, shall select the same person Clerk and Treasurer. Adopted.—1897, p. 63.

That it shall be the duty of the Stated Clerks of Presbyteries to report to the Presbyteries the names of the Clerks of church Sessions who fail to discharge their obligations in this particular, and that the Presbyteries be directed to urge upon church Sessions the removal of inefficient Clerks of Sessions, and the appointment of faithful ones in their stead. Adopted.—1889, p. 52.

[NOTE.—See under “Clerks of Church Courts,” “Inefficient clerks to be removed,” p. 103.]

We have before us the memorial from Platte Presbytery, asking this General Assembly to recommend to the Presbyteries that they require their Stated Clerks to report all money expended in their respective bounds for the cause of education, to the General Assembly’s Board of Education, and that said Board be required to include the amounts so reported in its annual report to the General Assembly. After due consideration, we recommend that the petition of said memorial be granted. Adopted.—1892, p. 32.

## 12. Advisory members and visiting brethren in Presbytery.

GENERAL REGULATIONS, SECTION 9.—Ministers in good standing in other Presbyteries, or in any ecclesiastical body with which this Church has established correspondence, being present at any meeting of a Presbytery or Synod, may be invited to sit and deliberate as advisory members. Ministers of like standing in other evangelical Churches may be invited to sit as visiting brethren. It is proper for the Moderator appropriately to introduce these ministers.

[NOTE.—Special attention is called to the difference between the terms “advisory members” and “visiting brethren.” Frequently ministers of other Churches are invited to seats in Presbytery as “advisory members,” when they should be invited to seats as “visiting brethren” only.—J. V. S.]

## 13. Powers of Presbytery.

CONSTITUTION, SECTION 31.—The Presbytery has the power to examine and decide appeals, complaints, and references brought before it in an orderly manner; to receive, examine, dismiss, and license candidates for the holy ministry; to receive, dismiss, ordain, install, remove, and judge ministers; to review the records of the church Sessions, redress whatever they may have done contrary to order, and take effectual care that they observe the government

of the Church; 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; to set apart evangelists to their proper work; to require ministers to devote themselves diligently to their sacred calling, and to censure and otherwise discipline the delinquent; to see that the injunctions of the higher courts are obeyed; to condemn erroneous opinions which injure the purity or peace of the Church; to resolve questions of doctrine and discipline seriously and reasonably proposed; to visit particular churches, to inquire into their condition, and redress the evils that may have arisen in them; to unite or divide churches, with the consent of a majority of the members thereof, and, for cause, to dissolve the relations between it and a particular church, which shall thereafter cease to be a constituent of the Cumberland Presbyterian Church, and forfeits all rights as such; to form and receive new churches; to take special oversight of vacant churches; to concert measures for the enlargement of the Church within its bounds; in general, to order whatever pertains to the spiritual welfare of the churches under its care; to appoint representatives to the higher courts; and, finally, to propose to the Synod, or to the General Assembly, such measures as may be of common advantage to the Church at large.

#### (1) PRESBYTERY HAS THE POWER TO RECEIVE MINISTERS.

There are but two ways by which a man can become a member of a Presbytery: 1st, by regular process of trial, licensure and ordination, whereby he is constituted a minister of Jesus Christ; 2nd, By a letter of dismission and recommendation from one Presbytery to another.

To constitute a man a minister of Christ and clothe him with full ecclesiastical authority, by a simple declaration or resolution, is wholly unknown to the Constitution of our Church, and is without precedent. Adopted.—1858, p. 19.

GENERAL REGULATIONS, SECTION 7.—Ministers from other denominations seeking admission to a Presbytery shall be examined touching their views in theology and upon church government; shall be required to answer in the affirmative the questions



put to licentiates at their ordination, and shall, in other respects, satisfy the Presbytery of their fitness for the Gospel ministry.

Can any one become a minister and member of a Presbytery of the Cumberland Presbyterian Church without adopting the Confession of Faith and Form of Government of the Church?

*Answer.* He cannot. Adopted.—1873, p. 30.

*(a) Fraudulent membership in Presbytery renders acts of the imposter void.*

The memorial presented by the Bacon Presbytery raises the following question:

A person who never was an ordained minister, obtains membership in a Presbytery by fraud and misrepresentation; the inquiry is made, Are his acts in administering the law and ordinances of the Church valid? The Committee are of the opinion that a Presbytery cannot confer upon any person lawful authority to administer the law and ordinances of the Church, who is *not* a regularly ordained minister, and that the mere act of receiving such a person as a member of Presbytery, does not confer such authority upon him. Not being ordained, he could not be empowered to perform acts that only ordained ministers can perform. It would follow, then, that all his acts of the character referred to are absolutely void. Adopted.—1875, p. 24.

*(b) A minister can transfer his membership by letter only.*

RULES OF DISCIPLINE, SECTION 98.—No minister or probationer, a member of a Presbytery, shall be admitted to membership in another Presbytery without a letter of dismission from the Presbytery to which he belongs, or from the Synod of which said Presbytery is a constituent part.

*(c) A minister cannot be received "on the faith of a forthcoming letter."*

Your Committee on the Minutes of the Ohio Synod would report, that we have had in our hands the records of 1878 and 1879. We find in them no record of a departure from our standards, except (page 22, records 1879), that the Synod authorizes the Stated

Clerk of the Muskingum Presbytery to receive and enroll, as a member of said Presbytery, any one presenting to him a letter of dismission and recommendation. This your Committee think is not Presbyterian. Approved.—1880, p. 16.

The reception and the dismission of ministers are presbyterial acts. The Constitution, Section 31, says that the Presbytery has power to "receive," and "dismiss" ministers. In General Regulations, Section 6, the form of the letter to be given a minister closes as follows: "Given by order of said Presbytery, this — day of —, A.D. —." This clearly shows that the Presbytery must be in session on the day on which the letter is dated.

A great deal of looseness has grown up on account of Presbyteries' directing their Clerks to give letters "if called for," and by receiving ministers "on the faith of a forthcoming letter," as shown by the report of the Stated Clerk, it appearing that eight ministers are reported each as being a member of two Presbyteries at the same time. This practice is clearly contrary to the law. In 1880 (Minutes, p. 16) the Assembly held that the Stated Clerk of a certain Presbytery could not "receive and enroll, as a member of said Presbytery, any one presenting to him a letter of dismission and recommendation."

If a Clerk cannot "receive and enroll," he certainly cannot issue a letter "if called for." The one calling for a letter on such conditions is either a member of the Presbytery when it adjourns or he is not. If he is not, there could arise no occasion later for his calling for a letter. If he is a member of the Presbytery on its adjournment, the granting of a letter by the Stated Clerk is not a presbyterial act, and hence is contrary to the law.

In 1865 the General Assembly of the Presbyterian Church, U. S. A. (Old School), held that the act of a Presbytery in appointing the Moderator and the Stated Clerk a committee to grant letters was unconstitutional. The New School Assembly held that a Presbytery cannot authorize its Stated Clerk to grant letters during the intervals of its meetings.

We recommend that you decree that, as the reception and dismission of ministers are presbyterial acts, no Presbytery can receive a minister on "a forthcoming letter," or authorize its Stated Clerk to grant a letter to a minister "when called for," and that

letters cannot be granted except by Presbyteries while in session, and that without conditions. Adopted.—1897, p. 44.

(d) *Names of ministers reported as having been received on "forthcoming" letters are to be omitted from the roll.*

I must report that during the past year there have come to my notice, through official correspondence, many cases of laxness in the administration of church government. In contravention of deliverances of your body, ministers are received into Presbyteries on "forthcoming letters," and women are received under the care of Presbyteries as probationers for the ministry. When a minister is reported as having been thus received by a Presbytery, and when a woman is reported as having been thus received under the care of a Presbytery, I follow the rule of leaving the names of such individuals off the official roll of the Presbytery, understanding that your past deliverances involve instructions to your Stated Clerk to that effect. If he is wrong in this, you will please give him instructions to the contrary.—*From Report of the Stated Clerk, 1898, p. 19.*

To this the Assembly, through its Committee, replied: Basing his action, as he does, upon former deliverances of the Assembly, we believe your Stated Clerk is right in omitting from the official roll of the Presbytery the names of ministers reported as having been received "on the faith of a forthcoming letter," and the names of women reported as having been received under the care of the Presbytery.—1898, p. 52.

(2) PRESBYTERY HAS THE POWER TO RECEIVE AND LICENSE PROBATIONERS.

CONSTITUTION, SECTIONS 50, 51.—The Holy Scriptures require that those who are to be ordained to the ministry shall previously undergo a suitable trial, in order that this office may not be degraded by being committed to weak or unworthy men, and that opportunity may be afforded to form a correct judgment respecting the talents of those seeking admission to this office. For this purpose Presbyteries shall receive and license probationers to

preach the Gospel, that, after a competent trial of their talents, they may in due time be ordained.

51. Presbyteries, in receiving probationers, shall require satisfactory testimonials of their good moral character and regular membership in some particular church. It is the duty of the Presbytery, for its satisfaction with regard to the real piety of each probationer, to examine him respecting his experimental acquaintance with religion, the motives which influence him to desire the sacred office, and his internal call to this important work.

*(a) Qualifications for license.*

CONSTITUTION, SECTION 52.—Probationers shall be required before licensure to produce satisfactory evidence of having received at least a good English education; and, in order to make trial of their talents, the Presbytery shall require a written discourse on some common head of divinity, from time to time, until it shall be satisfied as to their piety and aptness to teach; and they may also be required to present a recommendation from the church Session of the particular church of which they are members. They shall also be required to exercise their gifts in public exhortation, and shall be carefully examined on revealed theology, before they are licensed.

*(b) Licensing Candidates.*

CONSTITUTION, SECTION 53.—Before the Presbytery proceeds to license the candidate, a minister appointed to preside shall propose to him the following questions:

I. Do you believe the Scriptures of the Old and the New Testament to be the Word of God, the only infallible rule of faith and practice?

II. Do you sincerely receive and adopt the Confession of Faith and the Catechism of the Cumberland Presbyterian Church as containing the system of doctrines taught in the Holy Scriptures?

III. Do you promise to study the peace, unity, and purity of the Church?

IV. Do you promise to submit yourself, in the Lord, to this Presbytery, or to any other Presbytery of this Church, under the care of which you may be?

The candidate having answered the questions in the affirmative, the presiding minister, having offered a prayer suitable to the occasion, shall address the candidate to the following purport: In the name of the Lord Jesus Christ, and by the authority which he has given to his Church for its edification, we do license you to preach the Gospel, as a probationer, in the bounds of this Presbytery, or wherever God, in his providence, may east your lot; and for this purpose may the blessing of God rest upon you, and the spirit of Christ fill your heart. Amen.

Proper record of the licensure shall be made.

(c) *A candidate without a letter.*

Is it legal, if a candidate for the ministry under the care of a Presbytery has moved within the bounds of another Presbytery, without a letter of dismission, for this Presbytery to receive said candidate under its care, as a candidate for the ministry, and license him, without first corresponding with the Presbytery from which he came? *Answer.* It is not. Adopted.—1871, p. 29.

(d) *A candidate or licentiate responsible to the Session for his conduct.*

“Before what tribunal shall a candidate or licentiate be tried for immoral conduct?”

We answer, that his probation as a candidate or licentiate may, for any cause, be discontinued by the Presbytery; but he should be tried for immoral conduct by the Session of that congregation of which he is a member. Adopted.—1866, p. 50.

(e) *Name of probationer may be dropped without assigning any reason for the action.*

CONSTITUTION, SECTION 54.—When the services of a probationer do not appear to be edifying to the church, or when the Presbytery may, for any other reason, deem it advisable to do so, it may recall his license or drop his name from the list of probationers without assigning the reason therefor; and it shall be its duty to do so whenever the probationer shall, without necessity, devote himself to such pursuits as interfere with a full trial of his gifts and a proper preparation for the work of the ministry.



*(f) May licentiates perform the marriage ceremony?*

*Whereas*, The Illinois Presbytery has presented a request for the opinion of this General Assembly, relative to the authority of licentiates to solemnize the rite of matrimony, therefore

*Resolved*, That this house is of the opinion that it is the privilege of the several Presbyteries to act in the matter, agreeably to the laws of their respective States. Adopted.—1830, pp. 28, 29, MSS.

*Resolved*, That licensed preachers of the Cumberland Presbyterian Church possess every requisite qualification to perform the rite of matrimony, except where provision is made to the contrary in the laws of the States. Adopted.—1862, p. 62.

The Foster Presbytery submits the following question:

“Have licensed probationers for the Gospel ministry, in the Cumberland Presbyterian Church, the authority to solemnize the holy rite of matrimony?”

Your Committee answer this question as follows:

The only provision on this subject contained in our book of church government is as follows: “Marriage is not a sacrament, or peculiar to the Church of Christ.” It is proper that every commonwealth, for the good of society, make laws to regulate the marriage relation, which all citizens are bound to obey. Therefore, unless the statutes of the State in which the marriage is to take place shall authorize licensed probationers to solemnize the marriage relation, then said probationers in the Cumberland Presbyterian Church shall not have such authority. But where such authority is conferred by the statutes of the State, then they may solemnize the rite of matrimony. Adopted.—1887, p. 38.

*(g) May a probationer serve as a ruling elder?*

*Resolved*, That candidates for the ministry be not admitted, in future, to seats in Presbyteries or Synods, as representatives from churches.—*From Minutes of Cumberland Synod, October, 1824.*

The Synod took the following action:

*Resolved*, That the several Presbyteries under our care express their opinions at our next Synod, whether the resolution of a former Synod became a law, which was in substance, “That no

candidate or licentiate should be entitled to a seat in Presbytery or Synod, but that he might exercise that office as ruling elder in the church Session;" and that all the Presbyteries which are represented in this body at this time take a copy of this resolution with them, and that the Clerk transmit a copy of this resolution to all the Presbyteries which are not represented here.—*From Minutes of Cumberland Synod, November, 1827.*

The following appears as the action of the Synod, on the reports made from the Presbyteries:

*Whereas*, A resolution of a former Synod was sent by the last Synod to the different Presbyteries for their concurrence, which has now been obtained from more than two-thirds of the Presbyteries, it therefore becomes a law, the substance of which is, "That no licentiate or candidate for the ministry should have a seat in Presbytery or Synod, but that he may exercise that office in church Sessions."—*From Minutes of Cumberland Synod, October, 1828.*

The Committee on Judiciary beg leave to report, that they have duly considered the resolution offered by Rev. J. R. Lowrance, and referred to them, and respectfully submit that a ruling elder, by becoming a candidate for the ministry, does not cease to be a ruling elder in his congregation, but they deem it expedient for a ruling elder, on becoming a candidate for the ministry, to resign his office of ruling elder.—1872, p. 33.

There has been referred to us the report of the committee appointed to examine the minutes of the Pacific Synod. We are asked to pass on a notice of an appeal to the Moderator's ruling as to whether a licentiate can serve as a ruling elder and represent his church in the Presbytery and Synod. We report as follows: There is no law forbidding a licentiate's serving as a ruling elder, in cases of emergency. He should not, however, vote in the matter as to his ordination, or when he is otherwise interested personally. Adopted.—1888, p. 35.

A candidate for the ministry or a licentiate, who is also a ruling elder, may, in the opinion of your Committee, properly be elected

to represent his congregation in Presbytery. Adopted.—1895, p. 42.

*(h) Transfer of a licentiate, without a letter, does not vitiate his ordination.*

Although the transfer of a licensed preacher from one Presbytery to another, without a letter of dismission and recommendation is irregular, yet a man ordained under such circumstances is truly an ordained minister, and as such is competent to the discharge of all the duties of his office. Approved.—1867, p. 83.

*(i) What Presbytery may restore a license?*

The Assembly gave a negative answer to the following question:

When any Presbytery, for reasons satisfactory to itself, shall withdraw the license of any probationer, he, at the time of such act, holding himself amenable to, and claiming that his right to preach is from, the authority of said Presbytery, can any other Presbytery restore to him his license?—1860, p. 74.

*(j) Board of Education not to extend aid to probationers who use tobacco.*

*Resolved,* That the Board of Education are hereby instructed to give no aid to any candidate for the ministry, in securing an education, who uses tobacco, and that it is the duty of the Board of Education to know, before aiding any student, that he does not use tobacco. Adopted.—1889, p. 51.

*(k) Marriage of Probationers, before their education is completed, to be discouraged by the Presbyteries.*

In its report to the General Assembly, the Educational Society, in 1897, spoke as follows:

The continued distressing financial situation necessarily emphasizes every consideration looking toward the most economical administration of our educational work. The probationer must be educated at any cost, but that cost should be made as light as possible. It is often found that the fact of a probationer's

being married is a serious obstacle to his getting an education. Experience compels us to call your attention to this delicate subject, with the hope that some action by your body may invoke presbyterial authority to prevent a probationer's taking upon himself these extra obligations before the paramount one of thorough equipment for his life work is fully met. Some reasonable regulation, intelligently and kindly, but firmly enforced, seems to be needed. In isolated cases the marriage of a probationer may seem not to have interfered with his education, but as a rule there can be no question as to its effect. If a Presbytery has the right to supervise a probationer's course in such matters, certainly experience is abundant to call for the vigorous exercise of presbyterial authority.—1897, p. 89.

Then the General Assembly adopted the following recommendation submitted by the Committee on Education:

That you instruct the Presbyteries to use their influence to cause probationers to refrain from marriage, until after their preparation for their life work is completed, experience having fully demonstrated that marriage prior thereto is a detriment to a young man's preparatory studies, and also frequently a hardship to the young women involved, it being evidently best, as a rule, for the Church and for the parties concerned, that marriage should be deferred as herein advised.—1897, p. 35.

*(l) Presbytery may license lay preachers.*

The Assembly adopted the following:

"Has a Presbytery the right to license exhorters (or lay preachers) to exercise their gift in public, who ask for presbyterial authority to do so?"

This question is not altogether free from difficulties, and upon its proper answer depend grave consequences.

Your Committee recognize in the Constitution of our Church two kinds of licensure: one is expressed, the other only implied.

The expressed license is that which is set forth and treated of in sections 50 to 54, inclusive, of the Constitution, and is a step toward ordination to the holy office of the Gospel ministry, and can, in the opinion of your Committee, be granted only to candidates or applicants for ordination to that holy office.

The implied license is that right by which laymen in the Church perform the duties required of them by the Church, and this may or may not be a step toward ordination.

Among the duties required of laymen, in Section 6 of the Constitution, we find that they shall read the Scriptures and *exhort* in public. For this purpose the church Session, under certain circumstances, shall convene their congregations on the Lord's day, and the inference is clear that the Session may select the particular person to conduct the service—to read or exhort.

But the same section of the Constitution also provides, that, "in like manner, Christians whose lot is cast in destitute regions ought to meet for the worship of God."

Such "Christians" are often without a church Session, or a single elder, or even a single member with the gift properly to hold such public service, and in many instances could not comply with this requirement of the Constitution unless some church Session should send them a suitable person for that purpose.

But by Section 25 of the Constitution the jurisdiction of a church Session is expressly limited to "a single church," and it cannot therefore exercise such authority beyond its own congregation. It follows that, unless Presbytery has this right, some of the requirements of the Constitution cannot legally be carried into effect.

Your Committee, therefore, are of opinion that a Presbytery has the right to authorize laymen to hold such public services, in other words, to grant to laymen the license implied in the Constitution, and in this sense has a right to license "exhorters" or "lay preachers," and they recommend that this General Assembly make a deliverance in accordance herewith.—1892, p. 25.

That you instruct the Presbyteries to make a clear distinction between licensure and ordination; that some may with propriety be licensed to preach as evangelists, who should never be ordained to the full functions of ordained ministers in the Church. Adopted.—1897, p. 36.

We most respectfully recommend that you request the Synods to urge the Presbyteries earnestly to consider the advisability of simply licensing to preach, as lay workers, those who fall far short



of our standard, and whose age and circumstances are such as to render it practically impossible for them ever to come up to the requirements, at the same time considering all the surroundings and treating with due courtesy all concerned. Adopted.—1898, p. 92.

(3) PRESBYTERY HAS THE POWER TO ORDAIN PROBATIONERS TO  
THE WHOLE WORK OF THE MINISTRY.

CONSTITUTION, SECTION 55.—As ordination, or setting apart to the whole work of the ministry, is investing the probationer with the highest ecclesiastical office, the Presbyteries are required to be careful to ordain no one until fully satisfied with his qualifications for so important a work.

Presbyteries shall not feel bound to ordain a licentiate because he has long been licensed, nor to continue him on probation longer than he promises usefulness.

(a) *Trials for ordination—course of study.*

CONSTITUTION, SECTION 56.—When a licentiate shall have preached to the satisfaction of the Presbytery, then it may take steps for his ordination, observing the principles of, and [acting] agreeably to, the following rules:

Trials for ordination shall consist of a careful and satisfactory examination of the licentiate, before the Presbytery, or a committee thereof, upon experimental religion, his internal call to the ministry, his knowledge of geography, English grammar, philosophy, astronomy, ecclesiastical history, the Holy Scriptures, natural and revealed theology, and the Government of the Cumberland Presbyterian Church.

In addition to these branches of literature, which are indispensable, it is earnestly recommended that the Presbyteries use their best exertions to promote and encourage among their probationers the acquiring of a complete knowledge of the original languages, especially the Greek and the Hebrew, the utility of which, to a minister of the Word, is hereby unequivocally declared.

In order to make trial of his talents to explain, vindicate, and practically enforce the doctrines of the Gospel, the Presbytery shall

require of the licentiate, before ordination, such written or extempore discourse, founded on the Word of God, as the Presbytery shall deem proper.

The General Assembly adopted the following: For uniformity and efficiency, the Board of Education, in conjunction with the Faculty of the Theological School, shall prepare and submit to the Presbyteries a suggestive course of study.—1895, p. 27.

A Course of Study for probationers for the ministry who are not in school, is presented for your consideration. This course of study does not purport to be a change of your constitutional standard of education, but is explanatory of that standard. While this course may be to some extent an amplification of your standard, yet we do not deem it a violation of the spirit of it; and we therefore recommend this course to the Presbyteries, with this provision, that your Educational Society, in conjunction with the Faculty of the Seminary, shall have authority to revise the same by replacing any text book in this course with another on the same subject and of equal standard. Adopted.—1896, p. 21.

#### FIRST YEAR.

Arithmetic, Ray's New Practical; 60 cents.

Barnes' Complete Geography; \$1.45.

English Grammar, Harvey's Revised Practical; 75 cents.

American History, Montgomery: \$1.10.

"The Causes," Stephens; 30 cents.

Origin and Doctrines of the Cumberland Presbyterian Church, Part II., Crisman; 30 cents.

Confession of Faith: Catechism; cloth, 35 cents—sheep, 45 cents.

#### SECOND YEAR.

Popular Physics (Natural Philosophy), J. Dorman Steele; \$1.10.

Elements of Rhetoric and Composition, David J. Hill; \$1.10.

Physical Geography, Eclectic; \$1.10.

General History, Myers; \$1.65.

Theology Condensed, Blake; \$1.25.

Confession of Faith: Constitution.

## THIRD YEAR.

- Hygienic Physiology, J. Dorman Steele; \$1.10.  
 New Descriptive Astronomy, J. Dorman Steele; \$1.10.  
 Biblical Geography and History, Hurlbut; \$1.50.  
 Rudimentary Ethics (Moral Philosophy), G. M. Steele; \$1.10.  
 Systematic Theology, Foster, to Cosmology; \$3.00; or, Systematic Theology, Beard; Vol. I.; \$1.50.  
 Confession of Faith: Sections 1-115.

## FOURTH YEAR.

- Popular Chemistry, J. Dorman Steele; \$1.10.  
 Fourteen Weeks in Botany, Wood; \$1.10.  
 Evidences of Christianity, Fisher's Manual; 75 cents.  
 History of the Cumberland Presbyterian Church, McDonnold; \$2.00.  
 Systematic Theology, Foster, to Soteriology; or, Systematic Theology, Beard; Vol. II.; \$1.50.  
 Confession of Faith: Directory for Worship.

## FIFTH YEAR.

- Popular Zoölogy, J. Dorman Steele; \$1.30.  
 Rudimentary Psychology (Mental Philosophy), G. M. Steele; \$1.10.  
 Systematic Theology, Foster, to End of the Volume; or, Systematic Theology, Beard; Vol. III.; \$1.50.  
 Preparation and Delivery of Sermons, Broadus; \$1.40.  
 Clerical Manners, Miller; 75 cents.  
 Confession of Faith: General Regulations and Rules of Order.

## SIXTH YEAR.

- Fourteen Weeks in Geology, J. Dorman Steele; \$1.10.  
 English Style in Public Discourse, Phelps; \$1.60.  
 Compendium of Church History, Zenos; 85 cents.  
 Natural Theology, Fisher's Manual; 75 cents.  
 Pastoral Theology, Murphy; \$1.25.  
 Confession of Faith: Rules of Discipline.—1896, pp. 104, 105.

[NOTE.—The list of books embraced in the foregoing course of study is corrected to date (1899), hence differs slightly from that published in the Minutes of 1896. The books named in this list may be had of the Cumberland Presbyterian Publishing House, 150 North Cherry Street, Nashville, Tenn., free of postage, for the prices here quoted. The usual minister's discount has already been deducted from the publisher's price, and the exact sum indicated should accompany each order.—J. V. S.]

We recommend that you urge upon your Presbyteries the necessity of withholding ordination from our young men while pursuing their course in the Theological School, and that all the candidates and licentiates be urged to take a theological course before entering upon the full work of the ministry. Adopted.—1895, p. 40.

The following was adopted:

*Whereas*, The Constitution of our Church (page 101, section 56) prescribes the standard of literary attainment to be reached by licentiates preparatory to ordination, and emphatically states that a knowledge of the branches of literature therein enumerated is indispensable to ordination; and whereas, it is the habit of many of our Presbyteries to disregard often this requirement of the Constitution, and, by laying hands on men who have not reached the standard required, to thrust into the ranks of the ministry incompetent men; therefore

*Resolved*, That we recommend to this General Assembly, that it instruct the Synods under its jurisdiction to make more careful observation of the work of Presbyteries touching this matter, and where Presbyteries are found acting in violation of this law of the Church to administer to them a severe reprimand, and, if this fails to correct the evil, to proceed to dissolve said Presbyteries and distribute their ministers and churches among other Presbyteries, according to the wisdom of the Synod so acting.—1892, p. 37.

On the Presbytery rests the chief responsibility for the preparation of its young men for the ministry. We recommend that you demand of each Presbytery, under penalty of censure (as

per Constitution) for disobedience, and of dissolution if it persists in disregarding your orders, not to ordain young men until they have had proper training and education. The first aim of the Presbytery must be to send the probationer to school. If there are any who cannot go regularly to school, the Presbytery shall arrange a course of study, covering a period of years, which shall be pursued at home, under the direction of those appointed by the Presbytery for this purpose. In all such cases, every effort shall be made to have these young men spend a short time each year, if only a month, in some institution of learning, in order that they may get some assistance and inspiration in prosecuting the prescribed course of study. Adopted.—1895, p. 27.

*(b) Licentiates must pass a constitutional examination, before ordination.*

On page 184, we find the report of the Committee on the Minutes of Nashville Presbytery, in which they call attention to an item in the minutes of the Spring meeting of 1877, said item consisting of a protest by a ruling elder of a congregation, with accompanying reasons, as follows:

“The undersigned respectfully submits, that, in acting upon the report of the Committee on Examination, in relation to one of the licentiates under the care of this Presbytery, an item was adopted by the Presbytery in the following words: ‘Brother W—— did not undertake to undergo an examination on the educational part of trial mentioned in our standard, nor does he claim to be able to stand an acceptable examination; but having every confidence in his piety, and devotion to the Church, and he being now fifty years old, and his services being useful, in demand by the people among whom he lives, and they being remote from any other ordained minister, it is recommended that, by a special dispensation to him, and by regarding his case as an exception to the requirements of the Book, he be ordained at this meeting of Presbytery.’ With no personal feeling in this particular case, and with nothing to urge against the moral qualifications of the brother, but earnestly believing the adoption of the report, and the action of the Presbytery, to be in violation of the Form of Government of the



Church, I respectfully enter this emphatic protest, and ask the action of the Synod thereon." This is signed by the member protesting.

Page 189, we find the record of the action of the Synod on the foregoing subject, which is as follows:

"Ruling Elder Jno. Frizzell offered the following preambles and resolutions, which were adopted:

"*Whereas*, It appears to the Synod, from the report of the Committee on the Minutes of the Nashville Presbytery, and by the inspection of said minutes, that, at the Spring session thereof, 1877, the report of the Committee on Examination was adopted, setting apart a brother to the whole work of the ministry, notwithstanding he did not undertake to undergo an examination on the educational parts of trial mentioned in our standard, nor did he claim to be able to stand an acceptable examination, and

"*Whereas*, It is the sense of this Synod, that, in this action of Presbytery there is a decided want of conformity to, and compliance with, our Form of Government, which expressly provides that Presbyteries are required to be careful to ordain none until they are fully satisfied with their qualifications for so important a work (Chap. XV., Sec. 1); and that trials for ordination shall consist of a careful examination as to the probationer's acquaintance with experimental religion, his internal call to the ministry, his knowledge of natural and revealed theology, philosophy, astronomy, geography, English grammar and ecclesiastical history, also as to his knowledge of the Constitution, rules, and principles of government and discipline of the Church (Chap. XV., Sec. 4); be it therefore,

"*Resolved*, That we deem such radical deviations from our standard to be improper and unjustifiable.

"*Resolved*, That the General Assembly be, and is hereby respectfully requested to take this matter into consideration, and to make such a deliverance upon the subject as may be in accordance with the Form of Government of the Church.'"

The General Assembly concurred in the action of the Synod of Tennessee.—1880, pp. 40, 41.

(c) *The Assembly should inquire into ordinations.*

CONSTITUTION, SECTION 43.—The General Assembly shall have power to take care that the inferior courts observe the Government of the Church.

The Assembly adopted the following:

Our Church, like all others, should be the fast friend of progress and education. While the principles of our holy religion are essentially unchangeable, it is equally true that the progress of truth among the nations of the earth, is a grand exemplification of the law of progress—every age presenting great social problems peculiar to itself. It hence follows that the standard of literary qualification sufficient for one period of the history of the Church may be wholly inadequate to the demands of another period. While we believe that our fathers acted most wisely in their decisions upon the subject, and that the standard they set up was most clearly justifiable by the circumstances by which they were surrounded, it cannot be denied that, after the lapse of more than half a century, the vastly enlarged facilities for acquiring a thorough education, the great increase of general intelligence, and the rapidity with which infidelity seeks to infuse its poison into the minds of men, under the guise of philosophy, falsely so-called, all demand that we, as a Christian denomination, should elevate our standard of ministerial education. We, therefore, recommend,

That it be enjoined on all the Presbyteries to abstain from licensing men whose education is not fully up to the standard of our book.—1866, pp. 83, 84.

We recommend, further, that you require every Presbytery to report annually to the Board of Education what it is doing for the training of its probationers, giving the name of each probationer and all proper details concerning him; also what it has done, financially and otherwise, toward preparing him for ordination. Report shall also be made of the standard of preparation attained by any young man who has been ordained during the year. These reports, properly condensed, shall be submitted by the Board of Education to the General Assembly, for reference to its Com-

mittee on Education. That Committee shall make known to the General Assembly what the Presbytery has done in obedience to the requirements of this body. Adopted.—1895, p. 27.

*Whereas*, The Constitution of our Church (Sec. 56) prescribes the standard of literary attainment to be reached by licentiates preparatory to ordination, and emphatically states that a knowledge of the branches of literature therein enumerated is indispensable to ordination; and whereas, it is the habit of many of our Presbyteries to disregard often this requirement of the Constitution, and, by laying hands on men who have not reached the standard required, to thrust into the ranks of the ministry incompetent men; therefore,

*Resolved*, That we recommend to the General Assembly that it instruct the Synods under its jurisdiction to make more careful observation of the work of the Presbyteries touching this matter, and where Presbyteries are found acting in violation of this law of the Church, to administer to them a severe reprimand, and, if this fails to correct the evil, to proceed to dissolve said Presbyteries and distribute their ministers and churches among other Presbyteries, according to the wisdom of the Synod so acting.

In obedience to a former order [1895, p. 27] of the General Assembly, information concerning the ordinations in thirty-six Presbyteries is before us for examination.

In the light of the law, constitutional and statutory, above cited, we recommend that the Synods concerned be requested to note the information given as to ordinations in the following Presbyteries: Cumberland, Chickasaw, East Tennessee, Nolin, Ozark, Sangamon, San Antonio and White River; and that certified copies of the official information before this body shall be transmitted to these Synods, with instructions that they take proper steps to secure a due regard for the Constitution of the Church in all their Presbyteries. Adopted.—1897, p. 36.

While the Presbytery has the power to ordain men to the ministry (Constitution, Section 31), it must be careful to observe the Constitution in both letter and spirit. Section 56. The Constitution invests the General Assembly with the right to see that the lower courts observe the Government of the Church, to

redress whatever they may have done contrary to order. Therefore, it is clearly the duty of the Assembly to see that the Presbyteries observe the constitutional standard in admitting men into the ministry, and when there is departure from the standard of the Church to take steps to check the same. The General Assembly in session at Memphis, Tenn., May, 1892, made the following deliverance (and reaffirmed it at Chicago in 1897):

[NOTE.—See deliverance in 1895, Minutes, p. 27, above.]

In compliance with the previous order of the General Assembly, information concerning fifty-six ordinations, in forty-five Presbyteries, is before us for our examination. In the light of both the constitutional and the statutory law of the Church, above referred to, we do most earnestly recommend that the Synods concerned be urged to consider carefully the information given as to ordinations in the following Presbyteries: Bonham, Colorado, Decatur, Gregory, Iowa, John Buchanan, McGready, Mississippi, New Lebanon, Sparta, West Iowa and Obion; and that certified copies of official information before this body be transferred to these Synods, with instructions that they institute such proceedings as will insure a more faithful observance of the law of the Church with all the Presbyteries, calling especial attention to what appears to your Committee to be a flagrant violation of our fundamental law, in the Presbyteries of Bonham, Colorado, Iowa, John Buchanan and West Iowa. Adopted.—1898, pp. 91, 92.

*(d) Ordination service.*

CONSTITUTION, SECTION 57.—The Presbytery, being fully satisfied with the qualifications of the licentiate, shall fix a day, and make suitable preparation, for his ordination.

At the time appointed, the Presbytery being convened, a sermon adapted to the occasion shall be preached by a minister previously appointed. The same, or some other minister appointed to preside, shall then briefly recite from the pulpit the preparatory proceedings of the Presbytery, and point out the nature and importance of the transaction. Then, addressing himself to the licentiate, he shall propound the following questions:

I. Do you believe the Scriptures of the Old and the New Testament to be the Word of God, the only infallible rule of faith and practice?

II. Do you sincerely receive and adopt the Confession of Faith and the Catechism of the Cumberland Presbyterian Church as containing the system of doctrines taught in the Holy Scriptures?

III. Do you approve the Government of the Cumberland Presbyterian Church?

IV. Do you promise subjection to your brethren in the Lord?

V. Have you been induced by the Holy Spirit, as far as you know your own heart, to seek the office of the holy ministry from love to God, a desire to do his will, to promote his glory in the Gospel of his Son, and the salvation of your fellow-men?

VI. Do you promise to be zealous and faithful, as God may enable you, in maintaining the truths of the Gospel, and the purity and peace of the Church, whatever persecution or opposition may arise unto you on that account?

VII. Do you engage to be faithful and diligent in the exercise of all your duties as a Christian and as a minister of the Gospel, whether personal or relative, private or public; and to endeavor, by the grace of God, to adorn the profession of the Gospel ministry in your conversation, and to walk with exemplary piety before the Church and before the world?

The licentiate having answered these questions in the affirmative, the presiding minister shall require him to kneel; then the ministers of this Church present shall, by prayer led by the presiding minister, and with the laying on of hands, according to the apostolic example, solemnly ordain him to the holy office of the Gospel ministry. Prayer being ended, he shall rise, and the presiding minister shall first, and afterwards the other ministers shall each, take him by the right hand, saying in words to this purpose: We give you the right hand of fellowship to take part in this ministry with us. After which the minister presiding, or some other appointed for the purpose, shall give a solemn charge to the newly-ordained minister, and shall then, by prayer, recommend him to the grace of God and to his holy keeping.

The transaction shall be duly recorded in the presbyterial minutes.



(e) *Ordination by a commission.*

GENERAL REGULATIONS, SECTION 15.—The commission for the ordination of a minister shall always consist of a quorum of the court, but the Presbytery itself shall conduct the previous examinations.

The Committee on Judiciary have carefully examined the matter submitted to them in the appeal of Indiana Presbytery from an action of Indiana Synod, and respectfully report thereon as follows:

Indiana Presbytery appointed a commission, consisting of four ministers, to ordain a licentiate under the care of the Presbytery. The commission was to meet at Evansville, at a time to suit the licentiate, who, at the time, was passing through that place, on his way from school, to a distant church of which he was to take charge.

At this meeting but two of the commissioners were present, but, calling to their assistance a minister belonging to the Presbytery, who was present, the three proceeded to the work assigned and ordained the young man to the whole work of the ministry.

In the report to the Presbytery, signed by the three thus participating in the ordination, all the facts were stated, and the Presbytery, by adopting the report, approved the action.

At a meeting of Indiana Synod the minutes of this meeting of Presbytery were reviewed and the committee reported that they were in regular order except as to the ordination in question, the committee holding that this action was not constitutional. The report of the committee was adopted, and from the action of the Synod adopting said report, Indiana Presbytery, through a committee appointed for the purpose, prosecutes an appeal to the General Assembly.

We are of the opinion that the action of the commission, of which complaint is made, was at most only an irregularity which could be cured, and in this instance was cured by the subsequent action of the Presbytery, and that, therefore, the action of the Synod holding said act unconstitutional, and therefore void, was erroneous and should be reversed.

We recommend that the appeal be sustained and the action of the Synod be reversed. Adopted.—1893, p. 29.

(f) *Prayer and charge, in ordination, must not be omitted.*

If the Presbytery [Sangamon] did fail to deliver the charge and prayer, prescribed in the book of discipline—Form of Government, chapter 15, Section 6—then there was an irregularity, and in that event the appeal should be sustained. But if the charge was delivered and the prayer offered, and the fact merely not recorded, then it would be only an omission or error in the record. Adopted.—1864, p. 138.

(g) *Ordination on the Sabbath day.*

Is it a violation of the spirit of Presbyterianism for a Presbytery to ordain a probationer to the work of the ministry on the Sabbath? This question was “answered by the Assembly in the negative.”—1872, p. 29.

The Committee on Judiciary beg leave to report, that they have duly considered the questions referred to them, on the recommendation of the Committee on the Minutes of Sangamon Synod, namely, “May a Presbytery ordain a minister on the Sabbath day?” This question we answer in the affirmative. It was so decided in 1872.—1877, p. 20.

#### (4) PRESBYTERY HAS THE POWER TO DECIDE APPEALS AND COMPLAINTS.

CONSTITUTION, SECTION 31.—The Presbytery has the power to examine and decide appeals, complaints, and references brought before it in an orderly manner. [See Part V.—“Judicial Cases.”]

#### (5) PRESBYTERY HAS THE POWER TO JUDGE MINISTERS.

CONSTITUTION, SECTION 31.—The Presbytery has power to judge ministers.

RULES OF DISCIPLINE, SECTIONS 7-13.—Original jurisdiction in relation to ministers pertains exclusively to the Presbytery, and in relation to other church members to the church Session.

It is the duty of church Sessions and Presbyteries to exercise care over those subject to their authority, and with due diligence demand satisfactory explanations from them concerning reports affecting their Christian character, especially when those aggrieved by injurious reports shall ask an investigation. If such investigation, however originating, should result in raising a strong presumption of guilt, the court should order process, and appoint a prosecutor to prepare the charges and conduct the case.

8. An injured party shall not become a prosecutor of personal offenses without having previously tried the means of reconciliation, and of reclaiming the offender, required by Christ, Matt. xviii. 15, 16. A Church court, however, may judicially investigate personal offenses as if general, when the interests of religion seem to demand it. So, also, those to whom private offenses are known cannot become prosecutors without having previously endeavored to remove the scandal by private means.

9. When the offense is general, the prosecution may be conducted by any person appearing as prosecutor, or by some one appointed as such by the court.

10. When the prosecution is instituted by the court, the previous steps required in cases of personal offenses are not necessary, but in all cases a committee should first converse in a private manner with the offender, and endeavor to bring him to a sense of his guilt.

11. Great caution must be exercised in receiving accusations from any person known to indulge a malignant spirit toward the accused, or who is not of good character; who is himself under censure or process; who is deeply interested in any respect in the conviction of the accused; or who is known to be litigious, rash, or highly imprudent.

12. Every voluntary prosecutor must be previously warned that if he fail to show probable cause for the charges, he must himself be censured as a slanderer of the brethren. None but members of the church shall be allowed to become prosecutors.

13. When a member of a Church court is under process, all his official functions may be suspended at its discretion, but not in the way of censure.

*(a) Power to censure a minister belongs to Presbytery.*

We (Oregon Presbytery) ask you to declare, judicially, that a Synod has no constitutional right to take the case of a member under censure out of the hands of the Presbytery that passed the censure; especially while the member under censure resides in the bounds of the Presbytery that censured him.

The Assembly answered: "The Synod has no such power."  
—1863, p. 77.

*(b) Power to remove a suspension.*

*Resolved*, That the act of the Memphis Presbytery in receiving, and thereby conferring upon John A. Dewoody all the privileges of a minister of the Gospel, whilst he was under suspension by the decision of the Tennessee Presbytery, is not in accordance with the Discipline and Government of the Cumberland Presbyterian Church; and therefore said act is hereby declared null and void. Adopted.—1855, p. 49.

*Resolved*, That it is the sense of this General Assembly, as expressed substantially by the Assembly two years ago (1855, p. 49), that it is highly improper, disorderly, and subversive of the government of our Church, for any Presbytery to receive as a member, or recognize any man as an orderly minister of the Cumberland Presbyterian Church, against whom a sentence of suspension or deposition has been pronounced, until said sentence has been legally revoked or withdrawn. Adopted.—1857, p. 61.

The Assembly adopted the following report:

The Judiciary Committee, to whom was referred a memorial from Memphis Presbytery, have examined that document, in which we find it stated that, at the Fall session of said Presbytery, 1857, in a preamble to a resolution, Brother J. A. Dewoody had been deposed from the functions of the Gospel ministry by the Tennessee Presbytery. The following resolution was then adopted by the Memphis Presbytery, viz.:

*Resolved*, That we constitute Brother J. A. Dewoody a member in full standing in this Presbytery, and that we restore him to the full functions of the Gospel ministry.

The West Tennessee Synod directed the Memphis Presbytery to rescind this act, constituting John A. Dewoody a member of the Memphis Presbytery.

At the Spring session of Memphis Presbytery, 1858, the following resolutions were adopted, viz.:

*Resolved*, 1st, That the two following questions be submitted to the next General Assembly, to wit: "Did Memphis Presbytery act constitutionally at her Fall session of 1857, purporting to make Rev. J. A. Dewoody a member of her body?"

2nd. "If the Presbytery acted unconstitutionally in making him a member, is it constitutional and proper for the Presbytery to comply with the request of West Tennessee Synod to rescind the said act purporting to make the said John A. Dewoody a member of said Presbytery?"

Your Committee regard the act of Memphis Presbytery in constituting J. A. Dewoody a member of her body, and in declaring him restored while he stood deposed from the functions of the ministry by another Presbytery, as a violation of the Constitution of the Church, and in its tendency subversive of the principles of good government.

There are but two ways by which a man can become a member of a Presbytery: 1st, by regular process of trial, licensure and ordination, whereby he is constituted a minister of Jesus Christ, and clothed with all the functions of a Gospel minister. (See Form of Government, ch. 14.)

2nd. By a letter of dismission and recommendation from one Presbytery to another.

To constitute a man a minister of Christ and clothe him with full ecclesiastical authority, by a simple declaration or resolution, is wholly unknown to the Constitution of our Church, and without precedent.

Further, your Committee are of the opinion that when a minister is deposed by a Presbytery, there is no constitutional authority by which he can be restored, except by the Presbytery that deposed him, and to which alone he is amenable for his acts. To allow one Presbytery to disregard the authority and set aside the official acts of another Presbytery, by receiving a deposed member and declaring him restored to the full functions of the ministry,



would be subversive of the first principles of government and calculated to engender strife among the brethren.

As an answer to the two questions presented by the Memphis Presbytery, your Committee would recommend the adoption of the following resolutions:

*Resolved*, 1st. That the Memphis Presbytery did act unconstitutionally in declaring J. A. Dewoody a member of said Presbytery, and restored to the ministry, while he stood deposed by the Tennessee Presbytery.

*Resolved*, 2nd. That it is constitutional and proper for Memphis Presbytery to rescind her act, in obedience to the request of West Tennessee Synod, purporting to restore J. A. Dewoody. —1858, pp. 18-20.

We (Oregon Presbytery) ask you to declare that it is the constitutional right of the Presbytery that censures a member to remove said censure; and that it cannot be done by any other body, and especially while the censured person resides out of their bounds.

The Assembly answered: "Such right is vested alone in the Presbytery passing the censure."—1863, p. 77.

Your Committee have patiently examined a memorial from Sangamon Presbytery, and also an appeal from Sangamon Synod, relative to certain difficulties between A. H. Goodpasture and D. R. Bell. They find that the prosecution, upon charges instituted by the former against the latter, before said Presbytery, terminated in the acquittal of the defendant, which decision, upon appeal, was reversed by said Synod, and the case remanded. Whereupon the Presbytery were satisfied with the confessions and acknowledgments of said Bell, and permitted him at once to assume the functions of the ministry; from which proceedings a protest was taken again to the Synod, where the same was sustained and a resolution adopted, that the said Bell should be deposed by the Presbytery from the office of the Gospel ministry, until he make a full and satisfactory confession of his guilt, and exemplifies it by a reasonable time of exemplary and edifying piety. Your Committee, in view of the facts of the case, would recommend the adoption of the following resolution:

*Resolved*, That it was the province of the Presbytery to judge of the sufficiency of the acknowledgments and confessions of said Bell, when the case was first before it, and therefore the decision of the Synod, when the case was last before it, was erroneous, and the same should be reversed, and the proceedings of the Presbytery affirmed. Adopted.—1854, p. 78.

(6) PRESBYTERY HAS THE POWER TO DECIDE QUESTIONS OF DOCTRINE.

CONSTITUTION, SECTION 31.—The Presbytery has power to resolve questions of doctrine and discipline seriously and reasonably proposed.

If the two brethren teach the errors so in conflict with the doctrines of our Church, the Presbytery is competent to reprove or censure, and to exercise its constitutional jurisdiction; no authority to take judicial action belonging to the General Assembly, except in case of appeal, coming regularly from the lower courts. Adopted.—1861, p. 17.

(7) PRESBYTERY HAS THE POWER OVER MINISTERS.

CONSTITUTION, SECTION 31.—The Presbytery has the power to require ministers to devote themselves diligently to their sacred calling.

The General Assembly urged upon the various Presbyteries the importance and propriety of directing their preachers.—1882, p. 17.

By a resolution of this General Assembly, the Judiciary Committee is directed to "inquire and report whether, under the law, a Presbytery has any mode of relieving itself of idle preachers, without going through a regular trial on charges, and if so, what is the mode." In response to this inquiry, the Committee report, that ministers are subject to the direction and control of their Presbyteries, and that when they fail to perform their ordination duties they are liable to be dealt with by that judicatory as their demerits may require, by censure, reprimand, or even deposition. If a minister fails persistently to work in the sacred cause to

which he has been set apart, he should be dealt with by the Presbytery in such manner as that body in their wisdom may consider best calculated to bring him to a sense of his duty. If he should fail to hear them, and continue in the neglect of duty, and disregard the admonition of the Presbytery, the proper charges, trial, and penalty should follow. Adopted.—1878, p. 31.

*Resolved*, That the Presbyteries be required to call each minister in charge of a congregation to account for non-compliance with the resolutions and edicts of the Assembly. Adopted.—1879, p. 35.

*Resolved*, That the Presbyteries under the care of this General Assembly be and are hereby instructed to require ministers under their care diligently to perform the duties pertaining to their sacred calling. Adopted.—1894, p. 50.

Presbytery has the authority to say to the unemployed preacher: "You must no longer be idle, but go and feed that starving congregation within your reach." And if he fails to obey, and persists in his idleness, the Presbytery should unhesitatingly drop his name from its roll, as one whom God has not called to preach the Gospel. Adopted.—1895, p. 54.

#### (8) PRESBYTERY HAS THE POWER OVER CHURCHES.

CONSTITUTION, SECTION 31.—The Presbytery has the power to review the records of the church Sessions, redress whatever they may have done contrary to order, and take effectual care that they observe the Government of the Church.

CONSTITUTION, SECTION 31.—The Presbytery has the power to see that the injunctions of the higher courts are obeyed.

CONSTITUTION, SECTION 31.—The Presbytery has the power, for cause, to dissolve the relations between it and a particular church, which shall thereafter cease to be a constituent of the Cumberland Presbyterian Church, and forfeits all rights as such.

The Presbytery has the right to cut off any congregation under its control and deprive it of presbyterial representation, whenever such congregation has been guilty of such offense as, in the judgment of the Presbytery, may justify such action. Adopted.—1869, p. 34.

CONSTITUTION, SECTION 31.—The Presbytery has the power to visit particular churches, to inquire into their condition, and redress the evils that may have arisen in them.

The Presbytery has power to send committees to confer with Sessions, where difficulties exist, and to settle them, if practicable; if, however, such difficulties cannot be removed, Presbytery may dissolve such Sessions, and divide the congregations, attaching them to the most convenient congregations, the Sessions of which may deal with such offending members. Adopted.—1842, p. 41, MSS.

(9) PRESBYTERY HAS THE POWER TO ORDER WHATEVER PERTAINS TO THE WELFARE OF ITS CHURCHES.

CONSTITUTION, SECTION 31.—The Presbytery has the power, in general, to order whatever pertains to the spiritual welfare of the churches under its care.

The General Assembly urged upon the Presbyteries the importance of ordering whatever pertains to the welfare of their churches.—1882, p. 17.

(10) PRESBYTERY HAS CONTROL OF THE RELATION BETWEEN MINISTERS AND CHURCHES.

CONSTITUTION, SECTION 31.—Presbytery has the power to take special oversight of vacant churches.

CONSTITUTION, SECTION 58.—No minister shall take charge of a church as its pastor, or otherwise, without the consent of the Presbytery in the bounds of which the church is located, or subject to the approval of the Presbytery at its next stated meeting; and when such consent is obtained, the parties shall fulfill mutual engagements with fidelity.

CONSTITUTION, SECTION 31.—Presbytery has the power to establish the pastoral relation, and to dissolve it.

*Resolved*, By this General Assembly, that no minister has the constitutional right to take charge of any congregation, as their stated supply, without the consent of his Presbytery, and of the

Presbytery in the bounds of which the said congregation is located. Adopted.—1851, p. 14.

The Assembly adopted the following:

The government of the Cumberland Presbyterian Church being Presbyterian, it is of the first importance that we have a proper conception of the nature of that government, and then adhere to it with strictness and fidelity. The authority of a church having a Presbyterian form of government is vested in the Presbytery; your Committee therefore recommend that you define the duties of the Presbyteries to the churches and ministers, and of the churches and ministers to the Presbyteries.

The law of the Church, Constitution, Section 31, provides that the Presbytery shall “take special oversight of vacant churches.” It also says, Section 58: “No minister shall take charge of a church as pastor, or otherwise, without the consent of the Presbytery in the bounds of which it is located, or subject to the approval of the Presbytery at its next stated meeting.” The General Regulations, Section 4, says: “In the exercise of its power to procure a minister to take charge of a church, as pastor, or otherwise, the church Session should in all cases, endeavor to ascertain the will of the church, and procure such minister as will best subserve the interests of that particular church.”

The General Assembly of 1851 (Minutes, p. 14) said: “No minister has the constitutional right to take charge of any congregation, as their stated supply, without the consent of his Presbytery and of the Presbytery in the bounds of which the said congregation is located.” In 1894 (Minutes, p. 50) the General Assembly instructed each Presbytery “to appoint a Permanent Committee on Pastorates and Supplies, to whom all matters pertaining to the relation between ministers and churches, which require adjustment in the interim of the meetings of the Presbytery, shall be referred.” It also, at the same meeting, instructed the Presbyteries “to require all their churches which have no regular pastors to consult the Presbytery, or a regularly constituted committee thereof, before entering into an engagement with a minister.” The Assembly of 1895 (Minutes, p. 55) reaffirmed the action of the Assembly of 1894, relative to pastorates and supplies.



Thus it will be seen that it is the duty of every Presbytery, acting under the direction of the General Assembly, to appoint a Committee on Pastorates and Supplies.

It is clear, then, that the law of the Church, both constitutional and statutory, makes it the duty of, and gives the power to, the Presbytery to control its ministers and churches. We therefore recommend:

(1) That it shall be the duty of every Presbytery, acting under the authority of the law of the Church, to appoint a Permanent Committee on Pastorates and Supplies.

(2) That Sessions of vacant churches, in all cases, consult the Committee on Pastorates and Supplies, before entering into an engagement with a minister as pastor, or otherwise, and that the consent of the Committee be obtained before such engagement be made.

(3) That no minister shall take charge of a church as its pastor, or otherwise, without the consent of the Presbytery, or the approval of the Committee on Pastorates and Supplies, subject to the subsequent action of Presbytery.

(4) That no minister shall take charge of a church in the bounds of another Presbytery, as its pastor, or otherwise, without first obtaining the consent of the Presbytery to which the church belongs, or, if between the meetings of the Presbytery, without first obtaining the consent of the Presbytery's Committee on Pastorates and Supplies. In case, however, that said Committee and the Session should disagree, it shall be the duty of the Session to supply its pulpit until the next stated meeting of the Presbytery, or a meeting called for that purpose, when the Committee and the Session shall submit the whole matter to the Presbytery, and then abide by its decision.

(5) It shall be the duty of the Committee on Pastorates and Supplies, when it learns that a church is vacant, to call the attention of such church to this action of the General Assembly, and to co-operate with the Session in securing a minister, and when there has been a failure upon the part of either Session or minister to comply with this deliverance of the General Assembly, the Committee shall report the same to the Presbytery. And, in case a church should disregard this order, and employ a minister

from another Presbytery, this Committee shall notify such minister of the action of the General Assembly, and should such minister refuse to respect the authority of the Committee, it shall be the duty of said Committee to report him to his Presbytery, also to report all the facts to their own Presbytery.

(6) It shall be the duty of the Stated Clerk of every Presbytery to send, officially, a copy of this deliverance to every minister and Session of the Presbytery, and Sessions should be instructed to have this deliverance read in regular Session meeting and spread upon their records.—1897, pp. 40-42.

*(a) Committee on Pastorates and Supplies.*

The following report was concurred in:

Your Committee to whom were referred certain resolutions as to pastorates, supplies, etc., beg leave to submit the following preamble and resolution, and recommend that they be adopted:

*Whereas*, It is the duty of the Presbytery to require ministers to devote themselves diligently to their sacred calling, to take special oversight of vacant churches, to concert measures for the enlargement of the Church within its bounds; in general, to order whatever pertains to the spiritual welfare of churches under its care; and, whereas, there is great laxness in this matter on the part of many of the Presbyteries, churches being allowed to arrange for supplies or pastors almost without regard to the Presbytery, and ministers being allowed almost perfect immunity from presbyterial authority in this matter; and, whereas, many churches becoming vacant make announcement of the fact in the Church papers, and often scores of applications for the office of pastor or supply are received from ministers in all portions of the Church; and, whereas, this state of things is considered detrimental to the cause of Christ and adverse to the up-building of the Church; therefore,

*Resolved*, That the Presbyteries under the care of this General Assembly be, and are hereby, instructed:

1. To require ministers under their care diligently to perform the duties pertaining to their sacred calling.
2. To require as far as possible the installation of pastors in the churches under their care.

3. To require all their churches which have no regular pastors to consult the Presbytery, or a regularly constituted committee thereof, before entering into an engagement with a minister.

4. To appoint ministers to supply such churches as do not have regular pastors or do not make request for the ratification of some arrangement for supplies at the regular annual meeting of Presbytery.

5. To appoint a permanent Committee on Pastorates and Supplies, to whom all matters pertaining to the relation between ministers and churches, which require adjustment in the interim of the meetings of Presbytery, shall be referred.

6. To see that, as far as possible, every church has a minister, and every minister has a church.

7. To require all ministers devoting themselves to evangelistic work to do so by authority of and under the direction of the Presbytery.—1894, p. 50.

The following was adopted:

Your Committee are unable to report how many Presbyteries were animated by the action of the General Assembly of 1894, and in consequence have taken a more efficient oversight of their ministers and churches. Evidences indicate that a number have complied with the said action. But in view of the deplorable fact that so many Presbyteries have churches which are dying for the want of the Word and ordinances, and also that they have unemployed preachers in about the same proportion, your Committee are earnestly of the opinion that this General Assembly should again make a deliverance, and repeat it next year, and for years to come, that each Presbytery has the authority to say to the unemployed preacher: You must no longer be idle, but go and feed that starving congregation within your reach. And if he fails to obey, and persists in his idleness, the Presbytery should unhesitatingly drop his name from its roll, as one whom God has not called to preach the Gospel. We believe that the important fact should be given publicity from now on, in stronger terms than ever before, among all our preachers and churches, that we have not the Congregational, but the Presbyterian form of government, and that it is positively the duty of each Presbytery to

extend its protecting and guiding hands to each and all of its ministers and congregations; always, under God's special guidance, by Committees on Pastorates and Supplies, and otherwise, giving every needed advice and assistance in procuring the preached Word, and in maintaining the peace, harmony and purity of the Church. We recommend,

That you re-affirm the action of the General Assembly of 1894, relative to Pastorates and Supplies.—1895, pp. 54, 55.

A memorial from Sacramento Presbytery urges that the Assembly require the Stated Clerk to "insert in the blanks sent to Clerks of Presbyteries a place for the names of Chairmen of Committees on Pastorates and Supplies," and that the names be inserted. Further, that ministers seeking places direct their correspondence to the congregations through these Committees. As to the first point, your Committee recommend its adoption; and as to the second point, we recommend it, as far as practicable. Adopted.—1896, p. 49.

[NOTE.—See also items 1, 2, 3, 4, and 5, above, from the deliverance of the General Assembly in 1897, touching this question.]

In view of the fact that the Presbytery's Committee on Pastorates and Supplies is virtually a commission representing the Presbytery when not in session, we recommend that Presbyteries should exercise the greatest care in selecting safe and wise men to act upon this very important Committee. Adopted—1898, p. 52.

*(b) Grouping Churches.*

The General Assembly adopted the following:

It is the duty of the church Session "to concert the best measures for promoting the spiritual interests of the Church." (Constitution, Section 27.) "In the exercise of its power to procure a minister to take charge of a church as pastor, or otherwise, the church Session should in all cases endeavor to ascertain the will of the church, and procure such minister as will best subserve the interests of that particular church." (General Regulations, Section 4.)

It is the duty of the Presbytery "to concert measures for the

enlargement of the Church within its bounds," and "to order whatever pertains to the spiritual welfare of the churches under its care" (Constitution, Section 31). It is also the duty of the Presbytery "to take special oversight of vacant churches." (Constitution, Section 31.) "No minister shall take charge of a church as its pastor, or otherwise, without the consent of the Presbytery in the bounds of which the church is located, or subject to the approval of the Presbytery at its next stated meeting." (Constitution, Section 58.)

From the foregoing, as well as from the genius of Presbyterianism, it will be seen that the governing authority resides in the Presbytery. The Session exercises the privileges herein set forth, subordinate to and under the authority of the Presbytery, whose decision in such matters is final, subject, of course, to the review and control of Synod.

The aim of the Presbytery in the discharge of its duties should be the doing of the greatest good to the largest number for the longest time. In meeting this obligation the Presbytery should strive to have all of its particular churches supplied with the Word and ordinances of the Church. It is a lamentable fact that a large number of congregations in the denomination are vacant, and cannot employ ministers. It is also true in many instances that little or no effort is being made by the Presbyteries to supply these starving and dying churches with the means of grace.

In order that these weak churches, which cannot singly support a minister, may be supplied with the means of grace, it is the duty of every Presbytery to group its churches in the manner that will best enable the Presbytery to look after the spiritual welfare of the churches under its care.

In view of the foregoing facts we recommend the following:

(1) That you instruct your Presbyteries to group such of their churches as are not able to employ a minister for all his time, to the best advantage for supplying them with regular preaching and pastoral oversight.

(2) That you instruct your Presbyteries to require churches grouped together to employ the same minister.

(3) That every Presbytery, in its care of a group of churches, shall enforce the same rule in reference to its Committee on Pas-



torates and Supplies, as with a single church employing a minister for all his time.

(4) That every one of your Presbyteries instruct the Sessions of respective groups to meet jointly, if necessary, in selecting a minister to serve them as pastor or stated supply.

(5) That you instruct each of your Presbyteries to require all the Sessions and churches of a given group to be governed, in their selection of a minister, by a majority of the Sessions of the churches composing the group, should there not be entire unanimity, unless the Presbytery should see good reason for ordering otherwise.—1897, pp. 42, 43.

According to recommendation (5) of the report of the Committee on Church Government, of the last Assembly (see Minutes of 1897, p. 43), a group of churches is to be governed, in selecting a minister, by a majority of the Sessions of the churches composing the group; but it does not provide for a case where said Sessions are equally divided and not able to agree. In all such cases we recommend that the Presbytery's Committee on Pastorates and Supplies be asked to cast the deciding vote. Adopted.—1898, p. 52.

*(c) Installation of pastors.*

Believing that the regular pastoral relation between minister and people is plainly defined in the Word of God, and incorporated in the standards of our Church, and, if observed, would greatly promote and establish the prosperity of the Church, and bring her strength more efficiently to bear in sustaining the various benevolent objects of Christianity, therefore,

*Resolved*, That while the General Assembly heartily approve the itinerant plan of operations as an efficient one to plant churches, and well suited to supply the thinly populated parts of our country, they affectionately recommend to the several Presbyteries and congregations to give more particular attention to the establishment of the pastoral relation, as the scriptural and best mode to build up the Church, to render her existence permanent, and to develop all her moral energies and pecuniary resources, to advance the cause of Christ. Adopted.—1836, p. 269, MSS.

Every congregation able to do so, and where that is not the case, two or more in their united capacity, should elect and sustain a pastor, so that he may be enabled to devote all his time and attention to the great work of the ministry. Such pastoral relations are deemed to be of vital importance to the permanent prosperity of the congregations and of the whole Church. Pastoral relations are essentially necessary to sustain organized congregations. The Synods are recommended to second the laudable efforts of their Presbyteries and congregations, and aid them in all suitable ways in effecting the above desirable object. Adopted.—1842, pp. 81, 82, MSS.

It is the opinion of your Committee that the general adoption of the pastorate system will be followed by the most happy results. It will infuse new life into your ministry, and inspire many of your weak, dispirited churches with confidence; it will bring the churches into closer sympathy with each other, bind them more strongly together, and its good results will no doubt be felt in every department of your work. Adopted.—1882, p. 17.

The General Assembly made the following recommendation to the Presbyteries:

To require, as far as possible, the installation of pastors in the churches under their care.—1894, p. 50.

A resolution was referred to your Committee in regard to the installation of pastors of churches. Your Committee recommend that the Assembly reaffirm its deliverances at former meetings, urging that church Sessions and Presbyteries, as far as practicable, promote the permanency of the pastoral relation by installation.—1896, p. 48.

As early as 1836 the General Assembly made a deliverance favoring the establishment of the pastoral relation between ministers and churches. Again in 1842 special emphasis was laid upon this subject.

It is a gratifying fact that the sentiment in favor of the pastorate system is growing in the Church, thus bringing the practice more into harmony with the law of the Church.

But from the reports received by your Stated Clerk from the Stated Clerks of Presbyteries, it appears that a considerable number of ministers have been called to the charge of churches as pastors, according to General Regulations, Section 4, and Constitution, Section 59, Parts I. and II., and that the Presbyteries approved of their acceptance of these calls, but neglected to proceed, as they should have done, to order formal installation services. In forming this relation the idea of permanency was evidently in the thoughts of the Sessions extending the calls, and in the minds of the ministers in accepting the same. These ministers were not called as stated supplies, but as pastors. The Assembly of 1896 (Minutes, p. 48) urged "Presbyteries, as far as practicable, to promote the permanency of the pastoral relation by installation."

In view of the foregoing facts, we recommend that you instruct the Presbyteries in whose bounds such a relation exists between ministers and churches to proceed with as little delay as possible to the installation of such ministers, except in such cases as may report to the Presbytery a different arrangement from the one now existing between the minister and the Session. We recommend also that you instruct your Stated Clerk to indicate installed pastors in the forthcoming Minutes, and that hereafter ministers who are not reported to your Stated Clerk as installed shall be published in your Minutes as supplies. Adopted.—1897, p. 43.

*(d) When ministers are to be installed.*

In accordance with the law (Constitution, Section 59, Parts I. and II., and General Regulations, Section 4), we recommend that you instruct your Presbyteries to install ministers who receive and accept calls from Sessions by the consent of Presbyteries. In other words, that you interpret these sections as follows: That when a Session extends a call to a minister, according to Constitution (Section 59, Parts I. and II., and General Regulations, Section 4), such call implies a request for installation, and that a minister's acceptance of such a call carries with it his request for installation. Adopted.—1897, p. 44.

## (11) PRESBYTERY HAS THE POWER TO UNITE OR DIVIDE CHURCHES.

CONSTITUTION, SECTION 31.—The Presbytery has the power to unite or divide churches, with the consent of a majority of the members thereof.

A Presbytery has the right to dissolve a congregation, with the consent of its members, and attach them to other congregations. Adopted.—1869, p. 34.

But the same Assembly said: The Presbytery has not the right to dissolve a congregation so as to deprive individuals belonging to it of church membership, this being the province of the Session.—1869, p. 34.

## (12) PRESBYTERY CANNOT EXAMINE ORDAINED MINISTERS COMING BY LETTER.

The Committee on Judiciary respectfully report that they have considered the protest and answer from the Synod of Texas, on the following facts, to wit: Buffalo Gap Presbytery amended its by-laws so as to require "all ordained ministers applying for membership in said Presbytery to submit to an examination on literature and theology previous to admission."

This amendment, having been brought to the notice of Synod through its Committee on Presbyterian Minutes, was declared "unwarranted by the Constitution of our Church."

The record seems to raise two questions: first, Could Synod take jurisdiction of the case in the manner it did? and secondly, Was the action of Synod right and proper in declaring said amended by-law unconstitutional?

We are of opinion that the action of said Synod in the premises was right, and recommend that it be sustained. Adopted. —1892, pp. 25, 26.

## (13) PRESBYTERY MAY ALLOW AN ELDER WHO HAS NOT BEEN ELECTED, TO REPRESENT HIS SESSION.

The law of our Church requires the appointment or election of delegates to Presbytery, but the Committee do not now under-

take to declare that there may not be exceptional instances that would make it proper for the Presbytery to accept other evidence of the right of an elder to represent his congregation. Adopted 1895, p. 42.

(14) A REPRESENTATIVE CANNOT BE SEATED BEFORE HIS CHURCH IS RECEIVED.

The Iowa Synod held that the Des Moines Presbytery had acted with "irregularity in receiving an elder as a representative, and electing him as Clerk of Des Moines Presbytery, before his congregation was taken under the care of Presbytery." On appeal to the Assembly, the Synod was sustained.—1860, p. 72.

(15) PRESBYTERIES MAY ELECT RULING ELDERS, WHO ARE NOT MEMBERS OF THEIR BODIES, TO POSITIONS.

(a) *As commissioners to the General Assembly.*

The General Assembly held that ruling elders who are not members of the Presbyteries electing them may be chosen as commissioners, provided they indicate their willingness to serve.—1829, p. 9, MSS.

The following question was propounded to the General Assembly: Are elders who are not members of Presbytery eligible to be elected commissioners to the General Assembly?

The Assembly answered this question in the affirmative, for the reason that the book gives express authority to Presbyteries to appoint elders commissioners to the General Assembly, without reference to the question whether such elders are members of Presbyteries or not.—1875, p. 24.

(b) *As committeemen to attend to presbyterial business.*

The Assembly held that Presbyteries, in some cases, may select ruling elders who are not members of these bodies "to do presbyterial business;" and that, in other cases, they should not.—1873, p. 30.

In the matter of the memorial from Bell Presbytery the Committee find this question:



“Are ruling elders who are not members of Presbytery, competent to be made members of standing committees?”

The Committee have not reached a conclusion on this question without hesitation and difficulty. We believe a literal interpretation of the law would lead to an answer in the negative. But we believe, further, that it is a safe rule by which we may be governed, to give such construction of the law as will enable Church judicatories to promote the interest of the Church most effectively. If we deny the right of Presbyteries to appoint elders to important duties, simply because they are not, for the time being, members of Presbytery, we thereby greatly curtail the power of the Presbyteries in employing talented and useful men in the work of the Church.

We therefore reach the conclusion, that a liberal construction of the law in the case will give the Presbyteries enlarged means of usefulness, and that no injury can possibly result. We therefore answer the question in the affirmative.—1875, p. 24.

### III. THE SYNOD.

#### 1. The constituents of Synod.

CONSTITUTION, SECTION 35.—The Synod consists of all the ministers, and one ruling elder from each church, in a district comprising at least three Presbyteries. The Synod may be composed, at its own option, with the consent of a majority of its Presbyteries, either of all the ministers, and one ruling elder from each church in its district, or of equal delegations of ministers and ruling elders selected by the Presbyteries on a basis and in a ratio determined in like manner by the Synod and its Presbyteries.

#### 2. A quorum of Synod.

CONSTITUTION, SECTION 36.—Five ministers, who are members of one or more of the Presbyteries composing the Synod, shall constitute a quorum for the transaction of synodical business, provided there be present at least one minister or one ruling elder from each of the three Presbyteries. Members of the different

Presbyteries in Synod shall not be entitled to vote on questions of appeal before the Synod from their own Presbytery, nor on other questions immediately concerning their own presbyterial action.

### **3. Synods are created by authority of the Assembly.**

CONSTITUTION, SECTION 43.—The General Assembly has the power to create, divide or dissolve Synods.

*Whereas*, The mind of this Assembly is solicited, relative to the period in which a Synod receives its being.

*Resolved*, That it is the opinion of this House that a Synod exists as soon as it is ordered.—1833. pp. 134, 135. MSS.

### **4. Synodical boundaries are determined by the Assembly.**

As to the boundaries between Synods, the Committee say that this Assembly is the proper tribunal to settle such controversies. Adopted.—1860, p. 74.

### **5. But in change of boundaries, interested Synods may speak.**

We have considered the memorial from Arkansas Synod with reference to the change of boundary lines between said Synod and the Synod of Texas. We find that the Arkansas Synod proposes certain changes in the boundary lines; and that the Texas Synod has agreed to only a portion of the proposed changes. We think that the Arkansas Synod should have the privilege of considering the matter again, before the General Assembly takes action. We therefore recommend that the matter be referred to the Arkansas Synod for further action. Adopted.—1892, p. 33.

We have considered the memorials referred to us in relation to the action of the Synod of Illinois in changing the lines of certain of the Presbyteries within its bounds, one from Vandalia Presbytery complaining of the action, and one from Decatur Presbytery asking that said action be sustained.

We deem it improper for the General Assembly to act upon the merits of questions presented by complaint or memorial in relation to the action of Synods, without giving the Synod of whose action complaint is made an opportunity to be heard. Unless a *prima facie* case is made out by the complaint or memorial, it should be dismissed.

In this matter we see no sufficient reason why the deliberate action of the Synod, of which complaint is made, should be disturbed, and therefore recommend that the memorial from Vandalia Presbytery be dismissed. Adopted.—1891, p. 17.

## 6. Members of Synod should attend.

No excuse for non-attendance of members shall be deemed good, unless it be embraced by what is called a providential hindrance.—*From Minutes of Cumberland Synod, 1815.*

To reach delinquent members of Synod, your Committee recommend that the several Synods under your care require each Presbytery to hold its members amenable for non-attendance at Synod. The reasons rendered shall be spread on the minutes of Presbytery, but no reasons shall be sustained unless they show that the hindering causes were providential. Adopted.—1851, p. 23.

Presbyteries have the right to call on all delinquent members and deal with them.—1841, p. 710, MSS.

*Whereas*, The Middle Tennessee Synod has said that the principle authorizing Presbyteries to call on the church Sessions to render an excuse for failing to send up representatives, is not secured to Presbyteries, therefore,

*Resolved*, That in the opinion of this General Assembly our Book of Discipline secures that right to the Presbyteries. Adopted.—1841, pp. 608, 609, MSS.

In the record [of Hernando Synod] of 1858 we find, in the report of the Committee on the Assembly's Minutes two or more resolutions; the first stating, that if any of the brethren "shall thereafter be absent from Synod, for more than two years consecutively, unless prevented by Providence or excused by Synod, they shall be deemed guilty of a violation of their ordination

vows; and for such negligence shall be duly summoned by the Stated Clerk to attend the next annual sitting of Synod, and on conviction by a vote of a majority of the members present, shall be *punished* by reproof, reprimand, censure, or order to the Presbytery of which such delinquent may be a member, to remove him from the office of the ministry, according as the Synod may deem right and proper." In the second resolution, provision is made for the execution of similar punishment, in case said delinquents do not attend upon this summons. Your Committee are of the opinion that neither the Government of the Church, as found in the Discipline, nor the action of the General Assembly contemplates or warrants such a course. A Synod may take action against a Presbytery; may suggest, direct, censure, or dissolve, but cannot thus adjudicate upon the case of individual members of their Presbyteries. We, therefore, recommend the adoption of the following resolution:

*Resolved*, That the action of Hernando Synod, during the session of 1858, touching ministers delinquent in attending Synod, is unconstitutional, and therefore null and void. Adopted.—1859, p. 24.

The Committee on Judiciary submitted a report, which was amended, and adopted as follows:

In the matter referred to this Committee, contained in the minutes of Central Illinois Synod of 1878, in regard to the non-attendance of ministers and the non-representation of the congregations, at the meetings of said Synod, your Committee report that, after duly considering the same, they find said action illegal and void, for the reason that the Constitution does not confer upon Synod the power to deal with and punish individual members of the courts under it, nor to control their records, and this action of the Synod seeks to do that which of right belongs alone to the Presbytery and church Sessions. It is the duty of the ministers in person, and of the congregations by their representatives, in all of your Presbyteries, to attend Synod; any neglect of this duty is reprehensible. But Synods can only deal with Presbyteries for such delinquencies, and not with individual members. Presbyteries can and ought to enforce, if necessary, attendance of its members upon the meetings of Synod.—1880, p. 28.

## 7. Meetings of Synod.

### (1) ON ITS OWN ADJOURNMENT.

CONSTITUTION, SECTION 39.—The Synod shall meet as often as once in two years, on its own adjournment.

### (2) PROVISION FOR FAILURE TO MEET ON ITS OWN ADJOURNMENT.

CONSTITUTION, SECTION 39.—If, for any cause, the Synod shall fail to meet at the time and place to which it stands adjourned, it shall be the duty of the Moderator, or, in case of his absence, death, or inability to act, the Stated Clerk, or, in case of his absence, death, or inability to act, any three ministers entitled to membership in the Synod, and belonging to different Presbyteries, to call a meeting as early as practicable, at such place as may be designated, for the transaction of the regular business; and for this purpose a circular letter shall be sent to every minister and ruling elder entitled to membership, or constituent body entitled to representation therein, not less than thirty days before the meeting.

### (3) MAY A SYNOD HOLD A CALLED MEETING?

GENERAL REGULATIONS. SECTION 8.—Called meetings of Church courts above the church Session shall be composed of the same members, or their alternates, constituting the preceding stated meeting of the same court, unless the constituent body shall designate some one else as a representative to such called meeting.

We [the Judiciary Committee] find referred to us a question involving the constitutionality of the action of Union Synod, at a called meeting of said Synod, held in July, 1856; in regard to which your Committee believe that, in taking a proper view of the spirit and design of the Discipline, as expressed in our Form of Government, Chapter X., Section 3, said action was constitutional and orderly, and, on the same authority, the Committee believe the proceedings of said Synod, at an adjourned meeting, in December of the same year, to have been legal. Adopted.—1857, p. 61.



It appearing to the Committee [on Overtures] that all the elements of a Synod still exist, notwithstanding its failure to meet according to adjournment, we, therefore, recommend that the last Moderator of the Synod [Ozark] be directed to call a meeting of the Synod at such time and place as he shall deem suitable, according to the principles laid down in the Form of Government for the calling of extraordinary meetings of the Presbyteries. Adopted.—1860, p. 32.

Your Committee report on the legality of the called meeting of the Missouri Synod, which was referred to it: That, in the absence of any explicit law on the question, and in view of the fact that other judicatures of our Church, with a similar constitution, make provision for called meetings, it is, therefore, the opinion of your Committee that the Moderator had a perfect right to call a meeting of said Synod. Adopted.—1888, p. 35.

It is the opinion of the Committee that there is no authority in our Constitution for a Moderator to call a session of the Synod except as provided in Section 39, where the Synod fails to meet on its own adjournment. Approved.—1895, p. 42.

[NOTE.—The constitutional law for such a meeting is substantially the same in the Cumberland Presbyterian Church as it is in the Presbyterian Church. To show how the law has been interpreted in the latter Church, a few decisions are subjoined, from "The Presbyterian Digest of 1898."—J. V. S.]

The Committee on Overtures also reported Overture No. 13.

This overture was taken up and is as follows, viz.: "An answer is requested to the following question, viz.: Has the Moderator of a Synod a right to call a meeting of the Synod during the interval of its stated sessions?"

*Resolved*, by the Assembly, That this question be answered in the affirmative.—1829, p. 268.

The Assembly took up the protest and complaint of a minority of the Synod of Virginia against a decision of said Synod in favor of called meetings of Synod. The complainants and Synod were heard, after which it was resolved that the complaint be not sustained.—1832, p. 368.

The Committee on the Records of the Synod of Tennessee reported that, after a careful examination of those records, they find them correct; and the attention of the Committee having been called to the report of a Committee of the Synod of Tennessee, relating to the constitutionality of a called meeting of said Synod, convened in accordance with a declaratory resolution of the General Assembly of the Presbyterian Church in 1796, and found on page 321 of the *Digest* published in 1820, after a careful examination of the whole subject, they recommend the following action in the case: That in the judgment of this General Assembly the meeting of the Synod of Tennessee, at Knoxville, in said State, on the ninth day of November, was in accordance with the Constitution of the Presbyterian Church, and the Assembly do so declare. The report was adopted.—1855, p. 16, N. S.—From "*The Presbyterian Digest, 1898.*" p. 240.

### 8. Meeting of Synod, after the time to which it stood adjourned, legal.

Your Judiciary Committee respectfully report, on the reference made to us as to the constitutionality of the meeting of Green River Synod. In this case, it appears that the Synod adjourned to meet October 24, 1861, at 7 o'clock p.m., but did not meet until 11 o'clock a.m., October 25, 1861, which facts are recorded in the minutes. We, therefore, report Green River Synod in order. Adopted.—1862, p. 54.

### 9. Moderator of Synod.

The Committee on Judiciary have considered the case from McAdow Synod, referred to them by your body. It appears that said Synod, at its session for 1883, organized, and regularly elected a Moderator. On the second day of its session it took recess until 2 o'clock p.m. At that hour the Moderator was absent. The Stated Clerk then called the Synod to order, and without declaring the office vacant, the Synod elected another Moderator.

This action of the Synod your Committee consider irregular. We are of opinion that it is contemplated, under our Form of Government, that the Moderator elected at the organization of our

Church courts, at their regular sessions, should hold his office until the next stated meeting of such court; and to make the election of another at an earlier date regular, the office should in some way have first become vacant, and this fact should appear on record. Adopted.—1884, p. 33.

[NOTE.—See Part IV., “Church courts,” Section 1, “Moderators of the Church courts,” p. 101.]

## 10. Clerk of Synod.

[NOTE.—See Part IV., “Church courts,” Section 2, “Clerks of Church courts,” p. 102.]

## 11. Synod determines presbyterial boundaries.

CONSTITUTION, SECTION 37.—The Synod has the power to create, divide or dissolve Presbyteries when deemed expedient.

It is objected that the Synod had no right to create this Presbytery, out of Red Oak and others, against the objection of all or even one. We think the law is otherwise. Form of Government, Chapter X., Section 3. gives to the Synod power to “create, divide or dissolve Presbyteries, *when deemed expedient*.” That is, as we construe it, when the Synod, not the Presbyteries or congregations, deem it expedient or best for the Church. Then, if it was considered “expedient” by the Synod, they had the power to do it. It might be best to act upon petition or consent, but that is not necessary to the lawful power. We have no right to look into, or pass upon, their motives and objects, if the act done was within their constitutional power. It may be that this body would have the right to correct any abuse of the power, were the matter brought before it by any proper mode. But the record in this case does not show any facts to authorize us to reverse and annul their action. From all that appears to us, we cannot but hold that their action was lawful. Adopted.—1876, p. 31.

The Committee on Judiciary, to whom was referred the appeal of Tabor congregation, of the Texas Synod, would state that Tabor Church, of Guadalupe Presbytery, in 1890, applied in the

first instance to the Texas Synod to transfer Tabor congregation from the Guadalupe Presbytery to the Colorado Presbytery. In compliance with said request Texas Synod transferred said congregation to the Colorado Presbytery. Afterward, in 1891, upon an application of the Guadalupe Presbytery, the Synod of Texas rescinded its former action transferring said Tabor congregation to the Colorado Presbytery.

The Committee, after a consideration of all the facts, find:

1. That the Synod has original jurisdiction, upon the application of a church or a number of churches, to change the boundary lines of a Presbytery, and to transfer one or more congregations from one Presbytery to another, and that the Synod in its first deliverance upon the question under consideration did not exceed its powers.

2. The Committee further find that the action of the Synod, rescinding at a subsequent session its action in the first instance, leaves the memorial of Tabor congregation before the Synod.

3. The Committee recommend that the said Synod of Texas transfer said congregation to the Colorado Presbytery, in accordance with the memorial and request of Tabor congregation. Adopted.—1892, p. 26.

The Committee on Judiciary respectfully report that they have examined the memorial from the Little River Presbytery, of the Texas Synod, in regard to the action of the Texas Synod, relative to the boundary lines of Little River Presbytery, and find in the papers before them that no specific complaint is made by the Presbytery against the action of the Synod. However, your Committee would recommend, in response to the memorial, that you reaffirm the former deliverance of the General Assembly—that the Synod has original jurisdiction in determining and establishing the boundary lines of Presbyteries. Adopted.—1892, p. 41.

## 12. May Synod transfer the membership of a minister?

In the examination of the minutes of Sangamon Synod, the Committee found that the Synod had made "a transfer of min-



isters from one Presbytery to another." The Assembly regarded this "as unconstitutional."—1847, p. 607, MSS.

Synods have no right to change the Presbyterial relations of a minister or ministers; except in constituting new Presbyteries, in which case they have constitutional jurisdiction in reference to both territory and ministers.—1847, p. 620, MSS.

Your Committee appointed on the minutes of Iowa Synod, would report that they have examined the minutes of that Synod, of September, 1863, and find that, by a resolution of that body, the membership of Rev. Wm. Lynn was changed from Iowa to Oskaloosa Presbytery, without changing the boundaries of those Presbyteries. This, in the opinion of your Committee, is a departure from our Book of Discipline. We can conceive of very extreme circumstances when such action is justifiable, but in such cases, an account of the circumstances should be spread upon the minutes. Adopted.—1865, p. 173.

The General Assembly did not concur in the following report:

Your Committee on the Minutes of the Synod of Iowa, submit the following report:

We have examined the Minutes of 1872, 1873 and 1874. In the Minutes of 1872, we find that the Synod transferred the membership of some of its members from their respective Presbyteries to the Presbytery of Colesburg, in order to preserve a quorum in said Presbytery. This, we think, was unconstitutional.—1875, p. 19.

Your Committee on the Minutes of the Synod of Ohio would respectfully report, that we have examined said minutes, and see nothing that demands criticism, except that a minister of one Presbytery was transferred to another, which we think is contrary to our Constitution, and a bad precedent to establish, and cannot be recognized except in extreme cases. Approved.—1896, p. 63.

The question presented in the minutes of Pacific Synod has been considered. The question is, whether a minister with a letter of dismission and recommendation can be received as a member of a Synod in another section, before he has been received and



constituted a member of a Presbytery in such Synod? It is our opinion that a minister must become a member of a Presbytery by its action before he can be a member of Synod. Adopted.—1877, p. 20.

### 13. The name of the Presbytery, of a member of the Synod, should be given.

Your Committee appointed to examine the Minutes of the Green River Synod would respectfully report, that they find said minutes in good order, except the following omissions, viz.:

In making out the roll of members in attendance, it is not stated from what Presbyteries the elders came.—1876, p. 15.

### 14. Can a Synod legalize the acts of an irregular Presbytery?

*Resolved*, That Synods cannot legalize the illegal constitution and acts of Presbyteries. Adopted.—1841, p. 620, MSS.

This question is answered in our reply to the report of the Committee on the Minutes of Brazos Synod. In addition to that, we lay down this general principle of law: That no legislative body can legalize the acts of another legislative body, nor can an appellate court legalize the decisions of an inferior court. We admit that a legislature might legalize the acts of inferior courts or the acts of ministerial officers; but the distinction must be constantly borne in mind, that no legislative body can legalize acts which it was the exclusive prerogative of another legislative body to pass upon. Any other conclusion would involve infinite difficulty and confusion. Approved.—1875, p. 32.

In the matter of the report of the Committee on the Minutes of Brazos Synod, referred to us, we respectfully submit that we were unable to distinguish with precision the nature of the duty required of us. We could not suppose that the Assembly meant that we should go into an examination of the minutes of Synod except so far as the same were criticised by the report of the Committee on said minutes, and if, upon such examination, it were found that any legal question was raised by said report, then it

would be proper for us to consider and determine such legal questions. Upon this view of our duty in the premises, we proceeded to examine said report, and the minutes referred to therein; and we find the question presented in said report, whether the Synod has the power to validate acts done at an irregular session of Presbytery, by simply recognizing said session.

The Committee are of the opinion, that if the irregularity complained of did not extend to anything vital—such as the legality of the session—then such act of Presbytery might not be void, but that no act of Synod could give them a validity which they did not originally possess. If such irregularity extended to any matter essential to a legal session of Presbytery—such as meeting at the time and place appointed by Synod, or anything of that character, then all such acts of Presbytery are void, and no act of Synod could give them legality or validity. The rule of the law is plain, that if the act of the body be originally void, then no act of any other judicatory, not having original jurisdiction in the premises, can make it good. The Presbyteries have original jurisdiction within the limits prescribed by law. They are mere creatures of the law and can do nothing except by the authority of law. The Synod has appellate jurisdiction, and cannot perform legislation upon original questions which belong exclusively to Presbyteries. It, therefore, follows, that any act of Synod which attempts to legalize acts of Presbyteries, over which said Synod had no original jurisdiction, is a simple nullity, and cannot have the effect to give validity to presbyterial acts originally void. In addition to the rule of law on this subject, it would, in our opinion, be a very dangerous precedent to establish, by saying that Presbyteries could boldly act in defiance of all law, and then present their acts to Synod for approval and ratification. Such a precedent and practice would destroy all subordination on the part of the inferior judicatories, and would be subversive of all legal authority and all good government. Adopted.—1875, p. 24.

### 15. Acts of a Synod without a constitutional element, ratified.

Upon the minutes of the Colorado Synod, a question arises as to the constitutional organization of its last meeting. This Com-

mittee entertain the opinion that there was wanting a constitutional element in its organization, but in consequence of important vested rights that may have accrued since the Synod adjourned, this Committee recommends that the Assembly ratify the acts of said Synod. Adopted.—1860, p. 74.

**16. Synod cannot, on an overture, order a Presbytery to re-open a case that has passed by review and control.**

The following was concurred in by the Assembly:

The decision of the point which the memorialists wished the Assembly to decide will either sustain the action of the Presbytery [Sangamon], or that of the Synod [Sangamon]. It appears that the Synod, in the Fall of 1864, set aside the action of the Presbytery deposing Rev. A. Davis, as irregular, and ordered the Presbytery to give him a rehearing, or a new trial. On a careful examination of the memorial and accompanying papers, we do not find irregularity in the action of the Presbytery. In June, 1862, Rev. A. Davis was deposed from the ministry, on a charge of immorality, which, in the judgment of the Presbytery, he confessed.

It does not appear that any appeal was taken from this action. It was approved by the Synod at its session in the Fall of 1862. The memorialists state that no disapprobation of the action of the Presbytery was manifested until the year had passed. At the last meeting of the Synod, in the Fall of 1864, Mr. Davis presented an overture in which he, in connection with four members of Presbytery and four other individuals, set forth certain statements purporting to show irregularity in the action of the Presbytery. This overture, not a regular appeal, was entertained by the Synod. It appears to be positively stated in this document that the said Davis did not confess the charge; and upon this outside statement the Synod reversed the action of the Presbytery, and its own action in 1862, and put the case back in the hands of the Presbytery for another hearing.

The Presbytery was competent at the time of its decision to know whether the accused confessed the charge. The Synod, in

1862, when the case was fresh, approved the action of the Presbytery. If the action of the Presbytery was irregular the accused had the right of appeal and could have exercised it, and have found redress, in the Synod of 1862, and from the action of that Synod, if aggrieved by it, could have appealed to the Assembly, as was his regular remedy. The Committee recommend the adoption of the subjoined, and in doing so, we decide, not on the guilt or innocence of the accused, but on the question of irregularity.

*Resolved*, That the Assembly does hereby sustain the action of the Sangamon Presbytery, in June, 1862, and the action of Sangamon Synod, approving that of the Presbytery, at its Fall sitting of 1862, and that the Assembly hereby disapprove the action of the Synod of 1864 as irregular, and directs the Synod to reverse the said action.—1865, pp. 188, 189.

## 17. Can Synod order a Presbytery to drop a name from its roll?

We find an order [by Kentucky Synod] directing Cumberland Presbytery to erase the name of a member from its list, without stating any process of trial, which your Committee regard as an unconstitutional act. Adopted.—1857, p. 15.

The following was adopted:

In the matter of the protest found in the minutes of West Tennessee Synod, in which complaint is made of the action of the Synod in instructing the Memphis Presbytery to drop from its roll the name of John A. Dewoody, your Committee are of the opinion that the action of said Synod was, under all the circumstances, eminently proper and hereby recommend the adoption of the following:

*Resolved*, That it is the sense of this General Assembly, as expressed substantially by the Assembly two years ago [1855, p. 49] that it is highly improper, disorderly, and subversive of the Government of our Church, for any Presbytery to receive as a member, or recognize any man as an orderly minister of the Cumberland Presbyterian Church, against whom a sentence of suspension or deposition has been pronounced, until said sentence has been legally revoked or withdrawn.—1857, p. 61.



The action of Nolin Presbytery in ordaining Mrs. L. M. Woosley to the work of the Gospel ministry was without authority of the Holy Scriptures, and without authority of the Constitution, Rules of Discipline and Confession of Faith of the Cumberland Presbyterian Church, and such ordination was and is null and void.

The action of the Synod of Kentucky in declaring said ordination without authority from the Confession of Faith or the Holy Scriptures, was and is right and correct.

The order of the Synod of Kentucky instructing Nolin Presbytery to retire the name of Mrs. L. M. Woosley from its list of ministers was right and proper, and should be affirmed.

We recommend that the appeal of Mrs. Woosley be dismissed, and the action of the Synod of Kentucky be ratified and affirmed. Adopted.—1894, p. 23.

### 18. Synod may remand with instructions.

If, in the progress of the examination, the Synod finds evidences of guilt [of a minister] not contained in any of the charges, they should instruct the Presbytery to try him on these points, if deemed of sufficient importance to demand the censure of the Church. Adopted.—1858, p. 33.

When a minister under censure of his Presbytery, appeals to the Synod, has the Synod the right to judge the man, and to judge of the proceedings, and to approve or condemn them, and, if out of order, to remand the case with instructions?

Your Committee [Judiciary] would answer, that any judicature to which an appeal has been taken, has a right to examine the whole proceedings with the testimony, and, if they find it according to order, to affirm the decision of the court below; and, if not according to order, to remand it with instructions. Adopted.—1858, p. 33.

### 19. When a call on Presbytery is unconstitutional.

In the minutes of 1848, the Synod [Illinois] called upon Vandalia Presbytery to send up the minutes and documents relating to the case of A. F. Trowsdale, basing the demand on public



rumor. Vandalia Presbytery refused to comply, for the reasons that ten years had elapsed since it withdrew the license of A. F. Trowsdale, and several of the witnesses had died; and for the additional reason that the minutes of the Presbytery had passed the Synod at the proper time, without remark. Illinois Synod referred the case to this General Assembly. Therefore.

*Resolved*, That in the opinion of this General Assembly the demand of the Synod, in calling on Vandalia Presbytery, was unconstitutional. Adopted.—1849. p. 23.

## 20. Corresponding members, and visiting brethren.

GENERAL REGULATIONS, SECTION 9.—Ministers in good standing in other Presbyteries, or in any ecclesiastical body with which this Church has established correspondence, being present at any meeting of a Presbytery or Synod, may be invited to sit and deliberate as advisory members. Ministers of like standing in other evangelical Churches may be invited to sit as visiting brethren. It is proper for the Moderator appropriately to introduce these ministers.

We, your Committee on the Minutes of Oregon Synod, would respectfully report that we find two irregularities:

1. That visiting brethren were put upon regular committees, and put their signatures to the reports.

2. That a visiting brother was made Stated Clerk, *pro tem.*, and signed the minutes as such. Adopted.—1892. p. 53.

[NOTE.—The terms "advisory members" and "visiting brethren" are frequently confounded. The foregoing case is manifestly an instance of that kind.—J. V. S.]

## 21. Synod held on Sunday.

Your Committee, appointed to examine the minutes of the Synod of Brazos, report that we have had a printed copy of the minutes of 1870, of said Synod, before us, and find them in the main correct. They, however, adjourned on Saturday to meet on Sabbath morning, which your Committee think, to say the least, is not commendable. Adopted.—1871. p. 13.

## 22. A Synod should obey the Assembly.

The Pennsylvania Synod of 1867 resolved: "That, for the time being, we will withdraw our co-operation from the General Assembly, in the way of declining to support the Boards of the Church, synodically or individually, or in any other way that would express our sympathy with said Assembly in its teachings on these questions."

To this the Assembly replied, that "such action by a Synod is subversive of the best interests of the Church, and contrary to the genius of our ecclesiastical government."—1868, p. 18.

## 23. Synods must see that their Presbyteries obey the Constitution.

It [the Synod] has a constitutional right to order a reconsideration of any irregularity or departure from the Discipline, and may properly recommend a Presbytery to rescind an act, and may also, if necessity seem to require it, recommend that the Moderator call a special session of the Presbytery forthwith.—1834, pp. 220, 221, MSS.

## 24. A Synod may not correct its minutes after they have passed the Assembly.

The decision is, that the Synod [Kentucky] had no right to correct its minutes after they had passed the Assembly. Your Committee are of opinion that the decision is correct, and would recommend that it be sustained. Adopted.—1853, p. 11.

We find that they read, corrected, and approved a part of the minutes of a former meeting [Illinois Synod], which act we understand to be a violation of the rule forbidding the correction of a minute after final adjournment. Adopted.—1882, p. 14.

## 25. May Synod direct a Presbytery to correct its record?

We, therefore, do not sustain the appeal charging the Presbytery with irregular or disorderly proceeding, there being only one

error or omission in the record, which the Presbytery should have been directed to correct or supply. Adopted.—1864, p. 138.

## 26. None but regular ministers and elders entitled to sit in Synod.

We have examined the minutes of Oregon Synod for session of June, 1886. We find the minutes in good form, with no departure from the usages of our Church, except the following paper which was adopted by that body:

*“Whereas, Much of the Christian work of the world is done by faithful Christian women, and*

*“Whereas, They are safe in counsel and zealous in effort; therefore,*

*“Resolved, That we invite the various congregations within the bounds of this Synod to send each one lady representative to future meetings of the Synod, who shall have a right to speak upon all subjects not considered in interlocutory session, and to exercise an advisory influence on all matters before the Synod relating to the interests of the cause of Christ within our bounds.”*

We think this a departure from the usage of Presbyterianism of doubtful propriety, and dangerous tendency. Not on the ground of sex, but because it is calling lay members into a judicature of the Church in a semi-organic way. Referred to Judiciary Committee.—1887, p. 20.

The Committee on Judiciary submitted the following report on the matter presented in the foregoing report on the records of Oregon Synod, which was adopted:

The Committee on Judiciary have considered that part of the report of the Committee on the Minutes of the Synod of Oregon, which has been referred to this Committee, and report thereon as follows:

We are of opinion that said report should be adopted, and we so recommend.

The proposed action of said Synod would, as we think, be in conflict with our government, and for this reason, as well as for the reasons assigned in the report under consideration, said action should not be approved. Adopted.—1887, pp. 20, 21.

## 27. Synod cannot be made the final court of appeal.

The memorial from the Princeton Presbytery, referred to us, asking for a change of the Form of Government in reference to the formation and legal powers of Presbyteries, Synods, and the General Assembly, . . . has been duly considered by us. Your Committee is of the opinion that the changes proposed are so radical, and subversive of the former practice of the Church, that it would be unwise to attempt such policy. We therefore recommend that the prayer of said memorialists be not granted. Adopted.—1875,p. 23.

The memorial from Bonham Presbytery requests that the Synod be made the final court of appeal, except upon doctrinal and constitutional questions. Section 67, on page 119, of the Book of Church Government provides that "Every decision made by any Church court, except the highest, is subject to the review of a superior court, and may be brought before it by general review and control, reference, appeal, or complaint."—Adopted.—1887, p. 13.

The Pittsburg Presbytery, of the Cumberland Presbyterian Church, convened in regular session, in Pittsburg, Pa., April 7-9, 1896, by a unanimous vote, adopted the following resolution:

*"Resolved*, That the Pittsburg Presbytery, of the Cumberland Presbyterian Church, hereby memorialize the General Assembly, at its coming meeting, to ordain and decree that the Synod shall be a court of final appeal in matters of appeal, complaint and reference, which do not affect the doctrine or Constitution of the Church."

The Judiciary Committee, to which was referred the memorial from the Pittsburg Presbytery relating to appeals, ask to make the following report:

The memorialists ask that "in matters of appeal, complaint and reference, which do not affect the doctrine or Constitution of the Church," Synod shall be a court of final appeal.

The change asked would be a radical one, and would require a two-thirds vote of this body and the vote of a majority of the Presbyteries.

We do not think it would be wise to propose the change, in the language suggested, because it might be construed to give Synods the power to decide, without appeal, whether the particular case involves questions of doctrine and Constitution.

We think Synods should not have that power, without appeal.

On the other hand, if an appeal should be allowed, and the Assembly should be asked to decide whether the given case involves the Constitution or doctrine of the Church, the facts would have to be laid before the Assembly, in order intelligently to determine the matter, and that would be equivalent to a direct appeal.

If the Constitution were so altered as to name the specific matters which Synod might finally adjudicate, it might be well.

But we respectfully recommend that the Assembly decline to accede to this proposition of the memorialists.—1896, pp. 59, 60.

This report was referred to the next General Assembly, which adopted it.—1897, p. 69.

#### IV. THE GENERAL ASSEMBLY.

CONSTITUTION, SECTION 40.—The General Assembly is the highest court of this Church, and represents in one body all the particular churches thereof. It bears the title of the General Assembly of the Cumberland Presbyterian Church, and constitutes the bond of union, peace, correspondence, and mutual confidence among all its churches and courts.

##### 1. Formation of the General Assembly.

The subject of a General Assembly was again taken up, and after mature deliberation and fervent and solemn prayer the Great Head of the Church, in an unusual manner, seemed graciously to afford his light, and a decision was made in favor of a General Assembly. The vote stood thus: for a delegate Synod, 20; for a General Assembly, 67.

*Whereas*, This Synod have determined to constitute a General Assembly;

*Resolved*, That the following Synods be constituted, viz.: 1. The McGee, Barnett, Sangamon, Illinois, St. Louis, and Arkansas Pres-



byteries compose a Synod to be known as the Missouri Synod, which shall meet the first Tuesday in October, 1829, at Potosi, Washington County, State of Missouri; and that Rev. Finis Ewing be the first Moderator, and in case of his failure, the Rev. Samuel King. 2. That the Anderson, Princeton, Logan, and Indiana Presbyteries compose a Synod to be known as the Green River Synod, to meet the second Tuesday in October, 1829, at the town of Henderson, in Henderson County, State of Kentucky; and that the Rev. David Lowry be the first Moderator, and in case of his failure, the Rev. Alexander Chapman. 3. That the Nashville, Lebanon, Knoxville, and Hopewell Presbyteries compose a Synod to be known as the Franklin Synod, to meet the third Tuesday in October, 1829, at the Big Spring Meeting House, in Wilson County, State of Tennessee; and that the Rev. Thomas Calhoun be the first Moderator, and in case of his failure, the Rev. Samuel McSpadden. 4. That the Alabama, Bigby, Elk, and Tennessee Presbyteries compose a Synod to be known as the Columbia Synod, to meet on the fourth Tuesday in October, 1829, at Huntsville, State of Alabama; and that the Rev. Robert Donnell be the first Moderator, and in case of his failure, the Rev. James B. Porter. —*From Minutes of Cumberland Synod, October, 1828.*

*Resolved*, That the several Presbyteries be authorized and required to appoint and send commissioners to the General Assembly of the Cumberland Presbyterian Church, which is to meet at Princeton, Kentucky, on the third Tuesday in May, 1829, in the following ratio, viz.: Each Presbytery consisting of twelve or more ministers shall send two ministers and two elders.

*Resolved*, That all the business which has been transacted by this Synod, the reports and accounts which were to be made to our next Synod, be referred to the first meeting of the General Assembly; and this Synod be, and the same is hereby, dissolved. —*From Minutes of Cumberland Synod, October, 1828.*

## 2. First meeting of the General Assembly.

On Tuesday, the 19th day of May, in the year of our Lord one thousand eight hundred and twenty-nine, a quorum of the commissioners who had been appointed by their respective Presby-

teries, according to the instructions of the last Synod, met at the town of Princeton, Caldwell County, State of Kentucky, for the purpose of constituting the General Assembly of the Cumberland Presbyterian Church.

The Rev. Robert Donnell being invited, opened the meeting by a sermon from 1 Kings, third chapter, and ninth verse.

The Rev. Thomas Calhoun, being then invited, took the chair and constituted the General Assembly by prayer.—1829, pp. 1, 2, MSS.

Rev. Thomas Calhoun was chosen Moderator, and Rev. Richard Beard, Clerk.—1829, p. 4, MSS.

Rev. Franceway R. Cossitt was appointed Stated Clerk.—1829, p. 16, MSS.

With the exceptions of 1839 and 1844, the General Assembly has met annually. Until 1855 it met on the third Tuesday of May, at 11 o'clock, a.m., since which time it has met on the third Thursday of May, at 11 o'clock, a.m.

The following table exhibits the time and place of meeting, together with the names of the Moderators and Stated Clerks of the Assembly, showing also the number of commissioners enrolled at each meeting.

## THE GENERAL ASSEMBLY, 1829-1898.

DATE.	PLACE.	MODERATOR.	STATED CLERK.	MEMBERS.
1829, May 19.	Princeton, Ky.	Thomas Calhoun†.	F. R. Cossitt†.	26
1830, May 18.	Princeton, Ky.	James, B. Porter†.	F. R. Cossitt†.	36
1831, May 17.	Princeton, Ky.	Alex. Chapman†.	F. R. Cossitt†.	34
1832, May 15.	Nashville, Tenn.	Samuel King†.	F. R. Cossitt†.	33
1833, May 21.	Nashville, Tenn.	Thomas Calhoun†.	F. R. Cossitt†.	32
1834, May 20.	Nashville, Tenn.	F. R. Cossitt†.	James Smith†.	45
1835, May 19.	Princeton, Ky.	Samuel King†.	James Smith†.	40
1836, May 17.	Nashville, Tenn.	Reuben Burrow†.	James Smith†.	43
1837, May 16.	Princeton, Ky.	Robert Donnell†.	James Smith†.	44
1838, May 15.	Lebanon, Tenn.	Hiram A. Hunter†.	James Smith†.	45
1840, May 19.	Elkton, Ky.	Reuben Burrow†.	James Smith†.	55
1841, May 18.	Owensboro, Ky.	William Ralston†.	C. G. McPherson†.	53
1842, May 17.	Owensboro, Ky.	Milton Bird†.	C. G. McPherson†.	57
1843, May 16.	Owensboro, Ky.	A. M. Bryan†.	C. G. McPherson†.	68
1845, May 23.	Lebanon, Tenn.	Richard Beard†.	C. G. McPherson†.	93
1846, May 19.	Owensboro, Ky.	M. H. Bone†.	C. G. McPherson†.	84
1847, May 18.	Lebanon, O.	Hiram A. Hunter†.	C. G. McPherson†.	70
1848, May 16.	Memphis, Tenn.	Milton Bird†.	C. G. McPherson†.	99
1849, May 15.	Princeton, Ky.	John L. Smith†.	C. G. McPherson†.	75
1850, May 21.	Clarksville, Tenn.	Reuben Burrow†.	Milton Bird†.	102
1851, May 20.	Pittsburg, Pa.	Milton Bird†.	Milton Bird†.	71
1852, May 18.	Nashville, Tenn.	David Lowry†.	Milton Bird†.	107
1853, May 17.	Princeton, Ky.	H. S. Porter†.	Milton Bird†.	108
1854, May 16.	Memphis, Tenn.	Isaac Shook†.	Milton Bird†.	112
1855, May 15.	Lebanon, Tenn.	M. H. Bone†.	Milton Bird†.	101
1856, May 15.	Louisville, Ky.	Milton Bird†.	Milton Bird†.	99
1857, May 21.	Lexington, Mo.	Carson P. Reed†.	Milton Bird†.	106
1858, May 20.	Huntsville, Ala.	Felix Johnson†.	Milton Bird†.	124
1859, May 19.	Evansville, Ind.	T. B. Wilson†.	Milton Bird†.	131
1860, May 17.	Nashville, Tenn.	S. G. Barney†.	Milton Bird†.	168
1861, May 16.	St. Louis, Mo.	A. E. Cooper†.	Milton Bird†.	51
1862, May 15.	Owensboro, Ky.	F. G. Rea†.	Milton Bird†.	58
1863, May 21.	Alton, Ill.	Milton Bird†.	Milton Bird†.	73
1864, May 19.	Lebanon, O.	Jesse Anderson†.	Milton Bird†.	64
1865, May 18.	Evansville, Ind.	H. Douglass†.	Milton Bird†.	77
1866, May 17.	Owensboro, Ky.	Richard Beard†.	Milton Bird†.	155
1867, May 16.	Memphis, Tenn.	J. B. Mitchell.	Milton Bird†.	173
1868, May 21.	Lincoln, Ill.	G. W. Mitchell.	Milton Bird†.	184
1869, May 20.	Murfreesboro, Tenn.	S. T. Anderson†.	Milton Bird†.	173
1870, May 19.	Warrensburg, Mo.	J. C. Provine.	Milton Bird†.	167
1871, May 18.	Nashville, Tenn.	J. B. Logan†.	Milton Bird†.	173
1872, May 16.	Evansville, Ind.	C. H. Bell.	Milton Bird†.	182
1873, May 15.	Huntsville, Ala.	J. W. Poindexter†.	John Frizzell†*.	165
1874, May 21.	Springfield, Mo.	T. C. Blake†.	John Frizzell†*.	185
1875, May 20.	Jefferson, Tex.	W. S. Campbell†.	John Frizzell†*.	169
1876, May 18.	Bowling Green, Ky.	J. M. Gill.	John Frizzell†*.	184
1877, May 17.	Lincoln, Ill.	A. B. Miller.	John Frizzell†*.	171
1878, May 16.	Lebanon, Tenn.	D. E. Bushnell.	John Frizzell†*.	205
1879, May 15.	Memphis, Tenn.	J. S. Grider.	John Frizzell†*.	143
1880, May 20.	Evansville, Ind.	A. Templeton†.	John Frizzell†*.	194
1881, May 19.	Austin, Tex.	W. J. Darby.	John Frizzell†*.	187
1882, May 18.	Huntsville, Ala.	S. H. Buchanan.	John Frizzell†*.	183
1883, May 17.	Nashville, Tenn.	A. J. McGlumphy.	T. C. Blake†.	204
1884, May 15.	McKeesport, Pa.	John Frizzell†*.	T. C. Blake†.	148
1885, May 21.	Bentonville, Ark.	G. T. Stainback.	T. C. Blake†.	185
1886, May 20.	Sedalia, Mo.	E. B. Crisman.	T. C. Blake†.	193
1887, May 19.	Covington, O.	Nathan Green*.	T. C. Blake†.	187
1888, May 17.	Waco, Tex.	W. H. Black.	T. C. Blake†.	217
1889, May 16.	Kansas City, Mo.	J. M. Hubbert.	T. C. Blake†.	217
1890, May 15.	Union City, Tenn.	E. G. McLean.	T. C. Blake†.	220
1891, May 21.	Owensboro, Ky.	E. E. Beard*.	T. C. Blake†.	213
1892, May 19.	Memphis, Tenn.	W. S. Danley.	T. C. Blake†.	229
1893, May 18.	Little Rock, Ark.	W. T. Ferguson.	T. C. Blake†.	226
1894, May 17.	Engene, Ore.	F. R. Earle.	T. C. Blake†.	167
1895, May 16.	Meridian, Miss.	M. B. DeWitt.	T. C. Blake†.	208
1896, May 21.	Birmingham, Ala.	A. W. Hawkins.	J. M. Hubbert.	200
1897, May 20.	Chicago, Ill.	H. S. Williams.	J. M. Hubbert.	224
1898, May 19.	Marshall Mo.	H. H. Norman*.	J. M. Hubbert.	221

† Deceased. \* Ruling Elder, others being ministers.

### 3. Basis of representation in the General Assembly.

CONSTITUTION, SECTION 41.—Every Presbytery shall be entitled to send one minister and one ruling elder; but if it consists of eighteen or more ministerial members, it may send an additional minister and ruling elder.

### 4. Commissioners to the General Assembly.

CONSTITUTION, SECTION 41.—Each Commissioner, before his name shall be enrolled as a member of the General Assembly, shall produce from his Presbytery satisfactory evidence of his appointment.

Your Committee appointed to examine the eligibility of Rev. J. H. W. Jones as a commissioner to this General Assembly, would report that the papers in our hands show that he was chosen as a commissioner to this General Assembly by Obion Presbytery at its regular meeting, March 13, 1893. After the adjournment of Presbytery the question of the eligibility of said J. H. W. Jones was raised and an extra session of Presbytery convened March 30. At this meeting the previous action of Presbytery was confirmed. Your Committee understand that at this meeting Brother Jones received thirty-eight of the forty votes recorded as present. Before the close of said meeting a solemn protest was entered to the aforesaid action by Rev. J. A. McDonald and T. J. Latimer, basing said protest upon the fact that J. H. W. Jones has been residing for about two years in the city of St. Louis, without the bounds of this Presbytery. Therefore they claim that he is barred from being a commissioner to this General Assembly. But your Committee find by diligent inquiry that Brother Jones has attended all the meetings of Presbytery, and has attended Synod as a delegate, and that he is now the pastor of more than one church in the bounds of Obion Presbytery and spends fully two-thirds of his time in the bounds of the Presbytery. Your Committee therefore see no reason why he should not be a member of this body, and we recommend that his name be enrolled as such. Adopted.—1893, pp. 11, 12.

The question is upon the eligibility of Rev. W. L. Williams to sit as a commissioner from West Iowa Presbytery, upon regular credentials of appointment as second alternate, and in the absence of the principal and first alternate. There appears no restriction in our government upon this subject, and as the appointment of alternates is for the purpose of insuring as far as possible representation in the higher courts, we submit that the Presbytery is competent to determine the number of those appointed as alternates. Therefore we recommend that Brother Williams be seated. Adopted.—1893, p. 12.

Your Committee beg leave to report that we have examined the credentials of Rev. E. C. Boaz and find them regular. The protest against his being seated as a commissioner of this body being verbal only, we have no grounds to recognize the same. Adopted.—1896, p. 9.

(1) NOT NECESSARY TO BE A PASTOR IN ORDER TO BE A COMMISSIONER TO THE GENERAL ASSEMBLY.

Is a minister having no pastoral charge, on that account rendered ineligible to a seat in the General Assembly? Decided that he is not.—1846, p. 494, MSS.

(2) COMMISSIONERS SHOULD REMAIN THROUGH THE ASSEMBLY.

*Resolved*, That the Presbyteries within the bounds of the Church be, and are hereby, requested to appoint and commission no member to this body who will not remain during the whole of its deliberations, unless called to leave by some intervening providence, and that if any member travel on the Sabbath day, in going to or returning from the Assembly, he be dealt with for an immorality. Adopted.—1852, p. 31.

(3) COMMISSIONERS ARE ACCOUNTABLE TO THEIR PRESBYTERIES.

*Resolved*, That it is the opinion of this Assembly that it has not the right to require commissioners to render an account for failure to attend at the commencement of the session of the Assembly, they being accountable to their respective Presbyteries.—1832, pp. 98, 99, MSS.



(4) COMMISSIONERS MAY CHANGE THEIR VOTES BEFORE THE RESULT IS ANNOUNCED.

By consent of the Assembly, the rule was suspended, to give place to the unfinished business of last evening, which was, to announce the result of taking the yeas and nays on the reference of the Special Committee on the Memorial from Indiana Presbytery, pending which announcement, three brethren, P. G. Rea, J. L. Payne, and William Kerr, were permitted to change their vote from the affirmative to the negative, which result was then announced by the Moderator.—1864, p. 126.

## 5. Advisory members in the General Assembly.

*Whereas*, Rev. David Lowry, of Minnesota, and Rev. Hiram Douglass, of Georgia, aged and experienced ministers of our Church, are in attendance on the meeting of the Assembly, and this body appreciating age and experience; therefore,

*Resolved*, That we cordially invite said brethren to sit and deliberate, as members, except voting. Adopted.—1864, p. 108.

[NOTE.—This was under the Old Book, and is contrary to the "Revised" Government of the Church. See General Regulations, Section 9.—J. V. S.]

## 6. A quorum of the General Assembly.

CONSTITUTION, SECTION 42.—Any twenty or more of these commissioners, at least ten of whom shall be ministers, being met on the day and at the place appointed, shall be a quorum for the transaction of business.

## 7. The Assembly must meet as often as once in two years.

CONSTITUTION, SECTION 41.—The General Assembly shall meet as often as once every two years, at such time and place as may have been determined at its preceding meeting.

It was lawful under the Old Book, and is also under the New, to hold biennial sessions; but, excepting in 1839 and 1844, the General Assembly has met annually since its organization in 1829. Several unsuccessful attempts have been made to change from annual to biennial sessions.

The following resolution was read and laid on the table:

*Resolved*, That the General Assembly shall meet biennially.—1835, p. 250, MSS.

The memorial from the Nashville Presbytery, referred to your Committee, favoring biennial instead of annual meetings of the General Assembly, has been before us, but we would recommend that the petition of the memorialists be not granted. Adopted.—1875, p. 23.

We have before us a petition from the Pennsylvania Presbytery, praying that when you adjourn it be to meet at the usual time, in the year 1896, and that you take steps to make the meetings of the General Assembly biennial. We recommend that the petition be not granted. Adopted.—1894, p. 18.

We would recommend that the petition from the Pennsylvania Presbytery, asking that the General Assembly adopt biennial sessions, instead of annual sessions as heretofore, be not granted. Adopted.—1895, p. 43.

The General Assembly in 1897 (Minutes, p. 63), appointed a committee "to draft a plan for raising a commissioner's fund." This Committee favored biennial sessions of the Assembly. Its report on this point, which was referred to the Committee on Ways and Means, is as follows:

The Constitution of our Church seems to foreshadow that time and development may establish the propriety of biennial sessions of our General Assembly

Possessing now the legislation of almost a century, with thoroughly equipped and competent Boards and Committees watching and directing all interests and enterprises of the Church, we believe the "fullness of time" demands the change.

Thereby better and more uniform representation will be secured;

legislation simplified and minimized; useless and embarrassing changes avoided, and well-nigh half of the present Assembly expenses saved.

We unanimously favor biennial sessions of our Assembly, and suggest that the next meeting be held in 1900, A.D., and that the regular sessions be held every two years thereafter.—1898, p. 28.

The Committee on Ways and Means made a report on the foregoing as follows, which was adopted:

Your Committee are of the opinion that inasmuch as the Assembly may at each meeting fix the time for its next meeting, provided such meeting be within the constitutional period of two years from adjournment, it would not be wise to attempt further legislation on this subject. Further, your Committee fear that biennial meetings would result in a want of proper growth in the various enterprises of the Church; that the fires upon the altars would soon burn low; that much needed care and watchfulness would be lost, and, indeed, we fear that the retrograde movement along these lines would prove a loss greater than could be compensated for by the amount of money saved. Your Committee therefore recommend that there be no further legislation, at least for the present, upon this subject.—1898, p. 78.

## 8. Provision for failure to meet at the appointed time.

CONSTITUTION, SECTION 44.—If, for any cause, the General Assembly shall fail to meet at the time and place to which it stands adjourned, it shall be the duty of the Moderator, or, in case of his absence, death, or inability to act, the Stated Clerk, to call a meeting as early as practicable, at such place as he may designate, for the transaction of the regular business; and for this purpose a circular letter shall be sent to the Stated Clerks of the Presbyteries, not less than sixty days before the proposed time for the meeting.

In case of the death, absence, or inability to act of both the Moderator and Stated Clerk, such meeting may, in like manner, be called by the commissioners, or one or more of them, from any five of the Presbyteries.

## 9. To lengthen the time of the sessions.

The following was adopted:

*Whereas*, The work necessary to be done by the General Assembly has become greatly enlarged, requiring much more time for the proper consideration of the interests of the Church coming before it than was necessary in former years; therefore,

*Resolved*, That this General Assembly is of the opinion that the length of time usually occupied by its proceedings should be considerably lengthened; also, that the Presbyteries in electing commissioners to the next General Assembly should take this deliverance into account, and only such should be sent to the General Assembly as will be willing to remain over a second Sabbath, if necessary, and until the business of the General Assembly shall be fully completed; also, that the Presbyteries be enjoined to require a strict account of commissioners in the matter of remaining till the close of the General Assembly's proceedings. 1889, pp. 36, 37.

## 10. The Moderator of the General Assembly.

[NOTE.—See Part IV., Section 1. "Moderators of Church courts," p. 101.]

### (1) THE MODERATOR APPOINTS THE STANDING COMMITTEES.

The Judiciary Committee have considered the resolutions offered by Rev. B. D. Cockrill, wherein it is proposed that the appointing of Standing Committees at the opening of each session of the General Assembly be taken out of the hands of the Moderator, and be intrusted to a committee of five members to be appointed by the Moderator, etc.

This Committee respectfully suggest that they are not able to see any sufficient reasons for altering the present law of the Church in this regard, and therefore recommend the rejection of the said resolutions. Adopted.—1890, p. 18.

- (2) IN CASE OF THE DEATH OF THE STATED CLERK, THE MODERATOR MAY APPOINT A PRO TEMPORE CLERK.

[NOTE.—See (2) under Section 11, below, “The Moderator appoints a Stated Clerk, pro tem.”]

- (3) THE NAMES OF THE MODERATORS OF THE GENERAL ASSEMBLY.

[NOTE.—For the list of the names of the Moderators of the General Assembly, see Part IV., Section 2, “First meeting of the Assembly,” p. 182.]

## 11. The Stated Clerk of the Assembly.

[NOTE.—See Part IV., Section 2, “Clerks of Church courts,” p. 102.]

### (1) LIST OF STATED CLERKS.

(a) *Rev. F. R. Cossitt, D.D.*, was elected in 1829 (p. 16, MSS.), and resigned in 1834.

(b) *Rev. James Smith*, was chosen in 1834 (p. 242, MSS.), and ceased to act in 1841.

(c) *Rev. C. G. McPherson* was elected in 1841 (p. 660, MSS.), and resigned in 1850.

(d) *Rev. Milton Bird, D.D.*, was chosen in 1850 (p. 16), and died July 26, 1871 (Minutes, 1872, p. 104). *Rev. E. B. Crisman*, the Permanent Engrossing Clerk, assumed the duties of Stated Clerk (1872, p. 104), and discharged them until the next meeting of the Assembly, to the satisfaction of that body (1872, p. 31).

[NOTE.—For the office and duties of Permanent Engrossing Clerk, see below, Part IV, Section 13.]

(e) *Ruŕing Elder John Frizzell* was elected in 1872 (p. 31), and resigned in 1883 (p. 27).

(f) *Rev. T. C. Blake, D.D.*, was chosen in 1883 (p. 27), and died Feb. 9, 1896 (p. 4). The Moderator, *Rev. M. B. DeWitt, D.D.*, called upon *Rev. J. M. Hubbert*, who had been the First Assistant Clerk for twenty-four years, to assume the duties of Stated Clerk



until the meeting the Assembly (1896, pp. 3, 4). The Assembly expressed "its hearty approval of the course pursued by the Moderator," and "its appreciation of the valuable services rendered in behalf of this body, and of the Cumberland Presbyterian Church at large, by the Rev. J. M. Hubbert." (p. 9.)

(g) *Rev. J. M. Hubbert, D.D.*, was elected in 1896 (p. 10), and continues to serve at this time, 1899.

## (2) THE MODERATOR APPOINTS A STATED CLERK, PRO TEMPORE.

To the General Assembly of the Cumberland Presbyterian Church, in session at Birmingham, Ala.:

DEAR BRETHREN: As Moderator of your venerable body, I submit the following for your consideration and approval. In February last, Rev. T. C. Blake, D.D., the Stated Clerk of the General Assembly, was called away from earth by death, and it became necessary to take steps to supply his place, until the Assembly should meet and elect his successor. Upon consultation as to the proper mode of proceeding, it was thought best for me to issue a public call upon Rev. J. M. Hubbert to enter at once upon the temporary discharge of the functions of the Stated Clerk's office, and prepare for the present meeting of your venerable body. Believing that this course was the very best that could be taken to meet the emergency, I issued the call, which was published in *The Cumberland Presbyterian* and in the *St. Louis Observer* of February 27, 1896. That call was as follows:

To the Presbyteries, in particular, and to the Cumberland Presbyterian Church, in general: Dear Brethren—As the "General Regulations" in our Confession of Faith, wherein the duties of Moderators and Stated Clerks are defined, make no provision for procedure in case of the death of the Stated Clerk of any Church court during the interim of the regular meetings of such court, and as T. C. Blake, D.D., the honored and beloved Stated Clerk of the General Assembly of our Church, has been called to his reward in heaven, I deem it proper to make the following announcement and request, viz.: Rev. J. M. Hubbert, of Lebanon, Tenn., has been First Assistant Clerk of the General Assembly for the past twenty-four years, serving with great efficiency and acceptance under Dr.

E. B. Crisman, Judge John Frizzell and Dr. T. C. Blake as Stated Clerks. His preparation for immediately assuming the position of Stated Clerk, *pro tempore*, will be recognized by all concerned, and will give assurance that all necessary steps will be taken to enable the General Assembly to enter upon its duties at its next regular meeting, in Birmingham, Ala., without embarrassment. In addition to the above, it is proper to say that the family of our departed Dr. Blake has given me written assurance of its approval of the course I am now pursuing in view of the emergency, and I hereby, as Moderator of the General Assembly of the Cumberland Presbyterian Church, request Rev. J. M. Hubbert to enter at once upon the duty which devolves upon the Stated Clerk of the Assembly, and that he proceed to prepare fully for the coming meeting of that venerable body.

I request all Stated Clerks of Presbyteries, and all other persons having any business to be presented to the General Assembly, to communicate with Rev. J. M. Hubbert, at Lebanon, Tenn., and that all care be taken to assist him in the important work he is requested to do.

M. B. DEWITT,

*Moderator of the General Assembly.*

Springfield, Mo., February 17, 1896.

Rev. J. M. Hubbert immediately accepted the responsible office to which he was thus called, and has made due preparation for this meeting, as became the Stated Clerk of the Assembly.

M. B. DEWITT, *Moderator*.—1896, pp. 3, 4.

The following communication was then read to the General Assembly:—

To the General Assembly of the Cumberland Presbyterian Church, Birmingham, Alabama, May, 1896:

DEAR BRETHREN: After the death of your efficient, venerable, and honored Stated Clerk, Rev. T. C. Blake, D.D., which occurred on February 9, 1896, concerning which mournful event announcement has already been officially brought to your notice, your Moderator, Rev. M. B. DeWitt, D.D., and Dr. Blake's family requested that I, as Dr. Blake's Assistant Clerk, should assume the office and perform its duties until the meeting of your Reverend Body, and I have done so to the best of my ability. The records, papers, and

other effects pertaining to the office I now have in charge, subject to your directions.

I beg leave to state that I voluntarily proposed to Dr. Blake's family that my services in this capacity should be rendered without compensation, and I asked that I should be permitted to petition your Reverend Body that Dr. Blake's full salary shall continue, and be paid to his widow, from the time of his death until the end of the Assembly's fiscal year, April 30, 1896; and I do hereby earnestly make that request.

Praying the blessing of God upon your deliberations, I am

Your humble servant,

J. M. HUBBERT,

*Acting Stated Clerk.*—1896, pp. 4, 5.

Elder H. H. Buquo then offered the following paper, which was adopted:

1. It is with profound sorrow that this Assembly has received the announcement of the death of its revered Stated Clerk, the Rev. T. C. Blake, D.D.

2. The Assembly hereby expresses its hearty approval of the course pursued by the Moderator in requesting the Rev. J. M. Hubbert, Dr. Blake's Assistant Clerk, to assume the duties of the office.

3. The Assembly also expresses its appreciation of the valuable services rendered in behalf of this body and of the Cumberland Presbyterian Church at large by the Rev. J. M. Hubbert, who has so satisfactorily discharged the duties of the office of Stated Clerk since the death of Dr. Blake, and we record our hearty thanks for these generous and faithful services, and Mr. Hubbert is hereby requested to continue to discharge the duties of this office until the Assembly shall fill the vacancy.

4. Since it is Mr. Hubbert's proposition and request that his services in this capacity shall be accepted without compensation, in order that the salary of the office may be continued to Dr. Blake's wife from the time of his death to the close of the Assembly's fiscal year, therefore, resolved, that the Assembly's Treasurer is hereby directed to pay to Dr. Blake's widow any balance due on salary from the time of Dr. Blake's death, February 9, to May 1,

1896, and the thanks of the Assembly are tendered Mr. Hubbert for this generous gift to Mrs. Blake.

5. The Moderator shall appoint a committee of two to prepare a suitable minute for the records of this Assembly regarding the death of Dr. Blake, the Assembly's Stated Clerk.—1896, p. 9.

The following resolution, offered by Rev. M. B. DeWitt, was adopted:

*Resolved.* That Rev. D. M. Harris, Rev. J. M. Hubbert, and Rev. B. P. Fullerton, be appointed a Committee to consider what course should be taken in case of the death of the Stated Clerk of any Church court, in the interim of meetings; and make a report to the Assembly at its next meeting.—1896. p. 63.

The Committee appointed at last Assembly to draft a rule of procedure, in case of the death of the Stated Clerk of any judicatory in the interim between meetings, reported as follows, and the report was adopted:

Your Committee appointed to consider what course should be taken in case of the death of a Stated Clerk of any Church court in the interims of meetings, recommend that in all such cases the Moderator of the court shall have power to name a *pro tempore* Clerk, who shall take charge of the books and papers of the deceased Clerk, and discharge all the duties and obligations of a regularly elected Stated Clerk until the court concerned shall fill the vacancy.

D. M. HARRIS,

J. M. HUBBERT,

B. P. FULLERTON.

—1897, p. 75.

### (3) THE DUTIES OF THE STATED CLERK.

*Resolved,* That it is the duty of the Stated Clerk to be present at each meeting of the General Assembly, to give transcripts from the records of the Church, and make such explanations, and furnish such matter, as may be necessary for the action of the General Assembly, and that he be permitted to take part in debates in all matters in relation to the duties of his office. Adopted.—1837, pp. 295, 296, MSS.

The Committee appointed to define the duties of the Stated Clerk of the General Assembly recommend the following additional duties:

1st. It shall be his duty to furnish all the stationery for the use of the General Assembly.

2nd. He shall furnish a docket of the business for the action of the General Assembly, as taken from the Minutes of the same, and such other business as may be forwarded to him from time to time.

3rd. He shall transcribe for the press, such parts as may be necessary of the Minutes, to be published from year to year; he shall correct the proof and superintend the printing of all Minutes and papers which shall be ordered to be printed by the General Assembly.

He shall send one copy to each ordained minister in the Cumberland Presbyterian Church of whose address he may be informed, and to any other person or persons that the General Assembly may designate.

4th. He shall copy the original Minutes at each session.

5th. He shall have charge of all the books and papers of the General Assembly, and shall cause the Minutes to be transcribed into a book or books provided for the purpose.

6th. He shall make extracts, from the records of the house, in a fair hand, of the rules for conducting the business thereof, and at every stated meeting have it exposed in a public part of the house, that all the members may have access to it for information. Adopted.—1837, pp. 308-310, MSS.

[NOTE.—The sixth item was repealed in 1847, MSS. Minutes 1847, p. 561.—J. V. S.]

The following report was adopted:

The Committee to whom were referred the resolutions touching the duties of the Stated Clerk, respectfully recommend the adoption of the following:

*Resolved*, That it be made the duty of our Board of Foreign and Domestic Missions, also our Board of Publication, and all other Boards which may hereafter be created, to transmit such reports, through the Stated Clerk, and that such reports be for-



warded in such time as will enable the Clerk to meet the requirements hereinafter specified.

*Resolved.* That it be made the duty of the Stated Clerk, by correspondence and by all other means of information which he may deem advisable, to procure and transmit to the Assembly, by means hereafter specified, reliable information of the condition of our literary and other institutions, colleges, synodical and presbyterial schools, etc., giving, in brief, the amount of patronage, the number of young men preparing for the ministry, the Presbyteries from which they come, the course of study they are pursuing, whether regular or irregular, the means by which their expenses are defrayed, whether by their own resources, or by public or individual munificence. Also, by means of correspondence with the Stated Clerks of Presbyteries, or otherwise, to procure and transmit to the Assembly a statement of what the several Presbyteries are doing on the subjects of general education, missions and Sabbath-school instruction.

*Resolved.* That it be made the duty of Synods and Presbyteries, church Sessions, and individuals, in praying and granting appeals, in offering memorials, references, etc., to the Assembly, to forward such appeals, memorials, etc., to the Stated Clerk, in such time as to enable him regularly to table and present them before the Assembly.

*Resolved, further.* That the Clerk shall avail himself of all practicable means to perfect our statistics, and give in his annual report a tabular exhibit of our numerical strength.

*Resolved.* That the Stated Clerk be required to collate all such reports and items of statistical information as are indicated above, and publish them, for the use of the Assembly, immediately preceding its regular meetings.

*Resolved.* That it be the duty of the Stated Clerk, in transcribing the Minutes of the Assembly, to indicate by marginal notes the contents of each page, in such manner that these marginal notes shall constitute a faithful index of contents of the whole book.—1850, p. 31.

Besides the duties devolving upon the Stated Clerk by the Form of Government, it shall be his duty to perform the work of Clerk during the meetings of the General Assembly, and for this

purpose he may appoint such temporary Clerks as may be necessary. He shall furnish Stated Clerks of Presbyteries such forms for statistical reports as may from time to time be prescribed, and shall collect and pay over to the Treasurer such assessments for contingent fund as may from time to time be ordered by the General Assembly. Adopted.—1872, p. 31.

*Whereas*, It is very important that the true statistics of the Church should be obtained, and *whereas* this work cannot be accomplished unless the Stated Clerks of Presbyteries and the Clerks of church Sessions will do their whole duty; therefore,

*Resolved*, 1. That it shall be made the imperative duty of the Stated Clerk of the General Assembly to report to the Presbyteries interested, those Stated Clerks who fail to do their duty, and that the Presbyteries be requested to remove these inefficient Stated Clerks, and to appoint others who will do their duty.

2. That it shall be the duty of the Stated Clerks of Presbyteries to report to the Presbyteries the names of the Clerks of church Sessions who fail to discharge their obligations in this particular, and that the Presbyteries be directed to urge upon church Sessions the removal of inefficient Clerks of Sessions, and the appointment of faithful ones in their stead. Adopted—1889, p. 52.

The Committee on Overtures have had under advisement the memorial from McGee Presbytery, asking the General Assembly to abrogate the deliverance of 1889, requiring the Stated Clerk of the General Assembly to report to their respective Presbyteries the names of the Stated Clerks thereof who fail to perform their duties faithfully; and a like duty on the part of Stated Clerks of Presbyteries regarding inefficient Clerks of Sessions.

We find no reason for disturbing the previous deliverance of the General Assembly upon this subject, and we recommend that the prayer of the memorial be not granted. Adopted.—1891, p. 15.

On account of the neglect or inefficiency of many Clerks of Sessions and of Stated Clerks of Presbyteries, it has been impossible for the Stated Clerk of the Assembly to gather full and correct statistics and information from the Presbyteries and

churches. We recommend that after the Stated Clerk of the Assembly has made diligent efforts to secure satisfactory reports from the Stated Clerk of any Presbytery, without success, he shall report the same to the Presbytery, and ask it to remove the delinquent Clerk and elect one who will perform the duties of the office. This action shall also apply to Stated Clerks of Synods that are delinquent in discharging the duties of their office. Also, that you advise similar action upon the part of the Stated Clerk of the Presbytery in reference to delinquent sessional Clerks. Adopted.—1898, p. 51.

*(a) It is the Stated Clerk's duty to print and distribute the Minutes.*

*Resolved*, That the Stated Clerk be requested to withhold the gratuitous distribution of the Minutes from the bounds of any delinquent Presbyteries. Adopted.—1860, p. 38.

The following resolutions were adopted:

*Resolved*, That the Stated Clerk be instructed that in distributing the Minutes of the Assembly, he shall mail to the members of no Presbytery which is delinquent.

*Resolved*, That the Stated Clerk be instructed to publish at least three thousand copies of the Minutes of every Assembly for gratuitous distribution. First to the ordained preachers, licentiates, and candidates, and then to such elders, deacons, and other prominent members of the Church as may furnish their addresses.—1870, p. 34.

The Stated Clerk shall have printed, for gratuitous distribution, four thousand copies of the Minutes of each General Assembly; to be distributed, to the ordained ministers, licentiates and candidates; to the Clerks of church Sessions, and to the bodies of Christians with which the General Assembly is, or may be in correspondence.

The Stated Clerk will not distribute Minutes to those in the bounds of a Presbytery which may be indebted on account of contingent tax to the General Assembly, but ministers, licentiates,

candidates and Clerks of Sessions in such Presbyteries may be allowed to purchase the Minutes at fifty cents per copy. Adopted.—1873, p. 34.

We recommend that the Minutes of the General Assembly be sent, free of charge, to ordained ministers, licentiates, Stated Clerks of Synods and Presbyteries who are not ministers, Clerks of Sessions, Boards of the Church, the various Schools of the Church, and to such "exchanges" as your Stated Clerk may elect; also that your Stated Clerk keep the Minutes on sale, in pamphlet form, at fifty cents a copy, postpaid, and in cloth binding at seventy-five cents a copy. Adopted.—1897, p. 46.

The following was concurred in:

Heretofore it has been the order of the Assembly, that the Stated Clerk should not send the Minutes to the ministers and Clerks of Sessions of any Presbytery, until their contingent tax is paid in full. We recommend that this rule or order be rescinded, and that the Minutes be sent to all those entitled thereto, without regard to the payment or non-payment of said contingent tax. It is of the greatest importance that the Minutes be printed at the earliest time practicable, after the adjournment of the Assembly, and that every minister and Clerk should be informed, at the earliest possible moment, as to the deliverances of the Assembly, the policy of the Church, and all the proceedings of the supreme judicatory, and thus be kept in touch with the Church as it is to-day. The delay or failure to receive the Minutes causes a loss of interest in the affairs of the Church, causes lethargy and carelessness, and the Church at large finally suffers, from a penalty imposed on those whom it designs to punish for dereliction of duty. We are constrained to believe that it will be wise for the Assembly to rely upon the honesty and integrity of the Presbyteries, and upon their sense of duty and loyalty to the Church, to pay this tax, rather than upon a penalty to enforce the performance of their duty, the penalty imposed being the withholding of that official information as to the operation of the Church, so much needed by those in authority and having charge of the congregations and to whom the people in a large measure look for information concerning such matters.—1897, p. 62.

(b) *It is the duty of the Stated Clerk to employ a reporter.*

The following resolutions were adopted:

*Resolved*, That the Stated Clerk of the General Assembly be instructed to employ a competent reporter to attend and report the proceedings, in full, of subsequent General Assemblies, and that he make all necessary arrangements to secure ample reports of the proceedings for the secular press, as well as for the papers of the Church, and that the expenses of the same be paid out of the contingent fund of the General Assembly.

*Resolved*, That no reports of the proceedings of the General Assembly be permitted, except such as may be reviewed and permitted by the Stated Clerk.—1874, p. 33.

The following paper, offered by Ruling Elder Hamilton Parks, was adopted:

*Whereas*, All the members of this General Assembly have seen and appreciated the great convenience and assistance rendered this Assembly by the printed Preliminary Pamphlet, prepared by Rev. J. M. Hubbert, Stated Clerk, containing the reports of the various boards, and a summary of the important matters that would come before this Assembly; and,

*Whereas*, All the Committees have derived much benefit from the services of the stenographer and typewriter employed for their use by our Stated Clerk; and,

*Whereas*, By the assistance thus furnished, this Assembly has been enabled to transact its business in a more satisfactory and speedy manner; therefore be it

*Resolved*, That we indorse and commend the said action of our Stated Clerk, and recommend that he continue to furnish such aid and assistance to future Assemblies, and also that he furnish such other assistance as he may deem to the best interest of the General Assembly.—1898, p. 95.

(c) *It is the duty of the Stated Clerk to conduct the correspondence with other ecclesiastical bodies.*

On motion, it was ordered that hereafter correspondence between this General Assembly and other ecclesiastical bodies be conducted,



on the part of the General Assembly, by the Stated Clerk, the Rev. T. C. Blake, and his Assistant, the Rev. J. M. Hubbert.—1884, p. 34.

*(d) It is the duty of the Stated Clerk to receive and receipt for the contingent fund.*

The Stated Clerk shall collect and pay over to the Treasurer such assessments for contingent fund as may from time to time be ordered by the General Assembly. Adopted.—1872, p. 31.

The report of the Committee on Finance was adopted, and is as follows:

Upon a consideration of the resolution offered by the Rev. W. E. Copeland, referred to us, inquiring whether the Stated Clerk or the General Assembly's Treasurer is the proper officer to receive and receipt for the General Assembly's contingent fund, your Committee recommend that the Stated Clerk receive and receipt for said fund, and turn the same over to the Treasurer, taking proper vouchers therefor, so that the respective reports of said officers may furnish a check upon each other.—1886, p. 45.

The following was adopted:

We recommend that you direct your Stated Clerk to pay moneys received on contingent tax to your Treasurer quarterly, and that your Treasurer pay all bills promptly when the money is in the treasury.—1898, p. 64.

*(e) It is the duty of the Stated Clerk to perform the duties of Engrossing Clerk.*

Besides the duties devolving upon the Stated Clerk by the Form of Government, it shall be his duty to perform the work of Clerk, during the meetings of the Assembly, and for this purpose he may appoint such temporary clerks as may be necessary.—1872, p. 31.

The Stated Clerk shall, in addition to his services as such, perform the duties of Engrossing Clerk, during the meetings of the General Assemblies, and may select such assistants for that purpose as he may see proper.—1873, p. 34.

*(f) Duties of the Stated Clerk in reference to transportation.*

The following resolution was adopted: *Resolved*, That hereafter the Stated Clerk of the General Assembly shall have the exclusive control of arranging with all lines of transportation leading to the place where the General Assembly may be holden, for reduced rates to members and visitors, and that no one else be allowed to interfere with this plan, or make such arrangements only as it may be done through said Stated Clerk.—1881, p. 39.

The following was adopted: *Resolved*. That arrangements for reduced rates in attending the General Assembly shall hereafter not be restricted to our Stated Clerk.—1882, p. 34.

*(4) THE SALARY OF THE STATED CLERK.*

The Committee appointed to settle a salary upon the duties of the office of Stated Clerk, report that, after examining into the various duties to be discharged by the Stated Clerk, we are of opinion that not less than forty dollars per annum will be sufficient, exclusive of postage on all communications addressed to him as Stated Clerk. Adopted.—1837, pp. 310, 311, MSS.

*Resolved*, That the law allowing the Stated Clerk the sum of forty dollars annually be repealed, and that he be allowed for his services the sum of one hundred dollars annually, also the expenses incident to the office of Stated Clerk. Adopted.—1850, p. 31.

The Stated Clerk's salary for these duties (Stated and Engrossing Clerk's duties) shall be three hundred dollars per annum, besides incidental and traveling expenses. Adopted.—1872, p. 31.

[NOTE.—At this time there was a Permanent Engrossing Clerk, who was also *ex-officio* Treasurer, and received two hundred dollars per annum. Minutes, 1871, p. 31.—J. V. S.]

We recommend also, that he [Stated Clerk] and the Treasurer, be required to give bond large enough to secure all the money they receive for the contingent fund, said bonds to be made payable to the Assembly's Board of Trustees. Adopted.—1872, p. 31.

It was decided that the Stated Clerk shall be allowed three hundred dollars as compensation for his services.—1873, p. 34.

We note that the salary of the Stated Clerk is three hundred dollars, which we believe to be insufficient, and we hereby recommend that it be increased, for the present, to five hundred dollars. Adopted.—1884, p. 34.

Your Committee are of the opinion that the labor required of the Stated Clerk is very considerable, and almost constant, and we believe it to be such as to justify an increase of his salary. We therefore recommend that the salary of said Clerk, from May 1, 1887, to May 1, 1888, be fixed at the sum of six hundred dollars. Adopted.—1887, p. 25.

In view of the increased amount of labor required of the Stated Clerk, we recommend, that his salary be placed at nine hundred dollars instead of six hundred dollars. Adopted.—1890, p. 36.

The following was adopted: In view of the enlargement of the work and the necessity of extra help to get the Minutes out in good time, we recommend that the salary of the Stated Clerk be increased one hundred dollars.—1891, p. 30.

Memorials from two Presbyteries have been placed before your Committee, asking that the salary of your Stated Clerk be reduced. After careful consideration of this question, your Committee recommend that the prayer of these memorialists be not granted. Adopted.—1892, p. 39.

The following recommendation was adopted: We further recommend that the salary of the Stated Clerk of the General Assembly be reduced to eight hundred dollars per annum.—1894, p. 48.

Your Committee, however, has freely and fully discussed the matter, and believing not only that the Stated Clerk really earns more money than his present salary, but inasmuch as in a certain sense he represents the denomination, and the office being one of character and dignity in the denomination, we recommend that his salary be fixed at one thousand dollars per annum. Adopted.—1895, p. 47.

In answer to a memorial referred to it, the Committee on Finance recommended the following, which was adopted:

Concerning the salary of the Stated Clerk, we respectfully refer you to the action of the last Assembly, which fixed the salary of the Stated Clerk at one thousand dollars, and we recommend that, for the reasons then named, no change be made.—1896, p. 30.

## 12. Engrossing Clerk of the Assembly.

From the organization of the General Assembly, in 1829, until 1871, it was the custom to elect at each meeting a member of the body to act as an Engrossing Clerk, who turned over the Minutes and all documents coming into his hands to the Stated Clerk. Following is a list of these Clerks:

1829, Richard Beard †; 1830, Richard Beard †; 1831, Joseph A. Copp †; 1832, Wm. H. Bigham †; 1833, Laban Jones †; 1834, Milton Bird †; 1835, M. H. Bone †; 1836, Joseph B. Hill †; 1837, Wm. H. Bigham †; 1838, James Smith †; 1840, J. S. McClain †\*; 1841, J. T. A. Henderson †; 1842, Cyrus Haynes †; 1843, J. S. McClain †\*; 1845, B. H. Pierson †; 1846, J. S. McClain †\*; 1847, Samuel Bond †\*; 1848, W. Burgess †; 1849, Cyrus Haynes †; 1850, John G. White; 1851, John Cary †; 1852, Collins J. Bradley †; 1853, John G. White; 1854, M. H. Bone †; 1855, R. C. Ewing †\*; 1856, J. B. Logan †; 1857, W. B. Watterson †; 1858, H. H. Harrison †\*; 1859, Smith Parks †\*; 1860, W. S. Campbell †; 1861, A. B. Miller; 1862, J. C. Bowdon †; 1863, Azel Freeman †; 1864, J. H. Nickell †; 1865, J. R. Brown †; 1866, John Frizzell †\*; 1867, D. G. Molloy; 1868, E. B. Crisman; 1869, John Frizzell †\*; 1870, J. C. Van Patten; 1871, R. S. Reed †.

## 13. Permanent Engrossing Clerk of the Assembly.

In 1871 a Permanent Engrossing Clerk was elected, as appears from the following: As a means for the dispatch of business resulting from practical skill and uniformity in the discharge of the duties of office, your Committee recommend the establishment of the office of Permanent Engrossing Clerk, and that you

† Deceased.

\* Ruling Elder, others being ministers.

elect some suitable person to fill said office, whose duty it shall be to serve the Assembly at all her meetings, keeping a true and faithful record of all her doings, assisted by such person or persons as he may from time to time select for the purpose. It shall also be his duty, as soon as practicable, after the close of each Assembly, to deliver to the Stated Clerk, a copy of the whole proceedings, carefully prepared for the press. Your Committee would also suggest the propriety of making said Clerk *ex-officio* Treasurer of the Assembly, and that he be allowed two hundred dollars per annum for his services, in addition to his traveling expenses when not a commissioner to the Assembly. Adopted.—1871, p. 31.

In pursuance of the recommendation in the foregoing report, Rev. E. B. Crisman was unanimously elected Permanent Engrossing Clerk.—1871, p. 31.

In 1872 (p. 31), the Assembly made it the duty of the Stated Clerk "to perform the work of Clerk during the meetings of the General Assembly, and for this purpose he may appoint such Temporary Clerks as may be necessary."

[NOTE.—See Part IV., (e) "It is the duty of the Stated Clerk to perform the duties of Engrossing Clerk," p. 200.]

#### 14. Temporary Clerks of the Assembly.

According to the deliverance of the Assembly in 1872, the Stated Clerks, since that time, have discharged the duties of Engrossing Clerks, naming such Temporary Clerks as were found necessary. The following have served as Temporary Clerks: Rev. J. M. Hubbert, 1873-96 (who had also assisted the Permanent Engrossing Clerk, in 1872); Rev. R. M. Timmon, 1880, 1888; Rev. M. A. Maxey, 1881; Rev. G. T. Thompson, 1882; Rev. W. B. Preston, 1884, 1894-98; Rev. E. E. Morris, 1885, 1886; Ruling Elder T. M. Hurst, 1887; Rev. A. G. Bergen, 1887, 1889-94, 1897; Rev. J. H. Morton, 1888; Rev. Charles Manton, 1889-94, 1896-98; Rev. J. V. Stephens, 1895-98.



## 15. Treasurer of the General Assembly.

[NOTE.—See Part IV., “Church courts,” Section 3, “Treasurer of Church courts,” p. 105.]

It is very difficult to secure accurate and full information in reference to the Treasurers in the earlier years of the Assembly. It appears that none was elected before 1834.

### (1) A LIST OF THE TREASURERS OF THE GENERAL ASSEMBLY.

In 1834 Ruling Elder Dr. Sidney Smith was elected Treasurer. In 1835 he was succeeded by Ruling Elder Joseph Kirkpatrick. In 1837 Ruling Elder W. L. Martin became Treasurer, and resigned in 1842. In 1847 the Stated Clerk, Rev. C. G. McPherson, was elected Treasurer. In 1850 he resigned the office of Stated Clerk, and from 1850 to 1851 Rev. R. Beard served as Treasurer *pro tempore*. Rev. L. R. Woods was elected Treasurer in 1851, and seems to have served until 1855. At this date Rev. Thomas P. Calhoun was chosen. His term of service was short, for in 1857 Rev. W. D. Chadick was elected, who was succeeded by Rev. M. Bird in 1862; and he gave place to Rev. J. S. Grider in 1866, who resigned in 1868.

Rev. E. B. Crisman was elected to the office in 1868, and resigned in 1873, when Ruling Elder John Frizzell was chosen to fill the place. He served two years, when, in 1875, the Board of Publication was made Treasurer, and continues to discharge the duties of the office at the present time, 1899.

### (2) TREASURERS REQUIRED TO GIVE BOND.

*Resolved*, That the Treasurer of the General Assembly, elected at this session (and all future Treasurers), be required to execute a bond, with security, to be approved by the Moderator, for the faithful discharge of the duties appertaining to his trust as such Treasurer. Adopted.—1855, p. 33.

### (3) REMUNERATION OF THE TREASURER.

*Whereas*, The labors of the Treasurer of this Assembly have never been remunerated, although often burthensome and attended

with expenses of travel and consumption of time on the part of him on whom the duties of this responsible office are by this body imposed; therefore,

*Resolved*, That this Assembly allow the Treasurer five *per cent.* on all moneys received and disbursed by him, and that this resolution take effect from this session. Adopted.—1860, p. 37.

The Treasurer shall be allowed five per cent. upon disbursements, as compensation for his services. Adopted.—1873, p. 34.

(4) DUTIES OF THE TREASURER IN COLLECTING THE CONTINGENT FUND.

*Resolved*, That the Treasurer of the General Assembly be, and he is hereby, requested to correspond with the delinquent Presbyteries, through their Stated Clerks, informing them of our indebtedness, through their negligence, and request them immediately to forward their arrearages; also to inform them that the Stated Clerk is now and hereby instructed not to forward any Minutes to any ministers within the bounds of said delinquent Presbyteries. Adopted.—1860, p. 38.

[NOTE.—By subsequent deliverances of the General Assembly it is made the duty of the Stated Clerk to collect the Contingent Fund. See Part IV., (d) "It is the duty of the Stated Clerk to receive and receipt for the Contingent Fund."—J. V. S.]

(5) THE TREASURER INSTRUCTED TO PAY BILLS PROMPTLY.

The following was adopted: We recommend that you direct your Stated Clerk to pay moneys received on contingent tax to your Treasurer quarterly, and that your Treasurer pay all bills promptly when the money is in the treasury.—1898, p. 64.

## 16. The General Assembly Contingent Tax.

GENERAL REGULATIONS, SECTION 12.—The Church courts, above the church Session, may from time to time make such assessments upon their constituent bodies as may be necessary to

meet the contingent expenses of the court making the assessment; may provide the way and manner in which the same shall be paid, and prescribe such rules in relation thereto as may be deemed necessary to secure the prompt payment thereof.

(1) PLAN OF 1847.

The Committee to whom was referred the resolution to devise a plan by which a contingent fund may be raised to defray the necessary expenses of the General Assembly, beg leave to report that they find no funds belonging to the Assembly that can be used to defray its expenses. The Assembly being composed of commissioners, appointed by the Presbyteries, your Committee is of opinion that they should not be taxed with the expenses of the Assembly, but that the whole Church should bear the burden. They, therefore, recommend that each Presbytery entitled to four commissioners be requested to raise the sum of ten dollars and each Presbytery entitled to two commissioners be requested to raise the sum of five dollars and forward the same to the Treasurer of the General Assembly as soon as practicable, to be appropriated by him as the Assembly may direct. Adopted.—1847, pp. 674, 675, MSS.

(2) MODIFICATION OF 1849.

*Whereas*, This General Assembly requires of each of the larger Presbyteries five dollars and two dollars and fifty cents of each of the smaller ones (by “larger” is meant such as are entitled to four delegates, and by “smaller” such as are entitled to two), to be forwarded to the next Assembly, for compensating the Stated Clerk and defraying other contingent expenses; therefore,

*Resolved*, That the Treasurer be, and he is hereby, required to report to the next General Assembly the compliance or non-compliance of the several Presbyteries. And, further, that he make a full report of all moneys paid out by him and for what purposes, so that the Assembly may be enabled to determine what amount to levy on the Presbyteries in future. Adopted.—1849, pp. 26, 27.

## (3) RATE OF FIFTY CENTS FOR EACH MINISTER.

The following was adopted:

*Whereas*, There is manifestly great inequality and unfairness in the manner in which the contingent fund of this General Assembly is now raised, as a weak Presbytery of only three or four ministers is now required to pay into that fund as much as a Presbytery with eleven ministers, and one with twelve ministers is required to raise as much as one with twenty-five or thirty ministers; therefore,

*Resolved*, That all former regulations on this subject be, and are hereby, repealed, and that the following apportionment be adopted:

That each Presbytery pay annually to the contingent fund of the Assembly at the rate of fifty cents for each ordained minister within its bounds, and that this rule take effect from the close of this session of the Assembly.—1860, p. 36.

## (4) COMMISSIONERS' FUND.

The following was adopted: *Whereas*, It is important that all our Presbyteries be fully represented in every General Assembly; and whereas many of them are so remote from the places where the General Assembly meets that they cannot have a full delegation in said Church court, according to our present method of procuring funds to defray commissioners' expenses; and whereas it is but just and proper that the representation and expenses of the different portions of the Church should be equalized as far as practicable; therefore,

*Resolved*, That you require each Presbytery in your body to send up to each of your meetings an amount of money equal to one dime per member in the several congregations of said Presbyteries, as a contingent fund, subject to the order of the General Assembly.

*Resolved*, That the Assembly require her Treasurer and two others, members of the body—appointed at each meeting to aid him—to serve as a standing committee to receive and disburse said funds as follows:

1. Defray the expenses of the Assembly, such as Clerk's salary, the Treasurer's traveling expenses when not a commissioner, stationery, publishing Minutes, etc.

2. The commissioners from each Presbytery which has paid its part of said fund, shall be entitled to draw on said Committee for the amount of their traveling expenses, said commissioners presenting their bills jointly to the Committee.

3. Commissioners failing to bring up to the Assembly the amount due from their Presbyteries, or failing to present to said Committee a full statement of their dues, shall not receive aid from the Assembly's fund until said statement be presented, and their arrearages paid.

4. This Committee shall keep a just and full account with all the Presbyteries, and submit its report to the Assembly near the close of each meeting.

5. This Committee shall be called the Assembly's Financial Committee—the Assembly's Treasurer being its regular chairman.

*Resolved*, That you order your Stated Clerk to give an early notice of this regulation to the Stated Clerk of each of your Presbyteries by circular or otherwise. that all may be prepared to report said funds at your next meeting.—1868, pp. 35, 36.

The Financial Committee submitted the following report, which was adopted:

Your Financial Committee report the accompanying summary statement as the schedule of what they have done during your present sessions in receiving and disbursing the commissioners' fund, in accordance with the order of the last General Assembly.

In addition to what may be seen by this summary statement, we will mention that we have received information that fifty-four Presbyteries have expressed a willingness to co-operate in this or a similar plan; one Presbytery has rejected the plan; fourteen Presbyteries have taken no action on the subject; and from thirty-one Presbyteries we have received no information, and therefore cannot report their action.

Your Committee are of the opinion that a system to equalize expenses of commissioners to the Assembly, will ultimately commend itself to the favor of all the Presbyteries. It will take



time and patience to perfect a plan and secure the general co-operation of Presbyteries.

In order to remove objections which have been made by a number of the Presbyteries, we recommend the adoption of the following in the stead of the plan adopted by the last Assembly.

*Whereas*, It is important that all our Presbyteries be fully represented in every General Assembly; and *whereas*, it is but just and proper that the representation and expenses of the different portions of the Church should be equalized as far as practicable; therefore,

*Resolved*, That you require each Presbytery in your body to send up to each of your meetings, or to the Treasurer, previously to the meeting, an amount of money equal to one dime per member in the several congregations of said Presbytery, as a commissioners' fund.

*Resolved*, That the Assembly require her Treasurer and two others, members of the body—appointed at each meeting to aid him—to serve as a Standing Committee to receive and disburse funds as follows:

1. The commissioners from each Presbytery shall present their bills for traveling expenses, jointly to the Committee.

2. The commissioners from each Presbytery which has paid her part of said fund, shall be entitled to draw on said Committee for the amount of their traveling expenses, and in case any Presbytery has not paid the whole of said fund due from her, then her commissioners shall be allowed to draw in proportion to the amount paid in by the Presbytery, and the amount of the traveling expenses of her commissioners.

3. This Committee shall keep a just and full account with all the Presbyteries, and submit its report to the Assembly near the close of each meeting.

4. This Committee shall be called the Assembly's Financial Committee, the Assembly's Treasurer being its regular chairman.

From the fact that many of the Presbyteries did not fully understand the plan, your Committee recommend that what appears on the accompanying summary statement as the arrearages

of various Presbyteries to the commissioners' fund, shall not be considered as arrearages, but that the Assembly urge every Presbytery to collect and forward promptly, in future, the fund above provided for, and which is so important to the welfare of the Church.

Two papers have been referred to us on the subject of the Assembly's financial plans, on which we report as follows: The decision of the present General Assembly corroborates our deliberate views, as expressed in the following resolution, which we recommend for your adoption:

*Resolved*, That it is inexpedient to repeal the law taxing the Presbyteries an amount equal to fifty cents for each ordained minister, until the commissioners' fund plan is fully inaugurated and the Presbyteries working up to it, and not then unless there is a prospect of sufficient surplus funds from the commissioners' fund to meet contingent expenses of the Assembly.—1869, pp. 30, 31.

#### (5) RATE OF ONE DOLLAR FOR EACH MINISTER.

*Whereas*, The present contingent tax on the Presbyteries is wholly inadequate to meet the current expenses of the Assembly; therefore,

*Resolved*, 1. That the contingent tax on the Presbyteries be increased to double the present tax, so that in future every Presbytery shall be required to pay annually for this account an amount of money equal to one dollar for every ordained preacher, beginning with the year 1871.

*Resolved*, 2. That this tax shall be due on the first day of January for each year, and shall be forwarded to the Assembly's Treasurer by that day, or as soon as practicable thereafter. Adopted.—1870, p. 34.

#### (6) REPEAL OF COMMISSIONERS' FUND LAW.

*Resolved*, That the plan for raising a commissioners' fund, adopted by the Assembly of 1868, be hereby abandoned. Adopted.—1871, p. 10.

[NOTE.—This plan never met with any considerable success, hence its repeal.—J. V. S.]

## (7) TAX BASED ON THE NUMBER OF COMMUNICANTS.

The following recommendations as to the financial operations of the General Assembly were made, which were adopted:

1. That a contingent tax equal to two cents for each communicant within the bounds of the Presbyteries, be paid over to the Stated Clerk of the General Assembly for the purpose of defraying its incidental expenses.

2. This contingent tax shall be due and payable on the first day of May in each year.—1873, p. 34.

The Committee on Finance recommend that "the contingent tax upon the Presbyteries be, for the ensuing year, three cents per communicant." Adopted.—1875, p. 38.

## (8) PLANS FOR MEETING COMMISSIONERS' EXPENSES, LOST.

The report of the Committee on Finance in relation to the entertainment of the General Assembly was called up, and, on motion, was referred to a Special Committee, with instructions to devise a plan for the entertainment of the General Assembly and for equalizing the expense of commissioners, and to report to the next General Assembly.

Ministers J. W. Poindexter, R. H. Caldwell, and J. M. Gill, and Ruling Elders E. McDavitt and A. J. Calkins were appointed on said Committee.

The following paper, offered by Rev. E. B. Crisman, was also referred to this Committee:

*Resolved*, That in the future the several Presbyteries will be expected to pay the boarding of their commissioners to the General Assembly, as well as their traveling expenses, and that hereafter the General Assembly will not ask nor expect free entertainment; but this shall not be so construed as to disapprove of individual commissioners accepting free entertainment when kindly offered, nor of the General Assembly's accepting free entertainment when offered.—1882, p. 37.

This Committee reported to the Assembly in 1883. Its report was referred to the next Assembly, and to the Presbyteries for an expression of their views thereon, and is as follows:

The Committee appointed by the General Assembly to consider

and report a uniform system of mileage and *per diem* allowance, whereby full provision may be made for the traveling and boarding expenses of the commissioners to our General Assemblies, and to meet the contingent expenses of each Assembly, respectfully report:

The principle is well established, both in our Form of Government and practice, that the Presbyteries should provide for the payment of the traveling expenses of the commissioners to the General Assembly.

Your Committee are of the opinion that the more remote and feeble Presbyteries should be aided by the more central and strong Presbyteries. "Bear ye one another's burdens," is not only of Divine authority, but reasonable and just. Experience has shown that some plan by which the expenses shall be equally distributed among all the Presbyteries, is necessary to secure a respectable and full delegation. It is therefore recommended:

1. That a Permanent Committee on this subject be appointed by this General Assembly, whose duty it shall be to present, from year to year the probable amount necessary to meet the expenses hereinbefore mentioned, with a statement of the *per capita* rate, based on the number of ordained ministers in each Presbytery, or upon the number of communicants in the several Presbyteries.

2. That the Presbyteries, at their stated meeting next following the adjournment of the General Assembly, apportion the amount required of their churches as they deem best.

3. That the churches be instructed to pay over their respective apportionments at the stated meeting of their Presbyteries next preceding the meeting of the General Assembly—the whole amount due from the Presbyteries to be forwarded to the General Assembly by their commissioners or other appointed officers.

4. That as early as the fourth day of the sessions of the General Assembly, the apportionment of each Presbytery be paid in full, and a bill of the necessary expenses of its commissioners be presented to the Permanent Committee above provided for. It is understood, however, that the commissioners, both in coming to and returning from the General Assembly, will avail themselves of any commutation of fares that may be offered in season; and that in other cases they are to take, when practicable, the most

economical route; no allowance to be made for extra accommodations on the way. Also that no one will charge for return expenses, unless he intends to go back to his field of labor; and that no one on a business tour, or excursion of pleasure, will make a convenience of the meeting of the General Assembly and expect the payment of his expenses from the general fund. Also, that the commissioners, as soon after their arrival as practicable, are to report themselves to the Committee of arrangements and have their respective places of abode assigned them.

5. That the Permanent Committee, above provided for, after appropriating from the whole sum an amount sufficient to meet the estimated contingent expenses of the General Assembly, be instructed to audit these bills for traveling and board, and pay them, *pro rata* (if found in accordance with the preceding regulations), as far as the funds will permit.

6. That, in order to avail themselves of the proceeds of this fund, the Presbyteries must contribute their full proportion to it, according to the *per capita*.

7. That the fund shall be disbursed from year to year by the Committee, and be used for the purpose of defraying the expenses of commissioners, who are not otherwise provided for.

8. Provided nothing herein contained, shall be a bar to the acceptance of free entertainment by the General Assembly, either in whole or in part, when tendered.

9. That the Treasurer be authorized to pay the account of the Committee, after it has been approved by the Finance Committee of the General Assembly.—1883, pp. 21, 22.

The Stated Clerk made the following Report on Mileage of Commissioners, which was concurred in:

The Presbyteries favoring the mileage system submitted by the last General Assembly are the following: Anderson, Gregory, Guthrie, Indiana, Kansas, Kirksville, Kirkpatrick, Lexington, Madison, Mississippi, Ozark, Pennsylvania, Platte, Princeton, Rocky Mountain, Sangamon, San Jacinto, Talladega, Tehuacana, Wabash, Union—21.—1884, p. 14.

Several resolutions on mileage of commissioners were presented, and referred to a special committee consisting of Ministers H. F.



Bone, W. W. Hendrix, R. M. White, W. O. H. Perry, and Ruling Elder E. E. Beard.—1884, p. 16.

The Committee on Mileage of Commissioners made a report, which was laid on the table, and then, on motion, Ruling Elder John Frizzell was appointed a Committee of One on Mileage of Commissioners with the request that he report at the next meeting of the General Assembly.—1884, p. 32.

The Report of the Committee on Mileage was taken from the docket, and a motion to refer the same to the Presbyteries for their action was, after discussion, lost, the vote being seventy-six in the affirmative and forty-five in the negative.—1885, p. 18.

The report of the Committee on Finance was rejected, but it was ordered to be recorded for information, and is as follows:

MODERATOR AND BRETHREN:—Your Committee on Finance respectfully submit report No. 2. We have carefully considered a memorial from the Kansas Presbytery asking that you rescind the order requiring a tax of fifty cents from each congregation, and in connection therewith a paper proposing a general fund from which the expenses of commissioners to the General Assembly shall be paid.

We recommend that you adopt the following, in lieu of all previous arrangements for meeting the contingent expenses:

1. Each Presbytery shall pay annually into the treasury of the General Assembly a sum equal to ten cents for each resident communicant of the churches in its bounds; the fund thus secured to be used for paying the contingent expenses of the General Assembly, and also the traveling expenses and board of commissioners.

2. Each commissioner shall be provided by the Stated Clerk with a blank form, upon which the railroad agent or agents, at the place or places where he purchases his ticket, shall certify to the cost of the ticket and the agreement as to the return rate. These certificates shall be deposited with the Stated Clerk, as soon as possible, after the arrival of the commissioner at the General Assembly.

3. Immediately after the adjournment of the General Assembly, the Stated Clerk shall remit to each commissioner the amount

which is shown by the certificate of the railroad agent to have been the amount of his traveling expenses, and also an amount equal to one dollar (\$1.00) per day for the time the commissioner has been in attendance at the Assembly.

4. Whenever the expense of each commissioner from any one Presbytery shall amount to more than fifty dollars (\$50.00), the Stated Clerk shall pay the expenses of only one commissioner from that Presbytery, if it is entitled to two; but if it is entitled to four commissioners then he shall pay the expenses of two.

5. Whenever a Presbytery is in arrears to the General Assembly, the Stated Clerk shall not pay the expenses of its commissioners, until the arrearage is made good.

6. Whenever a commissioner shall depart from the Assembly before the final adjournment, the Stated Clerk shall not pay his expenses, unless, in the judgment of a committee to be appointed by each Assembly for this purpose, he has good and sufficient reasons for such departure.—1896, pp. 49, 50.

The General Assembly in 1897, (p. 63), appointed a Special Committee, consisting of Ruling Elders I. H. Goodnight, H. H. Norman, and L. P. Padgett, whose duty was, to “formulate a plan for raising and distributing money for contingent expenses of the Assembly, and for a commissioners’ fund.”

The Committee submitted the following, which was referred to the Committee on Ways and Means:

We esteem it highly desirable that our Church should occupy a plane of progression and strength, rendering the General Assembly independent as to places of meeting and free from embarrassment in its sessions, thus relieving the congregations of the burdens and inconveniences incident to gratuitous entertainment, and leaving the Assembly free to place its sessions so as to attain the greatest good for Christianity and the Church.

To this end we hope to see, at an early day, an Assembly fund provided which shall cover the entertainment of all delegates while attending the Assembly. We believe such a system both desirable and feasible, but doubt if the Church is *now* ready for such an advance; and contenting ourselves “to make haste slowly.” we report against the present erection of an Assembly fund for the entertainment of commissioners.

In order to provide full and fair representation in our Assembly from all Presbyteries alike, strong and weak, near and far, we believe the Assembly should raise a sum sufficient to meet its current expenses and also pay for the transportation of its commissioners.

Under such a system the Assembly would avoid the necessity of rotating to "out of the way" points; but could, and likely would, occupy central and accessible positions.

Thus situated we assume that an Assembly would comprise 250 delegates. The average mileage of two hundred of these would not exceed \$20.00 each, \$4,000.00.

Estimating the mileage for the remaining fifty, at \$60.00 each, \$3,000.00, we have an aggregate mileage of \$7,000.00; when to this is added \$3,600.00 for current Assembly expenses, we should be compelled to raise \$10,600.00, to cover the running expenses of the Assembly and the transportation of its members.

Estimating that we have 180,000 active members, an average per capita tax of six cents per member would more than provide the fund, if all should pay. Assuming that only two-thirds of this number would respond to the Assembly's call, we should still have a membership of 120,000 upon whom we could rely for the fund; and a tax of nine cents upon these would slightly exceed the amount.

We feel assured that the per capita tax necessary to yield said fund would in no event exceed ten cents, which would now realize \$12,000.00, giving a sufficient surplus to cover any probable failure in collections.—1898, p. 29.

The Committee on Ways and Means reported as follows, which was adopted:

The Assembly's Committee on Commissioners' Fund report against the present erection of an Assembly's Fund for the entertainment of Commissioners while in attendance upon the General Assembly's sessions. Your Committee recommends concurrence in this item of Special Committee's report.

Your Committee have carefully examined the plan, for the transportation of commissioners, presented in said report: have also considered the memorials from Nebraska Presbytery, Greer County Presbytery, Louisiana Presbytery, Pacific Synod, Iowa

Synod, Rushville Presbytery, and McGee Presbytery, asking that a plan be adopted for raising a fund out of which to pay the transportation of the commissioners to the General Assembly.

Your Committee would heartily indorse said plan, and would recommend the adoption of this item of the report, were it not for the many difficulties and disadvantages which would be very likely to arise.

We are of the opinion that the plan would not work well, and would give rise to much dissatisfaction and unnecessary litigation, and in all probability would result in reducing the representation of Presbyteries in the General Assembly more than is now caused by inability on part of weak Presbyteries. While your Committee would be glad if the desires and needs of weak Presbyteries could in this regard be fully met, yet we are not just now able to see that the plan presented by Special Committee, although meeting special needs of weak Presbyteries, will avoid other inconveniences which would undoubtedly work hurt and dissatisfaction. We are unanimously of the opinion that this matter of finance should be left under the control of Presbyteries.

We, therefore, recommend non-concurrence in this item of Special Committee's report.—1898, p. 79.

#### (9) RATE OF ONE DOLLAR FOR EACH MINISTER.

An amount equal to one dollar for each ordained minister belonging to the Presbytery at the time of making its annual report, shall be annually assessed upon each of the Presbyteries, which shall be paid to the Stated Clerk of the General Assembly on or before May 1st each year. Adopted.—1883, p. 44.

#### (10) RATE OF ONE DOLLAR AND FIFTY CENTS FOR EACH MINISTER.

To meet these assessments, the tax on the Presbyteries must be increased from one dollar on each minister to one dollar and fifty cents. Adopted,—1886, p. 21.

#### (11) RATE OF TWO DOLLARS FOR EACH MINISTER.

The General Assembly determined that each Presbytery be required to pay into the General Assembly's contingent fund two

dollars for each ordained preacher, instead of one dollar and fifty cents.—1890, p. 36.

(12) RATE OF FIFTY CENTS FOR EACH CHURCH, IN ADDITION TO THE RATE OF TWO DOLLARS FOR EACH MINISTER.

We recommend, therefore, that inasmuch as a copy of the Minutes is sent to every church Session free, a tax of fifty cents be levied upon every church to meet the deficit, and that the same be collected by Presbyterian Treasurers through the church Sessions and sent to the Stated Clerk of the General Assembly as the other contingent tax is sent. Adopted.—1893, p. 40.

Upon the assessment of this tax, T. C. Blake, D.D., Stated Clerk, made the following favorable comment:

Let me assure you of the wisdom you displayed by imposing a tax of fifty cents on every congregation in the bounds of the denomination. True, there is some opposition to this additional tax, but this resistance is confined to a very small element. Any one, it would seem, can see the justice of this tax; for, by paying the same, a congregation gets a copy of the Minutes of the General Assembly, and really at less than cost. All other Presbyterian bodies tax every congregation one dollar *extra* for their Minutes. Let me then urge upon you the importance of adhering to this most reasonable tax—a tax which can in no sense be considered oppressive or excessive, for it does not average *one cent* per member.—1894, p. 15.

(13) PRESBYTERIES, NOT PREACHERS AND CHURCHES, ARE TAXED.

*Whereas*, There appears to be considerable misinterpretation of the language used by the Assembly in establishing the contingent tax; therefore,

*Resolved*, That in the use of the phrase “an amount of money equal to one dollar for every ordained minister,” the Assembly taxes Presbyteries, *not preachers*, and does not by any means contemplate that the preachers pay the tax, but that the Presbyteries raise the amount in such way as may appear expedient, by tax on the churches or otherwise. Approved.—1871, p. 33.



We have carefully considered the memorial from Kansas Presbytery, asking you to rescind the order requiring each congregation to pay an annual tax of fifty cents into the treasury of the General Assembly. We agree with the petitioners, that the General Assembly has no constitutional right to levy a tax, except upon its own constituent bodies, the Presbyteries (see General Regulations, Section 12), yet we deem this additional amount necessary to meet the contingent expenses. We, therefore, recommend that you order as follows, in lieu of all previous arrangements for securing a contingent fund:

The several Presbyteries of the Cumberland Presbyterian Church are hereby directed to pay annually into the treasury of the General Assembly, to meet current expenses, a sum equal to two dollars for each ordained minister, and fifty cents for each congregation within their bounds. Adopted.—1896, p. 58.

(14) THE STATED CLERK CANNOT REMIT OR COMPROMISE THE  
CONTINGENT FUND.

The General Assembly instructed its Stated Clerk not to settle by compromise any claims which the General Assembly holds against the Presbyteries, but to inform them that the Assembly expects them to pay in full their share of the necessary expenses, and this order applies to Presbyteries which have heretofore been exempt from the contingent tax.—1896, p. 30.

The Stated Clerk was directed not to remit or compromise dues in arrears from delinquent Presbyteries. Any Presbytery in arrears, and feeling itself from any cause entitled to relief was directed to petition the Assembly for such relief as it may desire, thus submitting each case, upon its individual merits, to the judgment of the Assembly.—1897, p. 62.

(15) THE ASSEMBLY ALONE CAN REMIT OR COMPROMISE THE  
CONTINGENT FUND.

The Committee on Finance submitted the following report, which was adopted:

The Greer County Presbytery has asked that its indebtedness to the General Assembly be canceled, and that it be permitted to use all money collected, for work within its own bounds.

Your Committee are of the opinion that the repudiation of just debts, or the settlement of financial obligations by compromise or cancellation, is an indication of, and encouragement to, loose moral principle, and that the Church of Christ cannot afford to sanction such a course.

It may be especially difficult for some Presbyteries, and this one in particular, to meet the contingent tax; yet we surmise that it is not so much inability to pay, as lack of system in collecting, which is the cause of their indebtedness.

Further, to permit a Presbytery to use its funds wholly within its own bounds, would be obviously unjust to other weak Presbyteries, and would establish a precedent which would involve the Assembly in endless confusion. We therefore recommend that the prayer be not granted.—1896, p. 30.

The following report of the Finance Committee was adopted:

We have considered the section of the report of your Stated Clerk which was referred to us, in which he asks direction in the following cases:

1. Where Presbyteries have paid no contingent tax for years.
2. Where delinquent Presbyteries pay up, and ask a credit for the Minutes of former years, not received.
3. Where Presbyteries ask that a part of their contingent tax be remitted.

Covering all these cases we recommend:

That you reaffirm the action of the Assembly in 1896 and 1897, found in the Minutes of 1897, page 62, to wit: "That the Stated Clerk be directed not to remit or compromise dues in arrears from delinquent Presbyteries, and we now recommend that any Presbytery in arrears and feeling itself from any cause entitled to relief, be remitted to its rightful remedy to petition the Assembly for such relief as it may desire, thus submitting each case upon its individual merits to the judgment of the Assembly."—1898, p. 63.

In regard to the memorial from Kansas Presbytery, we recommend that their contingent tax, now due, \$111.50, be reduced to \$60. and relative to the request of Republican Valley Presbytery,

we recommend that their contingent tax be reduced from \$27.25 to \$10.

Inasmuch as we have learned that Eden Presbytery has now but two ordained ministers, and that the Presbytery is not able to pay its contingent tax, we recommend that all tax now due from that Presbytery be remitted. Adopted.—1898, p. 63.

(16) NO REIMBURSEMENT CAN BE MADE TO PRESBYTERIES THAT  
PAY DUES AFTER THE SUPPLY OF THE MINUTES  
IS EXHAUSTED.

That no reimbursement of credit be given to such Presbyteries as have paid up their delinquent tax without receiving the former Minutes, seeing that the supplies have been exhausted, and that the printing of the Minutes requires only a small part of the contingent tax. Approved.—1898, p. 63.

(17) THE STATED CLERK MUST REPORT DELINQUENT PRESBY-  
TERIES TO THEIR SYNODS.

That, inasmuch as the arrears of Presbyteries on contingent tax amounts to over two thousand dollars, your Stated Clerk be directed to confer with such Presbyteries and urge them to pay at once all, or such part of their indebtedness as they may be able.

That your Stated Clerk call the attention of Synods to their delinquent Presbyteries, and that all such Presbyteries, by the counsel and direction of their Synods, report to the next regular meeting of the General Assembly how much of their arrears they can and are willing to pay.

That in any case in the future where the contingent tax of a Presbytery has been due for one year, your Stated Clerk be directed to call the attention of the Synod to this fact. Adopted.—1898, p. 63.

(18) THE FISCAL YEAR.

The following report was adopted:

The statistical reports from the Stated Clerks of Presbyteries shall be in such form as may be prescribed by the Stated Clerk

of the General Assembly, who shall furnish the necessary blanks for the purpose, and a summary of these reports shall be published with the Minutes of the General Assembly.—1873, p. 34.

(a) *Fiscal year closes April 30th.*

These statistical reports shall bear date of the first day of May in each year, and shall be forwarded by mail to the Stated Clerk of the General Assembly as soon as they can be prepared, and certainly before the tenth of May. They shall include one year's operation of the churches within the bounds of the Presbyteries up to first of April in each year.

These regulations shall supersede all others on this subject. Adopted.—1873, p. 34.

(b) *Fiscal year closes December 31st.*

After a conference with the Committees on Church Government, Overtures, and Education, we recommend that you make the fiscal year coincide with the calendar year, and that this fiscal year close with December 31, 1897. We suggest that you require all of your Boards, Presbyteries, Synods, and church Sessions to conform to this order. Adopted.—1897, p. 55.

That, inasmuch as the fiscal year has been made to coincide with the calendar year, each Presbytery shall pay tax on the number of Ministers and churches reported in the Assembly Minutes, and this tax shall fall due July 1st, at which time the Stated Clerk of the Assembly shall send a financial statement to each Presbyterial Treasurer. Adopted.—1898, p. 63.

## 17. No titles to be printed after names.

The following resolution was adopted: *Resolved*, That in the Minutes, both written and printed, of this General Assembly, no academic or honorary titles shall be used.—1881, p. 7.

*Resolved*, That in the Minutes, both written and printed, of this General Assembly, no academic or honorary titles shall be used. Adopted.—1882, p. 7.

## 18. Free entertainment should be provided for commissioners, only.

The following resolution was adopted: *Resolved*, That it is the sense of this General Assembly that those offering gratuitous entertainment to our General Assemblies should not attempt to provide gratuitously for others than members of the Assembly and those officially connected with the business thereof.—1881, p. 40.

## 19. Gathering Statistics.

The following preamble and resolution were adopted:

*Whereas*, A correct knowledge of the statistics of our Church is of great importance to us, and whereas all former efforts to acquire the same have failed,

*Resolved*, therefore, That this General Assembly will most urgently request each and every Presbytery under its care to make it the duty of its Stated Clerk to ascertain, during the interval between the Fall session of 1848, and the Spring session of 1849, the number of communicants within the bounds of said Presbytery, together with the number of ordained ministers, licentiates, and candidates for the ministry, as well as the number of congregations, and that each Presbytery transmit a copy of the same to the next General Assembly, by its commissioners.—1848, p. 20.

*Whereas*, Numerous efforts have been made to obtain a full statistical report of the Church, and all having failed:

*Resolved*, That Brother Milton Bird be and he is hereby constituted a standing committee on the statistics of the Church; and that it be his duty to correspond with all the Presbyteries of our Church, until he shall be prepared to make a complete statistical report of all ministers, licentiates, candidates, congregations, and members in our communion. And be it further resolved, that all previous resolutions touching the subject be, and they are hereby, repealed. Adopted.—1849, p. 17.

*Resolved*, That the General Assembly recommend to each of her Presbyteries, the following rule, viz., that the Moderator chosen



at the Fall session be required, either by letter or otherwise, to obtain a correct statistical report of all the congregations of the Presbytery, and report the same to the Spring session; immediately after which he shall forward the same to the Stated Clerk of the General Assembly, the Presbytery paying all postage necessary to furnish said information. Adopted.—1851, p. 27.

*Resolved*, That the Stated Clerk be, and he is hereby, instructed to prepare blanks that will enable the churches to make full and complete reports to the Presbyteries, the Presbyteries to the Synods, and the Synods to the General Assembly.

*Resolved*, That the Board of Publication be instructed to print and keep constantly on hand a supply of these blanks.

*Resolved*, That the churches use the blanks in making their reports to the Presbyteries, the Presbyteries in making their reports to the Synods, the Synods to the General Assembly.

*Resolved*, That each Presbytery, at its Spring session, fill up a blank and send it up to the General Assembly by its commissioners or otherwise. Adopted.—1852, p. 20.

*Resolved*, That the several Presbyteries be and are hereby recommended to furnish themselves with blank forms of reports, printed as per order of the Assembly, and make their annual report to the Stated Clerk of the Assembly, at an early period after the meeting of the Presbytery next preceding the Assembly. Adopted.—1853, p. 55.

*Resolved*, That the Stated Clerk have published with the Minutes a statistical report, whenever he may be able to secure one which may be approximately correct; and whenever necessary to do so, he will place himself in direct communication with the church Sessions. Adopted.—1877, p. 35.

*Resolved*, That this General Assembly ask the Presbyteries throughout the Church to demand of their Stated Clerks full and complete statistical reports from the congregations within their jurisdictions. Adopted.—1884, p. 34.

The special Committee on Statistical Tables submitted the following report, which was adopted:

We live in an age of organization. In all directions there is unity of purpose and concentration of action. The Church must keep abreast of the times in order that it may be most effectual. In reporting the work of the Church, it is well, as has been the custom, to show aggregates by Presbyteries; hence, we would recommend that the numerical and financial exhibit by Presbyteries be continued as heretofore.

But in the opinion of your Committee the time has come when the Church needs a detailed report by congregations. The Boards feel keenly the need of such an exhibit in order that the most effective work may be done in their respective quarters. Such an exhibit would, in the judgment of your Committee, be of great service to the Presbyteries and Synods in bringing the churches in their bounds up to their full ability. The Committee submit herewith the following form for such a table, and recommend that, if it is adopted, the Moderator and Stated Clerk of this General Assembly, together with a representative from each Board, be authorized to make any minor alteration in either of the tables that may be found necessary to fully carry out the spirit herein contemplated, also that the form adopted be printed in the Minutes of this General Assembly, as information to the Church concerning the statistics to be reported a year hence.—1889. p. 49.

## 20. A directory of ministers in the Church.

*Resolved*, That a Committee of three be raised to prepare for publication, in connection with the Minutes of this Assembly, a ministerial directory. Adopted.—1854, p. 10.

## 21. A mortuary list of ministers to be printed.

*Resolved*, That the several Presbyteries be, and they are hereby requested, to make out a list, at their Fall sessions, in 1845, and biennially thereafter, of the names of all the candidates, licentiates, and ordained ministers, who have at any time died in their respective bounds, specifying their age, the date of their death, and the length of time they have been connected with the Presbytery. Such list shall accompany the minutes of Presbytery to

Synod, there to be embodied in the Synod's records and forwarded to the General Assembly, to be formed into a general schedule for publication. Adopted.—1845, p. 363, MSS.

*Resolved*, That in the printed Minutes of this General Assembly, one page, or more if necessary, shall be set apart as a memorial page, on which shall be printed the names of deceased ministers properly reported to the Stated Clerk. Adopted.—1872, p. 23.

## 22. Dr. Beard's theory of the Trinity commended.

The report of the committee on memorial from Miami Presbytery was concurred in by a rising vote, no one voting in the negative. Said report is as follows:

Your Committee to whom was referred the memorial from Miami Presbytery, touching the doctrine of the Trinity as taught in Dr. Beard's Lectures on Theology, have had the subject under prayerful consideration, and we submit the following:

We find Dr. Beard's theory of the Trinity, as taught in his Lectures on Theology, in perfect harmony with the doctrine as held by the Cumberland Presbyterian Church, and set forth in its Confession of Faith, Chapter II., Section 3, and it is also in strict conformity with the Word of God.

We recommend it to all the members of the Cumberland Presbyterian Church as a clear elucidation of the doctrine of the Trinity.—1877, p. 33.

## 23. Dr. Blake's Theology Condensed commended.

The following resolution was adopted: *Whereas*, It is very important that our membership be thoroughly indoctrinated in the theology of our Church; and, *Whereas*, "Theology Condensed," brought out by Rev. T. C. Blake, contains a clear statement of the doctrines dear to the hearts of Cumberland Presbyterians; and, *Whereas*, The arrangement of said book renders it a very convenient and suitable text-book for Sunday-schools; therefore, *Resolved*, That this General Assembly recommends said book to the favorable consideration of all our people and of all our Sunday-school workers as a valuable assistant in their work.—1881, p. 39.

## 24. Deliverances on Sanctification.

The following report was adopted:

The Committee on Overtures have had under consideration the memorial from the Synod of Illinois, in which the General Assembly is asked to interpret the meaning of Section 56 of the Confession of Faith, touching the subject of sanctification.

The question in this memorial is one which, in our opinion, more properly addresses itself to the Presbytery, which has the "power to condemn erroneous opinions which injure the purity or peace of the Church; to resolve questions of doctrine and discipline seriously and reasonably proposed." (See Constitution, Section 31.) While we recognize the power of the General Assembly "to *bear testimony* against error in doctrine, and immorality in practice, injuriously affecting the church; to decide all controversies respecting doctrine and discipline; to give its advice and instruction in conformity to the government of the Church in all cases submitted to it" (see Constitution, Section 43), we deem it improper for you to exercise that power in this case, inasmuch as the Presbyteries themselves, in the adoption of the Confession of Faith, evidently declined to make a more explicit statement of the doctrine of sanctification. Any deliverance upon this subject should be more than an opinion. If made at all, it should involve a change of the Confession itself, which can be attained only through constitutional channels.—1891, pp. 15, 16.

The following report was adopted:

Your Committee has had before it two memorials on the subject of sanctification. One of these is a simple request from Gregory Presbytery, memorializing your venerable court to "make a deliverance concerning the doctrine of sanctification as taught in the Bible." The other is a memorial from Charlotte Presbytery, in which it is stated that a resolution was adopted by that Presbytery, asking the General Assembly to "make a deliverance on the subject;" and in addition, quite an amount of matter is given, setting forth that the Confession of Faith does not define sanctification; that confusion exists among the churches as to the teachings of our Church on the subject; that a particular case

of trouble has arisen, in the Presbytery, from that body's refusing to license a young man to preach, who believes that sanctification is a work wrought "subsequent to conversion," and that the believer is enabled to "live void of offense toward God and believers;" and that several ministers of the Presbytery believe and teach that sanctification is a "second or distinct work of grace." It is also stated that the young brother over whom there is contention in the Presbytery, declares that he does not hold to the doctrine of sinless perfection, but teaches that the believer can be "entirely sanctified," just what this term includes, not being defined.

Our Confession of Faith has a short section on sanctification, which declares that it is a doctrine of the Holy Scriptures, that believers should avail themselves of its benefits; that "a state of sinless perfection in this life is not authorized by the Scriptures, and is a dogma of dangerous tendency." The particular passages of Scripture proof-texts quoted in the Confession, set forth the doctrine in its spiritual and practical aspects. Now, in view of these facts and of the memorials before us, your Committee presents the following, and recommends its adoption:

Our Confession of Faith declares that sanctification is (1) a Bible doctrine; (2) it is involved in union with Christ (see Catechism, answer 34); and (3) therefore it is not a "second blessing," conferred after regeneration. Therefore, those who teach that sanctification is a work or state of "sinless perfection," or a "second blessing," obtained apart from the work of the Holy Spirit in regeneration, teach opinions contrary to the Confession of Faith, and those who insist upon teaching these opinions, to the disturbance of the churches, are guilty of great wrong, and if they persist in so doing, should be dealt with by the proper authorities. This statement is not to be interpreted as confounding sanctification with regeneration or with justification.—1896. pp. 46, 47.

*Whereas*, It is believed by many of our brethren that we need a clear-cut and better defined statement of the doctrine of sanctification, in our Confession of Faith; therefore,

*Resolved*, That R. V. Foster, D.D., M. B. DeWitt, D.D., Rev. B. G. Mitchell, and Rev. Chas. Manton, be appointed a Committee



to formulate the doctrinal views of the Cumberland Presbyterian Church on the doctrine of sanctification, and report to the next meeting of this body; and if it meet the Assembly's views, let it be sent down to the Presbyteries for confirmation, and if confirmed by them, it is to be inserted in our Confession of Faith, in lieu of the present statement. Adopted.—1896, pp. 61, 62.

The Special Committee, appointed according to the foregoing, presented the following report, and action on the whole question was indefinitely postponed:

To the General Assembly of the Cumberland Presbyterian Church, in session at Chicago, Ill.:

DEAR FATHERS AND BRETHREN:—On pages 61 and 62 of the Minutes of the General Assembly for 1896 there is a record of an order of your venerable body, appointing a committee of four, consisting of R. V. Foster, M. B. DeWitt, B. G. Mitchell and Charles Manton, "to formulate the doctrinal views of the Cumberland Presbyterian Church on the doctrine of sanctification," and, report to the next meeting of the Assembly, with the intent to submission of the statement as a confessional article for ratification by the Presbyteries. On investigation of the subject by your Committee, it was ascertained that an agreement on such an article as was proposed by the Assembly could not be reached, owing to differences of views by members of the Committee. Two members of said Committee fully accorded on a statement which was submitted to the other two members, who dissented from the views taken, and therefore could not sign the report for transmission to your venerable body. In consideration of this embarrassing situation, your Committee deems it prudent to submit the matter to the entire discretion of the General Assembly, either for further effort at harmony of views for submission to your venerable body at a future meeting, or else for dismissal of the subject from the Assembly's attention until a time may arrive which shall present a calmer state of mind in the Church for harmonious action on this important subject. In either case, the members of your Committee will reverently bow to the will of the highest court of the Church in whatever form, or by whomsoever, that will may be best accomplished.

Owing to the differences of views ascertained by correspondence, and also owing to the distances apart of members of the Committee, no meeting was held by your Committee, although such a meeting was proposed by the Chairman.

Praying the divine blessing on all your deliberations, we remain most faithfully your servants in the Lord,

R. V. FOSTER,  
M. B. DEWITT,  
B. G. MITCHELL,  
CHARLES MANTON.

—1897, pp. 31, 32.

## 25. Attitude of the General Assembly toward other Churches.

CONSTITUTION, SECTION 43.—The General Assembly shall have the power to correspond with other Churches.

This General Assembly entertains the kindest feelings towards all evangelical denominations of Christians, and is ready, when the door may open, to enter into such correspondence and relations with them as shall more effectively oppose the kingdom of darkness, and promote pure religion and the cause of Christ in the world.—1847, p. 669, MSS.

*Whereas*, We believe all true Christians are united in one Spiritual Church, having one God, one Holy Spirit, one Faith, one hope and one love, and one great Captain of their salvation, the Lord Jesus Christ, though worshiping under different names and forming various Churches, all tending to promote the glory of God and the salvation of immortal souls, and,

*Whereas*, It has been the uniform practice of the Cumberland Presbyterian Church to hold fellowship with all evangelical Churches of Christ in the administration of the ordinances of the house of God; and,

*Whereas*, further, We believe that difference in the names, discipline, and usages of God's children, constitutes no sufficient barrier to union and fellowship, but, that the interest of the great and glorious cause in which we are all engaged requires harmony,

brotherly love, and union among the Churches of God, therefore,

*Resolved*, By the General Assembly of the Cumberland Presbyterian Church, that we most cheerfully, as Christians, recommend to all the evangelical Churches of Christ, of whatever name or order, a strict union and concert of effort, for the promotion of the kingdom of Christ, the glory of God, and the salvation of immortal souls.—1845, pp. 256-258, MSS.

The following was concurred in:

We rejoice in the belief that God in his providence is working out the difficult problem of Christian and fraternal intercourse. We trust a sweetening leaf from the tree of friendship will soon be cast into the bitter waters of religious contention. If we love the cause of religion let us always endeavor to keep the unity of the Spirit in the bonds of peace. This is our high privilege, as well as our bounden duty. We are happy to see that the attention of Christendom is now being turned to this subject. We view with delight the labors of not a few of the noble minds and warm hearts in our own and foreign countries, in the cause of Christian union. If asperities and bigotry of Christians are not altogether softened and removed, the effect will surely not be good on the rising generations. Let the glorious work begin with individuals, and work its way onward. This would add much to the vitality and strength of sound Protestant religion. It would be well for evangelical denominations to open and sustain a regular ecclesiastical intercourse by sending delegates to the stated meetings of each other's highest judicatures, who could be received as advisory members. Such a practice now exists between some Protestant denominations, and it is thought it is attended with very happy effects, and should, therefore, be extended to others, so far as it is practicable.

Although we are a young denomination, yet we should feel an interest, and bear a part, in forwarding union and friendly intercourse among Christians.—1846, pp. 478-482, MSS.

*Whereas*, The Gospel of Jesus Christ proposes a unity of feeling, and concert of action, among all evangelical Christians, and whereas this unity of feeling and concert of action always has been, and is now, desired by the Cumberland Presbyterian Church,

*Resolved, therefore, That,* while we recommend to our ministers and membership that they, upon all suitable occasions, shall present our distinctive doctrines, we also recommend, at the same time, that they shall cultivate fraternal intercourse with all Christians and hold themselves in readiness at all times to meet them upon the platform of Christian alliance.

*Resolved, 2d.* That while we are ready to reciprocate fraternal feelings alike with all Christians, yet seeing that the great Presbyterian family hold alike the same church government, and that in their oral addresses they are doctrinally converging to the same standpoint, the sovereignty of God and the agency of man both alike exercised and secured in the salvation of the sinner, we cherish the fond hope that the day is not far distant when the entire family shall be represented in one General Assembly. Adopted.—1860, pp. 29, 30.

(1) THE GENERAL ASSEMBLY CONDUCTS FRATERNAL CORRESPONDENCE.

*Whereas,* The General Synod of the Evangelical Lutheran Church, at its sessions of 1835, expressed a disposition to cultivate a friendly and Christian intercourse with the Cumberland Presbyterian Church, and we believe that it is the duty of all who hold the Head Christ, and are employed in promoting the interests of the Redeemer's Kingdom among guilty men, to cultivate a spirit of love and union: therefore,

*Resolved,* That we do most heartily reciprocate the Christian sentiments entertained towards our Church by our sister denomination, and that the Stated Clerk of this Assembly be directed to forward to the Secretary of the General Synod of the Evangelical Lutheran Church a copy of this resolution, and through that gentleman, propose to that reverend body that some plan for the interchange of delegates betwixt the two bodies shall be devised. Adopted.—1836, p. 276, MSS.

*Whereas,* It would promote harmony, confirm and strengthen the friendly relations so happily now existing between the Presbyterian Church in the United States of America and ours, to keep up a friendly interchange of delegates to the General Assemblies of each other: therefore,

*Resolved.* That this General Assembly will now proceed to elect a delegate to attend the next General Assembly of the Presbyterian Church (New School) of the United States of America.—1850. p. 7.

*Resolved.* That a standing committee of three be raised on the subject of a friendly correspondence with the higher judicatories of other Churches, and to recommend delegates for the confirmation of the General Assembly. Adopted.—1854. p. 9.

*Whereas.* It is desirable that a fraternal correspondence be maintained between our Church and other branches of the Presbyterian family; therefore,

*Resolved.* That this Assembly appoint a committee to select delegates to those bodies with whom we are already in correspondence, and also to the Evangelical Lutheran Church. Adopted.—1869, p. 27.

The General Assembly has conducted correspondence with the following bodies:

- (a) *General Assembly of the Presbyterian Church, New School.*
- (b) *General Assembly of the Presbyterian Church, Old School.*
- (c) *United Synod of the Presbyterian Church.*
- (d) *General Assembly of the Presbyterian Church in the United States.*
- (e) *General Assembly of the Presbyterian Church in the United States of America.*
- (f) *General Assembly of the Cumberland Presbyterian Church, Colored.*
- (g) *Conference of the Evangelical Union of Scotland.*
- (h) *National Council of the Congregational Churches.*
- (i) *General Synod of the Evangelical Lutheran Church.*
- (j) *General Conference of the Methodist Protestant Church.*
- (k) *General Conference of the Methodist Episcopal Church.*
- (l) *General Conference of the Methodist Episcopal Church, South.*

[NOTE.—Since the Cumberland Presbyterian Church is a member of "The Alliance of the Reformed Churches throughout the World Holding the Presbyterian System," it may also be said to be in correspondence with all the other Churches, over eighty in number, holding membership in the Alliance.—J. V. S.]



Methods of conducting correspondence. At first it was customary to conduct this correspondence through fraternal delegates, who, in person, bore the messages from the bodies they represented.

This plan was changed in 1880, when the following was adopted:

*Resolved*, That in the future the correspondence on the part of the General Assembly of this Church with other ecclesiastical bodies, shall be written, instead of by delegates attending said bodies.—1880, p. 13.

On motion, it was ordered that hereafter correspondence between this General Assembly and other ecclesiastical bodies be conducted, on the part of the General Assembly, by the Stated Clerk.—1884, p. 34.

The Assembly adopted the following:

We recommend that your Stated Clerk forward by telegraph the Christian greetings of the Assembly to the Assemblies of the Churches with which you are in correspondence.—1893, p. 19.

## (2) THE GENERAL ASSEMBLY MAKES ATTEMPTS AT ORGANIC UNION.

The Cumberland Presbytery, and, later, the Cumberland Synod, expressed sentiments in favor of a reunion before the General Assembly was organized, as the following extracts from their records show:

We would just add, that we have it in view as a Presbytery to make another proposition to the Synod of Kentucky, or some other Synod, for a reunion. If we can obtain it without violating our natural and scriptural rights, it will meet the most ardent wish of our hearts.—*From "Circular Letter" of Cumberland Presbytery, 1810, p. 14.* See p. 18 of this book.

That the Church has been true to the foregoing declaration, is clearly proved from the following deliverances of the Cumberland Presbytery, then of the Cumberland Synod, and finally of the General Assembly.

*Whereas*, The Presbytery has seen a communication from a committee appointed by the West Tennessee Presbytery, to some

of our brethren, the object of which is said to be an adjustment of our differences; therefore,

*Resolved*, That Messrs. Bell and Porter are hereby authorized to inform said committee that this Presbytery agree to name a committee to meet a like committee appointed by the West Tennessee and Muhlenburg Presbyteries, conjointly, at any time and place said Presbyteries will appoint, in order to confer on the subject of reunion and other matters relative to that harmony that should exist among the members and people of Jesus Christ.—*From Minutes of Cumberland Presbytery, October, 1811.*

*Whereas*, This Presbytery, in their "Circular Letter," said it was their intention, at a proper time, to apply to the Synod of Kentucky, or some other Synod, for a reunion, but, on reflection, finding that the judicatures most proper to apply to were the Presbyteries of Muhlenburg and West Tennessee; and whereas, our Presbytery have made such application to the above Church judicatures, which application has not been acceded to on their part; and whereas, instead of manifesting a spirit of reconciliation, our brethren composing a majority of the above Presbyteries have judiciously and officially shut the door against the two bodies communing together;

*Resolved*, therefore, As the opinion of this Presbytery, that we have in substance complied with our declaration in the "Circular Letter," on the subject of a reunion.

2. That, as the opinion of this Presbytery, the Muhlenburg and West Tennessee Presbyteries have closed any prospect, at present, of a reunion between the two bodies.

3. That this Presbytery have always been, and expects always to be, ready and willing for union with the general Presbyterian Church, on Gospel principles.

The Presbytery unanimously adopted the above resolutions.—*From Minutes of Cumberland Presbytery, November, 1812.*

Cumberland Presbytery has made every reasonable effort to be reunited to the general Presbyterian Church.—*From Minutes of Cumberland Presbytery, April, 1813.*

*Whereas*, The committee appointed by the Synod of Tennessee to confer with a similar committee to be appointed by the Synod

of the Cumberland Presbyterian Church, to propose a plan of friendly correspondence between the two bodies, has written to a member of the Cumberland Synod, transmitting a preamble and resolution of the Synod of Tennessee; and, whereas, this Synod, waiving the usual form of ceremony, after due deliberation, has determined to act on said letter and resolutions, in consideration of a reason assigned in said letter, why the communication was made to an individual instead of this body; and whereas, this Synod has ever been desirous of cultivating harmony and friendly correspondence with all the denominations of Christians who hold the fundamental doctrines of religion, and feeling a desire to reciprocate the friendly views of the Synod of Tennessee as expressed in an extract from the minutes.

*Resolved*, That the Rev. Messrs. Robert Donnell, Reuben Burrow, and Albert G. Gibson be appointed a committee to receive communications from a similar committee appointed by the Synod of Tennessee, to carry on a friendly correspondence with them.—*From Minutes of Cumberland Synod, November, 1827.*

*Resolved*, That, while we are ready to reciprocate fraternal feelings alike with all Christians, yet seeing that the great Presbyterian family embrace alike the same church government, and that in their oral addresses they are doctrinally converging to the same standpoint, the sovereignty of God and the agency of man both alike exercised and secured in the salvation of the sinner, we cherish the fond hope that the day is not far distant when the entire family shall be represented in one General Assembly. Adopted.—1860, p. 29.

(a) *With the General Assembly of the Presbyterian Church in the United States. (Southern Presbyterian.)*

Rev. T. D. Witherspoon, the delegate from the Presbyterian Church in the United States, was introduced by Rev. C. A. Davis, D.D., and addressed the General Assembly upon the subject of his mission, which was responded to in an appropriate manner by the Moderator.

Thereupon the following resolution, as amended, was adopted:

*Resolved*, That a committee, consisting of ministers, S. G. Burney, D.D.; B. W. McDonnold, D.D.; Lee Roy Woods, J. B. Logan, P. G. Rea; and Elders A. J. McLain and Wm. H. Holliday, be appointed to prepare a suitable minute for the action of this Assembly on the subject of organic union with the Presbyterian Church, as brought before this body by Rev. T. D. Witherspoon, the Corresponding Delegate from the General Assembly of said Church, and Rev. C. A. Davis, D.D., the delegate from our last General Assembly to that body.—1867, p. 16.

The Committee to whom was assigned the duty of preparing a minute expressive of the sense of this Assembly touching the subject of organic union between the Presbyterian Church in the United States and the Cumberland Presbyterian Church, respectfully submit the following:

Believing that much of the estrangement, not to say the antagonism, so often painfully manifest among Christians of different denominations results in a large degree from a criminal want of a more full and free expression of their common sympathies in a common cause, this Assembly cherishes, with the liveliest emotions of gratitude to the Great Head of the Church, every movement which tends to bring his people, by a better understanding of each other's faith and feelings, into closer bonds of fellowship and love.

The Assembly, therefore, impelled, not less by a sincere Christian fellowship than by the sterner convictions of Christian duty, heartily reciprocates every advance towards a better understanding and a more intimate relationship between the Churches in question. The cordial Christian greetings, so opportunely introduced and so happily continued by means of inter-denominational commissioners between the two Churches, cannot fail to be accepted as an indication that an all-wise and gracious Providence has some great and noble end in view, in the accomplishment of which he proposes to employ the mutual sympathy and co-operation of these different branches of his Church militant.

At present none can say whether that sympathy and Christian co-operation are to be developed, and that great mission is to be accomplished, through one organic body, animated by one in-

dividual life and marching in glorious triumph under one battle-flag; or through two organizations, each distinctly marked by some peculiarity of its own, yet both one in spirit and in purpose, marching side by side under banners slightly different in texture, but both inscribed with the same glorious motto: "By grace, through faith, are ye saved."

It may be truthfully said that the points of agreement between the two Churches are numerous and vital; or rather, that the points of disagreement are but few and these all confessedly among the non-essentials of our holy religion.

The government of the two Churches is substantially the same, both strictly Presbyterian, having the same judicatories, each with its functions and limitations clearly specified; both giving utterance to the same great conservative principles touching the spirituality and sacredness of the Church and disclaiming the legitimacy of all alliances between ecclesiastical courts and civil governments; having the same order of ministers and the same modes of induction into the sacred office; the same forms of religious worship; the same faith and practice in relation to the authority, nature, and designs of the Sacraments of Baptism and the Lord's Supper.

The formulas of faith are very similar, each Church possessing, it is mutually conceded, all that is vital to the Christian system. The modes of presenting the doctrines of the Cross by the ministers of the two Churches are generally so similar that even the well informed often fail to discover any difference. In revivals of religion their ministers and members often co-operate with great harmony and success. All these points of agreement, and the number might be much increased, tend to stimulate to organic union. There are nevertheless points of difference which make us in some respects two people in something besides the name.

It is a historic fact which lives upon the records of both Churches, and which neither could suppress if it would, that the founders of the Cumberland Presbyterian Church, when receiving ordination at the hands of the mother Church, did except the doctrine of fatality, or unconditional election and reprobation, as it was believed to be taught in the Westminster standards. The



doctrine of divine decrees as set forth in those standards was regarded by them as a high mystery which they modestly declined to accept. This doctrine, as then expounded by the Presbyterian Church, soon came to be considered by our fathers as something more than a mystery, and in the compilation of their Confession of Faith it was excluded from their creed.

It would be uncandid, and therefore criminal in a very high degree in this Assembly, in conducting this correspondence, to attempt to disguise the fact that they, to-day, after an experience of more than half a century, do adhere most sincerely to the faith of their fathers. Whatever anxiety or willingness there may be, on the part of the Church represented by this Assembly, for organic union, results most certainly not from any dissatisfaction either with the doctrines or usages of the Church, but purely from other causes.

Perfect unity in opinion is not to be expected among men on any subject, and slight shades of doctrinal differences doubtless exist; but it is fully believed that there is less doctrinal disharmony in this Church than in any other body of Christians of equal numbers. Many of our fathers were reared up in the Presbyterian Church. They loved the time-honored standards of that Church, and in changing their ecclesiastical status carried with them, as a patrimonial inheritance, everything which they deemed vital to the new organization. Their sons also find in those time-honored standards much which they reverently love as sacred and venerable, not because of its age only, but especially because it is true.

The Church represented by this Assembly feels that it is not arrogant in claiming, with other members of the Presbyterian family, a common inheritance in the rich historic memories of Presbyterianism.

But it should not be forgotten that Presbyterianism itself is young, while the errors against which it protests have at least the venerableness of age; and that young Presbyterianism rests on truths as old as the Bible. Whether the points of difference between the Churches are of such importance as to justify them before God and the world, in perpetuating their separate organizations, is the great question to be decided.

Without prejudging the question, it is admissible to state, that in most, if not in all the great leading Churches of Christendom, the extremes of Calvinism and Arminianism are found to exist, and that the elements of these great antagonistic systems are more or less active; yet these Churches, tolerating these doctrinal differences for the sake of the advantages of organic unity, remain one and undivided.

Their chief bond of union is neither doctrinal unity nor ritualistic harmony; but it is simply the devotion to their Church organization and a common inheritance in the historic treasures of the past. This bond, by asserting its dominion over the impulses of heart rather than over the frigid, unsympathetic dictates of an inexorable logic, proves too strong to be severed by doctrinal differences.

But the two Churches in question certainly do approach each other very nearly; and if the two were to-day made organically one, without the modification of a single sentence in either Confession of Faith, there would still be more doctrinal unity and more real homogeneousness than actually exist in some Churches whose unity is their proudest boast.

Already agreeing in fundamentals, as is mutually conceded, if they can consent to mutual concession and toleration in non-essentials, charity in all things, then there can be not only organic union, but thorough homogeneousness and earnest co-operation throughout the whole body.

Without mutual concession it is presumed that the union is out of the question; for it is not understood that either Church is dissatisfied with itself.

Without toleration, the body would be convulsed with strife and without homogeneousness it would be wanting in an essential element of effective evangelism, and the organic union would be rendered nearly valueless. This Assembly will not undertake even to indicate the inestimable blessings to the Church and to the world consequent upon such a union; and certainly will not be slow in acceding to any terms of union which are in themselves not inconsistent with justice and honor and their clear convictions of truth.

In reference to the whole subject this Assembly devoutly prays that the will of God may be done.

This Assembly is unwilling to close its utterances on this subject without expressing their cordial approbation of the earnest and able manner in which Rev. T. D. Witherspoon discharged his duties as Commissioner from the General Assembly of his Church.

In conclusion the Committee recommend the appointment of a committee of six, to confer with a similar committee appointed by the Assembly of the Presbyterian Church, at such times and places as the two committees may determine, and to report the results of this conference to the next Assembly.

S. G. BURNEY,  
LEE ROY WOODS,  
B. W. McDONNOLD,  
P. G. REA,  
W. H. HOLLIDAY.

—1867, pp. 91-95.

The foregoing report was concurred in and the following Committee of Conference was appointed, according to the recommendation:

S. G. Burney, D.D., Reuben Burrow, D.D., A. J. Baird, D.D., Milton Bird, D.D., Lee Roy Woods and J. W. Poindexter.—1867, p. 34.

The Committee appointed by the General Assembly of 1867 to confer with a committee appointed by the General Assembly of the Presbyterian Church in the United States, in regard to organic union, respectfully submit to your Reverend Body the following report:

The Committees in question met in the city of Memphis, Tennessee, on the fifth day of August, 1867.

A detailed and faithful report, both of the individual labors and also the joint labors of these Committees, is herewith submitted as a part of this report.

Your Committee beg leave to report that they entered upon the important and delicate work assigned them with a deep sense of the responsibility of their position and earnestly sought to acquit themselves in a manner acceptable to God and to the Church which they have the honor to represent.

Believing that organic union on terms acceptable and honorable alike to both Churches would be eminently conducive to the glory

of God in the promotion of the cause of our common Christianity, your Committee frankly proposed, in the spirit of fraternal concession, the surrender of their preferences on all the points of difference between the two Churches, except on those points which pertain to the subject of foreordination, and its cognate doctrines; concerning which, as will be seen from the papers herewith submitted, your Committee demanded only that the teachings of the Cumberland Presbyterian Confession of Faith should be accepted; or, as a substitute for this proposition, that the doctrinal symbols of the Presbyterian Confession of Faith would be accepted, if so modified as to exclude all phraseology and modes of expression which may be plausibly construed to favor the doctrine of necessity or fatality.

The proceedings of the Committees of Correspondence were submitted, according to agreement, to the General Assembly of the Presbyterian Church, convened in the city of Nashville, Tennessee, in November last. The terms of union received from that Reverend Body a highly respectful, and your Committee doubt not, a prayerful consideration. They, however, rejected the terms of union. To this course they were impelled by considerations satisfactory to themselves, and to which no man, nor body of men, outside of their own communion, has any right to object. The Committee deem it due to the courtesy of that Reverend Body to append their final action in the case, which is as follows:

“The Assembly hereby records its devout acknowledgment to the Great Head of the Church, for the manifest tokens of his presence with the Committees of Conference during their deliberations, as evinced by the spirit of Christian candor, forbearance, and love displayed by both parties in their entire proceedings. The Assembly regards the object for which the Committees were 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 Committees. 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 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 Minutes of Presbyterian Assembly for 1867, page 135.

[NOTE.—See also Presbyterian Digest, 1887, by W. A. Alexander, pp. 439, 440.—J. V. S.]

The failure to consummate the union your Committee fully believe to be a matter of deep regret to many of the people of God in both Churches. The correspondence, however, has not been without good results, for which both Churches have abundant cause of gratitude to the Giver of all good. It has manifestly contributed already in both Churches to a better understanding of their respective theological standpoints, and to a higher appreciation of each other's denominational animus, and by these means has done much to foster a spirit of mutual recognition, sympathy, and co-operation.

Your Committee are unwilling to close this report without expressing most devoutly the hope that God, our common Father, in his all-wise and gracious providence, may render this fraternal inter-denominational correspondence a rich and lasting blessing to both Churches, and that his all-abounding grace may crown with abundant success their individual and their mutual efforts to promote the cause of pure and undefiled religion throughout the world.

Respectfully submitted,

S. G. BURNEX, *Chairman*,  
MILTON BIRD,  
A. J. BAIRD,  
J. W. POINDEXTER,  
LEE ROY WOODS.

#### MINUTES OF JOINT COMMITTEE.

Memphis, Tenn., Monday, August 5, 1867, 10 o'clock a.m.

According to previous arrangement between the respective Chairmen, the Committees on Organic Union appointed by the Presbyterian Church in the United States, at her General Assem-



bly in November, 1866, and by the Cumberland Presbyterian Church at her General Assembly in May, 1867, met in the First Cumberland Presbyterian Church in this city.

Of the Committee of the Presbyterian Church, there were present, Rev. J. O. Stedman, D.D., Chairman, Rev. A. H. Kerr, D.D., and Rev. T. D. Witherspoon; absent, Rev. J. H. Gray, D.D., Rev. J. N. Waddel, D.D., and Rev. J. A. Lyon, D.D.

Of the Committee of the Cumberland Presbyterian Church, there were present, Rev. S. G. Burney, D.D., Chairman, Rev. A. J. Baird, D.D., and Rev. J. W. Poindexter; absent, Rev. R. Burrow, D.D., Rev. M. Bird, D.D., and Rev. Lee Roy Woods.

On motion of Dr. Burney, Dr. Stedman was appointed Chairman of the Joint Committee, and Dr. Baird, Clerk.

The meeting was opened by singing the 137th Psalm, third part, and prayer by the Rev. J. W. Poindexter.

After some very pleasant interchange of Christian sentiment as to the object of this conference, Drs. Stedman and Baird were appointed a Committee, and reported the following preamble and resolutions for the guidance and government of this conference, which were unanimously adopted.

As Committees appointed by our respective General Assemblies to take into consideration the grave and important subject of organic union, we recommend for your adoption the following resolutions:

*Resolved*, 1. That we believe that the glory of God in the strengthening and edification of the Church and the salvation of sinners, would be greatly promoted by the union of these Churches. It would greatly extend the usefulness of the means which are now employed in the Church to accomplish its purposes:

First. The same schools and boards would supply both denominations, if united, that are now employed by each one separately.

Second. In many of our smaller towns and villages we are trying to sustain two ministers and churches where there is not more ability than would sustain one.

*Resolved*, 2. That we believe that these Churches, being both Presbyterian, the same in government, and the doctrines of both being based upon the Westminster Standards, should at once unite, unless the differences between them are indeed insurmountable.

*Resolved*, 3. That all formal statements of differences between these Committees shall be reduced to writing, and a correct copy of the same, shall be furnished to each Committee, with a full copy of the minutes of all these meetings, certified by the Chairmen of the respective Committees, to be used by them as they may deem best.

J. O. STEDMAN,

A. J. BAIRD.

*Committee.*

On motion, the Joint Committee took recess until 3 o'clock p.m.

3 o'clock p.m.

Members present as in the forenoon. Rev. J. H. Gray, D.D., of the Committee of the Presbyterian Church, appeared and took his seat in the conference.

Three members of the Committee of the Cumberland Presbyterian Church being absent, the Rev. B. W. McDonnold, D.D., LL.D., being present, was invited by the members present of said Committee, and admitted by the courtesy of the other Committee, to take part in the deliberations.

Dr. Gray offered the following, which was adopted:

*Resolved*, That each Committee now retire and consult among themselves, and prepare each a statement of the conditions upon which they believe an organic union may be effected between the two Churches, and report to-morrow at 10 o'clock a.m.

Closed with prayer by the Chairman.

Tuesday, August 6, 10 o'clock a.m.

Joint Committee met. Members present as on yesterday. Opened with singing, and prayer by Dr. McDonnold.

Rev. J. N. Waddel, D.D., of the Committee of the Presbyterian Church, appeared and took his seat in the conference.

The Committees of the two Churches each presented a paper in accordance with the resolution offered yesterday by Dr. Gray.

The paper of the Presbyterian Committee was read by Dr. Stedman, and is as follows:

#### PAPER NO. 1 OF PRESBYTERIAN COMMITTEE.

The Committee of Conference of the Presbyterian Church would respectfully present to the Joint Committee of the two

Churches the following statement of the basis upon which, as we think, an organic union of the two bodies may be effected:

1. It is known to the brethren of both Churches that the original separation between the two bodies took place in a time of great religious awakening, and consequently of great mental excitement. In such a time there is a natural tendency in the minds of men to extremes, and even the best men do not act with the same sober judgment and the same prayerful deliberation, as when under less exciting influences. The issue was made with us by the fathers of the Cumberland Presbyterian Church upon the grounds, as the records of both Churches show: (1) That in our doctrinal standard "the idea of fatality is taught under the high and mysterious name of election and reprobation;" and (2) That the discipline of the Church is too rigid in requiring in every case a definite amount of literary education as a prerequisite to ministerial ordination. The Committee are of opinion that upon the last of these points there is no difference between us; that whatever may have been the views and the policy of the Cumberland Presbyterian Church in that early day, and under the exigencies of the times, the sentiment of the Church is now unanimous as to the necessity of an educated ministry, in the sense in which our standards make it obligatory. Upon the first point, the Committee think that, while there are probably some phrases in our doctrinal symbols which are liable to misconstruction, and which in the exciting times to which we refer, were misconstrued, and thought to teach the idea of fatalism; yet now that the excitement has all passed away, and time has been given for calm and dispassionate investigation, our brethren of the Cumberland Presbyterian Church have been brought to see that it was not the design of our Confession to teach the doctrine of fatalism; that the language of even the disputed passages does not, when fairly interpreted, contain it, and that in many other passages both the free agency of the creature and the contingency of second causes are distinctly asserted; so that upon this point there remains no reason why a union between us should not be effected.

2. Such being the state of the points originally at issue, and feeling that a union of the two bodies on some harmonious basis would tend greatly to the promotion of the glory of God and the

advancement of the Redeemer's kingdom, we would, as the representatives of the mother Church, from which our brethren withdrew, most cordially invite them to form a union with us upon the basis of the old standards, as they were held by their fathers and ours previous to the separation, the same liberty in the construction of those standards to be given as was then allowed, and has since been given in the union of the Old School and New School bodies in the South.

3. We propose that all ministers in regular standing in either of the Churches shall be enrolled as ministers in the united Church, that all Presbyteries entitled to representation in either Assembly shall be entitled to the same representation in the joint Assembly, and that to this Assembly shall be assigned the duty of consolidating and arranging the Presbyteries and Synods of the united Church.

4. We propose that all the funds and all the Church property, the schools, colleges, and the theological seminaries of the two Churches, with all their missionary operations, shall be under the control of the General Assembly, constituted as above, and that to this Assembly shall be referred all questions appertaining to the distribution and conduct of the same.

J. O. STEDMAN, *Chairman*.

The paper of the Cumberland Presbyterian Committee was read by Dr. Burney, and is as follows:

#### PAPER NO. 1 OF CUMBERLAND PRESBYTERIAN COMMITTEE.

In consideration of the advantages of organic union between the two Churches, we, the Committee representing the Cumberland Presbyterian Church, consent to surrender our preference on the following points of difference:

1. We consent to surrender our name. In this we simply consent to make no distinctive history for the future.

2. We consent to surrender our standards on the subject of ministerial education, and to adopt those of the Presbyterian Church, or such standards as may be mutually acceptable.

3. We consent to accept the standards of the Presbyterian Church on all points of difference in the Form of Government,

Discipline, and Directory, or such modification of them as may be mutually acceptable.

As a condition precedent to these concessions, we respectfully ask that the Confession of Faith and Catechism of the Cumberland Presbyterian Church shall be adopted instead of the Confession of Faith and Catechism of the Presbyterian Church.

Or, as an alternative to the above, we agree to adopt the Confession of Faith and Catechism of the Presbyterian Church, modified substantially according to the indications given in a paper herewith submitted.

Or, if it shall appear more satisfactory to our brethren of the Presbyterian Church, we consent to a new compilation upon the basis of the Westminster standards, which new compilation shall exclude all phraseology and modes of expression which can be plausibly construed to favor the idea of fatality or necessity.

We also respectfully ask that in the union of the two Churches the amicable adjustment of the political and sectional issues touching slavery and rebellion, made by the General Assembly of the Cumberland Presbyterian Church in May, 1867, shall be accepted.

#### PAPER ACCOMPANYING ABOVE.

#### Chap. III., of God's Eternal Decrees.

Section 1. God did from all eternity adopt the whole plan of his creation and providence with a full knowledge of all the events which would transpire therein, including the sins of men and angels. These events he determined either to bring to pass by his own direct and absolute agency, or to permit them to come to pass in view of the results which his bounding and overruling providence would bring out of the whole plan.

Sec. 2. According to the determinate counsel and foreknowledge of God, he did from all eternity elect to salvation all true believers in Jesus Christ. This election was perfectly definite as to the persons elected and also as to their number; and God did in like manner from eternity reprobate to eternal perdition all that finally reject Jesus Christ, and this reprobation was also definite as to person and number.

Sec. 3. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his



eternal and immutable purpose and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of mere free grace and love, all to the praise of his glorious grace.

Sec. 4. As God hath appointed the elect unto glory, so hath he by the eternal and most free purpose of his will, foreordained all the means thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by his Spirit working in due season, are justified, adopted, sanctified, and kept by his power through faith unto salvation.

Sec. 5. The doctrine of this high mystery of predestination is to be handled with special prudence and care that men attending the will of God revealed in his Word and yielding obedience thereunto, may from a certainty of their vocation be assured of their eternal election; so shall this doctrine afford matter of praise, reverence and admiration of God, and of humility, diligence and abundant consolation to all that sincerely obey the Gospel.

We make the same references which are made in the Presbyterian Confession of Faith, with the addition of 1 Peter, first chapter, second verse; and Romans, eighth chapter and twenty-ninth verse.

Of Chapter V., we offer the following modification for section fourth:

Sec. 4. The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself not only to those acts which God absolutely decrees, but also to those which he permits, joining with it a most wise and powerful bounding and otherwise ordering and governing them in a manifold dispensation to his own holy ends.

Chapter VIII., we offer the following as a substitute for section eight:

Sec. 8. Although Jesus Christ tasted death for every man, according to the Scriptures, yet the benefits of this death are savingly applied to those only who are chosen unto life through sanctification of the Spirit and belief of the truth; but to all those thus chosen these benefits are so applied as to insure their eternal salvation.

We offer the 10th chapter in the Cumberland Presbyterian Confession of Faith, instead of the Tenth Chapter in the Presbyterian Confession of Faith.

In Chapter XVII., we offer this change in Section 2: substitute for the phrase "not upon their own free will," the phrase "not upon their own ability or merit."

Finally, we propose to modify certain expressions in the Catechisms, so as to make them correspond with the changes indicated in reference to the Confession of Faith.

On motion of Dr. Gray, the Joint Committee took recess, so that each separate Committee might retire and examine the papers of the other.

12 o'clock m.

Joint Committee met. Dr. Stedman read Paper No. 2 of the Presbyterian Committee, which is as follows:

The Committee of the Presbyterian Church submit to the Joint Committee the following statements:

After a full and careful examination of the paper presented by the Committee of the Cumberland Presbyterian Church, we are gratified to find that the obstacles to organic union are not, at the outset, of as formidable a nature as we had feared they might be, and we by no means despair of the ultimate accomplishment of a union so desirable.

In reference to the specific points contained in the paper under consideration, we would say that the concessions of our brethren contained in the first part of their paper, are all that in these respects we could desire.

In reference to the modifications proposed by our brethren in the Confession of Faith and Catechisms of our Church, we would say that there are some of the changes proposed which are merely of a verbal nature, and which we believe we are warranted in saying that our Church would be willing to accept; but there are other changes proposed, so fundamental in their character, that we would not be able to act upon them without further instructions from the General Assembly of our Church.

J. O. STEDMAN, *Chairman*.

On motion of Dr. Kerr, the Joint Committee took recess to three o'clock p.m.

3 o'clock p.m.

Joint Committee met. Members present as in forenoon.

Dr. McDonnold read Paper No. 2 of the Cumberland Presbyterian Committee, as follows:

We submit to the Joint Committee our reply to Paper No. 2 of the Presbyterian Committee: We are greatly gratified with the spirit of liberality shown in this paper. While it assures us that some of the verbal modifications would be made, it suggests that part of our paper asks for changes involving doctrinal points too important to be responded to without reference to the General Assembly. Therefore, we propose that the Committee refer these papers to their General Assembly, and ascertain there how far that body would be willing to go in the direction indicated in these papers.

We take this occasion to express our gratification with the spirit in which these interviews have all been conducted, and we now express our hope that the differences existing between the two Churches are not sufficient to keep us long apart.

S. G. BURNEY, *Chairman*.

Dr. Stedman read Paper No. 3 of the Presbyterian Committee, in reply to Paper No. 2 of the Cumberland Presbyterian Committee, as follows:

The Committee of the Presbyterian Church, in reply to Paper No. 2 of the Cumberland Presbyterian Committee, would simply say, that in their opinion they have now proceeded as far as the appointment of our General Assembly justifies, and we therefore recommend that we now close our conference. We would also unite in the hope that the result of the joint conference will be to bind us more closely in the bonds of Christian fellowship, and ultimately in such a union upon a common basis as will be for the glory of God and our united permanent interest and prosperity.

J. O. STEDMAN, *Chairman*.

Dr. Gray offered the following resolutions, which were unanimously adopted:

*Resolved*, 1. That this Joint Committee now close its conferences, and that its minutes be referred by each Committee to its own General Assembly.

*Resolved*, 2. That we return our thanks to Almighty God for the manner in which these interviews have been conducted.

*Resolved*, 3. That we go hence bearing with us grateful and prayerful recollections of each other, and earnestly praying the Lord to pour out his Spirit upon the Churches which we represent; and we do pray him to grant, if it be consistent with his will, that these Churches may soon come together in one body.

On motion of Dr. Waddel, the Joint Committee now engaged in fervent prayer and thanksgiving, in conformity with the spirit of the above resolution, led by Rev. J. W. Poindexter.

After reading and approval of the minutes as recorded, on motion of Dr. Kerr, the Joint Committee adjourned *sine die*.

Closed with prayer by the Chairman.

S. G. BURNEY,

Chairman of Committee, on part of Cumberland Presbyterian Church.

J. O. STEDMAN,

Chairman of Committee on part of Presbyterian Church.

A. J. BAIRD, Clerk.

—1868, pp. 64-69.

(b) *With the General Assembly of the Presbyterian Church in the United States of America. (Northern Presbyterian.)*

The following from the Committee on Correspondence was adopted:

Your Committee report that they have received a telegraphic dispatch from Rev. A. J. Baird, D.D., your corresponding delegate to the Presbyterian General Assembly, now in session at Baltimore, from which we learn that that body has appointed a Committee on Union, to meet a similar committee to be appointed by this General Assembly. Your Committee recommend, therefore, that you proceed at once to raise that Committee, and that you inform your delegate of your action; also that your Committee on Union be composed of the following named brethren: Ministers—Richard Beard, D.D., Lebanon, Tenn., with Stanford G. Burney, D.D., Jackson, Tenn., alternate; J. B. Mitchell, D.D., College Mound, Mo., with L. C. Ransom, Memphis, Tenn., alternate; A.

B. Miller, D.D., Waynesburg, Pa., with Samuel Richards, D.D., Lincoln, Ill., alternate; and Elders R. L. Caruthers, Lebanon, Tenn., with J. M. Howry, Oxford, Miss., alternate; and A. P. Stewart, St. Louis, Mo., with F. M. Cockrell, Warrensburg, Mo., alternate.—1873, p. 22.

The name of A. J. Baird, D.D., was added to the Committee.—1873, p. 35.

The following resolution in reference to organic union was adopted:

*Resolved*, That the report of the Committee on the Subject of Union with the Presbyterian Church in the United States of America, be published with the Minutes of this General Assembly, and it appearing from said report that the Committee on the part of the Presbyterian Church neither accepted the proposition made to it by our Committee as a basis of organic union, nor proposed any other in lieu thereof for the acceptance of our Committee; this General Assembly, therefore, without expressing any opinion upon the plan of union proposed, deems it inexpedient, at present, to continue said conference, and said Committee is discharged.—1874, p. 23.

Following is the report of the Committee:

*To the Moderator of the General Assembly of the Cumberland Presbyterian Church, Springfield, Mo.:*

The Committee appointed by the last General Assembly to meet a similar Committee appointed by the General Assembly of the Presbyterian Church to confer on the subject of a union between the two Churches, present the following report:

After some correspondence between the Chairmen of the Committees, it was agreed that the Joint Committee should meet in Nashville, Tenn., February 25, 1874. Our own Committee, in conformity with a call of the Chairman, met at the same place on the 23d day of February. The object of this meeting was that we might come to some understanding with regard to what course we should pursue, or what proposition we should make to our friends of the other Committee, or whether we should make any. The result was, the proposition, in the Joint Committee, on our part, which has been before the Church for some time, and is



found in the report of the Joint Committee herewith submitted.

The Committee beg leave, however, to be heard upon a few brief considerations which governed them in framing the proposition. Not to mention the truism that union is strength and disunion is weakness, nor the oft repeated argument of Romanism against us, that our divisions are a perpetual proof that, as Protestants, we have departed from the truth, we proceed to mention:

First. That the Scriptures are certainly very clear on the subject of brotherly kindness, charity, mutual forbearance, and the necessity of coöperation in our efforts to promote the kingdom of our dear Redeemer. And our Savior in his last prayer when the whole work of his prospective Church was, doubtless, before his mind, if he did not mean in his prayer that his followers might be one, in what has come to be called organic union, where outward circumstances would admit of it, he did surely mean and pray that there should be such a union amongst them as would exclude the selfishness and pride and ambition which we too often see in the denominations.

Secondly. We receive the impression that our fathers would not have chosen to leave the Presbyterian Church, if they could have been permitted to remain in it in peace and preach the doctrines which they afterwards embodied in their Confession of Faith. Their setting up for themselves was a matter of life and death. This relieved their actions at the time, relieves their memory now, from the guilt and the odium of schism.

Thirdly. The feeling of good men and the tendencies of the present time, are in the direction of more fraternal sympathy and more earnest coöperation amongst Christians of all Protestant denominations. We all feel that there are dangers from without, there being an enemy sleepless and untiring and always ready to assail us in our weak points. We ought, as far as we can, to strengthen the things within. Whilst, however, we may endeavor to do this, we are not to embarrass and cripple ourselves, it is true, with unnatural and useless complications of any kind.

Fourthly. But the usages, modes of worship, and general principles of government, in all Presbyterian Churches in this country, are the same. In worship, therefore, and coöperative action, there

needs be no friction resulting from a connection between ourselves and the Presbyterian Church. If we can *agree to disagree* in regard to what separates us, and still harmonize our efforts in the things in which we agree in promoting the great interests of the kingdom of Christ, it would certainly be a gain to the cause of truth and righteousness. The example too would be worth something.

Fifthly. When we speak of *agreeing to disagree* upon the questions which separate us, we do not mean that we are to be restricted and trammelled in preaching our own doctrines. The proposition is, that if a union takes place, we take our Confession of Faith with us, and that means that we preach its doctrines. Our Presbyterian friends are to do the same if they choose. We agree not to be offended with each other at this course. Is not such a condition of things in the exercise of Christian forbearance possible?

The foregoing statements relate to the theological differences between these Churches. There is one point in the matter of government upon which a great many of our ministers, and perhaps others, will be sensitive. We allude to ministerial qualification. Our proposition embraces the Presbyterian rule. On this subject we reason thus:

1. That we are making great efforts to educate up to an equality with the Presbyterian standard. We are making liberal provisions with a view to this very end.

2. The Presbyterian rule admits of exceptions, nor is it practically stringent in regard to those exceptions, if the men who claim the benefit of them are really promising and worthy.

3. The right of judging in all such cases is in the hands of the Presbyteries. They can control and will do it. Good and promising men, although technically uneducated, would not, we believe, be excluded.

In presenting the foregoing, we do not wish to be understood as dictating to the Assembly, or as offering an argument with a view of influencing its decision upon the question under consideration. We wish to be distinctly understood. The Committee have a common interest with the Church which we represent. We are not restlessly seeking a change. If, however, in taking such

a step as the one proposed, we should probably place ourselves in a wider field for usefulness, we should certainly consider with thoughtfulness the propriety of taking such a step. Let it be understood, nevertheless, that we do not propose to sacrifice a single interest or a single doctrine of the Cumberland Presbyterian Church. We propose to carry our men, our theology, our history, our literature, what we have, our hallowed memories and the memories of our fathers and our mothers, and the traditions of our childhood's early days with us, and embalm them with other memories in the United Church. If there is a little more fire on our altars, as we sometimes self-complacently say there is, we propose to carry that. We are not proposing to crawl back upon our knees with earth upon our heads, and ropes around our necks as guilty culprits, seeking the pardon of an offended authority. Our Presbyterian friends would despise us as sincerely as we would despise ourselves, should we present ourselves in such an attitude. We propose to go into such a union as is under consideration, if we go at all, in full possession of our self-respect. If there should be a place for forgiveness, we expect to forgive as we would be forgiven.

We consider that the Presbyterian Church has a great deal more to surrender on the score of Church prestige and all that belongs to the merely human aspect of the question than we have. It is far superior in numbers, in wealth, in learning, in social position; it has a history running through three hundred years. Many of the lines of that history are traced in blood. It has numbered martyrs in its fold. We cannot despise such a Church. Whilst we may dissent earnestly from some of its teachings, we are compelled to respect the teacher. Now our proposition is, if we make any change in the direction here considered, that we stand side by side with this denomination upon the ground of an essential equality. Is not this enough for us?

Finally. We submit this whole question to the prayerful consideration of the Assembly. Grave and vital interests are involved. We do not advise haste, rather otherwise. Let us take time, let us examine and consider the question in all its bearings, looking to the indications of Divine Providence, endeavoring to learn, if pos-

sible, what God would have us to do. It is to be understood, too, that we are only reporting progress and not a final consummation of anything.

R. BEARD,  
A. J. BAIRD,  
J. B. MITCHELL,  
A. B. MILLER.

#### REPORT OF JOINT COMMITTEE ON UNION.

The Committees on Organic Union between the Presbyterian Church in the United States of America, and the Cumberland Presbyterian Church, met in joint session in Nashville, Tenn., February 25, 1874, at 2 o'clock, p.m.

There were present Rev. H. A. Nelson, D.D., of Lane Seminary, Cincinnati, Ohio; Rev. Joseph T. Smith, D.D., of Baltimore, Md.; Rev. Charles A. Dickey, D.D., of St. Louis, Mo.; Elder Jacob S. Farrand, of Detroit, Mich., of the Committee from the Presbyterian Church, and Rev. Richard Beard, D.D., of Cumberland University, Lebanon, Tenn.; Rev. J. B. Mitchell, D.D., of McGee College, College Mound, Mo.; Rev. A. J. Baird, D.D., of Nashville, Tenn.; and Rev. A. B. Miller, D.D., of Waynesburg College, Waynesburg, Pa., of the Committee of the Cumberland Presbyterian Church.

Dr. Smith was appointed Chairman, and Dr. Miller, Secretary of the Joint Committee.

At the request of the Chairman, prayer was offered by Dr. Beard.

After briefly alluding to the object of the meeting, the Chairman appointed Dr. Baird and Dr. Nelson a committee to report resolutions touching the work of the Joint Committee, and for its government in the discharge of its work, who submitted the following report, which was adopted:

*Resolved.* That in our judgment God would be honored in the organic union of the two parts of his Church represented in this conference; provided it can be accomplished without the sacrifice of vital and important truth. We believe that thereby the strength and efficiency of our part of Zion would be much increased.

1. In massing our forces and means in our schools and boards.
2. In economizing our pulpit and Sabbath school labor and our funds, especially in our smaller towns, villages and country places.

3. In the blending of elements in our ministry and membership, now standing somewhat in denominational antagonism, which would, under God, result in a higher degree of spirituality in the body thus united, and in a more expansive usefulness in saving sinners than may be expected in our present relations.

4. In thus adjusting ourselves more fully to our Savior's expressed reason why he would have all his people to be one (John xvii.), we could with more trust claim his all-sufficient grace to direct and vitalize all our labor in his cause.

*Resolved*, That it is our conviction that these two parts of God's family, being alike Presbyterian, the same in government, having a striking oneness of spirit and manner of worship, and being based doctrinally on the great saving truths contained in the Westminster Standards, should unite, if such union can be obtained, on the conditions named in the first resolution.

*Resolved*, That either branch of this Joint Committee may, at its discretion, present propositions for the union of the two bodies represented.

*Resolved*, That all propositions, as well as formal statements of agreement or difference between the two bodies represented, shall be reduced to writing, and a correct copy thereof shall be furnished to each part of the Joint Committee, together with a full copy of the minutes of all these meetings certified by the Chairman and Secretary, to be submitted by them to their respective General Assemblies.

The Committee adjourned to meet at 9 o'clock on Thursday morning, 26th inst.

Thursday Morning.

The Joint Committee having convened at the hour appointed, at the request of the Chairman, prayer was offered by Dr. Baird.

The minutes were read and approved.

On motion of Dr. Baird, it was decided that opportunity should be given for the presentation of papers setting forth plans of union of the Churches represented. Whereupon the Chairman of the Committee on the part of the Cumberland Presbyterian Church submitted the following:

We, the Committee on the part of the Cumberland Presbyterian Church, submit the following as a basis of union between our Church and the Presbyterian Church here represented.



1. That both Confessions of Faith shall be retained as they are, and shall be regarded as of equal authority as standards of evangelical doctrine; and, hereafter, in the licensure of candidates, and in the ordination of ministers or other officers of the Church, or on any other occasion when it shall be necessary to adopt a Confession of Faith, it shall be left to the choice of the individual as to which of these he shall adopt.

2. That the Form of Government and Discipline of the Presbyterian Church shall be the Form of Government and Discipline of the United Church.

3. That the United Church shall be known as the Presbyterian Church of the United States of America.

4. That all the present theological, doctrinal or other denominational works, or such as may have been published by the authority of the respective Churches, prior to the date of the consummation of the union, shall be recognized as a part of the literature of the United Church, and shall be kept in print as long as there may be a profitable demand for them. All titles of said works to be changed, if necessary, to correspond to the title of the United Church.

5. That all ordained ministers, licentiates or candidates, as well as all churches, shall stand in the same relation to the United Church that they may sustain to the respective Churches at the time when the union is effected.

6. That all property belonging to each Church shall become the property of the United Church. All universities, colleges, schools and boards of the two shall belong to and be subject to the control of the United Church.

7. That all presbyterial and synodical boundaries shall be regulated by the United Church.

8. That all official records of the two bodies shall be preserved and held as constituting the one history of the United Church.

In connection with this proposition we wish to say that the Presbyterian Church, as well as our own, may be surprised at first, at what is submitted above; but we are confident in the belief that the glorious doctrines, which are common to us both, have made you and us what we are, and the differences between us we are willing to leave to the just arbitration of the future, and abide by the judgment of God's people, as they advance toward

that fuller light which will enable us to see eye to eye. We rejoice that we have confidence in each other. Our sincere annual greetings abundantly testify this, and our mutual object is to glorify God in saving sinners. Then may we not be one? Your Church is larger than ours, and its voice may prevail in the pulpit, schools, boards and journals of the united body: nevertheless, we are willing to accept the issue, committing the future to God and the Church.

If the above should be accepted by the Joint Committee, we propose to submit some details, consistent with this paper, but not embodied in it.

RICHARD BEARD,

J. B. MITCHELL.

A. J. BAIRD,

A. B. MILLER,

*Committee.*

#### RESPONSE.

The Committee from the Presbyterian Church submitted the following:

The members of the Committee appointed by the General Assembly of the Presbyterian Church, having consulted together, are prepared to say to their brethren of the Joint Committee:

1. That we regard the two Churches here represented as truly one in spirit and aims; and that we see no important difference between them in polity, administration or method of labor.

2. That God by his providence and Spirit is evidently calling us to the fraternal inquiry, whether their differences in respect to theology are such as to require the permanent separation of these two Churches.

It is evident that the Confession of Faith of the Presbyterian Church has been understood in the Cumberland Presbyterian Church, to set forth the sovereignty and decrees of God in terms inconsistent with his holiness and benevolence, and with the freedom and accountability of man.

It is equally evident that it is not so understood in the Presbyterian Church. We appeal to our Church's history, and literature and work, for evidence that her view of God, as eternal and sovereign, is held together with as solemn views of his holiness, as joyful trust in his goodness, and as thorough conviction of

human freedom and accountability, as are found in our sister Church, or in any other branch of the Church universal.

We are persuaded that this will become more and more evident as the intercourse between ministers and members of these two Churches shall become more intimate, and they shall seek meanwhile Divine illumination upon the question, whether it is the will of God that the two Churches shall be brought together in organic union.

HENRY A. NELSON, *Chairman*.

The Chairman announced recess till 7.30 p.m.

The Joint Committee having convened at 7.30 p.m., at the request of the Committee, Dr. Nelson offered prayer.

The Committee from the Cumberland Presbyterian Church offered the following response:

In answer to the paper submitted by the Committee of the Presbyterian Church, we would say:

1. That it is frankly confessed that "the Confession of Faith of the Presbyterian Church has been understood in the Cumberland Presbyterian Church to set forth the sovereignty and decrees of God in terms inconsistent with his holiness and benevolence, and with the freedom and accountability of man." Many of the wisest and best Christian men of other Churches have understood the Confession, in its plain statement, to set forth the sovereignty and decrees of God in the same objectionable manner, and many have thought it incapable of any other interpretation.

2. That as God in his Spirit and providence clearly calls us to a serious consideration of the question of the union of these two branches of his Church, it should be gravely considered whether the great Great Head of the Church has not also made an occasion for such slight changes in the language of these time-honored standards as will fully adapt them to the faith of both Churches, and thus the better aid the two, when united, to reach the perishing masses with that Gospel which he has appointed to be preached to all nations.

RICHARD BEARD, *Chairman*.

The Committee from the Presbyterian Church submitted the following response:

The Committee on the part of the General Assembly of the Presbyterian Church having considered the paper presented by our brethren, cordially respond:

1. That this paper and our familiar conference of this morning confirm the impressions and hopes indicated in our previous paper and our desire for the continued and increased intercourse, co-operation and united prayer of the ministers and people of both Churches, which that paper recommends.

2. That in our judgment, it is desirable that such intercourse be continued, and that the mutual acquaintance of the two Churches become more extensive and intimate before their General Assemblies shall be called upon to act upon any plan of union.

3. That in submitting the proceedings of this Joint Committee to our respective Assemblies, we recommend the appointment of a Joint Committee for continued conference, and for promoting intercourse and acquaintance between the two bodies during the next year.

HENRY A. NELSON, *Chairman*.

To the foregoing the Committee from the Cumberland Presbyterian Church made the following response:

We desire to express our cordial approbation of what has been said by our brethren of the other part of the Committee in regard to the desirableness of organic union, and we join them in the recommendation that Committees be appointed by the respective Assemblies to continue the negotiations thus auspiciously opened.

RICHARD BEARD, *Chairman*.

In order that both Churches might know as soon as possible the result of this meeting, and have opportunity for investigation, thoughtfulness and prayer in reference thereto, it was agreed by the Joint Committee, each of the Committees having retained a manuscript copy, that these proceedings should be published in the Banner of Peace, Nashville, Tenn., and copies furnished Dr. Nelson for the papers of the Presbyterian Church, and to Dr. Baird for the other papers of the Cumberland Presbyterian Church.

Dr. Dickey offered the following resolutions, which were adopted:

*Resolved*, That we express our heartfelt thanks to the Great Head of the Church for the friendly and fraternal spirit that has prevailed throughout our entire session, and for the many assurances we have enjoyed that our meeting has been the means of promoting kindly feelings throughout our Churches.

*Resolved*, That we express our high appreciation of, and our gratitude for, the generous hospitality extended to the Committee by the Christian friends of Nashville.

The Committee then adjourned *sine die*.

Prayer offered by Dr. Mitchell.

JOSEPH T. SMITH, *Chairman*.

A. B. MILLER, *Secretary*.

—1874, pp. 59-64.

(c) *With the General Synod of the Evangelical Lutheran Church.*

*To the Moderator and Members of the General Assembly of the Cumberland Presbyterian Church, in session at Huntsville, Ala., May 18, 1882:*

DEAR BRETHREN:—As delegate appointed by the General Assembly, in session in the city of Austin, Texas, May, 1881, to carry fraternal greetings to the General Synod of the Evangelical Lutheran Church, in session at Altoona, Pa., June 8, 1881, I attended the sittings of that venerable body, and listened to the proceedings for two days. I was very courteously received, and my words of greeting heard with tokens of highest respect.

In accordance with the spirit of my appointment I made overtures for a union of the two bodies. In response, the Synod appointed a committee of five to confer with a similar committee from the Cumberland Presbyterian Church, to investigate the possibility of such a union. I would ask the General Assembly now in session to appoint said Committee.

PH. R. DAXLEY.—1882, p. 97.

*To the General Assembly of the Cumberland Presbyterian Church:*

BELoved BRETHREN IN CHRIST:—At the Thirtieth Biennial Convention of the General Synod of the Evangelical Lutheran Church in the United States, which convened at Altoona, Pa., on the 8th day of June, 1881, the undersigned was appointed Delegate to your General Assembly, which meets in Huntsville, Ala., on the 18th of May, 1882, and Rev. Dr. George F. Stelling, now of Omaha, Neb., was chosen as his alternate. Circumstances over which the undersigned has no control, prevent his being with you in person, and he wrote to his alternate to ascertain if he could not attend, but was informed that it was impossible for him to do so. The undersigned is therefore only left the privilege



of writing to you a fraternal letter, expressing the greetings of the General Synod and the hope that you may have a pleasant and profitable meeting.

At the Convention of the General Synod at Altoona, your worthy Delegate, Rev. Philip R. Danley, informed that body that there had been action in your General Assembly contemplating a consultation as to the feasibility of an organic union of the two bodies, on account of a similarity of doctrine. At his invitation, the General Synod appointed a committee of five to confer with a like committee to be appointed by your body. The Committee of the General Synod is as follows: Rev. Dr. F. Springer, Springfield, Ill.; Rev. Wm. Hull, Hudson, N. Y.; Rev. Dr. S. Domer, Washington, D. C.; Rev. D. W. Smith, Mansfield, Ohio; and Rev. L. Ford, Minden, N. Y.

If your General Assembly choose a like committee for consultation and conference, at your present meeting, the Committee of the General Synod will meet them in good faith to consider the object contemplated.

Extending to you the Christian and fraternal greetings of the General Synod, and appreciating the action of your body in contemplating a closer union, and requesting you to choose a delegate to represent the General Assembly in the next meeting of the General Synod, which occurs at Springfield, Ohio, on the first Wednesday after Whitsunday, 1883, I subscribe myself, yours in Christian brotherhood and bonds.

WILLIAM HULL.

Hudson, N. Y., May 15, 1882.

—1882, p. 96.

The Committee on Correspondence submitted the following, which was adopted:

From the communication from the General Synod of the Evangelical Lutheran Church, directed to your body by the Rev. William Hull, who was appointed to attend the same, we learn that a Committee on Organic Union has been appointed by their Synod, and two committees have been appointed by former General Assemblies of this body, but said committees failed to attend said Synod. We suggest that you appoint Ministers J. P. Sprowls, A. B. Miller, J. M. Gill, H. D. Onyett, and W. J. Darby, a Committee to meet their Committee in conference, and we most heartily

pray that a union, if practicable, may be consummated, also that Rev. J. P. Sprowls be appointed delegate to the Synod at its next sitting, and Rev. A. B. Miller his alternate.—1882, p. 30.

The following report of the Committee on Organic Union with the Evangelical Lutheran Church, was concurred in:

*To the General Assembly of the Cumberland Presbyterian Church:*

MODERATOR AND BRETHREN:—The Committee on Organic Union, appointed at the last General Assembly, to meet a similar Committee from the General Synod of the Evangelical Lutheran Church would report:

That a correspondence was opened between the Rev. Francis Springer, D.D., on the part of the General Synod's Committee, and the Rev. J. P. Sprowls, from the Committee of the General Assembly, last November.

This correspondence was not of an official character, but preliminary, and to elicit information.

At the last session of the General Synod of the Evangelical Lutheran Church, held in Altoona, Pa., June, 1881, the Committee to whom was referred an overture on Organic Union from the General Assembly of the Cumberland Presbyterian Church, in session at Austin, Texas, reported the following resolutions:

1. That this overture of the brethren of the Cumberland Presbyterian Church, be met in the most fraternal spirit, and that it receive, as it deserves, the respectful consideration of this Synod.

2. That a committee of five be appointed to confer by correspondence or otherwise with the Committee already appointed by the General Assembly of the Cumberland Presbyterian Church, to elicit information and report the same to the General Synod at its next meeting.

This second resolution was to be the basis of action for the General Synod's Committee, viz., to elicit information, and this they averred could be done as well through correspondence as in a meeting of the Committees. Hence the failure of the Committee to carry out a part of the injunction of the last General Assembly.

Rev. Dr. Springer, after corresponding with the members of his Committee, formulated the following plan, viz.: "To obtain the views of the members of the Synod's Committee, also the feeling

of the Committee of the General Assembly, and through them the sentiment of the respective Churches, on Organic Union, and report the same to the next General Synod."

Soon thereafter, a brief letter was written to each member of the General Assembly's Committee, propounding certain questions, soliciting information looking in the same direction.

To present the result of Dr. Springer's correspondence, his words will be used. "The prevailing impression seems to be in favor of a closer and more hearty *fraternal* union of the Cumberland Presbyterian and Evangelical Lutheran Churches; but the difficulties in the way of *organic* union, at present existing, are deemed to be insurmountable. For example, the tenure and transfer of property in institutions of learning, publishing houses, mission posts, houses of worship, etc. Then too, unless there exists a perfectly unanimous consent on the part of all the churches on each side, the union would produce an additional number of factions. There are also those who look upon the scheme as visionary and impracticable. Yet I think it is fair to say that the desire of some kind of union between the two denominations is gradually on the increase, but not very definite as to the shape it shall have, or the means of its accomplishment.

"Without offensive obtrusiveness, the report I expect to make will imply that neither the Cumberland Presbyterians nor the Evangelical Lutherans are in a condition of Gospel grace which qualifies them for organic union into one body."

The general cast of his report will be, "that the present consideration of the subject is only tentative, in the hope of good results in the course of time, as our ideas of union shall grow riper by discussion.

"Also, that as matters in Christendom now stand, denominationalism is far more desirable than ecclesiastical concentration; that no one existing denomination is worthy the high honor of absorbing into itself all the others. The disparaging outcry against diversities of organization among the disciples of our Lord was originated by the Romanists, and is kept up by them with the aid of all the hosts of atheists, skeptics, infidels, and the vicious classes generally.

"Also, that the present friendly correspondence between the Cumberland Presbyterian Church and ourselves be continued, as

a valuable means of cultivating and bringing on the Divine union for which Jesus prayed."

From the correspondence with the members of our Committee, the following conclusions were reached:

1. That it was not best to urge positive action now, while our Confession of Faith was undergoing revision. Let us know exactly where we stand ourselves, before we invite others into our household of faith.

2. That there is a growing feeling in some parts of the Church in favor of organic union with the Evangelical Lutheran Church.

3. That there is a strong desire in every part of the Church for a closer *fraternal* relationship with the above named Church, and, in fact, with all evangelical Churches.

4. That the correspondence be continued, and that the present General Assembly, if thought best, appoint a committee to meet a similar committee from the General Synod, and that the General Assembly suggest a meeting of these committees sometime during the coming autumn or early winter.—1883, pp. 30, 31.

[NOTE.—It appears that the correspondence looking to organic union with the Evangelical Lutheran Church was discontinued.—J. V. S.]

(d) *With the General Conference of the Methodist Protestant Church.*

*To the Moderator and Brethren of the General Assembly of the Cumberland Presbyterian Church, Huntsville, Ala.:*

DEAR BRETHREN:—The enclosed will certify you of my appointment as a Fraternal Messenger to your body from the General Conference of the Methodist Protestant Church. It would have been highly gratifying to me could I have been personally present with you. Circumstances preclude this, especially the lateness at which I received the appointment. It was my pleasure to hear your messenger, the Rev. Dr. Black, on our General Conference floor in Pittsburg in May, 1880. We congratulate you in having taken the initiative; we now as cordially reciprocate. The Methodist Protestant Church, of which I am now the honored representative, is perhaps the youngest of the sisterhood of Churches. In doctrines and usages, she is Methodist; in governmental polity,

essentially Presbyterian. One of her elementary principles is that "all elders in the Church of God are equal." Ignoring the episcopacy and the presiding eldership of the Methodist Episcopal Church, she laid the broad foundation of "mutual rights between the ministry and laity" on which to build. Our denomination was organized in 1828 by ministers and members of the Methodist Episcopal Church, excluded therefrom, and by their friends and sympathizers, purely because of their liberal church principles. In 1830 we were more fully established by the adoption of a Constitution and Discipline, which has now been before the world for more than fifty years. To these we refer for a more satisfactory exposition of our views. We have our pastoral charges, composed of from one to six churches, known as stations, circuits, and missions, having for their business body the Quarterly Conference; then the Annual Conference, equally represented by the ministry and laity. Our highest ecclesiastical body, the General Conference, is likewise equally represented by these two classes. It is this body that changes and amends our Discipline. The Constitution is in the hands of Convention, whenever called by the Church at large.

From what this writer knows of the government and doctrines—with probably some slight difference in the latter—of your Church, he would have felt authorized, could he have been with you, to have invited you to the consideration of a closer and more sympathetic, if not indeed eventually to an organic bond of union between the two Churches. Suggestions might have been made more congenial than those which now occur. Yet at present he ventures the following: If it shall appear to you that a more thorough acquaintance with each other is desirable and proper, more than we can form in our fraternal exchanges, then the appointment of a committee of one or more from your body to meet a like committee from us, to ascertain each other's views and to see how near we can approximate. Of course the result of such a conference, if held, would be reported to our respective and future general bodies.

W. H. WILLS.

Brinkleyville, N. C., May 10, 1882.

—1882, pp. 94, 95.

Your Committee on Correspondence submit the following report:



We have read with much pleasure a communication from W. H. Wills, D.D., appointed to bear to this General Assembly fraternal greetings from the General Conference of the Methodist Protestant Church, in which he speaks so kindly and brotherly of our Church, and suggests that if a committee should be appointed by this body to confer with the President of that body looking to an organic union, such a Committee would be received with pleasure. We suggest that you appoint Rev. E. K. Squier a corresponding delegate to that body, with liberty to confer freely with the same on the subject, and report the result to the next General Assembly, and that a minute of what you do in the matter be mailed by the Stated Clerk to W. H. Wills, D.D., Philadelphia, Pa., as he requests. Adopted.—1882. p. 29.

*Hon. John Frizzell, Moderator:*

DEAR SIR:—At the late General Conference of the Methodist Protestant Church, held in Baltimore, Md., a Board of five Commissioners was appointed and duly authorized to confer with a like Board to be appointed by the General Assembly of the Cumberland Presbyterian Church, in view of formulating a basis for the organic union of the two bodies; provided that, after a full and free interchange of sentiment, such union should be found desirable and practicable. Unfortunately, however, your General Assembly had adjourned before it could be notified of the action of our General Conference. This we very much regret, as nothing can now be done. I presume, until your General Assembly will again meet—at least, nothing can be done officially. My object in now addressing you as Moderator of the General Assembly of the Cumberland Presbyterian Church is to thus officially notify you of the action of our General Conference, and request you to submit the same to your General Assembly at its next session, that it may take such action in the premises as may be deemed desirable. We cherish the hope that your General Assembly may be pleased to name a Board of Commissioners similar to the one appointed by our General Conference. And if no organic union may result from the mutual action of the two general bodies, we shall, at least, learn to know each other better and to love each other more. So far as I now understand the circumstances of the case, I think that through mutual concessions and brotherly yieldings

a basis of union may be formed that will prove acceptable to both parties; and if, in the ordering of Divine Providence, such shall be the result, no one will more heartily rejoice than myself.

With feelings of Christian fraternity, I remain yours truly,

G. B. McELROY,

Chairman Board of Commissioners M. P. Church.

Adrian College, Department of Theology, Adrian, Mich., June 6, 1884.

To this communication the following reply was made by the Moderator:

DEAR SIR AND BROTHER:—I have your favor of the 6th inst., and, with you, regret that our General Assembly could not, before its adjournment, have been informed of the action of your General Conference.

I am not prepared to express an opinion as to whether our doctrinal bases may be reconciled. I apprehend that but little difficulty would be found in harmonizing our views on Church government. However, these things may be, a correspondence should, and doubtless would, result, as you say, in our learning to know each other better and to love each other more.

I will with pleasure bring this matter to the attention of our General Assembly at its next meeting, to be held at Bentonville, Ark., third Thursday in May next. Meantime, accept assurances of fraternal regard and Christian fellowship.

Yours very truly,

JOHN FRIZZELL.

Nashville, Tenn., June 14, 1884.

—1885, pp. 111, 112.

In reference to the foregoing the following was adopted:

While we are not disposed to encourage the agitation of the subject of organic union with other bodies, where there is not a reasonable prospect of good resulting, yet we are free to say that if the union of our Church with the Methodist Protestant Church can be effected in a way satisfactory to both parties, it is a consummation devoutly to be prayed for. And we venture to say that, so far as we understand the doctrine and polity of that Church, we do not see any very formidable difficulty in the way

of the accomplishment of this work. If we are in harmony in doctrine and Church polity, let us combine our forces, thereby strengthening each other's hearts and hands as we go forth to labor in the vineyard of our common Lord and Master.

We submit for your adoption the following recommendation, viz.: That you appoint a committee of five to confer with the commission appointed by the Methodist Protestant Church, on the subject of organic union, and to report to the next General Assembly.—1885, p. 37.

The Moderator appointed the following as a Committee on Organic Union with the Methodist Protestant Church: The Revs. S. L. Russell, A. J. McGlumphy, W. H. Black; and Ruling Elders John Frizzell and A. B. Martin.—1885, p. 38.

The following is the report of the joint conference:

"The Committees appointed by the General Convention of the Methodist Protestant Church at its session held in the city of Baltimore, in May, 1884, and of the General Assembly of the Cumberland Presbyterian Church at its session held in Bentonville, Ark., in May, 1885, for the purpose of considering the question of organic union between the two Churches, met in the parlors of the Maxwell House, in the city of Nashville, Tenn., on the 13th day of May, 1886, at ten o'clock a.m. There were present on the part of the Methodist Protestant Church—the Rev. Dr. G. B. McElroy, of Michigan; the Rev. Dr. J. J. Smith, of New York; the Rev. Dr. F. H. M. Henderson, of Georgia; and J. W. Hering, M.D., of Maryland. Absent—Thomas Sankey, of Pennsylvania. Present on the part of the Cumberland Presbyterian Church—the Rev. S. L. Russell, M.A., of Alabama; the Rev. W. H. Black, M.A., of Missouri; and Andrew B. Martin, LL.D., of Tennessee. Absent—Hon. John Frizzell, of Tennessee, and the Rev. Dr. A. J. McGlumphy, of Illinois. The joint meeting was organized by the election of the Rev. Dr. G. B. McElroy, Chairman, and the Rev. W. H. Black, Secretary. Before proceeding to business, prayer was offered by the Rev. W. H. Black.

"The Committee state that they have felt the grave respon-

sibility of the position in which they have been placed, and have endeavored most carefully and with much prayer to consider the important subject intrusted to them, and beg leave to submit the following as the result of their deliberations:

"1. We have carefully examined the creeds of the two Churches, and find no difference whatever except that which might grow out of the doctrines of the 'preservation of believers' and 'apostasy,' which we agree are not essential to the Christian system, and may with propriety be left open and unexpressed in the creed of the united Church. We have also examined the formulated expressions of the creeds of the respective Churches, as stated in the Confession of Faith of the Cumberland Presbyterian Church and the Discipline of the Methodist Protestant Church; and while each sets forth the doctrines clearly, that of the Cumberland Presbyterian Church is more full and systematic, and we could confidently recommend it to the favorable consideration of a joint convention of the two Churches, if such should be held.

"2. We have at much length discussed the polity of the respective Churches, and are of the unanimous opinion that no serious impediment to an organic union exists in their government, but that a satisfactory adjustment may be accomplished.

"We are pleased to state that the Committees have, with the utmost frankness, communicated with each other upon the various points of their work, that a commendable Christian spirit has been evinced by all, and that their conclusions have been reached in a most satisfactory manner.

"We have not felt at liberty to proceed further with the work of organic union, believing that it is wise and for the best interest of both Churches to rest at present with the statement, that no doctrinal difficulty stands in the way of union, and that what pertains to polity can be arranged satisfactorily by the two Churches in a joint assembly.

"We believe the union, if consummated, will be for the glory of God and for the advancement of his kingdom, and can see no sufficient reason why two bodies of Christians so alike in doctrine, government, and practice, should long remain as separate organizations.

"In the name of our divine Master we submit these views to the Churches, and recommend that they take such further action in the matter as they may deem best.

"G. B. McELROY, *Chairman*,

"W. H. BLACK, *Secretary*,

"S. L. RUSSELL,

"J. W. HERING,

"J. J. SMITH,

"F. H. M. HENDERSON,

"A. J. McGLUMPHY,

"ANDREW B. MARTIN."

This report was placed on the docket.—1886, pp. 15, 16.

The Report on Organic Union was taken from the docket for consideration and the following paper on the subject was adopted:

*Whereas*, The report of the joint convention of the Committees on Organic Union, appointed by the General Assembly of the Cumberland Presbyterian Church and by the General Convention of the Methodist Protestant Church, is before us; and,

*Whereas*, The matters involved are of great consequence to the kingdom of God, and should not be decided without due deliberation; and,

*Whereas*, The Methodist Protestant General Conference does not meet until May, 1888, and hence there is no need of haste; therefore,

*Resolved*, That the said report be referred for action to the next meeting of this General Assembly, at Covington, Ohio, May, 1887. —1886, p. 33.

#### ORGANIC UNION.

The General Assembly went into a Committee of the Whole to consider the subject of Organic Union with the Methodist Protestant Church.

The Committee of the Whole presented to the General Assembly as its report the following paper, which was adopted:

The report of the Committee appointed at the meeting of the General Assembly, May, 1885, upon the subject of organic union between the Methodist Protestant and the Cumberland Presbyterian Churches, and which was postponed at the last meeting of



the General Assembly for action at this meeting, has been duly considered, and as expressive of the views of the General Assembly upon the subject, it is hereby declared:

1. We are gratified at finding in the action of the joint Committee contained in said report, so much of the spirit of Christian fellowship and liberality of sentiment. Such a disposition is to be commended, and should always characterize the intercourse of those who worship the same God, accept the same Christ, and believe in the same Bible.

2. We note with pleasure that in the opinion of the joint Committee the creeds of the two Churches are so nearly alike, and that in their opinion the only differences existing are not essential to the Christian system. However, in this connection, and with all deference and respect for the opinions of all concerned, we must express our unwillingness to omit from our system of faith a doctrine so precious to us as that of the "preservation of believers."

3. We rejoice to know that in the opinion of the joint Committee, the Confession of Faith of the Cumberland Presbyterian Church is, as to doctrines, so full and systematic that the Committee "could confidently recommend it to the favorable consideration of a joint convention of the two Churches;" and that said joint Committee "are of the unanimous opinion that no serious impediment to an organic union exists" in the government of the two Churches.

4. In view of the facts thus appearing, the Moderator is directed to appoint a commission of seven members, who shall be, and they are hereby, authorized and empowered to confer with any commission or committee appointed by the Methodist Protestant Church upon this subject, and with them to agree, subject to the approval and ratification of the General Assembly, upon such terms of organic union as to them may seem right and proper.

#### COMMITTEE ON ORGANIC UNION.

In compliance with the foregoing recommendations, the Moderator appointed the following Committee on Organic Union: S. L. Russell, W. H. Black, A. B. Martin, John Frizzell, A. J. McGlumphy, D. E. Bushnell, E. B. Crisman.—1887, pp. 33, 34.

[NOTE.—This Committee never made a report, for the reason that the Methodist Protestant General Conference took unfavorable action on organic union, before the next meeting of the General Assembly.—J. V. S.]

(3) THE GENERAL ASSEMBLY DETERMINES TO ENTER THE ALLIANCE OF THE REFORMED CHURCHES.

This Alliance was organized in London, July 21-23, 1875. First General Council met in Edinburgh, July 3-10, 1877. Second General Council, Philadelphia, September 23—October 3, 1880. Third General Council, Belfast, Ireland, June 24—July 3, 1884.

PREAMBLE TO CONSTITUTION.

*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; and,

*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 on 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.

## ARTICLES.

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, ordinarily, 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 . . . invite Presbyterian brethren not Delegates . . . to read papers.

(3) *Its Powers*.—The Council . . . shall not interfere with the existing Creed or Constitution of any Church in the Alliance, or with its internal order or external relations.

*Chairman of General Committee,*

HENRY A. BOARDMAN, D.D., LL.D., Philadelphia.

*Chairman of Programme Committee,*

PHILIP SCHAFF, D.D., LL.D., New York.

*Chairman of Business Committee,*

GEORGE JUNKIN, Esq., Philadelphia.

*Clerks of Council,*

W. G. BLAIKIE, D.D., LL.D., Edinburgh.

GEO. D. MATHEWS, D.D., New York.

—Assembly Minutes, 1886, pp. 137, 138.

A communication, in reference to the holding of an Ecumenical Council of Presbyterians, from Rev. Messrs. Howard Crosby, D.D., Edwin F. Hatfield, D.D., and James McCosh, D.D., LL.D., a Committee appointed by the General Assembly of the Presbyterian

Church in the United States of America, was read, and referred to the Committee on Correspondence.—1874, p. 9.

Following is the communication referred to:

*To the Moderator of the General Assembly of the Cumberland Presbyterian Church:*

The last General Assembly of the Presbyterian Church in the United States of America, in session at Baltimore, Md., May 27, 1873, adopted the following preamble and resolution:

*Whereas*, There is substantial unity of faith, discipline, and worship among the Presbyterian Churches in this and other lands; and

*Whereas*, It is important to exhibit this union to the Churches and to the world; and

*Whereas*, A desire has been expressed in many places for closer union among all branches of the great and widely scattered family of Presbyterian Churches; therefore,

*Resolved*, That a committee consisting of the Moderator of the General Assembly, the Stated Clerk, and the Rev. James McCosh, D.D., LL.D., be appointed to correspond with sister Churches holding by the Westminster standards, with the view of bringing about an Ecumenical Council of such Churches to consider subjects of common interest to all, and especially to promote harmony of action in the mission fields at home and abroad.

In accordance with this action the General Assembly of the Presbyterian Church in the United States of America, through its Committee, respectfully proposes to your honorable body the consideration of the expediency of such an Ecumenical Council, with the request that if such a council be deemed expedient, a Committee be appointed with power to determine, through correspondence or conference with like Committees of other Presbyterian bodies, the time, place and manner of holding said Council. In commending this invitation to your regard, the Committee would mention among the many advantages sought by such a Presbyterian conference, the strength that would thus be imparted to organizations that may be feeble because of their smallness, or their distance from evangelic centres, the unity of spirit that would be emphasized throughout our different bodies, the more perfect system that would be introduced into our processes of

evangelization, and the powerful testimony to the truth that would be lifted up against the many forms of error with which the Church of Christ has to contend.

Earnestly urging this matter upon you as a work for the progress of the Redeemer's kingdom, we have the honor to subscribe ourselves,

Your faithful servants in the Gospel of Christ,

HOWARD CROSBY,

*Moderator of the General Assembly of the Presbyterian Church of the United States of America.*

EDWIN F. HATFIELD,

*Stated Clerk of the General Assembly of the Presbyterian Church of the United States of America.*

JAMES McCOSH,

*President of the College of New Jersey, Princeton.—1874, p. 65.*

On the foregoing paper the Committee on Correspondence made the following recommendation, which was adopted:

In relation to the Ecumenical Council of Presbyterians, we recommend that Dr. S. G. Burney, Dr. A. J. Baird, Dr. E. K. Squier, Dr. A. J. McGlumphy, and Rev. N. P. Modrall be appointed a Committee to confer with similar committees from other Presbyterian Assemblies in order to arrange for such a Council.—1874, p. 18.

W. E. Ward, D.D., was appointed to represent the Cumberland Presbyterian Church in the "Presbyterian Council, to meet in London next July."—1875, p. 37.

This meeting, "which is justly regarded as the first conciliar gathering, since the seventeenth century, of the Reformed Churches holding the Presbyterian system, was held in the English Presbyterian College, Guilford Street, London," on Wednesday, July 21, 1875; but for some reason Dr. Ward did not attend.

Delegates were appointed to the meeting of the Council, which was held in Philadelphia, September, 1880 (p. 30).

One of these delegates, the Rev. W. H. Black, attended the Philadelphia meeting, and reported to the General Assembly of 1881, as follows:



MODERATOR AND BRETHREN:—According to appointment by the last General Assembly, which met at Evansville, Ind., I attended the meeting of the “General Presbyterian Council,” in Philadelphia, September, 1880. You are already acquainted with the facts concerning the rejection of your delegates, *ostensibly*, because our Assembly had not taken the necessary regular steps toward admission; but *really*, as your delegate thinks, because some of the members of the Council considered the doctrines of the Cumberland Presbyterian Church out of harmony with the “Consensus of the Reformed Confessions.”

I did all that I could, consistently with the fraternity and dignity of the denomination I represented, to secure admission. The result is known to the Church and to the world.

Respectfully submitted,

W. H. BLACK.

St. Louis, Mo., March 3, 1881.

—1881, p. 63.

On the information furnished by Mr. Black, the Committee on Correspondence made report as follows, which was adopted:

From the communication of Rev. W. H. Black, your Committee learn that he attended the meeting of the Alliance in Philadelphia in September, 1880. His report shows that he did all he could, “consistently with the fraternity and dignity” of the Church which he represented, but failed to gain admission.

Your Committee may be allowed to say that in the incipency of this matter—the formation of the Alliance—the Cumberland Presbyterian Church, in common with other Presbyterian bodies of the world, was invited to assist in the formation of the Alliance and to become a member of it, when, as the history of its formation shows, it would not have been necessary to do more than consent to become a member in its organization, and with others adopt a constitution. The failure of our delegate to attend the first meeting and take part in its organization, may be regarded as furnishing the opportunity for our rejection, either upon the technicality of not having adopted the Constitution or because our doctrines were not in harmony with the “Consensus of the Reformed Confessions.” If our rejection was based upon the technicality of our not having adopted the Constitution, then your Committee are prepared to say that in the Constitution furnished us we see

nothing to prevent our approval of it. We desire to call your attention to the first and second articles of it:

1. "This Alliance shall be known as 'The Alliance of the Reformed Churches throughout the world holding the Presbyterian system.'

2. "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."

There has been no written Consensus of the Reformed Presbyterian Confessions, and your Committee are unable to know how it was understood by the Council. As the only means of determining whether we are in harmony with the Consensus of the Reformed Confessions, we attest our unfaltering adherence to the doctrines and government as taught in our own Confession of Faith, revised and adopted by the General Assembly in 1829.

As there is no essential difference between us and a large majority of Presbyterian Churches in the world, as to form of government and manner of administration of Church ordinances, we desire to call special attention to our views of the atonement. The doctrines taught in our Symbols of Faith on this subject are very dear to us. We think them honoring to God, who is merciful as well as just. We believe earnestly in an ample atonement for all men; that Jesus Christ, by the grace of God, tasted death for every man. We preach it at home, in the city full and in the desert waste, and we send the same glad tidings through our missionaries to men of other lands. We shall not abandon this doctrine, dear to the heart of every Cumberland Presbyterian. We are willing to submit it to the verdict of mankind. If with these views expressed in our Reformed Confession of Faith, and as we believe in the Word of God, our presence in the Councils of the Alliance is agreeable to our sister Presbyterian Churches of the world, we are willing to take our stand with them in the Alliance, in the maintenance of the Presbyterian system.

We, in conclusion, recommend—

1. That you approve of the Constitution of the Alliance, and submit our Confession of Faith as indicating our harmony with the Consensus of the Reformed Confessions.

2. That a committee of five be appointed by the Moderator to consider this subject in the light of future developments, and report to the next General Assembly.

The committee provided for in the preceding report was appointed as follows: Ministers J. R. Brown, A. J. Baird, S. G. Burney, J. M. Halsell, and Ruling Elder R. L. Caruthers.—1831, pp. 33, 34.

The Committee on the General Presbyterian Alliance, appointed by the last General Assembly, submitted majority and minority reports, whereupon the majority report was unanimously adopted as follows:

Your Committee to consider the relations of the Cumberland Presbyterian Church to the General Presbyterian Alliance, has given the matter careful attention, and submit the following:

The Alliance was organized in London, July 21, 1875, at a conference of delegates from twenty-two Presbyterian organizations. Our General Assembly of that year appointed Rev. W. E. Ward, D.D., as delegate to that conference, but he failed to be present, and our Church was without a representative in that initial meeting.

The sixty-four commissioners present organized by adopting a constitution which designates the body as "The Alliance of the Reformed Churches throughout the world holding the Presbyterian System." The second article of the Constitution then adopted provides that "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."

The first regular meeting of the General Council of the Alliance, under the Constitution, was held in Edinburgh, in July, 1877, but our Church had no representative at that meeting.

The second regular meeting was held in Philadelphia, in September, 1880. Our General Assembly of that year appointed delegates to that meeting, but only two were in attendance. The Committee on Credentials recommended that the Council decline to admit our delegates, and said: "We are constrained to adopt this resolution by the absence of sufficient evidence that the Cumber-

land Church now accept the doctrinal basis of the Alliance, and by the terms of Article II., of the Constitution, which restricts the Alliance to Churches whose creeds are in harmony with the Consensus of the Reformed Confessions."

The question proved a very serious one to the Council, and has awakened a lively interest both in this country and in Europe. After being before the Council for a number of days, the following paper was adopted in lieu of that recommended by the Committee on Credentials:

"*Resolved*, That the Council are unable, *hoc statu*, to admit as members brethren representing Churches whose relations to the Constitution have not been explained and cannot now be considered."

Although the question of doctrinal difference, as stated by the Committee on Credentials, was the main one, the final action of the Council was based on our not having approved the Constitution of the Alliance. To remove the difficulty, the General Assembly, one year ago, expressed its approval of the Constitution, and as we hold "the Presbyterian System," the only remaining question is, whether our creed is in harmony with the Consensus of the Reformed Confessions. This, of course, can only be decided by the Alliance itself. As this was the real ground for refusing to receive our delegates into the late Council, and as it leaves our relations to the Presbyterian family undefined before the Christian world, we feel that, in justice both to the Alliance and to us, the decision should be made. To aid in reaching this we state the following in regard to our doctrinal position, and our relations to the Westminster Confession of Faith:

"The founders of the Cumberland Presbyterian Church, in their licensure and ordination by the Presbyterian Church, were permitted to 'except the idea of fatality,' as they believed it to be embraced in the doctrines of unconditional election and reprobation, and an atonement limited to a definitely elected number, as taught in the Westminster Confession of Faith. Subsequently, having for this been cut off from the parent Church, in fixing a standard of doctrine for the Cumberland Presbyterian Church, which they organized, they adopted the Westminster Confession of Faith, modified in the following particulars:

"1. That there are no eternal reprobates.

"2. That Jesus died, not for a part only, but for all men, and in the same sense.

"3. That *all* infants dying in infancy are saved.

"4. That the Holy Spirit operates on all the world—on all for whom Christ died—in such a manner as to render all men responsible, and therefore inexcusable."

By these exceptions it will be seen that we have an amended form of the Westminster Confession of Faith, and if this puts us out of harmony with the Consensus of the Reformed Confessions, we will be glad to have the fact clearly and unequivocally stated. That this may be certainly done by the next Council, we recommend that you appoint delegates to the next meeting thereof in the city of Belfast, Ireland, in 1884.—1882. pp. 17-19.

We recommend, further, that Revs. S. G. Burney, A. J. Baird and C. H. Bell be appointed a Committee to draft a synopsis of our doctrines, to be approved by this General Assembly, and which those attending said Council as delegates of our Church shall present thereto as an epitome of the doctrines held by our Church. Adopted.—1883. p. 24.

This Committee submitted the following report, which was adopted:

*To the General Presbyterian Council in Session at Belfast, Ireland, 1884:*

DEAR BRETHREN IN THE LORD:—We, of the Cumberland Presbyterian Church, in the United States of America, rejoice with you that God, by his gracious providence, seems to indicate that it is pleasing to him that the various families of the Presbyterian Church should come together for fraternal counsel as to the interests of his kingdom.

Claiming to be one of these families which God has raised up for the spread of the Gospel of his dear Son, and having approved the Constitution of the Alliance (see Minutes of our General Assembly, 1881. p. 34; and 1882. page 18), we send brethren, bearing commissions with the signature of our Moderator and Stated Clerk, as delegates to your body, and through them said Minutes and our Confession of Faith and Government, that, by reference thereto, you may decide whether we come within the pale of the Consensus of the doctrines of the Reformed Churches.



In our Confession of Faith you will find our doctrines stated in the following order: The Holy Scriptures, The Holy Trinity, The Decrees of God, Creation, Providence, The Fall of Man, God's Covenant with Man, Christ the Mediator, Free Will, Divine Influence, Repentance unto Life, Saving Faith, Justification, Regeneration, Adoption, Sanctification, Growth in Grace, Good Works, Preservation of Believers, Christian Assurance, The Law of God, Christian Liberty, Religious Worship, Sabbath Day, Lawful Oaths and Vows, Civil Government, Marriage and Divorce, The Church, Christian Communion, The Sacraments, Baptism, The Lord's Supper, Church Authority, Church Courts, Death and the Resurrection, and the Judgment.

It is well known to the religious world that our Confession of Faith and Catechism are revisions of the Westminster Confession of Faith and Shorter Catechism, expressing our understanding of the teachings of God's Word. Now, dear brethren, if the difference between our statements of doctrine and those of the Westminster Confession of Faith is inconsistent with our being represented in your body, you will so decide.

Our Church was organized in the year 1810. We have 1,422 ordained ministers; 224 licentiates; 197 candidates for the ministry, and 115,749 communicants. We have one Theological Seminary, three Universities, and several Colleges and Academies. (From Minutes, 1882.)

It is proper to state, also, that we have a Board of Foreign and Domestic Missions, and a Woman's Board of Foreign Missions, a Board of Publication, and a Board of Ministerial Relief, all of which are doing good work for the Master.

We herewith tender you the Christian greetings of our evangelical and aggressive Church.

A. J. McGLUMPHY, *Moderator*,

JOHN FRIZZELL, *Stated Clerk*.

Fifty-third General Assembly of the Cumberland Presbyterian Church, Nashville, Tennessee, U. S. A., May, 1883.

Respectfully submitted,

S. G. BURNFY, *Chairman*.

The Stated Clerk was requested to send a copy of the above paper to the Secretary of the Alliance.—1883, pp. 40, 41.

The following report from the Committee appointed to fill vacancies in the delegation to the Pan-Presbyterian Council was adopted:

Your Committee appointed by the last General Assembly to fill vacancies in the delegation to the Pan-Presbyterian Council, to meet in Belfast, Ireland, June 24, 1884, respectfully report as follows: The General Assembly of 1882 appointed delegates to attend said Council. We have learned by correspondence that, of those originally appointed, only these have hope of being able to attend: Ministers A. J. Baird, B. G. McLeskey, D. M. Harris, W. J. Darby, W. H. Black, S. McBride, J. M. Hubbert, and Ruling Elder A. C. Stewart. There being a number of vacancies, we have appointed as delegates the following persons, who are expecting to attend the Council: Ministers W. W. Hendrix, J. W. Fitzgerald, J. L. Goodknight, P. R. Danley, and Ruling Elders H. J. Schlaffer, W. D. McLaughlin, and M. A. Montgomery. We ask that instructions be given to the Stated Clerk to issue a properly certified commission to each of the delegates named herein, and to any others whom we may appoint.—1884, p. 32.

Some of these brethren attended the meeting. After considerable discussion in the Council, the Cumberland Presbyterian Church was admitted, and its delegates invited to take their seats, as the following shows:

FATHERS AND BRETHREN:—Your delegates to the Council of the Alliance of the Reformed Churches, throughout the world, holding the Presbyterian System, beg leave to submit the following report:

We proceeded to the city of Belfast, Ireland, where the Council convened, June 24, 1884. Immediately upon our arrival we presented our credentials to the Council's Committee on the Reception of Churches, but owing to the absence of the Chairman of the Committee, Dr. MacVicar, of Canada, no immediate action was taken by the Committee upon the application of our Church for membership in the Alliance. On account of the great interest previously excited, both in Europe and America, by the discussion of the proposition to admit the Cumberland Presbyterian Church to a place in the Alliance, the Council appointed an unusually large Committee to consider the application of our Church, which

had been previously made by our General Assembly, through its Stated Clerk. The enlarged Committee consisted of seventeen of the most distinguished ministers and laymen of the Council. After a protracted and earnest investigation of all the problems involved in the admission of the Cumberland Presbyterian Church to membership in the great Alliance, the Committee unanimously recommended that our Church be admitted, without expressing any opinion for or against our Confession of Faith.

On a motion to adopt the Committee's report, Dr. Chambers, of New York, moved to amend by substituting, instead of not expressing an opinion for or against our Confession of Faith, "without approving of the Church's revision of the Westminster Confession and of the Shorter Catechism."

Dr. Chambers' amendment was carried by a vote of 112 to 78. Those voting against Dr. Chambers' amendment were in favor of admitting our Church unconditionally. Those voting for the amendment desired the admission of the Church, "without approving" our revision of the Westminster Confession of Faith.

After due deliberation and consultation, we decided to accept seats in the Council and report our action to you.

The action of the Council in this matter gave great satisfaction to its members. We believe that the final settlement of this question, involving the good name and ecclesiastical standing of our Church, will redound to the interest and prosperity of our beloved Zion.

We take special pleasure in bearing testimony to the cordial and hearty reception our delegates received, both from members of the Council and the citizens of Belfast. We were accorded all the rights, dignities, and honors extended to other members of the Council. We recommend that you continue to fraternize with this great and powerful organization, intended to promote the welfare of our common Presbyterianism.

W. H. BLACK,  
W. J. DARBY,  
J. M. HUBBERT,  
D. M. HARRIS,  
PH. R. DANLEY,  
J. W. FITZGERALD,

B. G. McLESKEY,  
S. McBRIDE,  
J. L. GOODKNIGHT,  
A. C. STEWART,  
H. J. SCHLAPFER,  
M. A. MONTGOMERY.

—1885, pp. 108, 109.

*Rev. Dr. T. C. Blake, Stated Clerk Cumberland Presbyterian General Assembly:*

REV. AND DEAR SIR:—I beg to inclose an extract from the minutes of the Third General Council of the Alliance of the Reformed Churches holding the Presbyterian System, containing the action of the Council on the application of the Cumberland Presbyterian Church to be admitted into membership in said Alliance.

With brotherly regards, I am yours very truly,

G. D. MATHEWS, *Clerk of Council.*

Quebec, Canada, November 28, 1884.

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EXTRACT.

Council of the Alliance of the Reformed Churches holding the Presbyterian System met in Belfast, June 26, 1884.

Extract of minute referring to application of Cumberland Presbyterian Church to be admitted into membership:

“The Council, without approving of the Church’s revision of the Westminster Confession and of the Shorter Catechism, admit the Cumberland Presbyterian Church into the Alliance, and invite the delegates now present to take their seats.”

See “Minutes and Proceedings,” pp. 134, 145, 161.

G. D. MATHEWS, *Clerk of Council.*

—1885, p. 108.

In reference to the foregoing communications the General Assembly adopted the following:

Your Committee has fully considered the report of your delegates to the Pan-Presbyterian Council, also the official communication from the Clerk of the Council, and unanimously recommend that you adopt the following preamble and resolutions:

*Whereas*, The Council was neither asked nor expected to express approval of our Confession of Faith, but to decide whether it is in harmony with the Consensus of the Reformed Churches; and,

*Whereas*, The Council decided to admit the Cumberland Presbyterian Church to membership in the Alliance, and our delegates to seats in the Council, thereby placing the Alliance upon a basis not inconsistent with our creed; therefore,

*Resolved*, That this new evidence of a growing catholicity among the members of the great Presbyterian family is hailed with pleasure by this General Assembly representing the Cumberland Presbyterian Church.

*Resolved*, That we, as a denomination of Christians, continue to fraternize cordially with the liberal and progressive Churches composing the Alliance, endeavoring, in the true spirit of unity, with them to promote the Gospel's advancement throughout the world.

In response to the notice of the Executive Commission regarding the apportionment made upon the Cumberland Presbyterian Church, your Committee recommend that the General Assembly agree to meet its obligations in this regard. Not fully understanding the basis on which the assessment has been made, and learning that a portion of said apportionment is for the purpose of liquidating indebtedness incurred before the Cumberland Presbyterian Church became a member of the Alliance, it is recommended that the adjustment of this matter be left to the Executive Commission representing the Cumberland Presbyterian Church, and to the Moderator and Stated Clerk of the General Assembly, and, when an agreement with the Commission has been effected, that the Treasurer of the General Assembly pay the amount that may be due.

It is recommended that the money reported by A. C. Stewart and W. H. Black as in their hands, be placed in the treasury for this purpose, and that the thanks of the Assembly be tendered to those who contributed it.—1885, pp. 41, 42.

#### (4) THE GENERAL ASSEMBLY AND A CONSENSUS PRESBYTERIAN CREED.

The report of the Committee on Overtures was adopted as follows:

We have had under consideration a communication from the Rev. William H. Roberts, D.D., Secretary of the Consensus Committee of the Presbyterian Church in the United States of America; and in response thereto we submit the following:

The General Assembly of the Presbyterian Church in the United States of America, during its sessions, May, 1890, adopted the report of a committee in these words: "The Committee recom-



mend that all overtures on a new and consensus creed shall be referred to a committee of nine, who shall invite the coöperation of the Reformed Churches throughout the world holding the Presbyterian System, to prepare a short creed containing the essential articles of the Westminster Confession, to be used as the common creed of these Churches; not as a substitute for the creed of any particular denomination, but to supplement it for the common work of the Church—especially in missionary fields—to report to the next General Assembly.”

The Committee was appointed, and met in December, 1890. At this meeting, as stated in said communication, it directed its Secretary to communicate the above action of the General Assembly to the several Churches connected with the “Alliance of the Reformed Churches throughout the world holding the Presbyterian System.” In compliance with the direction thus given, the Secretary addressed the communication under consideration to the General Assembly of the Cumberland Presbyterian Church, accompanied, as he says, by the respectful request that the General Assembly at its next meeting, if the way be clear, appoint a committee to enter into correspondence with the Committee of the Presbyterian Church in the United States of America, with a view to the consideration and preparation “of a short creed containing the essential articles of the Westminster Confession, to be used as the common creed of these Churches; not as a substitute for the creed of any particular denomination, but to supplement it for the common work of the Church.”

Dr. Roberts in said communication also says: “Into the question of the advisability of a consensus creed, the Committee of the Presbyterian Church in the United States do not feel called upon to enter, but prefer to leave its consideration to the several Churches interested, or to the representative Committees which they may respectively appoint. It is understood, however, by the Committee, that the creed which may be formulated by the labors of the joint Consensus Committees will have no binding force in any of the Presbyterian or Reformed Churches, except as first submitted to and approved by the judicatory or judicatories in whom such power of approval is vested by the laws of these Churches respectively.”

Upon the subject as thus presented we recommend that the General Assembly of the Cumberland Presbyterian Church does now declare and resolve:

1. That, while the Cumberland Presbyterian Church holds the "Presbyterian System," it does not accept the "Westminster Confession" as its creed.

2. That thus standing it is willing at all times to enter into correspondence with other Churches holding the "Presbyterian System," in any effort to unite upon a short creed to be used as the common creed of these Churches.

3. That a committee be appointed to enter into correspondence with the Committee of the Presbyterian Church in the United States of America, with a view to the consideration and preparation of a short creed to be used as the common creed of the Reformed Churches throughout the world holding the Presbyterian System, "not as a substitute for the creed of any particular denomination, but to supplement it for the common work of the Church;" provided that nothing contained in the creed to be thus prepared shall conflict with the Confession of Faith of the Cumberland Presbyterian Church.

4. That the action of this Committee shall have no binding force or effect until the same shall be approved by the General Assembly of the Cumberland Presbyterian Church, to which said Committee shall submit a full report.

5. That said Committee shall consist of Ministers S. G. Burney, D.D., Lebanon, Tenn.; C. H. Bell, D.D., St. Louis, Mo.; A. B. Miller, D.D., Waynesburg, Pa.; J. M. Gill, D.D., Elkton, Ky.; F. R. Earle, D.D., Boonsboro, Ark.; R. M. Tinnon, D.D., Fort Worth, Texas; B. P. Fullerton, St. Louis, Mo.—1891, pp. 17-19.

Rev. Dr. C. H. Bell, representing the Committee appointed by the last General Assembly to prepare a Consensus Presbyterian Creed, presented the following report:

Correspondence with the Committee of the Presbyterian Church is pending, and will, if it is your pleasure, be continued with the view of forming a short creed as a "supplement for the common work of the Church," as proposed by the General Assembly of the Presbyterian Church, in which service our Church and other Presbyterian bodies were requested to unite.—1892, p. 53.

[NOTE.—It appears that this matter was dropped. The Committee has never submitted a report. According to a letter from W. H. Roberts, D.D., LL.D., Stated Clerk of the General Assembly of the Presbyterian Church in the United States of America, the Committee appointed on this subject, by that Assembly was discharged in 1896, nothing definite having been accomplished.—J. V. S.]

(5) THE GENERAL ASSEMBLY ON CO-OPERATION.

(a) *In federation.*

The Committee on Correspondence reported as follows, which was adopted:

We have also examined with much care the paper referred to us looking to the federation of the Churches holding the Presbyterian System, and asking you to appoint a committee to co-operate with committees from other General Assemblies and General Synods to mature a plan to be presented to all the bodies concerned for their action. This matter was before the Assembly of 1891, and its action was then not favorable; but since that time such action has been taken, by the Committees having in charge this very important and very desirable work, as to remove the objections then raised by the Assembly, and we are firmly persuaded that could such a movement be brought to a successful issue, incalculable good would accrue to the common cause of Presbyterianism, and therefore to the cause of the blessed Master. We therefore recommend that you appoint the Committee so courteously asked for, and would respectfully suggest the following brethren to compose said Committee: Rev. A. B. Miller, D.D., Rev. J. M. Hubbert, D.D., Rev. W. J. Darby, D.D., Ruling Elders John Frizzell and J. B. Cowan.—1893, pp. 18, 19.

A meeting of the representatives of the several ecclesiastical bodies interested in this movement was held in the city of Philadelphia, April 12, 1894. A communication was sent to the Committee representing the readiness of the Cumberland Presbyterian Church to join in any movement that promised to promote the interests of our Master's kingdom and the work of the Churches composing the Presbyterian family. The results of this meeting are before you in the communication from the Chairman of the Committee, Dr. Patterson.—1894, pp. 44, 45.

The following communication from Dr. Patterson and others concerning the Federation of the Reformed Churches in the United States, holding the Presbyterian System, was read, and it was ordered that the subject matter therein should be referred to a special committee of five, whereupon the Moderator appointed upon said committee the following members: Revs. D. E. Bushnell, D.D., J. R. Morris, J. A. Ward, D.D., J. L. Cooper, D.D., and Ruling Elder S. A. Rodgers:

*To the Venerable the General Assembly of the Cumberland Presbyterian Church:*

DEAR BRETHREN:—At a meeting, in Philadelphia, on the 12th of April, of Committees of Conference on a Federal Union, appointed by the Associate Reformed Synod of the South, the Cumberland Presbyterian General Assembly, the Synod of the (Dutch) Reformed Church in America, the Synod of the (German) Reformed Church in the United States, the Synod of the Reformed Presbyterian Church, General Synod of the Reformed Presbyterian Church, United Presbyterian General Assembly, and the General Assembly of the Presbyterian Church in the United States of America, a Plan of Federation was, after long and careful consideration, unanimously adopted; and it was agreed to report it to the different appointing judicatories, with a recommendation that it be adopted by them, and the necessary steps taken to put it in operation.

The undersigned were appointed a committee to communicate this action to the judicatories, and to conduct further correspondence upon the subject. We therefore enclose the Plan, asking that it be adopted by your venerable body, if it be in accordance with your judgment.

The different Committees of Conference also ask to be continued by their appointing judicatories, in order to receive the reports of the action of all, and, if the plan be adopted, to agree upon the time and place of meeting of the first Council for recommendation to the judicatories and for the appointment of their delegates to it. Fraternally yours,

R. M. PATTERSON, *Chairman*,  
J. ELMENDORF,  
DAVID STEELE.

Philadelphia, Pa., April 12, 1894.

## PLAN OF FEDERATION.

The following is the Plan of Federation which the Committees of the Associate Reformed Synod of the South, the Cumberland Presbyterian General Assembly, the Synod of the (Dutch) Reformed Church in America, the Synod of the (German) Reformed Church in the United States, the Synod of the Reformed Presbyterian Church, General Synod of the Reformed Presbyterian Church, United Presbyterian General Assembly, the General Assembly of the Presbyterian Church in the United States of America, at their meeting in Philadelphia on the 12th inst. agreed to recommend to their appointing bodies for adoption:

For the glory of God, and for the greater unity and advancement of the Church of which the Lord Jesus Christ is the Head, the Reformed Churches in the United States holding to the Presbyterian System adopt the following Articles of Federal Union:

1. Every denomination entering into this Union shall retain its distinct individuality, as well as every power, jurisdiction, and right which is not by this Constitution expressly delegated to the body hereby constituted.

2. The acts, proceedings and records of the duly constituted authorities of each of the denominations shall be received in all of the other denominations, and in the Federal Council, as of full credit and with proper respect.

3. For the prosecution of work that can be better done in union than separately, an Ecclesiastical Assembly is hereby constituted, which shall be known by the name and style of The Federal Council of the Reformed Churches in the United States of America holding the Presbyterian System.

4. The Federal Council shall consist of four ministers and four elders from each of the constituent denominations, who shall be chosen, with alternates, under the direction of their respective supreme judicatories, in such manner as those judicatories shall respectively determine.

5. The Federal Council shall promote the coöperation of the federated denominations in their Home and Foreign Missionary works, and shall keep watch on current religious, moral and social movements, and take such action as may concentrate the influence of all the Churches in the maintenance of the truth that our



nation is a Protestant Christian nation, and of all that is therein involved.

6. The Federal Council may advise and recommend in all matters pertaining to the general welfare of the Kingdom of Christ, but shall not exercise authority, except such as is conferred upon it by this instrument, or such as may be conferred upon it by the federated bodies. It shall not interfere with the creed, worship, or government of the federated denominations. In the conduct of its meetings it shall respect their conscientious views. All matter of discipline shall be left to the exclusive and final judgment of the ecclesiastical authorities of the denomination in which the same may arise.

7. The Federal Council shall have the power of opening and maintaining a friendly correspondence with the highest Assemblies of other religious denominations for the purpose of promoting union and concert of action in general or common interests.

8. All differences which may arise among the federated bodies, or any of them, in regard to matters within the jurisdiction of the Federal Council shall be determined by such executive agencies as may be created by the Federal Council, with the right of appeal to the Federal Council for final adjudication. \*

9. The officers of the Federal Council shall be a President, Vice President, Clerk and Treasurer.

10. The Federal Council shall meet annually, and on its own adjournment, at such time and place as may be determined. Special meetings may be called by a unanimous vote of the officers of the Council on thirty days' notice.

11. The expenses of the Council shall be met by a contingent fund to be provided by a *pro rata* apportionment on the basis of the number of communicants in each denomination; and the expenses of the delegates to the Council shall be paid from this fund.

12. Amendments to these Articles may be proposed by the Federal Council, or by any of the supreme judicatories of the Churches in the Federation; but the approval of all those judicatories shall be necessary for their adoption.—1894, pp. 11-15.

The report of the Committee on Correspondence on the subject of the "Federation of the Reformed Churches in the United States holding the Presbyterian System." was taken up, and after dis-

cussion of the same, the report was withdrawn, and the subject of "Federation" was referred to a special committee provided for in the resolution of Rev. J. L. Goodknight, D.D.

*Resolved*, That a committee of five be raised to whom shall be referred the whole matter of the Federation of the Presbyterian Churches, and that said Committee shall report to the next General Assembly.

The Committee is as follows: Revs. A. B. Miller, D.D., B. D. Cockrill, R. M. Tinnon, D.D., and Ruling Elders E. E. Beard and W. E. Settle.—1894, p. 47.

This Committee having failed to report to the next Assembly, the Committee on Overtures submitted the following report on this subject, which was adopted:

The papers referred to us regarding the Federation of certain Presbyterian Churches, have been considered. Your Committee think it proper to give a short historical statement of the question.

In April, 1894, there was held in the city of Philadelphia, Pa., a meeting of Committees from the following named Churches, all being members of the Pan-Presbyterian Alliance, viz.: Associate Reformed Synod of the South, the Cumberland Presbyterian General Assembly, the Synod of the (Dutch) Reformed Church in America, the Synod of the (German) Reformed Church in the United States, the Synod of the Reformed Presbyterian Church, General Synod of the Reformed Presbyterian Church, United Presbyterian General Assembly, and the General Assembly of the Presbyterian Church in the United States of America.

In that meeting Rev. Dr. W. H. Black represented the Cumberland Presbyterian Church. The joint Committee in that meeting prepared to be submitted to their respective appointing bodies a "Plan of Federation" for the Churches therein represented. The plan was presented to this General Assembly at its last stated session, and after much discussion it was referred to a special Committee of which Rev. Dr. A. B. Miller was Chairman, with instruction to report to the General Assembly at this session. No report has come into the hands of your Committee from that Special Committee.

From a letter in our possession we learn that three Churches have already adopted the plan and that at least two more are expected to adopt it. Your Committee are unable to see that

any great advantage will accrue to the Cumberland Presbyterian Church by becoming a member of the proposed Federation. Additional machinery must be created by such Federation, and necessarily additional expense must be borne by the federated Churches.

We think that our Church's mission can be better accomplished by rigidly maintaining our distinct ecclesiastical personality. We therefore recommend that you decline to adopt the proposed "Plan of Federation."—1895, p. 52.

*(b) In coöperation in Home Mission work.*

The Committee on Correspondence presented the following report, which was adopted:

Your Committee on Correspondence have had referred to them a communication from the Western Section of the Executive Commission of the Alliance of the Reformed Churches throughout the world holding the Presbyterian System, asking your venerable body to adopt the following plan of coöperation in Home Missions, Church Extension, and Sabbath school 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 denominations directly concerned.

Your Committee most heartily approve this plan of practical co-

operation in the effort to extend the kingdom of Christ on earth. Its benefits are many and manifest, and need no elaboration. We recommend that the Assembly approve and adopt the plan, and we further recommend that you instruct your Boards of Missions, Church Erection, and Sabbath school work to act in harmony with the principles laid down in the foregoing plan.—1896, pp. 53, 54.

The Committee on Correspondence submitted a report, asking the Assembly to give a negative answer to memorials herein named, but on motion of Rev. H. F. Bone the report was amended and adopted as follows:

Memorials have been referred to us from the Pacific Synod, and from the Madison Presbytery, in which the memorialists take exception to the "Plan of Coöperation" in home missions, church extension, and Sabbath school work, and ask your venerable body to rescind the same. The items specially objectionable to your memorialists are numbers 4 and 5 of said "Plan."

Item 4 is as follows: "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."

Item 5 reads thus: "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 denominations directly concerned."

The objections urged by your memorialists against the "Plan of Coöperation among the Churches of the Presbyterian Alliance," commend themselves to us as of sufficient weight to justify your venerable body in rescinding the Plan as adopted by the General Assembly at Birmingham, and hence we recommend that the petition of your memorialists be granted.—1897, pp. 39, 40.

The following resolution, offered by Rev. A. B. Johnson, was adopted:

*Whereas*, This General Assembly, by a small majority, has expressed its disapproval of the Plan of Federation proposed by the Alliance of the Presbyterian Churches, of which the Cumberland Presbyterian Church is a part; and,

*Whereas*, Our affiliation with said Alliance has been, and is now, eminently satisfactory, and we desire the same happy and brotherly relations to continue, both for the honor of our own common Master and the progress of his kingdom, therefore,

*Resolved*, That the representatives of the Cumberland Presbyterian Church, in the Executive Commission of the Alliance of Reformed Churches holding the Presbyterian System, be requested to confer with said Commission, with a view of presenting the subject in such form as may be agreeable to this General Assembly. —1897, pp. 77, 78.

The following communication from the Executive Commission, Western Section, of the Pan-Presbyterian Alliance was read, and referred to the Committee on Correspondence:

*To the General Assembly of the Cumberland Presbyterian Church:*

HONORED BRETHREN:—The Western Section of this Alliance, at its meeting in Philadelphia, on April 14, 1898, adopted a paper having relation to the Plan of Coöperation in Home Missions, which was approved as a Plan by the Alliance in April, 1896, and transmitted to your venerable body in May of the same year. [See extracts from Minutes, 1896, on p. 297 of this work.] The paper is as follows:

#### CO-OPERATION IN HOME MISSIONS.

*To the Western Section of the Alliance:*

The Committee on Coöperation in Home Missions respectfully submit the following report, upon matters connected with the Plan of Coöperation, referred to the Committee at the last meeting. It appears that there is objection to Principle of Action No. 4, of the Plan, to the effect, that, in the end, the recommendation therein referred to works hurtfully to the weaker denominations.

The Committee have to state that this certainly is not the purpose of this Principle of Action. There was no design to cause injury through it to any of the Churches which are associated with it in the Alliance. Its chief objects were to retain in the General Presbyterian Communion members of the Churches in



the Alliance removing from one community to another, and to promote the spirit of fraternity between them. There are persons who have been lost altogether to the Churches in the Alliance, owing to the lack of such a recommendation as is found in Principle of Action No. 4.

Further, it is to be noted that said Principle of Action No. 4 should always be construed in the light of Principle No. 3. Neither of these principles was intended to interfere with the reasonable desires or plans that church members previously connected with any Presbyterian Church might have or might reasonably expect to have for a church of their own denomination, in the community where they are located, for the time being, in the providence of God. The recommendation set forth in Principle No. 4, in our opinion, therefore, should not be construed as an obstacle in the way of the organization, whenever it shall be deemed wise, of a particular church of any one of our denominations, in a community where church members locate.

There has been also objection to Principle No. 5, upon the ground that it ignores Presbyteries and Synods, which it is claimed are more competent to pass upon questions of difference than missionary boards. In reply to this objection, it is to be said that Principle No. 1 recognizes the only final authority in all matters as the Church courts. And Principle No. 5 is to be interpreted in the light of this declaration. The Committee desires to emphasize the supremacy of the Church judicatories in all matters ecclesiastical.

Your Committee would therefore recommend the following action upon the Plan of Coöperation:

*Resolved* 1. That the recommendation set forth in Principle No. 4, of the Plan of Coöperation in Home Missions, approved by the Western Section of this Alliance, and submitted to the several Churches therein, is not to be understood as an obstacle in the way of the organization, whenever it should be deemed wise, of a particular church of any one of our denominations, in a community where church members locate.

*Resolved* 2. That Principle No. 5 of the Plan of Coöperation is to be interpreted in the light of Principle No. 1. This section of the Alliance reiterates the declaration that the authority of the Church courts is to be recognized as final.

The report was received, and after discussion adopted.

I also enclose herewith a copy of the Plan of Coöperation in Home Missions, as approved by the Western Section of the Alliance. [See Plan of Coöperation, p. 297.—J. V. S.] Renewing, in behalf of the Assembly, the expressions of fraternal feeling, I am,

Fraternally yours,

WM. HENRY ROBERTS, *American Secretary*.

Philadelphia, Pa., May 13, 1898.

—1898, pp. 35, 36.

The following report of the Cumberland Presbyterian members of the Executive Commission, Western Section, of the Pan-Presbyterian Alliance was referred to the Committee on Correspondence:

Since 1884, the Cumberland Presbyterian Church has been a member of the Alliance of the Reformed Churches holding the Presbyterian System, and has thus been recognized as a constituent part of the Presbyterian family. This relation has proved eminently satisfactory and abundantly helpful in many ways. The Constitution of the Alliance provides: "The Council shall not interfere with the existing Creed and Constitution of any Church in the Alliance, or with its internal order or external relations."

In the management of the affairs of the Alliance it has been the constant aim of the Executive Commission not in any way to encroach upon this safeguard of the Constitution. Among the standing Committees of the Alliance, there is one on Coöperation in Foreign Missions, and another on Coöperation in Home Missions. Through the former channel, Presbyterians of all branches, from all parts of the world, have been enabled to work together in the Foreign Field in a way that honors God and has wrought great good to the common cause of world evangelization. Particularly is this true of Presbyterian Missions in Japan, with which our Church is connected. The same is being done through the Home Mission Committee. The plan of Coöperation adopted in 1896, by our General Assembly, is set forth in the following articles: [See articles on p. 297 of this work.]

These articles are held to be in strict accord with the provision of the Constitution of the Alliance above quoted. The last General Assembly having objected to these Articles, and having requested

its representatives in the Executive Commission, "to confer with said Commission, with a view of presenting the subject in such form as may be agreeable to this General Assembly," at the same time declaring the affiliation of the Cumberland Presbyterian Church in said Alliance to have been "eminently satisfactory and desiring the same happy and brotherly relations to continue," the Executive Commission, on our motion, has duly considered the whole subject and has submitted to your body a statement, that was presented on yesterday, which we are constrained to believe should suffice to remove all ground of objection from the mind of any Cumberland Presbyterian who really desires to live and labor in love and fellowship with our brethren of the Presbyterian household, and it would surely not be inappropriate for your venerable body so to declare.

In referring to this communication from the Executive Commission we assume, further, to mention to your venerable body that, in our judgment, true fellowship and brotherly coöperation do not depend primarily upon, and are not always promoted by, direct legislation, and we submit that further legislation on this subject at the present time, by our General Assembly, is, after all, not a matter of great consequence for the promotion of these most desirable ends; although a hearty concurrence in the principles of coöperation, as construed by the action of the Alliance above cited, would be a suitable declaration of ecclesiastical comity.

As the greater includes the less, so the Alliance itself provided a broad and exalted plane of fellowship, the legitimate results of which must insure mutual respect and brotherly love among all branches of the Presbyterian family. This is in line with the trend of the times and is in harmony with the spirit of the age. Proceeding upon this high plane, we shall come more and more to see eye to eye, knowing and loving each other better, growing in mutual confidence, so that in due time all necessary enactments must follow naturally and in a way that can arouse no apprehension throughout our borders. Confident that there is no occasion for such apprehension now, we submit these great interests to your keeping, praying that whatever course you adopt may conduce to the highest and broadest influence of the Cumberland Presbyterian denomination in its relation to the Presbyterian family, also to the forwarding of our great work and the extension

of the Master's Kingdom, and likewise to the honor of our blessed Lord, who prayed for unity and fellowship among his followers.

WM. H. BLACK,  
B. P. FULLERTON,  
W. S. DANLEY,  
A. E. TURNER,  
J. V. STEPHENS.  
—1898, pp. 43, 44.

The Committee on Correspondence submitted the following report, which was adopted:

There have been referred to your Committee memorials from three Presbyteries, asking that the action of the last Assembly with reference to the Plan of Coöperation of the Alliance of Presbyterian Churches, be reconsidered; also a paper from the Executive Committee of the Alliance, and a report from the Cumberland Presbyterian members of the Executive Commission of the Alliance, and a paper from certain ministers and elders with reference to the same Plan of Coöperation.

Concerning the request that the whole matter be referred to the Presbyteries, it is the opinion of your Committee, that, inasmuch as the Constitution makes it the duty of the General Assembly "to institute and superintend the agencies necessary in the general work of the Church," and "to correspond with other Churches," and, inasmuch as the Board of Missions, which is directly concerned in the Plan of Coöperation, is a creature of the General Assembly, therefore, the subject is one which should be settled by the Assembly.

In response to the other memorials, we present to you the following facts: In 1896 the Assembly adopted the Plan of Coöperation proposed by the Western Section of the Alliance of Reformed Churches. In 1897 the action of the last preceding Assembly was rescinded, on account of objection to certain points in the plan, and, later, the Cumberland Presbyterian members of the Executive Commission of the Alliance were requested to confer with the Executive Commission, with a view to having the plan presented in a form more acceptable to this Assembly.

Such conference was had, and communications have been read to this Assembly explaining the sections to which objection was

made. To the mind of your Committee, these communications explain very satisfactorily the sections of the plan to which exception was taken.

The first objection was to Section 4. That section reads, "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."

This does not mean, according to the explanation of the Commission, that our members should be told never to expect the organization of a Cumberland Presbyterian church in that community. It simply means that they should unite with a Presbyterian church rather than with a church of another ecclesiastical family or to remain indefinitely without any local church relationship.

The second objection was to Section 5, which reads: "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 denominations concerned."

Your Committee does not know just the nature of the objection, but presumably it was to the effect that authority which belongs alone to Church judicatories was given, by this section, to the Mission Boards. It is made clear, however, by the explanation of the Executive Commission, that the Mission Boards are not given any superior power, but merely that they are designated as arbiters to whom differences shall be referred for consideration and adjustment, and that Presbyteries and Synods shall still have power to accept or reject the conclusion of these arbiters, as they may see fit.

It seems to your Committee that the objections to the Plan of Coöperation are, in the light of these explanations, without weight, and that they should no longer stand in the way of your hearty coöperation with your brethren in other Presbyterian households.

We, therefore, recommend:

1. That you approve the Plan of Coöperation, as explained by the resolutions adopted by the Executive Commission of the Alliance, on April 14, 1898.



2. That, in order to avoid any possible misunderstandings, you further interpret Section 4 as follows:

(1) The adoption of this section is not intended as a recommendation that our members, who may move into a community where there is no Cumberland Presbyterian church, should unite at once with another Presbyterian church, without any consideration of Cumberland Presbyterian interests.

(2) It is intended to urge that, when such members decide that they should unite with a local congregation, they should give preference to a church of the Presbyterian family.

(3) We further recommend to our members that, when they move into a community where there is no Cumberland Presbyterian church, they should consult the Presbytery having jurisdiction as to the probability of the organization of a Cumberland Presbyterian Church in that community. If, in the opinion of the Presbytery, such organization is advisable and probable, the member should be advised to retain his membership in the Cumberland Presbyterian communion, coöperating, meanwhile, in the local work of another Presbyterian church. If, on the other hand, the Presbytery think the organization of a Cumberland Presbyterian church in said community to be unadvisable, then the member should be advised to enter the communion of another Presbyterian Church.—1898, pp. 61, 62.

#### (6) DELIVERANCES OF THE GENERAL ASSEMBLY IN REFERENCE TO THE ROMAN CATHOLIC CHURCH.

*Resolved*, That in the opinion of this General Assembly, the papacy, as an organized body, is no part of the Church of Christ, but the "Man of Sin," as named in the Bible.

*Resolved*, That the "Man of Sin" or "mystery of iniquity," is a well organized political power, and opposed to liberty of all kinds, and especially to that of the soul, and the right to worship God according to the dictates of conscience. That in the opinion of this Assembly their institutions of learning, of every kind, are dangerous snares to Protestants and the children of the free; and the strength of their secret policy is to cast down our dear and lovely institutions, if not directly by gold, certainly by its price.

*Resolved*, That we do most earnestly recommend to our people and all Protestant families, liberally and religiously to patronize institutions of learning under the control of those who know the worth of pure religion and the price of religious liberty. And, moreover, we warn all who love God, their families, their country, their homes, to do all they can to Christianize Catholics and to do them good, but to keep their sons and their daughters out of their institutions of learning, as from the snares of ruin, and to educate them in the schools of those who know what it is to breathe in the pure spirit of religious liberty. Adopted.—1845, pp. 352-355, MSS.

*Resolved*, 1st. That the providences of the Great Head of the Church, seem, at the present time as never before, to be demanding of the Church a special regard, both in their prayers and efforts, for the thousands of the deluded followers of the "Man of Sin," now in our midst.

*Resolved*, 2d. That it is the decided opinion of this General Assembly, that no incidental or indirect effort will ever accomplish the evangelization of this class.

*Resolved*, 3d. That we, therefore, hail with increased delight the organization of the American and Foreign Christian Union, so catholic in its character, so noble and Christlike in its designs, so well adapted in the modes of its operations to reach this class, and whose success has been so significant and blessed.

*Resolved*, 4th. That the remarkable success of the American and Foreign Christian Union in gaining access already to thousands of our Romish citizens, should rebuke the unbelief of the Church in regard to the conversion of Roman Catholics, and inspire it with new faith and hope in the promises of God and with stronger desires to bear a part in the great work of saving the lost. Adopted.—1854, p. 56.

The following was adopted by the Assembly:

*Whereas*, The harmony and perpetuity of our social, civil, political and religious institutions, are, with the blessing of God, dependent upon intellectual and moral instruction, and that system of education is most conducive to the interests and happiness of mankind, which combines in the highest degree freedom of thought, proficiency in literature, and refinement in morals; and,

*Whereas*, We regard with apprehensive interest, the aggressive efforts of Romanists and Jesuits in our midst, who, under the plausible pretexts of educational interests, are establishing schools, convents and colleges, into which they are endeavoring to allure American Protestant youth, and thereby eventually suppress the freedom of thought and instill into their pure and susceptible minds principles subversive of our civil and religious institutions; and,

*Whereas*, It is obvious that, in this and other Protestant countries, the literary and moral training of pupils, is, in most instances, secondary or incidental, except so far as may subserve the system of "pious fraud" by which Papal Rome is striving to crush to the earth the blood-bought, heaven-blessed institutions of our beloved country; therefore,

*Resolved*, That we regard with apprehension all efforts to establish literary institutions in our midst which do not recognize the authority of the Holy Scriptures and approve of their general circulation.

*Resolved*, That the present efforts of the Romanish Hierarchy to overrun our western valley by Romanists and foreign paupers, taken in connection with their known plans and ample means, demand and should awaken a deep interest for the future and permanent safety of our country.

*Resolved*, That Romanism in its spirit, organization and institutions is anti-Republican and anti-American and anti-Christian.

*Resolved*, That in opposing the aggressive efforts of Romanists, we disclaim all intention to proscribe any class of religionists on account of religious faith or politics alone, but that we repudiate the assumed doctrine of Divine Right by which the Pope of Rome and the Papal Hierarchy have in time past claimed, and do now claim, the right to control institutions in this and other countries.

*Resolved*, That this Assembly recommend churches, Presbyteries, and Synods under its care, to employ all laudable means to disseminate general intelligence, circulate the Bible, and sustain our free and republican institutions.

*Resolved*, That Cumberland Presbyterians be and they are earnestly requested, as they value the institutions of this country and

the precious souls of their children, to refrain from patronizing Romish schools.—1855, pp. 36, 37.

*Resolved*, 1st. That, in view of the fact that between one hundred and seventy-five and two hundred millions of those now living are Roman Catholics, and that three and a quarter millions of these are found within the limits of our own land, the American Church is loudly called upon to bestir itself in their behalf, and use every means to secure the social, civil, intellectual, and spiritual welfare of this large class of our fellow men.

*Resolved*, 2d. That, in view of the great success which has hitherto attended the efforts of the American and Foreign Christian Union, both in this country and in Europe, this Assembly recognize the means which, with a continuance of the divine blessing, cannot but result in eternal good to those masses, deluded by the "Man of Sin." Adopted.—1856, p. 41.

The following preamble and resolutions were adopted:

*Whereas*, Roman Catholics are making extensive and vigorous efforts to gain a controlling influence in our country, by establishing schools and other institutions peculiar to them; and,

*Whereas*, Past experience shows that such controlling influence would endanger our liberties, both civil and religious; therefore,

*Resolved*, By this General Assembly, That it is the duty of our people to unite their influence with other Protestants in resisting, in all suitable and legitimate ways, the encroaching powers of the "Man of Sin" in our country.

*Resolved*, That we earnestly and urgently request all Cumberland Presbyterians to avoid sending their sons and daughters to Roman Catholic schools, believing that these schools, if not intended, are used for proselyting purposes, and to patronize our own colleges and schools, which are adapted to the wants of our children and youths, and well worthy the confidence of the entire country.—1870, p. 31.

The following was adopted:

*Whereas*, Prophecy and Providence seem to indicate that a great intellectual and moral conflict is before the American people, involving the principles of civil and religious liberty, and threatening

to subvert the institutions of this country by ignoring the Sabbath, discarding the Bible, and opposing the general diffusion of knowledge; and

*Whereas*, The temporal power of the Papacy is broken in Italy, and throughout the Eastern Continent, and it is now concentrating its energies on the Western Continent, thereby endeavoring to gain here what it has lost there; and

*Whereas*, Many Protestants, apprehending no danger from Romanism, lend their influence and patronage to build up and sustain Roman churches and schools; therefore,

*Resolved*, That Romanism ever has been, and is now, inherently intolerant, and that its aggressive efforts in America, when taken in connection with its avowed purposes and plans to subject the institutions of this country, and its persistent efforts to suppress the Bible, and destroy free schools, should excite apprehension, and call forth vigorous efforts to diffuse light upon this subject.

*Resolved*, That this General Assembly does hereby recommend Presbyteries and Synods to adopt such measures as in their opinion will be best adapted to disseminate information on this subject, and protect this fair land from the encroachments of Romanism, which has cursed every other country where its influence has predominated.

*Resolved*, That parents who covenant to train up their children in the nurture and admonition of the Lord, and subsequently send them to Roman schools, or convents, violate their covenant vows, and should be advised and admonished in the spirit of Christian charity to desist.

*Resolved*, That, in consideration of the dissemination of infidel sentiments throughout this country, and the combined efforts of Papists and infidels to destroy the Bible and oppose primitive Christianity, it is hereby declared to be the duty of all Christians, and especially of ministers of the Gospel, to contend earnestly for the faith, and make special efforts to defend the Bible against the combined assaults of its enemies.—1874, p. 31.

The memorial of Porter Presbytery, asking that our Church declare itself opposed to the extension of government aid to sectarian schools, was before your Committee; and, after due consideration thereof, we recommend that the following be adopted



as a declaration of the policy of our Church, viz.: That one of the fundamental principles upon which the Government of the United States, and of the several States, was founded, was that Church and State should be separate and remain so. Our Church has at all times believed in said principle. We believe this principle is violated whenever either national, state or municipal governments extend to any sectarian school financial aid, and that such financial aid tends to bring about a union of Church and State. We, therefore, hereby place our Church on record as opposed to the government—national, state or municipal—extending any financial aid to any sectarian school. Adopted.—1895, p. 21.

## 26. Attitude of the General Assembly toward certain religious societies and other organizations.

### (1) THE CHRISTIAN ALLIANCE.

It is further recommended that you appoint a delegate to attend the great Christian Alliance or Union Convention, to meet in London, in August next.—1846, p. 483, MSS.

### (2) THE AMERICAN SUNDAY SCHOOL UNION.

*Res lved.* That we heartily approve the noble purpose of the American Sunday School Union to plant a Sunday school in every destitute neighborhood throughout our broad land, and we cordially recommend it to the various congregations under our care. Adopted.—1856, p. 25.

We recommend . . . that you continue your sympathy to the American Sunday School Union in its efforts to place the Gospel of Christ in the hands of our destitute sections. Adopted.—1884, p. 30.

### (3) THE COLONIZATION SOCIETY.

The following preamble and resolution were adopted:

*Whereas*, The objects and aims of the American Colonization Society are not only grand and noble, originating in the hearts and heads of some of the most devotedly pious men and true

patriots of the nation, but its workings and results have shown most fully that it is designed by the Almighty to be the richest blessing to those colonized that has ever been conferred on their race, and is likely to be the most efficient means of civilizing and Christianizing Africa, as well as the most appropriate and successful way of disposing of the free colored population of the United States; therefore,

*Resolved*, That we recommend this Colonization Society to the liberal and hearty coöperation of all our members.—1863, p. 78.

#### (4) THE AMERICAN TRACT SOCIETY.

*Whereas*, Rev. Mr. Wells, agent of the American Tract Society, is engaged in the praiseworthy enterprise of supplying our soldiers, and the sick in the hospitals, and the destitute in our army generally, with the Scriptures of Divine Truth, together with other religious books and periodicals, suited to their wants and necessities; therefore,

*Resolved*, That the General Assembly take great pleasure in recommending said brother to the favorable notice of our people, and ask that he may receive their hearty coöperation in his work and labor of love. Adopted.—1863, p. 74.

The following resolution was adopted:

*Whereas*, The American Tract Society is one of those great agencies, whose object is the dissemination of evangelical literature; and, whereas, this Society, by means of missionary colportage, has long been engaged in carrying the Gospel from house to house, especially among the destitute and frontier regions; therefore,

*Resolved*, That we hereby commend the Society in its great object and its general work, and recommend it to the confidence and support of our people.—1878, p. 37.

The following resolution was adopted:

*Resolved*, That we heartily commend the work of the American Tract Society, and would urge our pastors and congregations to render the most efficient aid possible, by disseminating the valuable books and evangelical tracts of this Christian Society, thereby coöperating with all Protestant Christendom.—1892, p. 13.

## (5) THE NATIONAL TEMPERANCE CONVENTION.

*Whereas*, A desire has been expressed by prominent men in various Christian Churches that a National Temperance Convention should be held during the present year, and a call having been issued for the assembling of such a Convention, in the city of Cleveland, Ohio, July 29, 1868, in which all General Assemblies are requested to represent themselves, each by seven delegates, of which the Moderator and Clerk are to be two, the other five being appointed; therefore,

*Resolved*, That S. T. Anderson, D.D., A. B. Miller, D.D., Revs. Lee Roy Woods, J. M. Gallagher and E. K. Squier be appointed delegates, who shall, in connection with the Moderator and Clerk, represent this General Assembly in that Convention. Adopted.—1868, p. 15.

## (6) THE AMERICAN BIBLE SOCIETY.

*Resolved*, That we recommend all our ministers and members to aid, as far as is consistent with their other duties, the agents of the American Bible Society who may labor in their midst, in carrying forward the great object of said Society, in supplying the world with the lamp of eternal truth. Adopted.—1854, p. 31.

*Resolved*, That the General Assembly of the Cumberland Presbyterian Church views the free circulation of the Bible amongst all classes of mankind, in their own vernacular, as lying at the basis of their prosperity and happiness physically, intellectually, and morally.

*Resolved*, That we recommend all our ministers and members to aid, as far as consistent with their other duties, the American Bible Society in carrying forward the great object of said Society—in supplying the world with the lamp of eternal truth. Adopted.—1870, p. 27.

*Resolved*, That we rejoice in the honor thus put upon the Bible, and trust that we are witnessing only the dawn of a brighter and better day for the Church and the world in this regard.

2. That this increased interest in the study and circulation of the Word of God, should be fostered and intensified in every way possible.

3. That we regard the American Bible Society as an honored agency, established in the providence of God by the united Church for the promotion of this great work.

4. That we rejoice in the continued prosperity of this great national Society, and in its constantly widening field of operations; that we approve of its recent plan of economizing as far as practicable in its agencies, and of enlisting more fully home and volunteer workers.

5. That we earnestly commend this cause anew to our pastors, and to our people, and recommend that collections be taken up in all of our churches annually for the Bible cause. Adopted.—1877, p. 36.

This General Assembly recommends that the Presbyteries adopt such measures as will secure from all the churches under their care an annual contribution of money to the American Bible Society.—1881, p. 26.

#### (1) THE AMERICAN BIBLE UNION.

[NOTE.—“In 1835 application was made to the American Bible Society for funds to aid in printing the Bengali Scriptures, prepared by English Baptist missionaries on the principle adopted by the American Baptist Board. It was stated in the application that the words ‘baptize’ and ‘baptism’ had been rendered by words meaning ‘immerse’ and ‘immersion,’ and that the Bible Society at Calcutta had on this account refused to aid in its circulation. The application was referred to a committee of seven, one for each leading denomination. The Baptist member seems to have been alone in insisting that the grant be made, or that it be not refused on the ground of the rendering, instead of the transference, of the words mentioned. In February, 1836, after prolonged discussion, the board of managers of the American Bible Society passed the following resolution by a vote of thirty to fourteen: ‘That in appropriating money for translating, printing or distributing the Sacred Scriptures in foreign languages, the managers feel at liberty to encourage only such versions as conform in the principle of their translation to the common English version: at least so far that all the religious denominations represented in

this Society can consistently use and circulate said versions in their several schools and communities.' This action was confirmed in the following May by the Society at its annual meeting.

"On May 12, 1836, the day after the American Bible Society approved of the resolution of its Board, one hundred and twenty leading Baptists met in the Oliver Street Baptist Church, of New York, and formed the American and Foreign Bible Society.

"Divided counsels, however, soon threatened the existence of the Society, and the unity and harmony of the denomination.

"The advocates of 'translation' *versus* 'transferring,' met in New York, at the house of William Colgate (May 27, 1850), and organized the American Bible Union.

"In February, 1882, Dr. Edward Bright, who had taken a deep interest in the Bible controversies, and who was deeply concerned for the unification of the denomination, published a brief article in 'The Examiner' of which he was the editor, expressing his conviction that Baptists could not expect fair treatment from the American Bible Society, which had 'made itself the narrowest sort of a pedobaptist institution,' and recommending that Baptists 'betake themselves, with self-respecting dignity and fidelity, to the doing of their own Bible work through the American Baptist Missionary Union and the American Baptist Publication Society.' This recommendation was carried out at a great mass-meeting of the denomination, at Saratoga, in May, 1883. The two rival societies, after an ineffective struggle against overwhelming denominational sentiment, quietly went out of existence, the Missionary Union assuming entire responsibility for foreign Bible work, and the Publication Society undertaking to circulate the Bible Union version as well as the Anglo-American revised version. Thus was settled one of the most troublesome controversies in which the [Baptist] denomination was ever involved, and the settlement proved complete."—*From Newman's History of the Baptist Churches*, pp. 428-433. In view of the foregoing facts, the General Assembly adopted the following paper.—J. V. S.]



*Whereas*, The question of a new version of the Scriptures has been agitated in certain portions of the Church of this country; and, *whereas*, many and serious charges have been prepared against our common English version; and *whereas*, it has been extensively and persistently alleged that ministers and members of nearly all the Christian denominations of this country are favorable to this measure, and engaged in it—this General Assembly takes this occasion to express its views, as previous General Assemblies have done, on a question of such interest. We present, therefore, the following as our deliverance upon this subject:

1st. We regard this movement, and especially the manner in which it is conducted, as eminently mischievous, being calculated to unsettle the minds of common Christians in that version of the Scriptures on which they must rely for their guidance in the great matter of their personal salvation, and, furthermore, to excite suspicion and distrust in the minds of men who are sincere inquirers after truth.

2d. We do not regard our English version perfect, but a great deal more so than any version likely to arise from this movement. Especially are we confirmed in this latter conclusion, from the specimens already presented to the public. Although we do not claim for our version perfection, we do claim that it is sufficiently perfect for all practical purposes.

3d. We regard the English version of the Scriptures as one of the great depositories of the English language, as in this respect unequalled by any book in the world, and on this account, aside from the precious spiritual truths which it embodies, as deserving the consideration and respect of all speaking the English language.

4th. This General Assembly, from the considerations already presented, and from many others which might be presented, hereby disclaims, as previous Assemblies have done, all sympathy with this revision movement. We believe it sectarian; we believe it intensely sectarian, and that nothing good will grow out of it.

RICHARD BEARD, *Chairman*.

—1860, p. 35

#### (8) THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

It was ordered that the Moderator send the fraternal greetings of the General Assembly to the International Convention of the

Young Men's Christian Association now in session at Cleveland, Ohio.—1881, p. 12.

A message conveying the Christian salutations of the International Convention of the Young Men's Christian Association was received, and referred to the Committee on Correspondence.

MILWAUKEE, Wis., May 19, 1883.

*To the Moderator of Cumberland Presbyterian General Assembly,  
Nashville, Tenn.:*

The Twenty-fifth International Convention of the Young Men's Christian Association of the United States and British Provinces send congratulations and Christian greeting. Hebrews xii. 22-24.

CHARLES L. COLBY, *President*.

—1883, p. 14.

#### (9) THE NATIONAL TEMPERANCE CONVENTION.

*To the General Assembly of the Cumberland Presbyterian Church,  
to assemble at Huntsville, Ala., May 18, 1882:*

DEAR BRETHREN:—The last General Assembly appointed me as one of the delegates to the National Temperance Convention, which met at Saratoga, N. Y., the 21st of June, 1881. I am glad to report that it was my privilege to attend said Convention as a representative of your body, and to be present at all its sessions. There were in attendance near four hundred delegates, representing different religious denominations and temperance organizations, from twenty-five States and Canada. The deliberations of the Convention were of an interesting character, inspiring all present with new hope and courage in the temperance cause.

JAMES M. HUBBERT.

—1882, p. 20.

#### (10) THE WOMAN'S NATIONAL CHRISTIAN TEMPERANCE UNION.

*Resolved*, That this General Assembly contemplate with great pleasure the efforts of the Woman's National Christian Temperance Union. A time has come, and a work has presented itself in the success of which woman is so deeply interested, that we can but bid her God-speed in this glorious enterprise. Adopted —1882, p. 31.

That you urge on all your Presbyteries the importance of increased activity in the dissemination of temperance literature and of the training of the young in the principles of Gospel temperance; and that you commend the National Woman's Christian Temperance Union, by whose untiring and unselfish efforts scientific temperance instruction has become a part of the course of study in the public schools of some thirty-six States in the Union. Adopted.—1894, p. 52.

(11) THE AMERICAN SABBATH UNION.

We have had under consideration the report of your Permanent Committee on Sabbath Observance, and recommend that five representatives be commissioned to the American Sabbath Union, and that they shall be selected by the Moderator and Stated Clerk at pleasure, and that your Permanent Committee be discharged. Adopted.—1889, p. 38.

(12) THE NATIONAL REFORM ASSOCIATION.

*Resolved*, That this General Assembly has listened with great pleasure to the address of Rev. A. B. Miller, D.D., the representative of the National Reform Association, and hereby pledge to the Association the sympathy and coöperation of the Church in the furtherance of its beneficent aims. Adopted.—1893, p. 26.

(13) THE UNITED CHRISTIAN COMMISSION.

Concerning a communication from the United Christian Commission, referred to us, your Committee recommend,

(1) That you hereby express your cordial sympathy with the work of the Commission in its organized endeavor to improve the moral condition of our soldiers and sailors.

(2) That you hereby appoint Revs. J. W. McKay, Henry C. Bird, and U. W. McMillan, as the Coöperative Committee asked for in the communication. Adopted.—1894, p. 49.

(14) THE NATIONAL TEMPERANCE SOCIETY.

Another communication is from the National Temperance Society, asking that you appoint seven delegates, of whom the

Moderator and Stated Clerk shall be two, to the eleventh National Temperance Convention, which meets August 18, 1897, at Saratoga Springs, N. Y. We recommend that you do so. Adopted.—1897, p. 74.

#### (15) THE AMERICAN ANTI-SALOON LEAGUE.

A paper from the American Anti-Saloon League asks that you appoint ten delegates (with alternates), to attend the next National Anti-Saloon Convention, which is to be held the 11th, 12th and 13th of January, 1898, in Columbus, Ohio, also that you name some one as a member of the Board of Direction for the new year. We recommend that you comply with this request. Adopted.—1897, p. 74.

Further, your Committee has had referred to it a communication from the American Anti-Saloon League, through its Secretary, James L. Ewin, of Washington, D. C. Since this league is inter-denominational and omni-partisan, since its single object is the suppression of the saloon, and since it recognizes God as the Supreme Captain of every true reform, we recommend coöperation, and compliance with the request for one representative in the National Board of Direction, and for ten delegates to represent the denomination at the next National Anti-Saloon Convention, which is to be held for three days, the first part of December, 1898, at Cleveland, Ohio. Adopted.—1898, p. 76.

### 27. The Bible in our Schools.

*Resolved*, That in the judgment of this Assembly, the Bible is eminently worthy of a place and should be carefully studied in every common school, seminary, college and university, and that it is the duty of the Christian and the patriot wisely and actively to use their influence to cause the Holy Bible to occupy the position which it deserves, that its most benign influence may be experienced in all the social, ecclesiastical, civil, literary, and religious relations of every community. Adopted.—1845, p. 289, MSS.

*Whereas*, The papal hierarchy and the Romanizing portions of some Protestant denominations are fiercely assailing, with intent to

destroy, a leading, distinctive principle of the Reformation of the sixteenth century, a primary element of Christianity,—the right of private judgment. And the better to accomplish this, the foes of an open Bible are making their artful and strenuous efforts to drive it from the common school, the people's college, and to take it from the common people. Therefore,

*Resolved*, That in point of fact, Papal ecclesiastics and their allies are the fierce and bitter enemies of civil and religious liberty; that they are the diligent and unyielding supporters of despotism. Its black and stagnant blood runs in their veins; and they are employing all their skill to introduce its malignant and deadly virus into the heart and arteries of our Republic, and to bring it under the control of their blighting hands, and so reduce it to ruins, and bind us and our children in the chains of despotism, and

*Resolved*, That as we value liberty, civil and religious, and our hope for the present and the future, we unflinchingly and continually maintain the right of private judgment, and the use of the Bible in our common schools and higher institutions of learning. Adopted.—1853, p. 24.

## 28. Day of Prayer for Colleges.

*Resolved*, That we appoint the day of annual concert of prayer for colleges, observed by the various evangelical denominations, in the month of February, as a day to be spent annually by our Church in earnest, fervent prayer in behalf of the spiritual welfare of the youth congregated at her various schools of learning. Adopted.—1858, p. 39.

## 29. The Sacraments.

CONFESSION OF FAITH, SECTION 98.—As under the Old Testament dispensation two sacraments were ordained, Circumcision and the Passover; so, under the New, there are but two—that is to say, Baptism and the Lord's Supper.

### (1) BAPTISM.

CONFESSION OF FAITH, SECTIONS 99-103.—Water-baptism is a sacrament of the New Testament, ordained by Jesus Christ as a



sign or symbol of the baptism of the Holy Spirit, and as the seal of the Covenant of Grace.

100. The outward element to be used in this sacrament is water, wherewith the party is to be baptized into the name of the Father, and of the Son, and of the Holy Spirit, by an ordained minister of the Gospel.

101. Baptism is rightly administered by pouring or sprinkling water upon the person, yet the validity of this sacrament does not depend upon any particular mode of administration.

102. The proper subjects of water-baptism are believing adults; also infants, one or both of whose parents or guardians are believers.

103. There is no saving efficacy in water-baptism, yet it is a duty of all believers to confess Christ in this solemn ordinance, and it is also the duty of all believing parents to consecrate their children to God in baptism.

*(a) Baptism of infants.*

In the judgment of this General Assembly it is the duty of parents professing godliness to have their children baptized.—1845, p. 285, MSS.

The Constitution (sec. 3) of the Church says: "The infant children of believers are, through the covenant and by right of birth, entitled to baptism." In the Confession of Faith (sec. 102) infants of believing parents are declared to be "proper subjects of water-baptism." The Constitution (sec. 27) makes it the duty of ruling elders to "urge upon parents the importance of presenting their children for baptism." It is hardly necessary to say in this connection that it is the duty of the minister in charge of a church to indoctrinate his people on this subject.

We recommend that you call the special attention of your Presbyteries to the dereliction of parents in this matter and to the importance of instructing their ministers to impress upon the people their duty. Ruling elders, too, should be made to feel a responsibility for any neglect of this important matter in their various churches. Adopted.—1897, pp. 45, 46.

*(b) May one baptized in infancy be baptized again?*

Your Committee have duly considered the question, whether a "minister of the Cumberland Presbyterian Church may administer the ordinance of baptism to a person who has been baptized in infancy," propounded by the Miami Presbytery.

Chapter 28, Section 7, of our Confession of Faith, is in these words: "The sacrament of baptism is but once to be administered to any person; there being no example for the repetition of Christian baptism."

Regarding this as conclusive on the question, your Committee report accordingly, a negative answer. Adopted.—1880, p. 23.

*(c) Presbyteries and Sessions should enforce the law in reference to baptism.*

We have had before us a memorial from the Presbytery of Sparta, which is as follows:

"Whereas, There is great inconsistency in respect to the ordinance of baptism as administered by the ministers of our Church, and great negligence in respect to infant baptism, we would beg that you discountenance the unscriptural mode of dipping persons into the water, and that you urge it upon the parents in the Church to dedicate their children to God in the act of baptism, and bring them up in the nurture and admonition of the Lord."

Your Committee are of opinion that your Confession of Faith and Form of Government define with sufficient clearness the Bible doctrine upon these questions, and it is in the power of the Sessions and Presbyteries to enforce these regulations. We therefore recommend that you make no further deliverance on the subject. Adopted.—1876, p. 19.

*(d) Roman Catholic baptism.*

"Is baptism as administered by the Roman Catholics to be regarded as a valid Christian baptism?"

The proper answer to this question depends, in the first place, on whether we should regard the Roman Catholic Church, so-called, as a true Church of Jesus Christ. On this question all Protestants are agreed, and have declared the Romish hierarchy

anti-Christian and idolatrous. Then, the priests of the Papal power are not ministers of Christ, for they are commissioned by the Pope of Rome, the head of this anti-Christian power, or "man of sin."

Secondly, we say (Confession of Faith, chap. xxviii., sec. 2), "The outward element to be used in the sacrament (of baptism) is water, wherewith the party is to be baptized in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the Gospel, lawfully called thereunto." And in the Directory of Worship, chap. vii., sec. 5, we say, "After calling the child by its name, he (the minister) shall say, 'I baptize thee in the name of the Father, of the Son, and of the Holy Ghost.' As he pronounces these words, he is to baptize the child with water by pouring or sprinkling it on the face of the child, without adding any other ceremony; and the whole shall be concluded with prayer."

To the above simple rite, established by Christ, the Romish Church has added a long list of superstitious rites and ceremonies not taught by Christ or his Apostles. Salt must be put in the mouth; the forehead, eyes, breast, shoulders and ears are to be signed with the sign of the cross. The nostrils and ears must be touched with spittle, then water is applied in the name of the Trinity, after which the subject is to be anointed with oil between the shoulders and breasts. (See Catechism of Trent, pages 134 and 135.) Can you regard such pagan rites as these as Christian baptism?

Your committee are of opinion that you cannot, and we therefore recommend that you answer the interrogatory of the memorialists in the negative. Notwithstanding this, each church session must decide for itself what shall be done in each particular case that may come before them, as no absolute rule can be laid down which will meet the peculiarities of every case. Adopted.—1876, p. 23.

## (2) LORD'S SUPPER.

(a) *Should be celebrated at least once a quarter.*

*Resolved.* That this General Assembly recommend that each church have the sacrament of the Lord's Supper administered at least quarterly. Adopted.—1854, p. 31.

(b) *Pure "fruit of the vine" should be used.*

The following resolution was adopted:

*Resolved*, That we recommend to all our churches, through the Presbyteries, to procure and use the pure "fruit of the vine" in the observance of the Lord's Supper.—1877, p. 34.

(c) *General Assembly Communion.*

It was determined that hereafter the Assembly shall observe the sacrament of the Lord's Supper, on Thursday, the first day of the Assembly's sittings, at 8 o'clock P.M., and that the retiring Moderator and the pastor of the church with which the Assembly meets shall conduct, or arrange for, said service.—1897, p. 29.

### 30. Secret and family worship.

DIRECTORY FOR WORSHIP, SECTIONS 31-35.—Besides the public worship in congregations, it is the indispensable duty of each person alone in secret, and every family by itself in private, to pray and to worship God.

32. Secret worship is most plainly enjoined by our Lord. In this duty every one, apart by himself, is to spend some time in prayer, reading the Scriptures, holy meditation, and serious self-examination. The many advantages arising from a conscientious discharge of these duties are best known to those who are found in the faithful discharge of them.

33. Family worship, which ought to be performed by every family, ordinarily morning and evening, consists in prayer, reading the Scriptures, and singing praises.

34. The head of the family, who is to lead in this service, ought to be careful that all members of his household duly attend, and that none withdraw themselves unnecessarily from any part of family worship; and that all refrain from their common business while the Scriptures are read, and gravely attend to the same, no less than when prayer or praise is offered up.

35. Let heads of families be careful to instruct their children and servants in the principles of religion. Every proper opportunity ought to be embraced for such instruction. The Sabbath evenings, after public worship, should be sacredly preserved for

this purpose. Making unnecessary private visits on the Lord's day, admitting strangers into the families, except when necessity or charity requires it, or any other practices, whatever plausible pretenses may be offered in their favor, if they interfere with the above important and necessary duty, should be avoided.

*Resolved*, That this General Assembly expresses with deep regret its sorrow at the fact that family worship is not kept up as it should be, and that we urge upon our membership, through their ministers, the importance of the family altar. Adopted.—1883, p. 25.

### 31. Sanctification of the Lord's Day.

DIRECTORY FOR WORSHIP, SECTIONS 1-6.—It is the duty of every person to remember the Lord's day, and to prepare for it before its approach. All worldly business should be so ordered, and seasonably laid aside, as that no one may be hindered from sanctifying the Sabbath, as the Holy Scriptures require.

2. The entire day is to be kept holy to the Lord, and to be employed in the public and private exercises of religion. Therefore, it is requisite that there be a holy resting, all the day, from unnecessary labors, and an abstaining from those recreations which may be lawful on other days; and also, as much as possible, from worldly thoughts and conversation.

3. Let the provisions for the support of the family on that day be so ordered that servants or others be not improperly detained from the public worship of God, nor hindered from sanctifying the Sabbath.

4. Let every person and family, in the morning, by secret and private prayer, for themselves and others, especially for the assistance of God to their minister, and for a blessing upon his ministry, by reading the Scriptures, and by holy meditation, prepare for communion with God in his public ordinances.

5. Let the people be careful to assemble at the appointed time; that, being all present at the beginning, they may unite with one heart in all the parts of public worship; and let none unnecessarily depart until after the benediction.

6. Let the time after the solemn services of the congregation in



public are over be spent in reading, meditation, reading of sermons, catechising, religious conversation, prayer for a blessing upon the public ordinances, singing psalms, hymns, or spiritual songs, visiting the sick, relieving the poor, and in performing such like duties of piety, charity and mercy.

(1) HOW THE SABBATH SHOULD BE SPENT.

The following was adopted:

1. That it is the duty of every Christian to observe and defend the Sabbath, and to keep it holy, by spending it in a way that will honor God and nourish and strengthen his own soul.

2. That Christians should not spend the day in social visiting and feasting.

3. That it is a sin and shame to spend the day in idleness or in frivolous pastime.

4. That parents should require their children to attend church, and not turn them loose, after Sabbath school, to spend the remainder of the day as they please.

5. That Christians should not encourage Sunday newspapers by buying them, reading them, advertising in them, or in other way.

6. That Sunday trains and excursions are evils that no Christian should encourage.

7. That base-ball, picnics, and all similar amusements, are gross and sinful desecrations of the Sabbath day.—1891, p. 36.

(2) CHURCH MEMBERS' DUTY.

The following was adopted:

We do hereby call the attention of our entire membership to the necessity of the careful observance of the Christian Sabbath, and so much the more as Rationalism, Infidelity and Romanism are combining their energies to destroy the sanctity of God's holy day, and substituting therefor a day of mere recreation and amusement.—1874, p. 28.

(3) PASTORS SHOULD CALL THE ATTENTION OF THE PEOPLE TO THIS SUBJECT.

The following resolutions were adopted:

*Resolved*, That it is the sense of this General Assembly that it

is the duty of all the preachers and pastors of the Cumberland Presbyterian Church to call the attention of their congregations frequently to the duty of a scriptural observance of the Sabbath, setting forth what the requirement is, the blessings promised for a proper, and the curses that shall follow an improper, use hereof.

2. That hereafter, with other standing committees, there shall be appointed by the Moderator of the General Assembly a committee to be called the Committee on the Prevention of Sabbath Desecration, whose duty it shall be to consider and report upon the same as other standing committees, and that Synods and Presbyteries are hereby requested to appoint a similar standing committee at each of their meetings.—1879, p. 28.

#### (4) MINISTERS SHOULD SET A GOOD EXAMPLE.

The General Assembly decided that "if any member travel on the Sabbath day, in going to or returning from the Assembly, he be dealt with for an immorality."—1852, p. 31.

The following recommendation was adopted:

That your ministers be urged to set the example to their flocks and the community by rigidly observing this holy day; by discouraging the prevalent reading of secular papers on that day, and the insertion of church notices and services in the Sabbath issues of said papers, and by needless railroad travel, even to fill pulpit engagements.—1884, p. 31.

#### (5) SUNDAY MAIL AND SUNDAY TRAINS.

We have had before us a paper from the chairman of the Committee on Sabbath Observance, of the Southern Presbyterian Church, asking your coöperation in calling the attention of the civil authorities to the "Sabbath question," "especially to the running of the railroad trains and the delivery of mail on the Lord's day." While we deplore the fact that trains are run and mail is delivered on the Sabbath, yet we do not see the consistency in invoking the civil power to check the evil, while our business men make the demand for handling and carrying freight, and while ministers and church members demand the running of trains and the delivery of mails on the Sabbath. We, therefore, recommend that this General Assembly insist upon the better observance of

this day by all the members of the Church, to the end that a public sentiment may be cultivated in its favor, and that the chairman of the permanent Committee on Sabbath Observance be instructed to correspond with the chairman of a similar committee in the Southern Presbyterian Church, pledging the hearty coöperation of the Cumberland Presbyterian Church in any judicious movement looking to the better observance of the Sabbath. Adopted.—1882, p. 21.

That we deplore the fact that our government compels Sabbath desecration by its mail service, and that we think that church members should not go to the postoffice on the Sabbath, or otherwise encourage Sunday mails. Adopted.—1891, p. 36.

(6) THE GENERAL ASSEMBLY WAS OPPOSED TO OPENING GATES OF COLUMBIAN EXPOSITION ON THE SABBATH.

That we are decidedly and unalterably opposed to the opening of any department of the Columbian Exposition on the Sabbath, and desire to put the Cumberland Presbyterian Church on record as opposing it. Adopted.—1891, p. 36.

*Whereas*, It has come to the knowledge of your Committee that the managers of the World's Columbian Exposition have determined to open the gates of the Exposition on next Sabbath day. Therefore your Committee hereby recommend that the Stated Clerk of this Assembly be directed to send at once a telegram to said managers protesting against such opening of the gates. Adopted.—1893, p. 12.

## 32. National disputes should be settled by arbitration.

The report of Committee on Overtures was adopted, as follows:

Your Committee have carefully considered the memorial of the World's Arbitration League, organized about two years ago, with headquarters at Washington, D. C., its object being to call the attention of the different nations of the earth to the propriety and practicability of forming a compact by which all international disputes can be settled without resort to arms. Since the object of this organization is in accordance with the teachings of the

great Head of the Church, your Committee would recommend hearty concurrence with this laudable and humane enterprise.—1884, p. 15.

### 33. Lotteries condemned.

Dealing in lottery stock or tickets is taking a risk for money, and as such is a species of gaming that is sinful, and ought to be discountenanced by every Church court and Christian.—1858, p. 33.

The following resolution was adopted:

*Whereas*, The Louisiana Lottery is seeking to perpetuate itself by every possible means, and is endeavoring to secure, by the offer of large sums of money to different State Legislatures, a charter giving it the right of carrying forward its iniquitous gambling schemes; therefore,

*Resolved*, 1. That this General Assembly does give its hearty commendation to all good people who are battling against this great evil, and does pray God's blessings upon the laborers who are seeking to destroy this great source of corruption.

2. That this Assembly looks upon this lottery as a most pernicious scheme of iniquity, and urges its ministry and laity to use publicly and otherwise their influence to bring to an end both the lottery and the purchase of lottery tickets.—1890, p. 14.

### 34. Worldly amusements.

*Whereas*, There is no specific law in the Discipline of this Church, forbidding the members thereof attending fashionable balls and parties, theatres, circuses, and such places of worldly amusement for carnal indulgence of mere human merriment, gotten up and mainly sustained by those who are not connected with the evangelical Church;

*Resolved, therefore*, By this General Assembly, that in all such instances where members of our Church are known to attend such places for purposes of participating in them, they shall be held responsible to the church Session of the congregation where such member holds his or her membership, and that church Ses-

sions are hereby instructed to adopt such rules in their respective congregations as may forbid such conduct. Adopted.—1852, p. 30.

The Assembly of 1852 adopted preambles and resolutions disapproving the practice of church members' attending places of carnal amusements, advising church Sessions to adopt the most prudent and effective measures to lessen the evil. "Be not conformed to this world," is one of the precepts too frequently ignored by the practice of the professed disciples of Christ. Ministers and Sessions might subserve the cause of practical godliness, by calling the attention of their people to the advice of a previous Assembly, to which reference has been made. Adopted.—1861, p. 15.

*Whereas*, The cause of Christ demands that the children of God should live soberly, as well as righteously and godly, in this world—cleansing themselves from all ungodliness and worldly lusts, and taking up their cross and following their Master in meek and holy living—thus by their walk and conversation letting their light shine, and truly commending the religion of Christ to the confidence and acceptance of all men; therefore,

*Resolved*, By this General Assembly, as expressed by former Assemblies, that the practice of promiscuous dancing, as an amusement, by professed Christians, as well as attendance upon such places of amusement, is hereby declared to be inconsistent with the Christian profession and the pure and sacred obligations of our holy religion; and that Presbyteries and church Sessions are advised that members persisting in such practice are proper subjects of Church discipline. Adopted.—1870, p. 31.

In response to the overture to this General Assembly from the Presbytery of Lebanon, the Committee beg leave to say, that while former General Assemblies have expressed their condemnation of dancing, and this Assembly does think it best for Christians to take no part in the dance, yet we believe that we can, as a General Assembly, do no more than has been done, except to exhort all our members to refrain from the dance, and to leave all further questions about it to church Sessions, to act in each particular case in such manner as the Session in its dis-



cretion may deem proper, subject, of course, to the direction of its own Presbytery. Adopted.—1872, p. 15.

The following was adopted:

Your Committee have considered the memorial submitted to them, asking for a definition of the phrase “promiscuous dancing,” contained in a former deliverance of your reverend body, and while this is not strictly a matter of legal cognizance, we beg to say that in our opinion the expression referred to should be understood to mean mixed dancing, confused dancing, indiscriminate dancing, and dancing in which both sexes engage. In short, any dancing which cannot be conscientiously commended by an upright, consecrated member of the Cumberland Presbyterian Church. —1894, p. 43.

A memorial from Texas Synod has been referred to us, asking that a specific law be “incorporated in the Rules of Discipline,” forbidding “dancing, theatre-going and card-playing.”

The Committee think that the matters complained of need not be expressed in a specific law, inasmuch as section third of the Church Covenant of the Confession of Faith, properly interpreted, includes such things: and since we believe them to be evil, and only evil, we recommend that this General Assembly declare its disapproval of such practices, and urge the ministers and church Sessions to instruct and exhort the members to refrain from participating in these evils, which are altogether unprofitable and inconsistent with Christian character; and, whenever necessary, that discipline be exercised according to the Constitution of the Church. Adopted.—1895, p. 20.

### 35. Deliverances on Temperance.

*Resolved, unanimously,* That this General Assembly do most earnestly recommend that no minister of the Gospel or ruling elder, or member of the Church shall engage in retailing ardent spirits or disposing of them in any other way.—1836, p. 268, MSS.

*Resolved,* That it is the sense of this General Assembly, that to make, buy, sell, or use as a beverage, any spirituous or intoxicating liquors, is an immorality: that it is not only unauthorized,

but forbidden by the Word of God. We do, therefore, request the several churches under our care, to abstain wholly from their use. Adopted.—1851, p. 13.

The General Assembly made the following deliverance:

The effect of the use of ardent spirits has been one continued scene of desolation. Its course has been marked with the desolation of human happiness, human hopes, and human enjoyment—has retarded the progress of Christianity—has rendered abortive Christian influence and Christian effort. It has caused the quenching of the Holy Spirit—has been and still is the most powerful weapon in the hands of the evil one for peopling his kingdom with victims.

What is the duty of the Church relative to this important question? We believe there is but one answer. It is the duty of the Christian to use every reasonable effort within his power to advance the glorious cause of Temperance. If he fails in this, he fails in one material branch of his duty, and will be held accountable for the failure.

We regard the efforts now being made in the temperance cause, as requiring the coöperation of the Church; that the Great Head of the Church is employing it as one of the means of reforming and of finally converting the world; and the failure of the church members thus to coöperate, amounts to a sin against light and knowledge.

So far as our information extends, this branch of Zion is discharging her duty in this great work with commendable zeal.

The efforts which Christians should use for the furtherance of this work, consist not alone in abstaining from the use of ardent spirits and being Washingtonians, or Sons of Temperance. The true and devoted advocate of temperance will labor for the enactment of such laws as will prohibit the making, vending or use of intoxicating liquors.

In order that the Cumberland Presbyterian Church may occupy the high position which Christendom and the world demands of her, we recommend that this General Assembly adopt the foregoing as a preamble, and also the following resolutions, viz.:

1. It is incompatible with the character of a Christian, and particularly with the Christian character of a Cumberland Pres-

byterian, to use or in any way encourage the use of ardent spirits as a beverage.

2. If he fails to use reasonable efforts to bring about, by legal enactments or otherwise, an entire prohibition of the liquor traffic, he acts beneath his duty as a professor of religion.

3. Christians not only have duties to discharge to the Church and the world as Christians, but also to their government and society as citizens.

4. In discharging the latter duty, they should be governed by the broad principles of Christian philanthropy, advocating the extermination of alcohol, except for mechanical or medical purposes, from the country, by the enactment of prohibitory laws for that purpose, with such penalties as will cause those laws to be respected and enforced.

5. That this preamble and these resolutions be spread upon the Minutes of the Assembly, and that they be published in the papers of the Church.—1853, pp. 45, 46.

We have considered a memorial of the Mississippi Presbytery, asking that the following be inserted in the organic law of the Church: “No member of the Cumberland Presbyterian Church shall be allowed to drink ardent spirits as a beverage, and any one guilty of this offense shall subject himself to the discipline of the Church.”

Under the organic law of the Church the church Session is charged with maintaining the spiritual government of the church, and for this purpose it is its duty to inquire into the doctrines and conduct of the church members under its care, and to admonish, suspend, or excommunicate those found delinquent.

This memorial proposes a change in the Constitution by specifying one evil requiring church censure and leaving unnamed all the other acts which merit condemnation.

We are of opinion that this is not necessary; that under our present rules full authority is vested in church Sessions to act in this matter, and therefore recommend that the prayer of the memorial be not granted.

The action heretofore taken by the General Assembly and the various Church courts against the evils of intemperance and dram-drinking is so unmistakable that no repetition thereof need be

made by way of amendment to our organic law. Adopted.—1891, p. 17.

*Resolved*, That it is the sense of this General Assembly, that it is a sin to make, buy, sell, or give, or in any way use as a beverage, intoxicating drinks of any description.

*Resolved*, That in cases where church members persist in the violation of the principles herein stated, the church Sessions be urged to deal with such offenders, and free the Church from the guilt and scandal of such unchristian conduct.

*Resolved*, That inasmuch as these evils of such immense magnitude can be successfully resisted only by associated effort, our ministers and members are advised to encourage temperance organizations wherever it is practicable.

*Resolved*, That we heartily approve the temperance legislation which has been had in several of the States recently, and we earnestly recommend our people to aid by all prudent means, the enforcement of temperance laws where they exist. Adopted.—1873, p. 19.

That we, as a Church, stand squarely and unequivocally in favor of prohibition, and hereby pledge ourselves to aid in every laudable enterprise that in any way looks to the overthrow of the accursed liquor traffic, now licensed and protected by the General Government and most of the States. Adopted.—1889, p. 35.

That you declare as the solemn conviction of this General Assembly that no man nor party which refuses or fails to assume an attitude of open and uncompromising hostility toward the liquor traffic should expect or receive the vote of any Christian citizen of this country. Approved.—1894, p. 52.

### 36. Resolutions on the use of tobacco.

*Resolved*, That this General Assembly hereby express its disapprobation of the use of tobacco in any form whatever, except it may be as a medicine. Laid on the table.—1871, p. 33.

The following resolution was laid on the table:

*Whereas*, The use of tobacco is an unbecoming and hurtful habit,

involving a sinful waste of money and fixing on those who indulge in it a depraved appetite, which often leads to a career of intemperance and vice; therefore, resolved,

1. That it is the duty of every minister of the Cumberland Presbyterian Church, by precept and example, to discourage and discountenance this prevailing evil.

2. It is the sense of this General Assembly that no licentiate or candidate for the ministry who indulges in this wasteful and filthy habit, should be entitled to receive aid from funds contributed by the churches for ministerial education.

Whereupon the following protest was entered:

This General Assembly having laid on the table, without opportunity of discussion, a resolution disapproving and condemning the use of tobacco by ministers, we, the undersigned, do hereby enter our respectful but earnest protest against the position thus taken by this General Assembly on this question.

S. T. ANDERSON,	J. M. HOWARD,
W. T. FERGUSON,	PH. R. DANLEY,
T. BOYD FOSTER,	DANIEL PATTON,
W. S. CAMPBELL,	A. A. WILSON,
J. C. GILLIAM,	JAS. H. B. HALL,
M. A. MAXEY,	J. M. HUBBERT,
	M. A. ALEXANDER.

—1881, p. 38.

The General Assembly met, and resumed the consideration of the resolution on the use of tobacco, which, after discussion, was adopted as follows by an "Aye" and "Nay" vote, 112 to 24:

*Resolved*, That, as the use of tobacco has grown to be a national evil, and is seriously hurtful to ministerial influence and usefulness, this General Assembly counsels the ministers of the Cumberland Presbyterian Church against the use of tobacco in any form whatever; also, that this counsel be earnestly pressed upon the attention of the candidates for the ministry in all our Presbyteries. —1886, p. 30.

*Resolved*, That the Board of Education are hereby instructed to give no aid to any candidate for the ministry in securing an



education, who uses tobacco, and that it is the duty of the Board of Education to know, before aiding any student, that he does not use tobacco. Adopted.—1889, p. 51.

### 37. Presbyterian Historical Society.

The Committee on Overtures submitted the following report, which was adopted:

The papers regarding the Presbyterian Historical Society, referred to us, show that Society to be a worthy institution, one that is doing a valuable work for Presbyterianism in this country. Its object is to collect and preserve books, pamphlets, papers, and all other material that would be of interest on this subject.

We recommend that a committee be appointed to coöperate with the Society in every appropriate method; also that Synods and Presbyteries be recommended to appoint similar committees to procure material for the Society, and in all practicable ways to further its interests; and further, that the Stated Clerk be directed to send each year to the Society five copies of the Minutes of the General Assembly.

As the permanent committee above provided for we suggest Rev. J. M. Hubbert, Lincoln, Ill.; Prof. R. V. Foster, Lebanon, Tenn.; and John Frizzell, Nashville, Tenn. Approved.—1882, p. 28.

We have also considered a communication from Rev. Dr. Cattell, Chairman of Executive Committee of the Presbyterian Historical Society, requesting the appointment of a committee of ministers and ruling elders by this General Assembly to coöperate with the Society in collecting materials for the history of our own branch of the Presbyterian Church. We recommend, therefore, that the Moderator appoint a committee of three to gather facts and furnish such materials as may be necessary to comply with said request. We recommend also that said Committee shall be instructed to consider the advisability of depositing with this Society, for safe keeping in its fire-proof vaults, Minutes of General Assembly, Presbyteries, and Synods, and any manuscripts which it may be important to preserve. Adopted.—1892, p. 40.

### 38. Cumberland Presbyterian Historical Society.

The following report on the Historical Society was referred to the Committee on Overtures:

*To the General Assembly of the Cumberland Presbyterian Church,  
to convene at Marshall, Mo., May 19, 1898:*

The General Assembly of last year directed that the Commission appointed by the previous Assembly to provide a denominational exhibit in the Tennessee Centennial Exposition, "be continued as an Executive Committee of a Permanent Cumberland Presbyterian Historical Society, with instructions to pay all the indebtedness now against the undertaking of the exhibit, and use the remainder of the funds on hand to continue the work as said Historical Society, the donors consenting thereto." The Commission consisted, and its successor, the Executive Committee, consists, of nine members whose places of residence are widely separated, and it has therefore been impossible to get a meeting of even a quorum at any place. The only conference among the members which has been practicable has been such as could be had by correspondence.

The amount of money contributed from all parts of the church for the purpose of the Centennial Exhibit amounted to \$189.18. The expenses of the enterprise amounted to \$68.29, all of which is set forth in detail in a statement hereunto annexed, but which need not be printed. The net amount, after the payment of these expenses, was therefore \$120.89. The donors of all of this money, except \$22.25, have consented to its use in the manner designated by the General Assembly, and the same, amounting to \$98.64, is still in the hands of the Treasurer.

Your Committee deem it unnecessary to remind you of the fact that the unwritten history of the Church is being lost by the death of the old men and women whose personal knowledge extends back into the early years of the Church's existence. Much of the documentary evidences of past transactions is also being lost, and but little effort is being made upon the part of the Synods, Presbyteries and congregations to collect and preserve their history. The Committee also recognizes the importance of keeping alive a due interest on the part of our people in the origin and develop-

ment of the denomination. The self-respect of our people as a denomination depends to a large extent upon their interest in the deeds of their forefathers. We therefore recommend:

1. That you so reorganize this Committee that it will consist of five members residing sufficiently near to each other to hold occasional meetings without expense to the Society. That a majority of these five members be constituted a quorum for the transaction of business. That in addition to these local members, there be appointed as corresponding members one person from each Synod, these persons to consist of the Chairmen of the Synodical Committees whose appointment is hereinafter recommended.

2. That each Synod in the Church be requested to appoint a Historical Committee, consisting of three or more persons, whose Chairman shall, as above indicated, be, *ex officio*, a corresponding member of the Central Committee.

3. That each Presbytery in the Church be also requested to appoint a Presbyterial Historical Committee consisting of three or more persons, and that the Chairman of each Presbyterial Committee be, *ex officio*, a corresponding member of the Synodical Committee.

4. That you request each Presbytery to contribute one dollar per year toward a fund to be expended for printed matter and other necessary purposes connected with the work. This fund, together with that now on hand, can be expended in preparing and circulating literature setting forth the objects of the Society, and making helpful suggestions in carrying them out and in printing such historical documents as it might be deemed important to supply to the Synodical and Presbyterial Committees, Sessions of churches, and others. It can also be used in the collection of books, old manuscripts, old newspapers, and other objects of historical interest connected with the Church history, and providing cases in which securely to keep them, thus forming a sort of historical museum which would be both profitable and interesting to our people. The Publishing House offers to supply, free of charge, a suitable room for such a museum.

5. We recommend, further, that you request all the Synods and Presbyteries in the Church to take early steps towards the

collection and recording of the history of their respective judicatories, and where practicable that they have abstracts of the same printed, and request them, as nearly as they may be able, to furnish copy of all such records to the Central Historical Committee, to be filed away in the archives of the Church for the uses of future historians; and that they in every way practicable promote this general work of collecting and preserving the history of the entire denomination throughout all of its borders.—1898, pp. 30-32.

The Committee on Overtures having failed to report on the matter of the Historical Society, which had been referred to said Committee, the Assembly took it up, and the report of the Special Committee was approved, and the recommendations adopted. The following persons were appointed on the Executive Committee, provided for in recommendation 1: Revs. R. W. Binkley, J. V. Stephens, Ira Landrith, and Elders Hamilton Parks and J. M. Gaut. The following were also appointed, one for each Synod, as provided for in recommendation 2 of said report: Alabama, Rev. G. B. Russell; Arkansas, Rev. F. R. Earle; Illinois, T. H. Perrin; Indiana, Rev. T. Ashburn; Iowa, Rev. R. A. Ferguson; Kansas, Rev. J. B. Green; Kentucky, Rev. J. S. Grider; Mississippi, Rev. J. W. Caldwell; Missouri, Rev. J. W. Mitchell; Ohio, Rev. J. C. Francis; Oregon, Rev. B. F. Totten; Pacific, H. P. Ingram; Pennsylvania, Rev. J. G. Patton; Tennessee, Rev. W. A. Provine; Texas, Rev. W. D. Wear.—1898, p. 96.

[NOTE.—This book goes to press too early to include the first annual report (1899) of the Executive Committee of the Historical Society. Suffice it to say, that a plan of operations has been adopted, which, it is believed, will create renewed interest in the study of the history of the Church.

The Executive Committee of the Historical Society has effected an organization as follows:

Chairman, Rev. R. W. Binkley, Nashville, Tenn.; Vice Chairman, Ruling Elder J. M. Gaut, Nashville, Tenn.; Corresponding Secretary and Secretary, Rev. J. V. Stephens, Lebanon, Tenn.:

Treasurer, Ruling Elder Hamilton Parks, Nashville, Tenn.;  
 Librarian, Rev. Ira Landrith, Nashville, Tenn.—J. V. S.]

### 39. A man's marrying the sister of his deceased wife.

The Committee on Overtures to whom was referred an appeal of the Russellville Presbytery upon the subject of marrying the sister of a deceased wife, beg leave to report that they cannot find anything contained in the Word of God, or the Confession of Faith of the Cumberland Presbyterian Church, that specially forbids such a marriage.

Your Committee find by reference to the 24th chapter, the 4th Section of the Confession of Faith, that marriages are advised not to take place within certain degrees of affinity and consanguinity, and your Committee are of opinion that the degrees to which said consanguinity and affinity are advisable or justifiable are best settled by the laws of the land. Your Committee are of opinion that it is a subject not properly in the control of the Church judicatures.—1845, pp. 253, 254, MSS.

### 40. On the preservation of the Union.

The following preamble and resolution were almost unanimously adopted:

*Whereas*, In the opinion of this Assembly the preservation of the union of the States is essential to the civil and religious liberty of the people, and it is regarded as proper and commendable in the Church, and more particularly in the branch which we represent (it having had its origin as a denomination within the limits of the United States of America, and that soon after the blood of our revolutionary fathers had ceased to flow in that unequal contest through which they were successfully conducted by the strong arm of Jehovah), to express its devotion, on all suitable occasions, to the government of their choice; therefore,

*Resolved*, That this General Assembly look with concern and disapprobation upon attempts from any quarter to dissolve the Union, and would regard the success of any such movement as exceedingly hazardous to the cause of religious as well as civil liberty. And this General Assembly would strongly recommend to all Christians



to make it a subject of prayer to Almighty God to avert from our beloved country a catastrophe so direful and disastrous.—1850, p. 13.

The following was adopted:

*Whereas*, The Assemblies of both the Old and New School Presbyterian Churches have set apart next Wednesday afternoon as a season of thanksgiving and prayer to God for our country, in compliance with the proclamation of the President; therefore,

*Resolved*, That this Assembly join those bodies in observing Wednesday afternoon, as a season of thanksgiving and prayer for our country.—1864, pp. 116, 117.

*Whereas*, This Assembly is composed of members representing a large proportion of the Cumberland Presbyterian Church in the United States of America, in token of our loyalty to the Federal Government of the same; be it therefore,

*Resolved*, That the Trustees of the Cumberland Presbyterian church house in which we have met [Lebanon, Ohio] be requested to hoist the national flag over this house, and keep the same there during the sittings of this Assembly.—1864, p. 108.

#### (1) POLITICAL SECESSION.

The following report was "adopted with two dissenting votes:"

Your Special Committee to whom was referred the memorial from the Synod of Ohio, touching the morality of political secession, and the institution of American slavery, have had the subject assigned them under prayerful, protracted and patient investigation, and in answer to the memorial before us, and also in order to present a paper that will embody a deliverance from this General Assembly touching these subjects, we submit the following preamble and resolutions:

*Whereas*, The General Assembly of the Cumberland Presbyterian Church in the United States of America, cannot conceal from itself the lamentable truth that the very existence of our Church and Nation is endangered by a gigantic rebellion against the rightful authority of the General Government of the United States, which rebellion has plunged the nation into the most dreadful civil war; and,

*Whereas*, The Church is the light of the world, and cannot with-

hold her testimony upon great moral and religious questions, and upon measures so deeply affecting the great interests of Christian civilization, without being justly chargeable with the sin of hiding her light under a bushel; therefore,

*Resolved*, That loyalty and obedience to the general government, in the exercise of its legitimate authority, is the imperative Christian duty of every citizen; and that treason and rebellion are not mere political offences of one section against another, but heinous sins against God and his authority.

*Resolved*, That the interests of our common Christianity, and the cause of Christian civilization and national freedom throughout the world, impel us to hope and pray God (in whom is our trust) that this unnatural rebellion may be put down, and the rightful authority of the General Government established and maintained.

*Resolved*, That we deeply sympathize with our fellow countrymen and brethren who, in the midst of great temptation and suffering, have stood firm in their devotion to God and their country; and with those who have been driven, contrary to their judgment and wishes, into the ranks of rebellion.

*Resolved*, That in this time of trial and darkness, we re-endorse the preamble and resolution adopted by the General Assembly of 1850, which are as follows:

[NOTE.—See Part IV., Section 40, above, "On the preservation of the Union."]

On the subject of American slavery, your Committee submit that we should not view it as if it were about to be introduced, but as already in existence. We do not hesitate to declare that the introduction of slavery was an enormous crime, surpassed by few crimes that have disgraced the history of the world; and that there are at present great evils connected with it, and that we believe will more or less be connected with it while it exists. As to the remedy for these, the greatest and best minds of our country and the world have greatly differed and been much perplexed. Therefore we would recommend to those who, in the providence of God, have been placed in connection with this institution, to continue prayerfully to study the Word of God, to determine their duty in regard to their slaves and slavery; and to those who are not thus situated, that they exercise forbearance toward their

brethren who are connected with slavery, as the agitation of this subject at the present time in that part of the Church where slavery does not exist, cannot result in any good either to master or slave.

Touching the subject of American slavery, as set forth in the memorial before us, your Committee are not prepared to make the simple holding of slaves a test of membership, as they understand the memorialists before them to propose.

*Resolved*, That we disavow any connection with, or sympathy for, the extreme measures of ultra-abolitionists, whose efforts, as we believe, have been and are now aimed at the destruction of our civil government, in order to abolish slavery.

The Committee would say, in conclusion, that the report herein submitted, is agreed upon as a compromise measure, to unite the whole energies of the Church, and harmonize all our interests in the future, and to bind the entire membership of your Church, if possible, in closer bonds of Christian unity and fellowship.—1863, pp. 88-90.

## (2) THOSE IN REBELLION GUILTY OF A GREAT SIN.

The following report was concurred in:

The business intended to be brought before your Reverend Body in the communication from Richland Presbytery, is contained in the following resolutions:

*Resolved*, That as a Presbytery, we do not desire the dissolution of our Church, whether our government be permanently divided or not.

*Resolved*, That as a Presbytery, we desire to cultivate the same feelings which have ever existed between our Presbytery and the brethren of the whole Church.

*Resolved*, That we do not think political differences a sufficient ground for the dissolution of any Church.

*Resolved*, That this Presbytery instruct her delegates to the General Assembly to study the interests of the whole Church, leaving out of view any sectional feeling or interest."

In response to which your Committee would say, that we regard the preservation of the integrity of the Church as of great importance, and we hope that all will be done that can be done to preserve its unity, without conniving at sin and sacrificing the

principles of truth and justice; but to these we must adhere. The great Master said, "I come not to send peace, but a sword; for I am come to set a man at variance against his father, and the daughter against the mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household." Not that such was the design of his coming, but that such would be the effect, in the conflict which must go on between truth and falsehood—holiness and sin. In this conflict we must stand for our Master, though it requires us to sever the dearest ties of time, and as this General Assembly has twice declared, that obedience to the civil magistrate is a Christian duty, therefore we must regard those who are, or have been, voluntarily, in rebellion against the Government of the United States, as not only guilty of a crime against the Government, but also guilty of great sin against God, and with such, without repentance and humiliation before God and the Church, we cannot desire fellowship. But to all such as have stood true to God and the Government of the United States, and proved their loyalty by their works, we extend the cordial hand of a brother's greeting and a brother's welcome, saying, "Let us live in peace, love as brethren, and toil together under the banner of our common Master, until we shall be called from labor to the refreshing rewards on high."—1864, pp. 142, 143.

### (3) DELIVERANCE ON THE WAR RESOLUTIONS.

The following resolutions, offered by Dr. Milton Bird, were adopted:

*Whereas*, According to the plain teaching of our Confession of Faith, Synods and Councils are to handle and conclude nothing except that which is ecclesiastical, and are not to interfere with the affairs of the Commonwealth, etc.; and,

*Whereas*, Our Civil Constitution wisely separates Church and State; and,

*Whereas*, It is of momentous interest to the Church to recognize, practically as well as in theory, the great truth taught by the Savior, viz.: that his kingdom is not of this world; therefore,

*Resolved*, 1. That this General Assembly is opposed to every movement, coming from any quarter, that looks to a union of Church and State.

*Resolved*, 2. That we are opposed to the prostitution of the pulpit, the religious press, or our ecclesiastical courts, to the accomplishment of political and sectional purposes.

*Resolved*, 3. That any expression of political sentiment, made by any judicatory of our Church, North, South, East or West, is unnecessary, and no part of the legitimate business of an ecclesiastical court.

*Resolved*, 4. That nothing in the foregoing shall be construed as an expression of opinion upon slavery or rebellion.—1866, pp. 48, 49.

(4) THE FOREGOING RESOLUTIONS NEITHER REPEALED NOR APPROVED THOSE PASSED BY FORMER ASSEMBLIES.

*Whereas*. There exist some doubts about the bearing of the last General Assembly's utterances on those of former Assemblies, on the subjects of slavery and rebellion; therefore,

*Resolved*. That while the decisions of the General Assembly are of high authority, they cannot become a law, binding on all the churches, so as to set up a test of church membership, unless they are referred to the Presbyteries and there approved; hence such decisions are not a subject of repeal, and the decisions of the last General Assembly did not repeal the decisions of former Assemblies on the subjects above named, nor did they acknowledge their authority, but simply disclaimed all jurisdiction over such questions. Adopted.—1867, p. 25.

(5) THE LAST ACTION ON THE WAR QUESTION.

The following was unanimously adopted:

Your Committee on Overtures have had under serious and prayerful consideration a memorial signed by a number of brethren of the ministry and eldership, asking your Reverend Body to declare and affirm the following positions as the principles taught in our Confession of Faith, and in the Word of God:

"1. That things secular and civil belong to the State.

"2. That things moral and ecclesiastical belong to the Church.

"3. That in regard to things which are mixed, being partly secular and civil, and partly moral and ecclesiastical, the secular



and civil aspects belong to the State, but the moral and ecclesiastical aspects belong to the Church.

"4. That it is the prerogative of the Church of Christ to sanction correct morals, to express its views through the pulpit, the press and the various judicatures, on all moral questions, regardless of civil codes or political creeds."

While your Committee appreciate fully the sincerity and earnest desire of your memorialists, we cannot recommend the adoption of the precise language of said memorial, as being in harmony with our Confession of Faith and the Word of God. At least it is so liable to misconstruction, that it would be unsafe as the form of a rule of practice.

We respectfully recommend the adoption of the following answer to said memorial:

1st. The Confession of Faith is a much clearer statement of civil jurisdiction than the first proposition of the memorial. (See chap. xxiii., sec. 3.) "Civil magistrates must not assume to themselves the administration of the Word and Sacraments, or the powers of the keys of the kingdom of Heaven; or in the least interfere in the matters of faith. Yet as nursing fathers it is the duty of civil magistrates to protect the Church of our common Lord, without giving the preference to any denomination of Christians above the rest, in such manner that all ecclesiastical persons whatever shall enjoy the full, free and unquestioned liberty of discharging every part of their sacred functions without violence or danger. And, as Jesus Christ hath appointed a regular government and discipline in his Church, no law of any commonwealth should interfere with, let, or hinder the due exercise thereof among the voluntary members of any denomination of Christians, according to their own profession and belief. It is the duty of civil magistrates to protect the person and good name of all their people in such an effectual manner that no person be suffered, either upon pretense of religion or of infidelity, to offer any indignity, violence, abuse, or injury to any person whatsoever, and to take order that all religious and ecclesiastical assemblies be held without molestation or disturbance." (See also accompanying Scripture, 2 Chron. xxvi. 18, etc.)

2d. Your Committee are of opinion that the second proposition of the memorial is not respectful to the State, as a power ordained

of God. For while the pulpit, press, and ecclesiastical courts have jurisdiction over all moral and ecclesiastical questions, there are many moral questions over which the State has jurisdiction also.

3d. Many questions have arisen, and doubtless will arise, which must be divided, the Church considering and acting on such parts of said questions as come within her jurisdiction. And while she is to be free and untrammelled in her teachings and adjudication, she must be wise and prudent, and will find ample instructions in her just and scriptural standards. (See Confession of Faith, chap. xxxi., sec. 2, 4.)

"It belongeth to Synods and councils, ministerially to determine controversies of faith and cases of conscience; to set down rules and directions for the better ordering of the worship of God, and government of his Church; to receive complaints in cases of mal-administration, and authoritatively to determine the same; which decrees and determinations, if consonant with the Word of God, are to be received with reverence and submission, not only for their agreement with the Word, but also for the power whereby they are made, as being one ordinance of God appointed thereunto in this Word."

"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 hereunto required by the civil magistrate." (See also Luke xii. 13, 14; John xviii. 36.)

Also Form of Government, chap. vii., sec. 2. "These Assemblies ought not to possess any civil jurisdiction, nor to inflict any civil penalties. Their power is wholly moral and spiritual, and that only ministerial and declarative. They possess the right of requiring obedience to the laws of Christ, and of excluding the disobedient and disorderly from the privilege of the Church."

4th. Your Committee agree fully with your memorialists in the expressions of the fourth proposition, except the phrase "civil codes or." Your Committee are of opinion that while it is the prerogative and duty of the Church to reprove and rebuke all sin, and approve and establish all righteousness and true holiness, she should not put herself in an attitude of defiance or disregard for the civil laws of the land.—1868. pp. 26. 27.

## (6) ASSASSINATION OF PRESIDENT LINCOLN.

A committee was appointed to prepare a paper expressing the sentiment of the General Assembly on the assassination of President Lincoln. The report of the Committee was unanimously adopted, and is as follows:

*Whereas*, Since the last meeting of the General Assembly of the Cumberland Presbyterian Church, the Chief Magistrate of the United States has been ruthlessly and barbarously murdered; and,

*Whereas*, It is deemed becoming and proper that this General Assembly in common, probably, with all other bodies of similar character, assembling this season, should give expression of sentiment touching a matter of such transcendent importance to the welfare of this nation; therefore.

*Resolved*, That in the death of President Lincoln the people of the United States have lost a wise, judicious, philanthropic, and noble Chief Executive; the friends of human freedom, an ardent and sincere co-laborer; the advocates of human progress and popular government, a true friend and faithful patron.

*Resolved*, That the crime of his assassination is truly damning: First, because he was guilty of no crime that could in any sense justify such an act; second, because his death could work no possible good to any; third, because it is a blow aimed at the stability of all human government.

*Resolved*, That we rejoice in the faith that the Almighty Ruler of the universe can overrule the wicked deeds of men and devils, and cause their wrath to praise him, and the remainder of wrath he will restrain.

*Resolved*, That we tender our heartfelt sympathies and kind condolence to the bereaved citizens of the United States: the afflicted and mourning family of the deceased, and the sorrowing friends of humanity and moral progress throughout the world.—1865, pp. 169, 170.

#### 41. African slavery.

The following report was concurred in:

Your Committee believe that this General Assembly would disapprove any attempt made by the judicatories of our Church to

agitate the exciting subject of slavery, and regret to learn, from the minutes of this [Pennsylvania] Synod, that a resolution, passed at the preceding session, declaring the relation existing between Synod and American slavery to be such as required her to take no action thereon, was rescinded, upon petition of Athens Presbytery, notwithstanding said resolution had been before the Assembly and approved. We also find upon the minutes the following resolution on the same subject:

*“Resolved, That the system of slavery in the United States is contrary to the principles of the Gospel, hinders the progress thereof, and ought to be abolished.”*

The tendency of such resolutions, if persisted in, we believe is to gender strife, produce distraction in the Church, and thereby hinder the progress of the Gospel.—1848. pp. 12, 13.

The Church of God is a spiritual body, whose jurisdiction extends only to matters of faith and morals. She has no power to legislate upon subjects on which Christ and his apostles did not legislate; nor establish terms of communion, where they have given no express warrant. Your Committee, therefore, believe that the question on which you are asked, by the memorialists, to take action, is one which belongs rather to civil than ecclesiastical legislation; and we are fully persuaded that legislation on that subject, in any of the judicatories of the Church, instead of mitigating the evils connected with slavery, will only have a tendency to alienate feeling between brethren; to engender strifes and animosities in your churches; and tend, ultimately, to a separation between brethren who hold a common faith; an event leading to the most disastrous results, and one which, we believe, ought to be deprecated by every true patriot and Christian.

But your Committee believe that members of the Church holding slaves, should regard them as rational and accountable beings, and treat them as such; affording them, as far as possible, the means of grace.

Finally, your Committee would recommend the adoption of the following resolutions:

*Resolved, That, inasmuch as the Cumberland Presbyterian Church was originally organized, and has ever since existed and prospered, under the conceded principle that slavery was not and*

should not be regarded as a bar to communion, we, therefore, believe that it should not now be so regarded.

*Resolved*, That, having entire confidence in the honesty and sincerity of the memorialists, and cherishing the tenderest regard for their feelings and opinions, it is the conviction of this General Assembly, that the agitation of this question, which has already torn in sunder other branches of the Church can be productive of no real benefit to master or slave; we would, therefore, in the fear of God, and with the most earnest solicitude for the peace and welfare of all the churches under our care, advise a spirit of mutual forbearance and brotherly love; and that, instead of censure and proscription, we endeavor to cultivate a fraternal feeling one towards another.—1851, p. 56.

[NOTE.—See Part IV., “Political secession,” p. 340.]

The Special Committee appointed to consider the memorial from the Presbytery of Indiana, . . . would respectfully report that the question brought under consideration in the memorial . . . is of deep interest to the Church at the present time. This is a season of extraordinary events and unusual responsibilities. God, the maker of the world, the Governor of kingdoms and states, who will be known by the judgments he executes, seems now to be dealing with the nations in his displeasure, and in majesty and indignation. He is marching through the lands, and the foundations of society are breaking up. Then, it is a time when we should look for the wrong that we may forsake it, and inquire diligently for the truth that we may embrace it as a precious thing that cannot be disregarded without offending the Most High.

The question intended to be brought to the consideration of your Reverend Body by the Presbytery of Indiana, is contained in the fourth resolution of its memorial, which is as follows:

*Resolved*, That in this great crisis of our Church and Nation, we memorialize the next General Assembly of the Cumberland Presbyterian Church to set forth still more fully and clearly than it did last Spring, the social and moral evils inherent in the system of slavery, as it exists in the Southern States; and that it urge upon our Southern brethren, in all faithfulness, that the time has fully come, in the providence of God, when they can, and therefore should, without delay, abandon a system which is a re-



proach to our holy religion, and which has so imperiled our beloved Church, our free government and our National Union."

On the memorial we propose the following deliverance:

*Resolved*, That we regard the holding of human beings in involuntary slavery, as practiced in some of the States of the American Union, as contrary to the precepts of our holy religion, and as being the fruitful source of many evils and vices in the social system; therefore,

*Resolved*, That it be recommended to Cumberland Presbyterians, both North and South, to give countenance and support to all constitutional efforts of our government to rid the country of that enormous evil. This was adopted by the Assembly.—1864, p. 142.

## 42. Moral and religious training of the colored people.

The following report of the Special Committee on the Moral and Religious Training of the Colored People was adopted:

Your Committee appointed to take into consideration the moral and religious training of the colored people, would report:

That the present condition of this people calls loudly upon every American Christian, not for the inconsiderate enthusiasm that would bestow honors which they cannot appreciate, and burden them with responsibilities which they cannot support, but for the prompt and sober attention that will patiently and faithfully train them in their duties to God and their fellow man, in the new relation which they now sustain to society. We believe that their moral and religious destitution, taken as a whole, is perhaps greater at this time, than it has been at any other period within the history of our Church. Whilst it is true that there are at this time in successful operation, for their benefit, many well regulated schools, it is also true that these, as yet, occupy only the great centres of population, and cannot, for a long time, if ever, reach the distant hamlet of honest labor, or the children in the hut of the miserable vagrant. It is also true that the sudden violence of the stroke that severed the tie which bound them to their former masters, has likewise, for the present, dislocated the channel through which flowed to them, not only many of the restraints of religion, but many of its duties and precepts.

Your Committee are of opinion that no class of citizens are so well prepared, nor are there those any more willing to aid them, than those with whom this people have always lived; and, having this confidence, we recommend the adoption of the following resolutions:

1. That the General Assembly recommend that all the Presbyteries of the Church take such steps as may be most expedient to organize for them Sabbath schools, and supply them with suitable books and teachers.

2. That they coöperate with the American Bible Society in supplying them with the Word of God.

3. That they use every endeavor, so far as they can, to afford them the means of grace and encourage them to sustain the same, as God may prosper them.

4. That they aid them, so far as they can, in obtaining houses suitable for such schools and the more public worship of God.—1866. pp. 80, 81.

#### 43. Establishment of the Cumberland Presbyterian Church, Colored.

The following was made the action of the General Assembly:

1. The Convention [of colored ministers then in session in the city of Murfreesboro, Tenn.] asks this General Assembly to instruct the Synods of the Church to create as many Presbyteries of colored ministers as the Synods may think best. We recommend that the Assembly refer this part of the memorial to the Synods in whose bounds colored ministers may be found; and that any Synod having a sufficient number of colored ministers in its bounds is hereby authorized to form them into a Presbytery, whenever, in the judgment of the Synod, the best interests of the colored membership of the Church will be subserved thereby.

2. The Convention asks the Assembly to issue instructions, providing for the organization of a Synod, when the requisite number of Presbyteries shall have been formed. As there is no probability that such a Synod could be formed during the ensuing ecclesiastical year, we recommend that this item of the memorial be referred to the next General Assembly.

3. The Convention asks that the Church at large render them all the assistance possible, by lending them the use of the church houses, aiding them in building churches of their own, and furnishing them with books. Your Committee recommend that this request be hereby commended to the favorable consideration and action of the whole Church, and its several judicatories.

4. The Convention asks that some plan be presented by which colored ministers may be instructed in theology and church government. Your Committee are of the opinion that the education of colored men who have been, or may hereafter be, admitted to the ministry in our Church, is indispensable to their usefulness and the welfare of the congregations that may be committed to their care. We therefore recommend that this General Assembly suggest to colored ministers now in convention the propriety of selecting some place which, in their judgment, will be suitable for the location of an institution of learning, in which colored candidates for the ministry may be taught in those branches required by our Book of Discipline. We would further recommend that this Assembly appoint a committee of five to coöperate with the Convention in efforts to establish such an institution; and that said committee be instructed to report the result of their efforts to the next General Assembly.

In conclusion, your Committee would remark, that in the preamble to the memorial, under consideration, the Colored Convention express the opinion that it would not be for the advancement of the interests of the Church, among either the white or colored race, for the ministers of the two races to meet together in the same judicatures. In this opinion your Committee fully concur. We therefore the more earnestly recommend the adoption of measures for their organization into separate judicatures. We are very well aware of the fact that the whole subject of the disposition to be made of our colored membership, and the measures to be taken to secure the spiritual welfare of the colored population of our country, is one which is environed with no ordinary difficulties. And we think it prudent for all our Church judicatures to confine themselves to such steps as are obviously necessary and proper for the present, and await the further developments of Divine Providence before determining upon an ultimate policy.—1869, pp. 23, 24.

*Whereas*, Greenville Presbytery, within the bounds of the Synod of Green River, and Huntsville and Elk River Presbyteries, in the bounds of the Synod of Columbia, have been constituted; and these Presbyteries desire to be constituted a Synod; therefore,

*Resolved*, That the request of these Presbyteries of the Colored Cumberland Presbyterian Church, organized in accordance with the recommendation of the Assembly of 1869, be, with the approbation of the Assembly, constituted a Synod, to be known as the First Synod of the Colored Cumberland Presbyterian Church; to hold its first meeting at Fayetteville, Tenn., at 11 o'clock, a.m., on Friday before the first Sabbath of November, 1871; that Rev. Charles Graham be the first Moderator, and in case of his absence, Rev. Lewis Neal be his alternate; and be it further

*Resolved*, That the Synod of Columbia be requested to appoint a committee to assist in the organization of the Synod. Adopted. —1871, p. 28.

The following report was adopted by the Assembly:

A memorial has been considered from nine individuals, representing themselves as ministers and elders of Missouri Presbytery, which is a colored organization, constituted, as your Committee understand, in pursuance of an agreement made with them by the General Assembly at Murfreesboro, in 1869.

The memorialists ask this General Assembly to decide for them whether they are members of Ozark Synod, or members of a Colored Synod in Kentucky or Tennessee; and whether they are entitled to representation in the General Assembly. Not having the minutes of Ozark Synod before it, your Committee will have to decide these questions according to the records before it.

In 1869, the status of the colored people, and their future relations toward the General Assembly of the Cumberland Presbyterian Church were fixed, and the colored people were commended to the favorable consideration of the Synods, to carry out their wishes in the premises.

In their memorial these colored people expressed the opinion, "that it would not be for the advancement of the interests of the Church, among either the white or colored race, for the ministers of the two races to meet together in the same judicatures."

In this opinion the General Assembly fully concurred. In 1870, the same subject was brought before the Assembly again, having been brought thither by a report of a committee appointed in 1869, and which was adopted by the Assembly, recommending "that we take no step backward, but, on the contrary, stand by the colored man on the grounds so happily chosen by him. On this plan, faithfully carried out, your Committee feel assured that the highest and most sacred interests of both races will be promoted and the peace of the entire Church maintained."

In the memorial now presented there is no dissatisfaction expressed, or complaint made against our Assembly for any action taken by it, but simply a query as to the status of these individuals, representing themselves as aforesaid, organized in accordance with, and on the basis of, the report of the committee, and which was adopted by the General Assembly at Murfreesboro.

The Assembly is not charged with breaking faith with these people, and the memorialists do not show any disposition on their part to break faith with us. The General Assembly will be true and faithful to their pledge to the colored people, and will ever be ready to aid, advise and counsel with them in their separate ecclesiastical organization.

Considering, therefore, that having chosen their own status, and the General Assembly having exercised all its powers, expressed and implied, your Committee cannot say that they are integral parts of Ozark Synod, and that they can be represented in the General Assembly.—1873, p. 31.

*To the General Assembly of the Cumberland Presbyterian Church, Nashville, Tenn., May, 1883:*

MODERATOR AND BRETHREN:—We, the Synod of Central Illinois, assembled in compliance with the request of the Foster Presbytery in our bounds, memorialize your Reverend Body, requesting that you take such action as will open the way for the restoration of the people of the Cumberland Presbyterian Church, Colored, to our Church on an equitable basis. And for this purpose we request that you appoint a committee which, with a like committee appointed by the General Assembly of their Church, when appointed, shall form a joint committee for the purpose of arranging a plan of re-union, which plan, when said committees have agreed,



they shall submit to the General Assemblies of the two Churches for their endorsement and submission to the several Presbyteries of each Church; and when the said plan, thus agreed upon and submitted, is adopted by a majority of the Presbyteries in each of the Churches, and reported officially to the Stated Clerk in each General Assembly, it shall become a basis of a re-union between the two Churches, and they shall thereafter have but one General Assembly, composed of commissioners from the several Presbyteries in each of the two Churches, according to the terms agreed upon and adopted in said basis of re-union.

On the foregoing the following report of the Committee on Overtures was concurred in:

1. The action of the General Assembly that led to the organization of the Colored Cumberland Presbyterian Church, was had at the request of a Convention of colored ministers in session at Murfreesboro, Tenn., during the sitting of the General Assembly in that city in 1869. Since they were the movers for the organization of an independent Church, we think it not equitable, while they are as free as you are to move in such a matter, for your General Assembly to move first.

2. The experience of those Churches that have most largely succeeded among the colored people, justify us in the conviction that a larger success can be reached by an independent organization.

We, therefore, recommend that you do not grant the memorial. At the same time, we think they should have assurances of the sympathy of this General Assembly, and every assistance in our power should be given to aid and encourage them in their great work, especially in their educational work.—1883. pp. 25, 26.

#### (1) EDUCATIONAL FACILITIES FOR THE COLORED CHURCH.

The Committee appointed by the last General Assembly, to coöperate with the Convention of Colored Ministers in the selection of a location and to establish a school for the education of colored candidates for the ministry in your Church, would beg leave to report that they have earnestly attempted to perform the duty assigned them, having appointed Rev. Moses T. Weir our agent on behalf of the joint committee, with power to select and report a suitable site, and to raise means and purchase the same. The many demands on the time of said agent for ministerial labor

among his own people, and the want of a generous and confiding coöperation among the people of color—induced, as your Committee unhesitatingly believe, from enemies without, who would fain have them believe that loyalty to the Cumberland Presbyterian Church, and to the Gospel as held and taught by them, is virtually disloyalty to Caesar—hence have resulted in apathy and distrust in the plans originating among and hailing from their own most intelligent and pious leaders. Without money at the command of the Committee, they could not go forward in the work, therefore did nothing of moment.

The Committee deem it a matter of importance to the cause of Christ among our entire people, that you take no step backward, but, on the contrary, that you stand by the colored man on the grounds so happily chosen by him. [See Section 43 above.] On this plan, faithfully carried out, your Committee feel assured that the highest and most sacred interests of both races will be promoted, and the peace of the entire Church maintained.

For the present, your Committee recommend that all possible encouragements be given to young men of color preparing for the ministry in our Church, and that this should be attended to in some practicable way, by the joint action of the Presbyteries in whose bounds they may happen to reside. Adopted.—1870, p. 10.

The Committee appointed to consider the educational interests of the Cumberland Presbyterian Church, Colored, offered the following paper, which was adopted, and Ministers T. C. Blake, D. M. Harris, and J. S. Grider were appointed on the committee provided for therein:

Your Committee, having seriously considered the subject referred to them, recommend that you appoint a committee to coöperate with the Board of Education of the Cumberland Presbyterian Church, Colored, on the importance of establishing a school for the education of their candidates for the ministry, and also to devise the best means of raising money for said school. Adopted.—1882, p. 29.

*Whereas*, The Colored Cumberland Presbyterians are making praiseworthy efforts to keep their work abreast with the times; and,

*Whereas*, It is believed that there are many ways in which our General Assembly can and should encourage and help them,

*Resolved*, 1. That a committee be appointed by this General Assembly to confer with the Colored General Assembly, and, after consultation with that body and the General Superintendent of Sunday schools of this General Assembly, and the President of the Board of Publication, if it be deemed desirable and feasible, present to our Church a plan by which systematic and continuous help shall be given our colored brethren.

2. That this General Assembly urge our pastors and congregations situated near the congregations of our colored brethren, to encourage them in work, and liberally to help them in securing suitable houses of worship.

3. That all moneys thus raised be reported to the Board of Missions, and through them to the General Assembly. Adopted.—1888, p. 23.

We have considered the paper referred to us, in reference to the employment of the Rev. M. M. Smith to teach theology in the school at Bowling Green; and while we heartily approve the proposition, we hesitate to recommend anything that might embarrass the General Assembly financially. We suggest that this matter be left with the proper authorities, and that you direct that collections be taken in all the congregations of the Church, and that the money received be forwarded to Mr. H. E. Jenkins, Bowling Green, Ky., and applied to the use and benefit of said school. Adopted.—1885, p. 39.

As directed by the last General Assembly, we have conferred with the authorities of the Cumberland Presbyterian Church, Colored, regarding their proposed plan for educational work. A year ago, their General Assembly resolved upon establishing a school at Springfield, Mo., but no funds have been provided for that purpose. Our advice to them has been, to reconsider the question of location. The sum of \$2,311.00, placed in our hands by the General Assembly's Board of Trustees, as proceeds from the sale of school property at Bowling Green, Ky., will be available for their educational work. Beyond this, no considerable sum can be relied upon, their own resources for raising money being

limited. Plainly, something ought to be done, and it appears that Providence is inviting us to enter this open door for useful service, whither the Church ought to have gone with systematic effort long ago. However, the very limited resources for the work we now have in hand constitute a barrier to the progressive work which ought to be done. The situation suggests caution in assuming any specific financial obligation. Should the proper authorities of the Colored Church take active steps toward better educational work, we recommend coöperation, to the extent of presenting the subject before our people through the usual channels and the soliciting of voluntary offerings for that purpose. If this is done, great care should be taken not to disturb the expected income for our own work, until our annual receipts increase much beyond their present proportion. We believe many in our Church will make generous gifts to this laudable purpose when the work is properly organized and the subject is presented in a satisfactory manner. These needy people are in our very midst, they bear our ecclesiastical name, believe and preach our doctrines with enthusiasm, and are calling loudly for help. As they are a part of our own household of faith, we cannot ignore them and hope to stand guiltless before our common Father. Approved.—1897, p. 89.

That you appoint Revs. W. J. Darby, H. S. Williams, J. R. Crawford, J. E. Clarke, a committee on the location and organization of a school for the Cumberland Presbyterian Church, Colored, with power to act, except in the matter of contracting debts, and that you instruct the Educational Society to agree to pay \$400 annually in support of a teacher or teachers in such school for the colored people, provided said sum can be secured either as interest on the proceeds of the sale of the Bowling Green property, or as voluntary contributions to the Educational Society in aid of such school. Adopted.—1897, pp. 35, 36.

We have also had before us the report of your Committee on Educational Work in the Cumberland Presbyterian Church, Colored, and after duly considering the same, we recommend that the General Assembly of the Cumberland Presbyterian Church, Colored, be advised to arrange for its probationers to attend Fisk University at Nashville, Tenn., until such time as a higher institu-

tion of their own may be established, and that the Board of Directors of the Educational Society be directed to provide instruction in Cumberland Presbyterian Theology, History, and Polity, for such colored probationers as may enter Fisk University. We also recommend that they be encouraged to establish preparatory schools throughout their bounds wherever they may be necessary. Adopted.—1898, p. 91.

(2) STATISTICS OF THE COLORED CHURCH TO BE REPORTED IN THE MINUTES OF THE GENERAL ASSEMBLY.

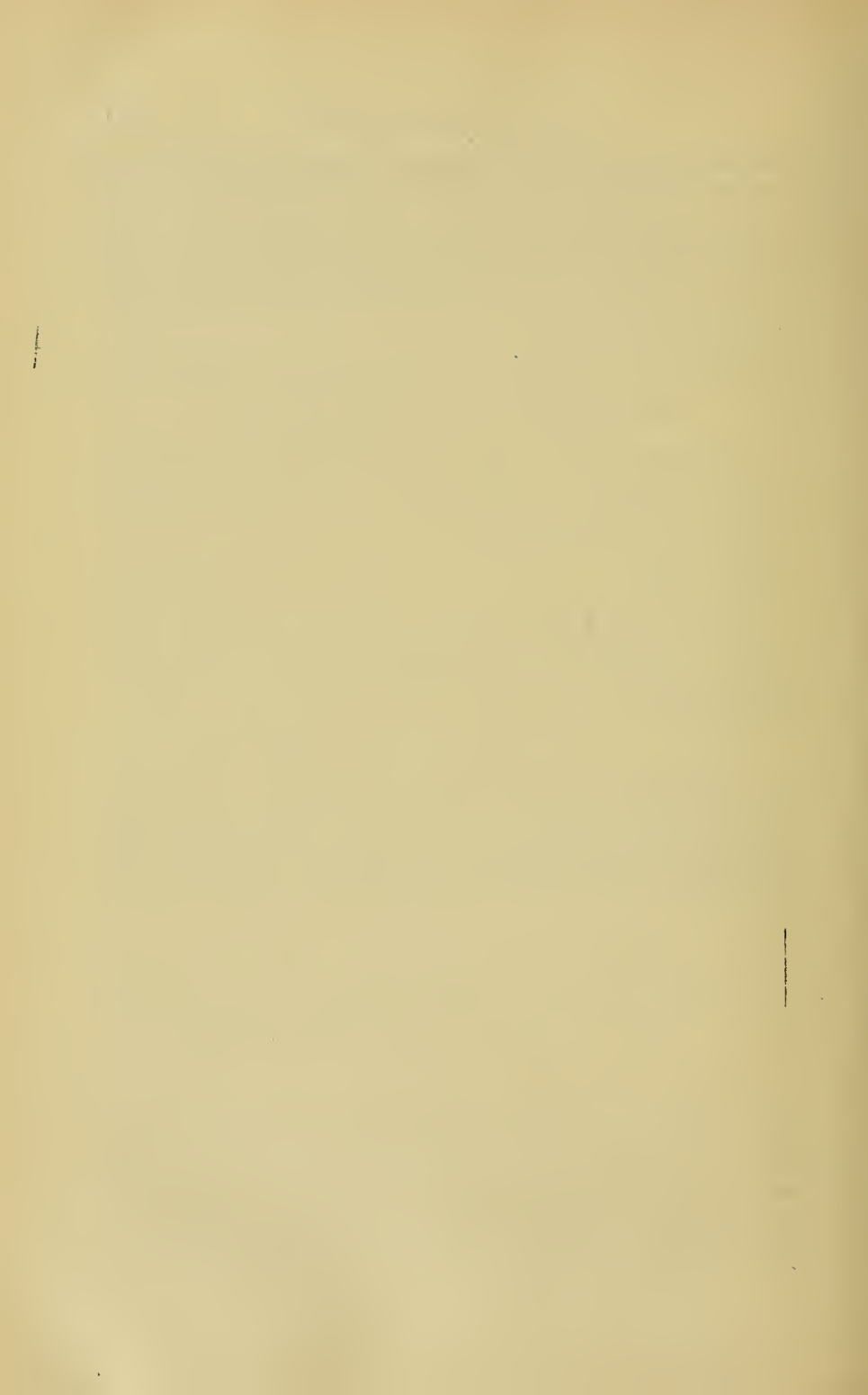
*Whereas*, Many of the members of the Cumberland Presbyterian Church, Colored, were once members of the Church represented by this General Assembly; and,

*Whereas*, That Church is still one with us in doctrine and government; and,

*Whereas*, Our Church entertains for that Church the most kindly Christian sympathy, and wishes by every means in our power to express such sympathy and encourage that Church in its self-sacrificing efforts to spread our doctrines and honor the Master; therefore,

*Resolved*, That the Stated Clerk of this General Assembly be instructed to give as full a statistical statement as practicable of the Colored Cumberland Presbyterian Church, on the page next after our own statistics, not as a part of our statistics but for the mutual encouragement of both Churches. Approved.—1886, p. 48.





# PART V.

## JUDICIARY.

### I. THE LAW STATED.

**RULES OF DISCIPLINE, SECTIONS 80-95.**—An appeal is the removal of a cause already decided, from an inferior to a superior court, the effect of which is to arrest sentence until the matter is finally decided. It is allowable, after judgment, to either of the parties to the proceedings, but those who have not submitted to a regular trial are not entitled to appeal.

81. Any irregularity in the proceedings of the inferior court, a refusal of reasonable indulgence to either party, declining to receive important testimony, hurrying to a decision before the testimony is fully taken, a manifestation of prejudice in the cause, and mistake or injustice in the judgment, are all proper grounds of appeal.

82. Every appellant must give notice of his intention to appeal, and the reasons therefor, in writing, to the court before its adjournment, or within ten days thereafter to the Moderator or Clerk.

83. No appeal shall be carried from an inferior to any other court than the one immediately superior.

84. In considering an appeal, the following order shall be observed: 1. Ascertaining whether the appellant has conducted it regularly; 2. To read *record of the cause*; 3. To hear the parties, first the appellant, then the appellee, the appellant then to close; 4. To call the roll, that the members may express their opinion in the cause; and, 5. The vote shall be taken. The decision may be either to conform or reverse, in whole or in part, the judgment of the inferior court; or to remit the cause for the purpose of amending the record, should it appear to be incorrect or defective, or for a new trial.

85. If an appellant fail to prosecute his appeal, it shall be regarded as abandoned, and the judgment appealed from shall be final; and he shall be considered as abandoning his appeal, if it be not presented to the appellate court during the next stated meeting thereof, unless such failure be without fault on his part.

86. If an appellant manifest a litigious or other unchristian spirit in the prosecution of his appeal, he shall be censured according to the degree of his offense.

87. If the infliction of the sentence of suspension, excommunication, or deposition, be arrested by appeal, the judgment appealed from shall, nevertheless, be considered as in force until the appeal shall be decided.

88. If any court shall neglect to send up the *record of the cause* to the stated meeting of the appellate court next after the appeal is taken, it shall be censured according to the circumstances of the case, and the judgment appealed from shall be suspended until the record be produced.

#### COMPLAINTS.

89. A complaint is a representation made to a superior court against an inferior court. Any member of the Church, submitting to its authority, may complain against every kind of decision, except where an appeal has been taken. A complaint shall not suspend, while pending the effect of the decision of which the complaint is made. Notice of complaint shall be given in the same time and manner as notice of appeal.

90. The superior court has discretionary power either to annul any portion or the whole decision complained of, or to send it back to the inferior court with instructions for a new hearing.

91. The court against which complaint is made shall send up its records in the case, and be subject to the same censure for failing to do so, as is prescribed in case of appeal.

#### DISSENTS AND PROTESTS.

92. A dissent is a declaration by one or more members of a minority of a court, expressing a different opinion from that of the majority, as to a particular matter. A dissent, unaccompanied with reasons, shall be entered on the records of the court.

93. A protest is a more solemn and formal declaration by a minority against the action of the majority, and is generally accompanied with the reasons upon which it is founded.

94. If a protest or dissent be couched in temperate language, and be respectful to the court, it shall be recorded; and the court may put an answer thereto on its records.

95. The higher court shall take cognizance of and render its judgment on all protests appearing upon the records passing under its review.

RULES OF DISCIPLINE, SECTION 67.—Every decision made by any church court, except the highest, is subject to the review of a superior court, and may be brought before it by general review and control, reference, appeal, or complaint.

[NOTE.—Often there has been a lack of discrimination between an appeal and a complaint. Frequently an “appeal,” so-called, has been taken, when, legally, only a “complaint” could be made; and occasionally a “complaint,” so-called, has been prosecuted, when legally it amounted to an “appeal.” The General Assembly has not been

technical in its application of the law to such cases. The spirit rather than the letter of the law has been followed.

RULES OF DISCIPLINE, SECTION 89, provides that "any member of the Church, submitting to its authority, may complain against every kind of decision, except where an appeal has been taken."

RULES OF DISCIPLINE, SECTION 80, states that "it is allowable, after judgment, to *either of the parties to the proceedings*" to take an appeal, but that "those who have not submitted to a regular trial are not entitled to appeal."

Then only "the parties to the proceedings" may "appeal," while "any member of the Church, submitting to its authority, may complain." The General Assembly has decided "that the right of appeal is confined by Section 80 of the Rules of Discipline to *'either of the parties to the proceedings,'* and that the proper remedy to have been pursued by a member of *Lexington Presbytery* [in the Bowers case, found in the following pages] to bring the matter properly before the Synod was *by complaint*, as provided for in Section 89 of the Rules of Discipline." The phrase, "the parties to the proceedings," in the Government of the Cumberland Presbyterian Church, means the same as the phrase, "the original parties," in the Government of the Presbyterian Church in the United States of America. The following decisions taken from "The Presbyterian Digest, 1898," p. 721, will be helpful in determining when an "appeal" can be prosecuted, and when only a "complaint" may be made:

"The Judicial Committee reported a paper, signed by Dr. Cathcart and others, members of the Presbytery of Carlisle, purporting to be an appeal or complaint relative to a decision of the Synod of Philadelphia. The committee gave it as their opinion that the subject could not be taken up on the ground of an *appeal*, because these persons were not *one of the original parties* [i. e., *one of the parties to the proceedings*], but that it might be taken up in the character of a *complaint*."

"*Resolved*, That the Assembly cannot entertain this case as one of *appeal*, inasmuch as it has not been made by *one of the original parties* [i. e., *one of the parties to the proceedings*]. The case was then continued as a *complaint*."

"In the case of the appeal of Thomas H. Skinner *et al.*, from the Presbytery of Cincinnati, the Committee recommend that, inasmuch as the so-called appellants were not an *original party* [i. e., a *party to the proceedings*], they are not entitled to an appeal."

"In the appeal of George Fishbach vs. the Synod of Illinois South, the case was dismissed, *inter alia*, 'because the appellant is not a party aggrieved.'"

What is meant by "*the parties to the proceedings*" or the "*original parties*"? Evidently "*the parties concerned in the origin of the dispute*" (J. A. Hodge, D.D.), or the parties to a "*judicial investigation*" (Rules

of Discipline, Section 1). By "*judicial investigation*" is meant "the formal trial of charges" (Hodge) or "the rebuke of offenses, the removal of scandal, the vindication of the honor of Christ, the promotion of the purity and edification of the Church, the protection of the innocent, and the spiritual good of offenders" (Rules of Discipline, Section 2). Then only "*the parties to the proceedings*" in "*judicial investigation*" have a right to take an appeal, but "*any member of the Church, submitting to its authority,*" may make a complaint, provided one of "*the parties to the proceedings*" has not already taken an appeal.—J. V. S.]

Whereas, the appellate jurisdiction of the higher over the lower judicatures, recognized in our Form of Government and Discipline, as in Form of Government, chap. 9, sec. 5; chap. 10, sec. 3; chap. 11, sec. 4; and in Forms of Process, chap. 1, sec. 12; is obviously designed to secure the greatest possible freedom from error and impurity in the administration of government and discipline, by opening the way to remove the final decision of the case from the influence of any real or supposed undue local bias, and obtaining judgment formed on the documentary evidence alone. And this appellate jurisdiction based in the reason that there may be a greater liability to erroneous judgment in the court appealed from than in that appealed to, and the liability to err in deciding for the prosecution being no greater than that of deciding against it;

Therefore, in view of this fact, and established precedents in the administration of ecclesiastical law under Presbyterian government, and in view of certain questions which have arisen, or may hereafter arise, touching the right of appeal:

1. *Resolved*, That it be, and is hereby declared the plain and unequivocal sense of this General Assembly, that the reason, standing in the foreground of the principle of appeal, is such as makes the right of appeal mutual in regard to prosecutor and defendant; the principle being right, and it being the very nature of a just principle to be reciprocal in its operation. And, moreover, it is such as gives to the minority of a judicature the right to appeal from the sentence of the majority in cases in which process is not entered by an individual but the judicature on the ground of common fame.

2. *Resolved*, That each Session, Presbytery, and Synod, of which the General Assembly is the bond of union and correspondence, has constitutional rights equal to every other Session, Presbytery, and Synod.

3. *Resolved*, That in the exercise of these rights by any one Session, Presbytery, or Synod, there is and can be no infringement of the constitutional rights of any other Session, Presbytery, or Synod.

4. *Resolved*, That no Session, Presbytery, or Synod can set aside either directly or indirectly the official acts of any other Session, Presbytery, or Synod, each being equal in rights.—1849, pp. 24-26.



*Resolved*, by this Assembly, That when a prosecution is entered in any of the inferior judicatures of the Church, in the name and upon the responsibility of an individual, if the decision of the lower judicature be adverse to the prosecution, then and in that case, there may be an appeal taken from the decision of the lower to a higher judicature; provided, that in all cases where the prosecutor is, or may be, a witness in the case, he has not a right to appeal. Adopted.—1849, p. 24.

It was ordered that the two following reports be spread upon the Minutes:

*Majority Report.*—Indefinitely postponed:

The memorial from Tehuacana Presbytery raises some very grave and important questions that must be acted upon with great caution and consideration, otherwise a wrong conclusion may be reached, and disastrous consequences will ensue to the Church at large. Before entering upon the discussion of the question involved, we will be excused for stating a few general principles which have obvious application to all church government as well as civil government.

The object of all government is for the mutual advantage and protection of all the subjects of that government. In civil government, the protection extends to life, liberty, property, and reputation. In ecclesiastical government, the leading object is the general advancement of the Redeemer's kingdom upon earth; but as this can be accomplished mainly by human instrumentality, it becomes apparent that it must be a leading consideration in all church government to protect its own purity through the good name and good repute of all its members. The church body is composed of all its members, and in so far as the good character of the members of the Church becomes involved, just to that extent will the character of the Church be compromised. We reach the conclusion, then, that it must be a leading consideration in all church organizations to throw around every member of its communion an ample shield of security and protection, because in the good name of all its members lies the very vitals—the very heart of the Church itself. If, then, the very citadel of the Church's safety can be successfully assailed, the government of the Church, and the Church itself, is a failure—the bonds of her union are ropes of sand—and it only becomes a question of time when the organization will fall to pieces. Nor is it any argument against these views that no such disastrous consequences have befallen our beloved branch of the Church. The very fact that the Assembly is now called upon to consider these vital questions, indicates that the peril is at hand, and that the danger must be met by a deliverance from this body, adequate to the emergencies of the occasion.

The first question propounded by the Tehuacana Presbytery is: "Is there any provision in our Form of Government for a change of venue when the accused has reason to believe that, owing to prejudice or some other cause, he cannot obtain justice from the judicature by which he is to be judged?"

The second question is: "If there is no such provision either in our Form of Government, or by a deliverance of a former Assembly; and, if the similarity between the Form of Government of our Church and the universally adopted civil code does not imply such a provision, we most respectfully memorialize your Reverend Body to make a deliverance providing for such change of venue."

In answer to the first question, the Committee answer that there is no provision in the Book of Discipline for a change of venue in any case; and in answer to the second question, we state that no former Assembly has, to our knowledge, made any deliverance on this question; and, by way of further answer to said second question, we state that the Form of Government does not furnish any specific formula for conducting criminal prosecutions in the Church courts; that nothing but the most meagre outline of proceeding is furnished for the management of public prosecutions, and from the very fact that so little is said in the Book touching this matter, we are bound to conclude that the framers of our Constitution must have contemplated that in all criminal prosecutions, reference should be had to all those unwritten principles of natural justice which lie at the foundation of every civilized government in the world. These principles are all-pervading; they enter into and constitute an essential element of the law in every court, civil or ecclesiastical, in the civilized world. It is a fundamental rule of law that cannot be ignored with safety or disregarded with impunity, that, when a man is accused of crime, he shall be tried before an impartial and unprejudiced tribunal. The presumptions of law are all in favor of man's innocence, and there is no point more sacredly guarded in all the civil codes of the country than this: that a man shall answer to a criminal charge only before a court where there is no feeling and no prejudice against him. This is the law of the country everywhere. Now, shall it be said that the secular courts of the secular government afford more adequate protection to its citizens than the Church of Jesus Christ extends to the humblest of its members?

We recur, then, to the proposition already laid down, that a criminal prosecution cannot be conducted either with safety to the Church, or with justice to the accused, without the application of numerous principles of law, that are not laid down in the Book, but that necessarily enter into the jurisprudence of every legal tribunal in the world. Now, can any dangerous consequences follow from such a law? All the Church wants for its purity and protection is

a fair trial, and all the accused ought to have is a judgment by a court wholly free from personal animosity and prejudice.

We lay down another proposition as containing a sound rule of law: That in the organization of every tribunal, which is to adjudicate upon the rights of the people, every rule and principle of law is necessarily implied, as appertaining to the powers of such tribunal as are necessary to enable it to administer complete justice to the accused, and, at the same time, protect the government which the court represents. Our Church courts cannot administer the law of the Church without adopting this doctrine of implied powers. They must have recourse to those principles of law, unwritten they may be, which lie at the foundation of all civilized and Christian society, and which are the recognized standards of right in all courts in every Christian country. We, therefore, declare the law of the Church to be, not expressed in the Book, but necessarily implied, that all those tribunals which have original jurisdiction for the trial of offenders against the law, upon the application of the accused, and upon a proper showing of the truth of his application, should grant a change to some court of similar jurisdiction for final adjudication. If this principle be not adopted as the law of the Church, then the Church can afford no protection to its members. Every minister and member of the Church is placed at the mercy of conspiracies and combinations, which he is powerless to resist.

Minority Report, which was adopted:

We, the undersigned, a minority of your Committee on Judiciary, respectfully express our dissent from the opinion of said Committee, as expressed in one point of their report on the memorial from Tehuacana Presbytery, viz.: The question of the right of the change of venue.

While we fully agree with the majority of the Committee on its full and clear statement of the principles of common law, and the application of these principles to the government of the proceedings of Presbyteries in case of process against a minister of the Gospel, yet we are of opinion that these principles and the practices and customs obtaining in criminal courts should not be applied to ecclesiastical courts, in so far as to allow or require a change of venue in the case of the arraignment and trial of a minister of the Gospel by his Presbytery. As the basis of this opinion, we submit the following reasons:

1. One of the underlying principles of Presbyterian Government is, that each Presbytery has exclusive jurisdiction in ordaining, settling, removing, or judging ministers. (See Form of Government, chap. ix., sec. 5.)

2. In our opinion, such application of the rules of common law to the government of our Presbyteries is contrary to the spirit, if

not to the letter of our Form of Government. See Form of Process, chap. ii., sec. 1, where it is expressly provided that "Process against a Gospel minister shall always be entered before the Presbytery of which he is a member," and where it is further provided that if the facts of which such minister stands charged happened without the Presbytery, there can be nothing else asked or expected of the other Presbytery than simply securing evidence in the case, and the transmission of such evidence to the Presbytery of which the accused is a member; and where it is further provided, that in case of a minister's being supposed to be guilty of any crime or crimes, and at such a distance from his usual place of residence that the offense is not likely to become otherwise known to the Presbytery to which he belongs, it shall in such case be the duty of the Presbytery, within whose bounds the facts shall have happened, to do nothing more than to notify the Presbytery to which he belongs, and to assist such Presbytery in the case, and to send notice to the Presbytery of which the accused is a member; and then it is expressly provided that the Presbytery of which the accused is a member is to proceed against him, and to take the proof by commission; thus indicating, as we believe, that the accused can only be tried by the Presbytery of which he is a member.

3. We are of opinion that the analogy between criminal prosecution by the State, and ecclesiastical prosecution by the Presbytery, does not hold in the following particulars: (1) All criminal prosecutions are in the name of the State, and hence in any part of the State the trial may proceed in any court of concurrent jurisdiction, to which it may be sent from the court of original jurisdiction; but prosecutions by a Presbytery are in the name of the Presbytery, and not in the name of the Synod, or the Church. (2) The State may require a court, under certain conditions, to take a case on change of venue, and such court has all the rights and powers as the court of original jurisdiction, but there is no provision in your Form of Government requiring a Presbytery to receive and prosecute a case arising in another Presbytery; nor is there any provision conferring the power to inflict the penal sanction of law upon a member of Presbytery by any Presbytery except that to which he belongs.

4. We are of the opinion that an expression by your Reverend Body of the right or necessity of such change of venue in the trial of a minister of the Gospel, would give to the world a hurtful want of confidence in the character and integrity of the ministers and elders of our denomination, and that such expression would open a wide door for designing and bad men to elude the just censures of the Church, and to disregard the wholesome restraints of discipline.

5. The sanction of such interpretations of law by your Reverend Body would, in our opinion, be a departure from the usages of Presbyterianism in all the past history of the Church.

We, therefore, recommend that you answer the interrogatory of the memorialists in the negative.—1875, pp. 30-33.

## 1. Appeals must be regularly brought.

An appeal of T. J. Simpson, in behalf of himself and the Allegheny Presbytery, complaining of aggrievance in a decision of Pennsylvania Synod, whereby a judicial decision of the First Cumberland Presbyterian Church in Allegheny City, confirmed by the Allegheny Presbytery, was reversed.

Your Committee think that the aggrievance complained of is wholly of a constitutional nature, and we are of opinion that the Synod had in fact no legitimate jurisdiction of the case, from the consideration that the action of the Presbytery was not brought regularly before them. Adopted.—1852, p. 30.

Your Committee find that questions coming from a lower to a higher court must come "by general review and control, reference, appeal, or complaint." They are of opinion that the paper in this case comes under neither, and is, therefore, not properly before this body. Adopted.—1884, p. 19.

Your Committee is unanimously of the opinion that the General Assembly cannot take cognizance of the matters presented upon the application of private persons; but that such questions must come from some inferior judicatory, either by appeal or reference. Adopted.—1874, p. 17.

The Judiciary Committee have before them, and have considered certain interrogatives propounded by the Rev. J. M. Ragan, of Chillicothe Presbytery, to that body, and by the Presbytery referred to this General Assembly; and a deliverance thereon is asked. It does not appear from any paper before this Committee or otherwise that any case involving the questions proposed has arisen, but that the questions are asked with reference to a future possible state of things.

The Committee do not think it would be the duty of this body to express itself in advance upon matters on which it may be required to sit as a court hereafter, or to give its opinion upon questions which may never arise. "Sufficient unto the day is the evil thereof." We therefore recommend that the General Assembly respectfully decline to respond to the said interrogatives. Adopted.—1890, p. 16.



In the matter of Rev. C. H. Lincoln against Pennsylvania Synod the Judiciary Committee reports as follows:

Our Book requires that in cases of appeal notice shall be given in writing, to the Clerk or Moderator, stating the grounds on which the appeal is based, and this must be done during the sitting of the court, or within ten days after adjournment.

In the case before us notice was given within the time required, but the reasons for the appeal were not set forth.

Our Book also requires that in considering appeals it is the duty of the appellate court first to determine whether the case has been properly and lawfully brought up.

In view of the plain requirements of our law, the Committee report that the case is not regularly before this tribunal, and recommend that it be dismissed. Adopted.—1896, pp. 33, 34.

## 2. An appeal stays action until the higher court passes upon it.

RULES OF DISCIPLINE, SECTIONS 80, 87.—The effect of an appeal is to arrest sentence until the matter is finally decided.

87. If the infliction of the sentence of suspension, excommunication, or deposition, be arrested by appeal, the judgment appealed from shall, nevertheless, be considered as in force until the appeal shall be decided.

“When an appeal is taken and filed before a Church court, from an action or decision of said court, does such appeal stay further action in the court until the question is decided by the higher court?”

The Committee unanimously decide that it does stay further action until a decision is made by the superior court. This the Assembly adopted.—1866, p. 51.

## 3. Notice of and reasons for an appeal must be given

RULES OF DISCIPLINE, SECTIONS 80, 87.—The effect of an appeal is of his intention to appeal, and the reasons therefor, in writing, to the court before its adjournment, or within ten days thereafter to the Moderator or Clerk.

In this case it appears that the Synod (Iowa) dismissed an appeal taken by Rev. Cyrus Haynes from a decision of the Presbytery of Des Moines, which appeal was dismissed on the ground that the appellant did not present to the Presbytery his reasons for the appeal, in writing, which failure is admitted by the appellant.

We therefore recommend that you affirm the decision of the Synod and dismiss the appeal. Adopted.—1862, p. 62.

#### 4. Power to revive an appeal.

*Whereas*, Rev. John A. Dewoody comes before this Assembly, praying that his appeal from the Columbia Synod be revived; therefore,

*Resolved*, That his request be granted, and that Columbia Synod be and is hereby notified of the fact. Adopted.—1849, p. 28.

#### 5. New witnesses introduced.

RULES OF DISCIPLINE, SECTION 15.—When charges are brought before a Church court, nothing shall be done at that meeting, unless by consent of the parties, except to appoint a prosecutor and order the charges reduced to writing, if not already done; a copy of which, with the witnesses then known to support them, shall be served on the accused, and to cite all parties and their witnesses to appear and be heard at another meeting, which shall not be sooner than ten days after citation.

Can the judicatory admit, on the day of trial, any new witnesses to support the charges?

*Answer*.—Either party may introduce witnesses whose names may not have been before furnished, the judicatory taking care that no injustice result therefrom; but by postponement of the trial, or otherwise, allow either party full opportunity to introduce rebutting testimony. Adopted.—1871, p. 29.

#### 6. What if the accused refused to appear?

RULES OF DISCIPLINE, SECTIONS 33, 38.—If an accused person fail to appear before the church Session, after being twice duly cited, or shall refuse to plead, the fact and the nature of the offense charged shall be entered upon the records, and the accused suspended for his contumacy. This sentence may be made public, and shall not be removed until he has repented of his contumacy, and given satisfaction in relation to the charges against him. If the charge be one of gross crime or heresy, the court may proceed to inflict the highest censure if the accused persist in his contumacy.

38. If an accused minister, having been twice duly cited, refuse to appear before the Presbytery, he shall be suspended, and if, after another citation, he still refuse to attend, he shall be deposed as contumacious, and suspended or excommunicated from the communion of the Church. Record must be made of the judgment, of the charges, and of the sentence, and the same shall be made public.

If the accused fails or refuses to attend, can the judiciary hear and decide the case in his absence, after due citation?

*Answer*.—They can. Adopted.—1871, p. 29.

## 7. Accused called upon to say whether he is guilty.

RULES OF DISCIPLINE, SECTION 15.—At this second meeting of the court, the charges shall be read to the accused, if present, and he shall be called upon to say whether he is guilty or not. If he confess, the court may deal with him according to its discretion; if he plead and take issue, the trial shall proceed. Accused parties may plead in writing when they cannot be present, and parties necessarily absent should have counsel assigned to them.

## II. THE LAW APPLIED.

### 1. The memorials of Rev. and Mrs. F. C. Usher.

The Assembly adopted the following report:

Your Committee, to whom were referred the memorials of Brother Usher and Sister Usher, would beg leave to report:

That they have examined said memorials and accompanying papers, and are of the opinion that the prayer of the memorialists cannot be granted.

First. As to the case of Sister Usher, there was no regular appeal from the final decision of the church Session. They are of the opinion that the instructions given by Hopewell Presbytery to the Session in relation to the case of Mrs. Usher, were unobjectionable and not a subject of appeal, having decided no point of law or fact in the case; the Synod was, therefore, right in dismissing the appeal. The case should have taken the regular course, by appeals or memorials from the church Session, through the intermediate judicatories of the Church, to this body.

Secondly. The Committee are of the opinion that this body have no jurisdiction in the case of Brother Usher, because his case is yet pending, according to statements, before Presbytery. The charge that justice cannot be obtained in his case or that of Mrs. Usher, before the inferior judicatories of the Church, cannot be presumed or entertained by this body.

The Committee have come to no conclusions on the facts or the merits in either case, not considering the cases properly before them, as before stated.

The Committee recommend the adoption of the following resolution:

1. *Resolved*, That this General Assembly has no jurisdiction of the cases above referred to, and that the papers be returned to the memorialists if desired.

2. *Resolved*, That it be recommended to the inferior judicatories having charge of said cases, and the parties concerned, to approach the cases with mutual charity and forbearance, and to produce reconciliation and harmony if practicable.—1850, p. 30.

## 2. The memorial of Rev. Harrison Whitson.

Your Committee have attended to the business assigned them, and ask leave to report.

That they have had before them a memorial from Harrison Whitson, of the Colorado Presbytery, in which he complains that he had been tried on certain charges and deposed from the Gospel ministry contrary to the laws and regulations of our Church. By reference to the Assembly's Minutes for 1851, it will be seen that the doings of the Colorado Presbytery were thought to be defective in this case by the Brazos Synod, and it remanded the business back to the Presbytery for a reconsideration. The Presbytery appealed from the action of the Synod to the General Assembly, where the action of the latter was reversed and that of the former approved and confirmed. The appellant claims that he had no knowledge that the Presbytery had referred the matter in dispute between him and the Synod to the Assembly, until his condemnation was sealed. He moreover complains that he was cited to appear before the Presbytery for trial and it failed to meet at the time; but, at a meeting several months after, it met and deposed him, without either his presence or knowledge, and that by no effort has he been able to obtain a copy of the proceedings in the case. Your Committee are persuaded that the proceedings of the Colorado Presbytery in this case were defective, from the fact that the Synod disapproved thereof and ordered a new trial for reasons which to them appeared good. This taken in connection with what the memorialist sets forth makes it the more manifest that the Presbytery erred in this affair. Adopted. —1853. pp. 50, 51.

## 3. The appeal of Mr. Henry Craft.

The Committee on Judiciary submitted the following report, which was adopted:

Your Committee on Judiciary have had referred to them the minutes of West Tennessee Synod and accompanying documents so far as they relate to the appeal of Henry Craft from the action of that body. The facts, so far as material to the determination of this appeal, are as follows:

A disagreement seems to have grown up between the Rev. H. A. Jones, pastor of the First Cumberland Presbyterian Church of Memphis, Tenn., and Elder W. R. Stewart, Clerk of the Session of that Church. The nature of the controversy is not known to us, and is not deemed material. A meeting of the Session was called for August 3, 1885, to consider these differences, of which meeting the appellant had notice, but which he did not choose to attend. The minutes of this meeting contain a historical statement of unusual things said and done by one

or more members of the Session. A second called meeting of the Session was held on August 11, 1885, at which the appellant was not present, and a third called meeting on September 8, 1885, at which he was present, and presented a protest "as to the substance and form of the minutes of August 3, 1885, which he asked to be spread upon the minutes." Motion was made that the protest be received and recorded, and the vote was taken thereon. There were five elders and the Moderator present. Upon taking the vote there were three elders voting in the affirmative, and two elders and the Moderator voting in the negative, whereupon the Moderator declared the motion lost. "The Moderator gave as his reason for voting that Mr. Craft was voluntarily absent from the meeting of August 3, 1885, and had not the right to protest." Elder Craft objected to the Moderator's voting. From this action of the Session refusing to enter his protest on the minutes, Elder Craft appealed to the Presbytery. The Presbytery affirmed the action of the Session, and upon appeal the Synod affirmed the action of the Presbytery.

It is not claimed that the protest was not temperate and respectful in language, and it is to be regretted that the Church courts have not been spared this protracted controversy by the waiving of a technicality and permitting so harmless a thing as the entering of this protest. The appeal is before your Reverend Body, and must be disposed of. The questions for determination are:

1. Did the appellant, not being present at the meeting when the action protested against was taken, have the right to enter the protest at a subsequent meeting? We recommend that you decide this question in the negative. The Rules of Discipline, Sec. 93, recognize the right of "a minority" to protest "against the action of the majority." It would seem that a member not present at the meeting, and hence not voting, could not be in any sense considered as one of the minority. The reasons for protesting, it would seem, also, do not apply to him. The right of protest would seem to belong only to those who by their presence and votes had resisted the action of the majority, and to whom, without such protest, such action might by some possibility be in part imputed. We therefore think the right is not possessed by an absent member.

2. Assuming that we are in error as to the question above stated, was a motion affirmatively carried necessary to the entry of the protest on the minutes? We hold that the assent of the court, by motion or otherwise, is necessary. In this case motion was resorted to without objection, and we recommend that you answer the question in the affirmative. Sec. 94 of the Rules of Discipline makes it imperative on the Church court to record the protest, provided it is couched in temperate language and be respectful to the court; but as the court must determine whether or not the applicant belongs to the class entitled to protest, and whether or not the language is



temperate and respectful, we think the Clerk has no right to enter it until so ordered by the court.

3. Did the Moderator have the right to vote on the question as to whether the protest should be entered or not? We recommend that this be answered in the affirmative. It is clearly settled by Sec. 13 of the Rules of Order.

4. Finally, we recommend that the decision of the Synod be affirmed.

#### MINORITY REPORT.

Ruling Elder John M. Gaut, Chairman of the Committee on Judiciary, made the following Minority Report, in connection with the foregoing, and permission was granted that it be spread upon the Minutes:

Agreeing with the majority of the Committee, as to the answers to the second and third questions, I disagree with them as to the first, and recommend that you answer it in the affirmative.

The right of protest is only the right to dissent from the action of a majority, is the last feeble resort of those dissatisfied with that action, is harmless in its nature, and the law giving it should be construed liberally. In all doubtful cases the construction should be in its favor rather than against it. Cases may occur in which unexpected action is taken by a body against which the right to protest is more valuable to an absent member than to one who was present and voted against the action. All things considered, I think it would be contrary to the spirit of the law giving the right, to confine it to members present. As an affirmative answer to the first question would result in a reversal of the decision of the inferior courts, I do not concur in the recommendation of the majority, but recommend that those decisions be reversed, and that the session be instructed to enter the protest on the Minutes.—1886, pp. 42-44.

### 4. The appeal of Mrs. Louisa A. Ward.

The Judiciary Committee, to which was referred the case of Mrs. Louisa A. Ward, report the following:

Mrs. Ward was charged with heresy, before the Session of the Cumberland Presbyterian Church of Kansas City, Mo., and was found guilty, and was excommunicated. She appealed to the Presbytery, it being the Lexington Presbytery of said Church, which body affirmed the judgment of the Session.

From the Presbytery she appealed to the Missouri Synod, and there the judgment of the Presbytery was affirmed.

She now appeals to this General Assembly from the action of the Synod.

It appears that the specification of heresy in the charge consists in the fact that the appellant stated to divers persons and taught that

one George J. Schweinfurth, a man living in Rockford, Ill., is the Lord Jesus Christ.

The record shows that the appellant admitted the truth of the charge in the presence of the Session, and persists in asserting the statement.

The Committee have carefully examined the record, and find that the law of the Church has been substantially complied with by all of the Church courts which have had the case before them, and therefore recommend that the judgment of the Missouri Synod be in all things affirmed. Adopted.—1890, p. 16.

## 5. The appeal of Rev. D. T. Waynick.

The Assembly adopted the following report:

The Committee on Judiciary, to whom was referred the appeal of Rev. D. T. Waynick against the action of the Synod of Tennessee, have considered the same, and respectfully report:

We find the following to be the facts giving rise to this controversy:

At the Spring meeting, March, 1889, of Memphis Presbytery, a communication was presented from a member of the First Cumberland Presbyterian Church, Memphis, addressed to the Presbytery, the reading of which was commenced, without objection; and when the first page thereof had been read, an objection was made to the paper, upon the ground that it was not in order, and thereupon the Moderator declared the paper out of order, the reading ceased, and no further notice of the paper was taken.

Against this action of the Moderator, Brother Waynick entered a protest.

At the next meeting of the Presbytery September, 1889, an answer to said protest was entered upon the minutes of said Presbytery.

At the meeting of the Synod of Tennessee, October, 1899, the action of the Moderator and of the Presbytery, in making answer to the protest, was sustained by the Synod, and from this action Brother Waynick presented an appeal to the General Assembly.

The first question presented for consideration is: Was the action of the Moderator correct, in ruling that said communication was out of order?

The reasons for this ruling, as stated in the answer to the protest, are:

1. Said paper was not a communication addressed to the Memphis Presbytery, but in an envelope addressed personally to a member of the same.

Although inclosed in an envelope addressed to a member, the paper, as already stated, was addressed to the Presbytery in proper form.

2. It purported to be a memorial from a member of the First Cumberland Presbyterian Church, Memphis, but was sent without the

knowledge of its church Session, or any notice having been given them of such intended action.

We are not aware of any rule requiring such notice, and are of opinion that none was necessary.

3. Said paper was not regularly brought before the Presbytery, as stated in the protest, but was placed upon the Clerk's table during his absence, and without his knowledge as to how it came there.

We do not think this point well taken. The Clerk made no objection, but recognized the paper as properly in his possession, and the reading of the same was commenced by a member at his request.

4. No appeal was taken at the time from the ruling of the Moderator.

We are of opinion that the question could be properly presented to the Synod by protest; and that while an appeal might have been taken, it was not necessary to do so in order to give the Synod jurisdiction, as this could be done by entering a protest, as was done in this case.

The paper in question, so far as the same was read, showed it to be a communication, addressed to the Presbytery, representing that "the undersigned" was a member of the First Cumberland Presbyterian Church, Memphis; that he came before the Presbytery seeking justice; that he had been served with a copy of a preamble and resolution adopted by the church Session of said church, in which he was accused of grave delinquencies as a member and officer of said church.

When so much of said paper had been read, some member objected to it as out of order, and the Moderator so ruled. The remaining portion of the paper was not read, so that the Presbytery might see what action had been taken by the church Session, if any, nor what the author desired the Presbytery to do.

The paper is respectful throughout, and, if the reading had proceeded, it would have appeared that it asked the Presbytery, in courteous terms, to order the church Session to take some action upon the charges, the truth of which he denied, seven months having elapsed, and nothing having been done by the church Session to bring the matter to an issue.

We are of opinion that the communication presented proper matter for the consideration of the Presbytery, that it was neither irrelevant nor otherwise out of order, and that, therefore, the ruling of the Moderator complained of was erroneous.

It is proper to say that it appears, from the action of the Synod, that all the facts in the case were not before that body, and, in reporting, as we do, that the Synod was in error in sustaining said ruling, this explanation is made in justice to that court.

The next question presented for consideration is: Was it proper for the Presbytery, at a subsequent meeting and in the absence of the protestant, to enter upon its minutes an answer to the protest?

The General Assembly has decided (See Minutes, 1886, p. 43) that a member of a church Session could not, at a subsequent meeting, protest against the action of the church Session had at a meeting at which he was not present. We should hold otherwise but for that decision. Yielding to its authority, and being of opinion that the right to put an answer on the record to a protest stands upon the same ground as the right to protest, that the reason for the decision just stated applies with much greater force to the higher courts than to the church Session, we report that it was an error in the Synod to sustain the Presbytery on this point.

Upon the whole case, we are of opinion that the appeal should be sustained, and the action of the Synod reversed.—1890, pp. 18, 19.

## 6. The appeal of Mr. D. E. Wood.

The Committee on Judiciary respectfully report that they have examined the record in the case of D. E. Wood, appellant from the decision of the Synod of Missouri.

This is an appeal by D. E. Wood, a member of Ozark Congregation of Ozark Presbytery, from a deliverance by the Synod of Missouri.

Charges of profanity were preferred against D. E. Wood before the church Session of Ozark Congregation, and a finding was made by the church Session sustaining the charges.

The appellant prosecuted his appeal to the Ozark Presbytery, by which the finding of the Session was sustained, and from the Presbytery he prosecuted his appeal to the Synod of Missouri.

The finding of the Presbytery was sustained by the Synod. The case is before you upon the appeal from the Synod.

The Committee on Judiciary, after an examination of the evidence and proceedings in this case, find that no injustice has been done the appellant in the proceedings of the various Church courts, that the proceedings are regular, and that the evidence sustains the charges made in the first instance, and we therefore recommend that the action of the Synod be sustained. Adopted.—1892, p. 26.

## 7. The appeal of Rev. R. R. Crockett.

The Committee on Judiciary have considered the appeal of Rev. R. R. Crockett from the action of Texas Synod.

It appears that for some years Larissa Church, under the care of Trinity Presbytery, had two places of worship, one at Larissa in a church house belonging to said church, and the other at Mt. Selman in a school house. After a while the church Session attempted to remove the church to Mt. Selman and, as it is claimed, did so by

consent; the church house at Larissa was sold and the records and books and other property transferred to Mt. Selman, where the congregation continued to worship under the name of Larissa Church.

Some disaffection growing up, the question was carried to the Presbytery and it decided that Larissa Congregation did not then exist at Larissa, and the name was subsequently changed to Mt. Selman. In the meantime about twenty of the members withdrew by letter and joined the Alpine Church, in the neighborhood. Matters thus remained until the meeting of the Presbytery, July, 1891, when an order was made permitting the members of Alpine Congregation who had formerly belonged to Larissa Church to withdraw, and "re-establish" themselves as a Congregation at Larissa under the name of Larissa Church.

This having been done, the question arose as to whether the Larissa organization was entitled to the day of worship, one Sunday in the month, formerly used by the Larissa Church, and to a part of the property turned over to the church at Mt. Selman. The question being considered by the Presbytery it decided that the Larissa organization was entitled to the day of worship, the church records, and one half, in value, of the property turned over to the Mt. Selman organization.

From this action an appeal was taken to the Synod, and the appeal not having been properly prosecuted was dismissed or not considered. The Synod, however, did take jurisdiction under the power of review, and in reviewing the minutes of the Presbytery the Synodical Committee recommended that the action of the Presbytery be reversed.

Upon consideration of this report in the Synod, an amendment to the report having been offered sustaining the action of the Presbytery, "a motion prevailed to table the report indefinitely," as is stated in the record. The substance of this action was to postpone indefinitely the report and thus sustain and leave in force the action of the Presbytery of which complaint is made.

From this action of the Synod an appeal is prosecuted to the General Assembly. Was the action of the Presbytery thus left in force right and proper under the circumstances?

We are of opinion that upon withdrawing from the Larissa Church at Mt. Selman, the removal to that point having been approved by the Presbytery, the members lost all rights as members of the Larissa Church whether the same is to be considered as located at that time at Larissa or Mt. Selman. That having thus lost their rights, the subsequent action of Presbytery authorizing them to re-establish themselves as a church at Larissa could not and did not restore any of the rights thus lost as against those who had secured vested rights in the property, etc., in question.

Therefore, that the action of the Presbytery giving them the day of worship, the church records, and one half in value of the property



was erroneous and should have been reversed and set aside by the Synod, and that it was an error in the Synod not to have done so, and hence we recommend that the appeal be sustained and that the action of Presbytery be set aside. Adopted.—1893, p. 32.

## 8. The complaint of Rev. E. T. Bowers.

The Committee on Judiciary presented their report, which was adopted, and is as follows:

The Committee on Judiciary have carefully considered the complaint of Rev. E. T. Bowers against the action of the Synod of Missouri, and report thereon as follows:

At the meeting of Lexington Presbytery, October 1, 1892, the following preamble and resolution were adopted:

*Whereas*, The Session of the Kansas City Congregation of the Cumberland Presbyterian Church, on October 20, 1891, did charge the Rev. E. T. Bowers with gross immorality and conduct unbecoming a minister of the Gospel; and

*Whereas*, On November 4, 1891, the Presbytery met in Kansas City and having patiently heard the evidence, for and against the said charges, and the pleadings of the prosecution and defense, did sustain the charge made by said Session; and

*Whereas*, Said Presbytery did by vote suspend the said Bowers from all the functions of the Gospel ministry indefinitely, or at the pleasure or will of the court; and

*Whereas*, The suspension has been in force for nearly eleven months, thus vindicating the law and good government; and

*Whereas*, During all this time the said Bowers' conduct has been that of a Christian gentleman; therefore,

*Resolved*, That the suspension of said Rev. E. T. Bowers now terminate, and that he be restored to all the functions of the Gospel ministry, from which he was and is now suspended.

The vote adopting this preamble and resolution was: Ministers 19 and ruling elders 29, altogether 48 for; and ministers 11 and ruling elders 6, altogether 17 against.

From this action an appeal was prosecuted to the Synod of Missouri, and on October 13, 1892, the matter was disposed of by the Synod by the adoption of the following report, signed by two members of the Committee on Judiciary:

Your Committee have carefully examined the grounds of the appeal from Lexington Presbytery, made by Rev. L. F. L. Clemens, touching the action and decision of said Presbytery at its recent session, wherein it restored the Rev. E. T. Bowers to the office and functions of the Gospel ministry. Your Committee have not challenged the regularity of the appeal.

The undersigned members of the committee report the following:

Section 59 of the Discipline of our Church requires that "the court shall be satisfied as to the reality of the repentance of an offender" before he can be restored. The first count in the appeal is that Rev. E. T. Bowers, who was suspended by an action of Lexington Presbytery November 4, 1891, was restored by the same Presbytery October 1, 1892, "without repentance." The records of the Presbytery show that Rev. Dr. Bowers gave no evidence of repentance, but at said session in his request for restoration denies that he was guilty as had been charged. We therefore believe that this ground of appeal was well taken and recommend that the action of the Presbytery be reversed.

The complaint presents several grounds upon which a reversal of the action of the Synod is asked, among them the following:

1. It is insisted that the party appealing to the Synod had no right to do so, because it is said he was not a party to the cause, and Sections 80 and 81 of the Rules of Discipline are referred to in support of this position.

2. That the interpretation placed upon Section 59 of the Rules of Discipline by the Synod was too literal and stringent and was erroneous; that in the matter of restoration the Presbytery may exercise its discretion and for any sufficient reason other than repentance may restore.

We notice these two only, as we are of opinion that the case must turn upon their determination.

Upon the case as thus presented we are of opinion—

1. That the right of appeal is confined by Section 80 of the Rules of Discipline to "either of the parties of the proceedings," and that the proper remedy to have been pursued by a member of Lexington Presbytery to bring the matter properly before the Synod was by complaint, as provided for in Section 89 of the Rules of Discipline.

2. Although not so stated, yet the Synod may have properly regarded what was called an appeal as in fact a complaint, and for this reason we have considered the second ground of complaint and are of opinion that a Church court may restore, in the exercise of a sound discretion, for any sufficient reason other than repentance of the offender. For example, if satisfied that the accused were innocent, either from newly discovered testimony or other good reason, it may restore. If satisfied that the punishment has been sufficient, then it may restore; and, generally, it may restore whenever any good reason, in its opinion, exists for so doing. The provisions of Section 59 of the Rules of Discipline are for the ordinary cases which arise and are based upon the presumption that the party was guilty, and that the reason for restoration is the repentance of the offended.

We, therefore, recommend that the action of the Synod of Missouri, in this case, October 13, 1892, be reversed and set aside, the action of Lexington Presbytery, October 1, 1892, be declared in full force and

effect, and that Rev. E. T. Bowers was thereby restored to all the rights and privileges of a Gospel minister.—1893, pp. 21, 22.

## 9. The appeal of D. T. Waynick and others.

The following was adopted:

In the matter of the appeal of Rev. D. T. Waynick and others, against the action of the Synod of Tennessee, in the matter of the election of Rev. J. H. W. Jones as a commissioner to the General Assembly of 1893, by Obion Presbytery, in the Synod of Tennessee, your Judiciary Committee desire to submit the following report:

At the meeting of Obion Presbytery, in March, 1893, Rev. J. H. W. Jones was elected a commissioner, on the part of the ministry, to the General Assembly, at Little Rock, Ark. After the adjournment of the Presbytery, the Moderator, Rev. J. A. McDonald, entertaining conscientious scruples as to the eligibility of Rev. J. H. W. Jones to serve as such commissioner, on the alleged ground that said Jones lived in St. Louis, Mo., outside of the bounds of the Presbytery, declined to sign his credentials as such commissioner.

Thereupon by proper proceedings a called meeting of the Presbytery was had for the purpose of considering the former action of the Presbytery in electing said Jones. At this special meeting of Presbytery, held at Rives, Obion County, Tenn., March 30, 1893, the former action of the Presbytery, in electing said Jones, was ratified and the Moderator directed to sign the credentials of Rev. J. H. W. Jones as such commissioner. From this action of Presbytery, Ruling Elder T. J. Latimer prayed and obtained an appeal to the next session of the Synod of Tennessee. The Moderator, Rev. J. A. McDonald, declined to sign the credentials, as ordered, and resigned as Moderator, and Rev. S. H. Braly was elected Moderator and signed the credentials. To this action Ruling Elder T. J. Latimer and Rev. J. A. McDonald entered a protest. Pending the appeal to the Synod of Tennessee, before the Synod acted thereon, Rev. J. H. W. Jones, as such commissioner, appeared in the General Assembly, at Little Rock, Ark., and presented his credentials as a commissioner representing Obion Presbytery on the part of the ministry. Objection was made to his being seated and the attention of the General Assembly called to the protest. The General Assembly, having full jurisdiction of the question of the eligibility of its own members, decided that the Rev. J. H. W. Jones was entitled to his seat as such commissioner in the General Assembly, and seated him, and he served as a member of said General Assembly.

At the meeting of the Synod of Tennessee, in October, 1893, the Synod decided that the action of the Obion Presbytery in electing Rev. J. H. W. Jones, as such commissioner, was irregular and erroneous. From this action of the Synod, Revs. D. T. Waynick and S. H. Braly



## A Correction.

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A complaint of injustice and injury by the publication of a judgment found in the Assembly's Digest, on page 383, has been filed with the Board of Publication by Rev. S. H. Buchanan. In the investigation of the matter, the following certificate was given us by the Clerk of the Arkansas Synod:

I, E. M. Roach, as Stated Clerk of Arkansas Synod, do hereby certify that the records of said Synod show that the Synod at its meeting at Russellville, Ark., in 1895, only remitted the Dr. S. H. Buchanan case to the Ewing Presbytery to be taken up and disposed of in a regular manner.

The following is a copy of the recommendation of the Committee on Overtures in the case which was adopted:

"We, therefore, recommend that you remit the whole matter to Ewing Presbytery, with an injunction to take it up and dispose of it in a regular manner."

Given under my hand as such Clerk, August 2, 1902.

E. M. ROACH,  
Stated Clerk, Arkansas Synod.

Inasmuch as the complaint of Dr. Buchanan was against the action of the Synod in remitting the case back to the Presbytery, and inasmuch as the action of the Assembly was based largely on matters outside the record, the Board of Publication has decided, in justice to Dr. Buchanan, to treat the action of the Assembly in this instance as void and to remove this whole item (p. 383) from the Digest. The Board has reported this matter to the General Assembly of 1903, and that body unanimously approved this action of the Board.



prayed an appeal, and notified the Synod of the appeal, but did not within proper time file with the Clerk of the Synod or the Moderator of the Synod notice of the reasons for the appeal, but filed the notice with the Stated Clerk of the General Assembly.

Your Committee are of opinion, and so report, that the action of the General Assembly of 1893 in seating said Jones was a final and conclusive settlement of the question of the right of said Jones to a seat in said General Assembly, and there is now nothing before this General Assembly for settlement. If it should be attempted by this proceeding to have this General Assembly determine the abstract question of the right of Rev. J. H. W. Jones as a member of Obion Presbytery, or whether he has forfeited his rights by removal from the bounds of the Presbytery without proper authority, your Committee are of opinion, and so report, that this case does not present these questions for discussion in the proper manner.

In this view of the case we recommend that no further action be taken in the matter by this General Assembly. Your Committee by this report do not determine whether Rev. J. H. W. Jones is or is not a member of Obion Presbytery, as that question is not now properly before the General Assembly for decision.—1894, pp. 43, 44.

## 10. The complaint of S. H. Buchanan, D.D.

The following report was adopted:

Your Committee on Judiciary, to whom was referred the complaint of Rev. S. H. Buchanan, D.D., against the action of the Synod of Arkansas, in remitting to Ewing Presbytery the action of said Presbytery in the matter of the removal of the suspension of said S. H. Buchanan from the Gospel ministry, with the injunction to take it up and dispose of it in a regular manner, beg leave respectfully to report:

1. That as to the complaint made by Dr. Buchanan, that the action of Ewing Presbytery, in removing from him a suspension from the Gospel ministry, was not referred to the Committee on Overtures, there is a conflict in the evidence, and the Committee do not feel it to be their duty to determine who may be correct, and, however it might be decided, it would not affect the determination in this case.

2. From the papers before us, it appears that Dr. Buchanan had been suspended from the Gospel ministry by Ewing Presbytery, and then that the Presbytery removed such suspension without any evidence of repentance or reparation. This action of Presbytery being appealed from, the Synod reversed the action of the Presbytery as illegal, and to this we agree.

3. The point of the complaint, that the action of Synod in ordering a review of the case by the Presbytery was illegal, because the

case was not before the Synod by appeal or complaint, is not sustained, the papers before us showing that the action of Ewing Presbytery, in removing the suspension, was before the Synod by appeal.

4. The point made by the complainant in his fourth ground of complaint, that he complained at a certain action of the Presbytery, and that such complaint was not considered by the Synod, is this: said Presbytery appointed a committee to investigate all charges pending in the civil courts of Arkansas, and all matters relating thereto, against said S. H. Buchanan. To this action of the Presbytery we see no objection. It seems that the result of the action of said committee was, that charges were preferred against the said S. H. Buchanan, which are now pending before the Presbytery, and all matters of complaint contained in this fourth item by complainant may be heard and corrected, if erroneous, on the final determination of this case. We therefore recommend that the complaint be dismissed.—1896, pp. 50, 51.

## 11. The appeal of Rev. J. H. Milholland.

In the matter of the appeal of Rev. J. H. Milholland against the action of the Illinois Synod, your Committee report that the action of said Synod, in adopting the report of its Judiciary Committee, upon the appeal from Albion Presbytery, had the effect only to continue the trial of the appeal to the next meeting of the Synod (meeting in October, 1897), and, being thus an order of continuance merely, is not such a judgment or final deliverance as will support an appeal.

As to the action of the Synod in refusing to enter a protest from the appellant against the adoption of the report to continue or postpone the appeal, it seems to be in exact accord with the language of Sec. 93, Rules of Discipline, which the Synod had no power to change and no right to disregard. The Committee, therefore, recommend that the appeal be dismissed. Adopted.—1897, pp. 67, 68.

## 12. The case of Rev. T. S. Thompson.

The Committee on Judiciary submitted the following majority and minority reports, and the minority report was adopted:

### MAJORITY REPORT.

In this matter your Committee finds that Rev. T. S. Thompson was tried upon certain charges before Cumberland Presbytery, in the Synod of Kentucky, and found guilty; that a protest against the judgment of said Presbytery was made immediately by a minister and member of said Presbytery, which protest, with the reason therefor, was spread upon the minutes thereof, at the foot of the

judgment; that all this and the evidence heard before said Presbytery appeared in the minutes thereof, and when said minutes came before the Synod of Kentucky it regularly referred said protest to its Judiciary Committee (see page 6, printed minutes Kentucky Synod, 1897), for the purpose of review, and upon the recommendation of said Committee on Judiciary, Kentucky Synod sustained said protest and reversed the decision of said Presbytery, upon the ground that the judgment was not supported by, but was contrary to, the evidence as shown by the records of said Presbytery. (See page 29, minutes Kentucky Synod.)

In the opinion of your Committee, Kentucky Synod had jurisdiction of the case and it was the duty of said Synod to review this case, Section 67 of our Rules of Discipline providing that "every decision made by any Church court, except the highest, is subject to the review of a superior court and may be brought before it by general review and control, reference, appeal, or complaint." And Section 95 says: "The higher court shall take cognizance of, and render its judgment on, all protests appearing upon the records passing under its review."

This, and nothing more nor less, is what Kentucky Synod did in this case. Wherefore, we recommend that you approve the action of said Synod.

#### MINORITY REPORT.

Rev. T. S. Thompson was charged with immorality by Cumberland Presbytery and convicted and deposed. He did not appeal nor complain to the Synod, but Rev. J. L. Mauk, a member of the Presbytery, protested and had his protest entered upon the minutes of the Presbytery.

Kentucky Synod referred the matter of protest to its Judiciary Committee and that Committee reported that the judgment against said Thompson should be set aside for want of evidence to support it, and the Synod adopted that report.

Cumberland Presbytery now memorializes this Assembly to review and adjudicate upon the action of Kentucky Synod.

1. This Assembly, under this memorial, can neither reverse nor annul the action of Kentucky Synod.

2. Under our discipline, Kentucky Synod could not reverse nor annul the judgment of Cumberland Presbytery deposing said T. S. Thompson except by appeal or on complaint. (See Discipline, sec. 70.)

The protest by Rev. J. L. Mauk did not authorize Synod to reverse the judgment, though it may have authorized the Synod to have given its judgment on the proceeding. (Discipline, sec. 95.)

It is not the purpose of this report to approve the action of Cumberland Presbytery.—1898, pp. 56, 57.

## 13. The case of Rev. J. A. Dewoody.

[NOTE.—See Part IV., Section 13, "Powers of Presbytery," sub-section (5), p. 143.]

## 14. The case of Mrs. L. M. Woosley.

[NOTE.—See Part III., Section 17, page 74.]

## 15. A case of ordination without examination.

[NOTE.—See Part IV., (b) Licentiates must pass a constitutional examination, before ordination, p. 134.]

## III. PERMANENT JUDICIARY COMMITTEE.

The following resolutions by the Committee on Judiciary were adopted, and Ruling Elder John Frizzell, of Nashville, Tenn., was appointed on the Committee provided for therein:

*Resolved*, That a Standing Committee on Judiciary be and the same is hereby created, to be composed of one person learned in the Rules, the Constitution, and Government of the Cumberland Presbyterian Church.

*Resolved*, That the duty of this Committee shall be to receive and answer all questions of a judicial character arising in the interim between the sessions of the General Assembly.

*Resolved*, That said Committee make its reports of all questions determined by it, and that no determinations by said Committee shall be binding upon the General Assembly as precedents until they shall have been so reported and approved by the General Assembly.

*Resolved*, That the General Assembly, through its Moderator, appoint the Committee, and that the Committee serve until the next succeeding General Assembly, and until his successor be appointed. —1885, p. 41.

The Committee on Judiciary submitted the following report, which was concurred in, and its recommendations adopted:

The General Assembly at its last session created a "Standing Committee on Judiciary," to be composed of one person, who should "receive and answer all questions of a judicial character arising in the interim between the sessions of the General Assembly." Judge John Frizzell was appointed as such Committee, and his report of questions received and answers given has been before us. We think these answers are, in the main, correct and instructive, and therefore valuable to the Church; but we do not think it advisable for the General Assembly to approve or disapprove any of them except such as may be brought

before it in regular order, pursuant to Article 43 of the Constitution, and for the purpose of judicial decision to have force in actual cases.

These decisions consist of answers to forty-five direct questions propounded to the Committeeman; and the answers involve, in addition, a large number of collateral questions.

This Committee has neither the time nor the facilities for intelligently passing upon so large a number of important questions, and we submit whether it is practicable for this General Assembly to do so, to say nothing of the policy of the Church courts passing upon abstract questions. We therefore submit whether the Committee should not be relieved of further consideration of this report.

In this connection we further submit for your consideration the adoption of the following resolution:

*Resolved*, That the Standing Committee on Judiciary, provided for by resolutions, recorded on page 41 of the Minutes of the General Assembly of 1885, be not required to report to the General Assembly, and that his answers be regarded as advisory only.—1886, pp. 16, 17.

Ruling Elder John Frizzell was elected as the Committee of one on Judiciary for the ensuing year.—1886, p. 17.

The following paper, offered by Rev. Alonzo Pearson, relating to the establishment of a Permanent Judiciary Committee, was referred to a Special Committee, consisting of Ruling Elder E. E. Beard, Rev. J. V. Stephens, and Ruling Elder John M. Gaut, with instructions to report on the same at the next meeting of the General Assembly:

*Whereas*, The General Assembly has rendered contradictory decisions, from time to time, upon vital interests of the Church; therefore, be it

*Resolved*, That the General Assembly appoint a Permanent Judiciary Committee of five, whose duty it shall be to act upon all legal questions before they are presented to the Assembly.

It shall be the duty of the Stated Clerk to send all such communications, addressed to the Assembly, to said Committee. It shall be the duty of said Committee to meet just before each meeting of the General Assembly and act upon all papers before them, and report to the Assembly. It shall also be the duty of the Permanent Judiciary Committee to send a representative to each meeting of the Assembly, who may act as Chairman of the Assembly's Standing Committee on Judiciary, if a commissioner.

If not a commissioner, and if not appointed Chairman of Judiciary Committee, said representative shall act as an advisory member of the Assembly's Standing Committee. When said representative is not a commissioner, his expenses are to be paid by the Assembly's Treasurer.—1898, p. 67.





## PART VI.

### AGENCIES OF THE GENERAL ASSEMBLY.

#### I. THE GENERAL ASSEMBLY'S BOARD OF TRUSTEES.

*Resolved*, That F. R. Cossitt, F. C. Usher, J. G. Biddle, A. Harpending, Wm. McGowan, J. H. Rackerby, W. P. Fowler, and P. B. McGoodwin be, and hereby are, appointed a Committee to act as a Board of Trustees, until a board is incorporated or the General Assembly shall make other arrangements and other disposition of the funds; and to attend to other duties assigned them by this Assembly, viz.:

This Committee is instructed to apply to eminent legal counsel and procure the draft of a contract between the General Assembly of this Church and the Cumberland College Association, securing the rights of either party, and binding each in such a manner as will effectually secure forever all funds to be collected for the benefit of the Cumberland Presbyterian Church and according to the objects of this General Assembly, and present the same to the next General Assembly for final action and consummation. Adopted.—1840, pp. 561-563, MSS.

Your Committee respectfully recommend to the General Assembly the adoption of the contract entered into by the Committee appointed at your last session and the Association of Cumberland College, together with the amended charter procured by the agent of the General Assembly from the Legislature of Kentucky, at its last session, to which document your Committee beg leave to refer. Adopted.—1841, pp. 667, 668, MSS.

*Resolved*, That this Assembly does hereby accept and confirm, in all its parts, an act of the Legislature of Kentucky at its last session, on the 16th of February, 1841, designated "An Act to Amend an Act Entitled an Act to Amend the Charter of Cumberland College, and for Other Purposes," approved 16th of February, 1838, and that said Act, together with the contract with Cumberland College Association, be recorded on the Minutes of this General Assembly.

*Resolved*, That F. R. Cossitt, F. C. Usher, J. G. Biddle, A. H. Dudley, Thomas Hunter, T. L. McNairy, Wm. McGowan, and J. H. Rackerby, of Princeton, Ky., with F. E. McLean, of Elkton, Ky., A. Harpending, of Christian County, Ky., Robert Donnell, of Alabama, Finis Ewing, of Missouri, and John Morgan, of Pennsylvania, are hereby

elected and appointed a Board of Trustees for this General Assembly for the purposes specified in the above act of the Legislature of Kentucky. Adopted.—1841, pp. 669-671, MSS.

*Resolved*, That all persons, bodies corporate, or legislative bodies, desirous of bequeathing or donating any money or other valuable property to the Cumberland Presbyterian Church, be requested to make it to the General Assembly's Board of Trustees for Cumberland College. Adopted.—1841, pp. 675, 676, MSS.

The report of the Trustees for the Cumberland Presbyterian Church being referred, this Committee finds that the Trustees have complied with the order of the Assembly, made at its last session, at Evansville, Ind., in relation to the litigation between the representatives of Mrs. Eliza K. Gray, and the Trustees in behalf of the Church; and also their action in relation to the Brown bequest has been faithfully and satisfactorily attended to by them. The Trustees tender their resignation to this Assembly, and ask to be discharged from further labor. This Committee recommend to this General Assembly that it is important for the interest of the Cumberland Presbyterian Church that a legal corporate existence be continued until action on the subject may be had by competent authority to supply their place, and therefore recommend that the resignation of the Trustees be accepted, and recommend that successors be elected by this General Assembly. Adopted.—1860, p. 72.

The Committee on Judiciary reported, . . . and in accordance therewith the following gentlemen were elected a Board of Trustees:

Revs. J. M. Gill, J. M. Penick, A. J. McLean, G. F. Blakey, U. E. Kennedy, E. T. Porter, W. L. Reeves, John Roach, Wm. Miller, Wm. Harrold, John Russell, P. W. Morris, and A. Miller.—1860, p. 34.

We, the Trustees now acting, hereby most respectfully offer to your Reverend Body our resignation as such, and earnestly pray that you accept the same, and we will be ready at any time to turn over to our successors in office all funds, books, etc., now in our possession.

The Treasurer made his annual report to this Board, which was audited and approved. Respectfully,

J. M. GILL, *Pres. and Sec.*,  
W. L. REEVES, *Treasurer*,  
M. R. KENNEDY,  
B. C. PORTER,  
H. E. CONOVER,  
A. H. MILLIN,  
P. W. MORRIS,  
JAMES GILL,  
W. B. REEVES.

—1898, p. 21.

As regards the report of your Board of Trustees and that of the Committee which audited their books, which were referred to us, we recommend:

1. That you comply with the request of the Board of Trustees of this Assembly by accepting their resignation, and that you at once elect an equal number of trustees to succeed them. That the Board of Trustees that have resigned be directed to deliver to their successors all money, funds, property, and rights of every kind.

2. That you commend the Board for their diligence and faithfulness in holding in trust this fund, especially the Rev. J. M. Gill, D.D., the President and Secretary, who has been a member of said Board for thirty-five years, and under whose influence this fund was placed at your disposal. Adopted.—1898, p. 64.

In pursuance of the recommendation contained in the above report, the Moderator appointed the following Committee to nominate members of the Board of Trustees of the Assembly: Revs. J. S. Grider and J. E. Clarke, and Elder W. L. Atkinson.—1898, p. 61.

The special Committee appointed to nominate members of the Assembly's new Board of Trustees, submitted the following report, whereupon the Stated Clerk of the Assembly was ordered to cast the ballot of the body for the persons thus designated, which he proceeded to do in the presence of the Assembly, and then the Moderator declared that the persons so named had been duly elected to constitute the General Assembly's new Board of Trustees, and Dr. J. O. Carson, of Bowling Green, Ky., was authorized and directed to call the new Board together for its proper organization.

Your Committee, appointed to nominate a Board of Trustees for the General Assembly, respectfully suggest the following named gentlemen:

Luther R. Porter, Bowling Green, Ky.; Dr. J. O. Carson, Bowling Green, Ky.; R. C. Posey, Bowling Green, Ky.; W. F. Ennis, Bowling Green, Ky.; W. E. Settle, Bowling Green, Ky.; H. E. Jenkins, Bowling Green, Ky.; E. G. Wilcoxson, Smiths Grove, Ky.; J. R. Kirby, Smiths Grove, Ky.; J. W. Potter, Rich Pond, Ky.; L. H. Skiles, Rich Pond, Ky.; H. P. McCormick, Auburn, Ky.; Dr. T. O. Helm, Auburn, Ky. --1898, pp. 81, 82.

#### A REPORT OF THE BOARD OF TRUSTEES.

*To the General Assembly of the Cumberland Presbyterian Church, to meet in the city of Nashville, Tennessee, May 17, 1883:*

We, the undersigned Trustees of the General Assembly of the Cumberland Presbyterian Church, respectfully submit the following report:

1. We have about reached the end of the various entanglements which have in time past surrounded the Finley bequest, which has so often been reported to your body. It will be remembered that John P.

Finley, of Christian County, Kentucky, made a will, by which he made certain specific devises, and bequeathed all the remainder of his estate to the Cumberland Presbyterian Church, to be held in trust by his executors for twenty years, and the interest, at six per cent per annum, to be paid on said fund to your Trustees, which interest has been collected from time to time, and appropriated as per your order.

The twenty years have expired, and the whole of said fund has been collected, except about one thousand dollars, and is now in the hands of our Treasurer, and subject to your order.

The thousand dollars yet uncollected is well secured, and on final settlement with the executors or their sureties, the said thousand dollars will be diminished by the taxes which have accrued on said fund since a judgment was obtained in the Christian Circuit Court against the executors aforesaid and their sureties and in favor of your Trustees, and a small attorney's fee.

The amount adjudged as principal, was fifteen thousand dollars. The whole amount now due, and in the hands of the Treasurer of your Board, is near seventeen thousand dollars.

Your Trustees also report that Brother John A. Doherty, of Warren County, Kentucky, in February, executed a deed of gift to your Trustees, in the amount of ten thousand dollars, which amount was paid by him in cash to the Treasurer of said Trustees. The deed of gift aforesaid is made a part of this report, and is herewith submitted for your inspection and acceptance.

Your Trustees recommend that the said gift be accepted as per the deed, with all of its restrictions and requirements, and that this General Assembly express the grateful thanks of the whole Church to the generous donor, and that you invoke the blessing of Heaven to rest upon both the giver and the gift—that the gift may be fully consecrated to the Master's use, and that the giver may fully realize that "it is more blessed to give than to receive."

Your Trustees have elected Brother T. P. Dance, of Trenton, Kentucky, to fill the vacancy in the Board occasioned by the death of Brother A. J. McLean, and ask you to confirm said election.

Respectfully submitted.

J. M. GILL, *President and Secretary,*

W. L. REEVES, *Treasurer,*

A. H. MILLIN,

E. T. PORTER,

B. C. PORTER,

J. S. COLEMAN,

T. R. FOSTER,

W. B. REEVES,

P. W. MORRIS,

W. A. McREYNOLDS,

T. P. DANCE.



## THE DOHERTY BEQUEST.

*Know all Men by these Presents:*

That I, John A. Doherty, of Warren County, Kentucky, for and in consideration of the love and affection which I have for the cause of Christ, and for that body of his people known as the Cumberland Presbyterian Church, have given, aliened, transferred, and delivered, and do by these presents give, alien, transfer, and deliver to the Trustees of the General Assembly of the Cumberland Presbyterian Church, a body corporate, incorporated, and organized under and by virtue of an Act of the General Assembly of the Commonwealth of Kentucky, composed at present of J. M. Gill, A. H. Millin, W. A. McReynolds, W. B. Reeves, J. S. Coleman, B. C. Porter, P. W. Morris, T. R. Foster, E. T. Porter, and W. L. Reeves, of Todd County, Kentucky, and to their successors in office perpetually, ten thousand dollars in cash money, in trust for the use and benefit of the General Assembly of the Cumberland Presbyterian Church, to be held and with instructions to hold the same upon the terms, conditions, limitations, and trusts herein named. Said money shall be invested by the Treasurer of the said Trustees under the direction of said Trustees, and their successors in office, in some good, safe, interest-bearing securities, which may be County bonds, City or Government bonds, or other things, the mode and manner of said investment, and the nature and kind of investment, to be left to the sound discretion of said Trustees and their Treasurer; and said money shall constitute a fund, to be known as "The Doherty Fund," to be forever kept separate, and held by said Trustees sacred for the education of ministers of the Gospel in said Church, as herein provided. The principal of said fund shall never be diminished, and the interest thereon, less the proper and necessary charges and expenses upon said fund, if any, shall be paid, and is directed to be paid, annually to the professors or teachers of the Theological Department of Cumberland University, located at Lebanon, in Wilson County, Tennessee, or to such person for the use and benefit of the said professors or teachers as may be designated for that purpose by the General Assembly of said Church. Should the said Theological School, which is now under the supervision of the General Assembly of said Church, cease to exist at Lebanon, Tennessee, or should the General Assembly of the Cumberland Presbyterian Church, in their discretion, remove it elsewhere, they may, in that event, direct the interest on said fund, as aforesaid, to be paid to the professors or teachers of the said Theological School wherever it may be located, or to some person for the use and benefit of such professors or teachers, and in that event the interest on said fund shall be paid to the person, and in the way and manner directed by the General Assembly of the said Church, for the purpose aforesaid. And if there

should be a loss of any part of the principal of said fund, from any cause, the General Assembly of said Church shall, in that event, replace and make good the amount so lost with other means which may be at their disposal, or to be raised by them, to be paid to said Trustees as a part of the principal of said fund, to keep the same perpetually at the amount or value of ten thousand dollars, and the acceptance of the gift of said fund, as herein provided, by the General Assembly of said Church shall be a pledge on the part of the General Assembly of the said Church to replace and make good any such loss in the manner aforesaid.

*In testimony whereof* I have hereunto set my hand, this 15th day of February, 1883.

JOHN A. DOHERTY.

Witnessed by

M. M. SMITH,

A. G. DOHERTY.

*State of Kentucky, Warren County.*

I, Ben. F. Gardner, Clerk of the Warren County Court, do certify that the foregoing instrument was this day produced to me in my office and proved to be the act and deed of John A. Doherty, by the oaths of M. M. Smith and A. G. Doherty, the two subscribing witnesses thereto, and the tax being this day also paid, I have recorded same, with this certificate, in my office.

Given under my hand this 19th day of February, 1883.

BEN. F. GARDNER, *Clerk*,

By S. M. MATLOCK, *Deputy Clerk*.

—1883, pp. 106-108.

The following report of the Committee on Judiciary was concurred in:

The Committee on Judiciary have considered that portion of the report of the Trustees of the Church, concerning the gift of Dr. J. A. Doherty, of Warren County, Kentucky, and which has been referred to it. The Committee have carefully examined the terms and conditions of the gift of ten thousand dollars, set forth in the deed filed with said report, and we are of the opinion that the said conditions are reasonable and proper, and that the General Assembly, as the beneficiary thereof, should accept the said donation, with the attached conditions.

Your Committee, therefore, recommend the adoption of the following resolutions:

*Resolved*, That the General Assembly of the Cumberland Presbyterian Church hereby accepts the trusts and benefits arising under the said deed of Dr. J. A. Doherty, and upon the terms and conditions set forth in said deed, and that the General Assembly does hereby agree and undertake to apply the fund in accordance with the wish

of the donor, as expressed in the deed, and to keep forever intact the principal of the said fund, and to replace from other funds, under the control of the General Assembly, the loss of any portion of the said principal, should the same occur.

*Resolved, further,* That this formal acceptance of said gift, together with the deed of gift, be spread upon the Minutes of this General Assembly, and that Dr. J. A. Doherty be furnished with a certified copy of the same.

JOHN FRIZZELL, *Chairman*.

—1883, p. 27.

#### THE CHARTER OF THE BOARD.

[Acts of Kentucky, 1853-4, Vol. 2.]

AN ACT to amend the charter of Cumberland College, and to incorporate the Trustees of the General Assembly of the Cumberland Presbyterian Church:

*Whereas*, An act to amend an act, entitled "an act to amend the charter of Cumberland College, and for other purposes," approved February 16, 1841, was passed for the benefit of "Cumberland College Association" and the General Assembly of the Cumberland Presbyterian Church, by which act the entire control and management of said College was given up to said General Assembly; and whereas, by said act of the Board of Trustees of said College and General Assembly were made; and, whereas, said General Assembly has dissolved its connection with said College; and, whereas, the Board of Trustees of said College and said General Assembly are two separate and distinct bodies, although acting under the same charter; and, whereas, much difficulty has been experienced by said Board of said General Assembly by reason of deficiencies in their said charter—in collecting donations, bequests, and other charities given to said Church; therefore,

*Be it enacted*, 1. By the General Assembly of the Commonwealth of Kentucky, That George D. McLean, Will H. Miller, Silas N. Davis, T. J. Duncan, M. Dudley, Thos. Hunter, John P. Rascoe, H. W. Champion, R. H. Lander, Reuben O'Hara, Wm. H. Barnett, J. H. Miller, and their successors, shall be, and they are hereby, declared and constituted a body corporate and politic by the name and style of the Trustees of the General Assembly of the Cumberland Presbyterian Church, and by that name and style shall sue and be sued, plead and be impleaded, and possess all the powers and rights of a corporate body, and shall continue in office until the annual session of said General Assembly in 1856, and until their successors are duly elected and qualified according to law.

2. That the Board of Trustees of the General Assembly of said Church shall have full power and authority to receive in trust for the said General Assembly any donation, bequest, or other charities, which may be, or have been hitherto, made to said Church, or to

said General Assembly, or to said Board, for the use and benefit of said Church or Assembly, for educational, religious, or charitable purposes under the direction of the said General Assembly.

3. That all moneys and other estates, of every description, which may be vested in said Board of Trustees, by virtue of their office, shall forever be held in trust for the use of the Cumberland Presbyterian Church, the interest alone of which shall be devoted to religious, charitable, or educational purposes, as said Assembly may direct.

4. That said General Assembly shall be empowered to elect her said Trustees at her regular and stated meetings, any five of whom, assembled at a regular meeting, or by a constitutional call, shall constitute a quorum to do business.

5. That said Board of Trustees may appoint an Executive Committee, to consist of the Secretary, Treasurer, and three other members, to manage the fiscal concerns of said Board, any three of whom shall constitute a quorum to do business.

6. That said Board of Trustees shall meet annually, on the fourth Monday in June, in each year, at which time they shall elect a President, Vice President, Secretary and Treasurer, who shall continue in office until their successors are elected and qualified; the said Board shall also meet semi-annually, or oftener, on its own adjournments, or by call of the President, to transact business, to make all necessary arrangements for carrying into effect the views of said General Assembly; to manage and invest the funds collected, or any other property or estate; and said Board shall report to said Assembly of said Church at her regular meetings.

7. That the President of said Board shall preside in all the meetings of the same, call special meetings at the request of any two members, and the Vice President, in the absence of the President, shall preside and possess similar powers; and, in the absence of both President and Vice President, then said Board may choose a President *pro tem.*, who shall preside for the time being.

8. That the Secretary shall keep a full and fair record of all the proceedings of said Board, and carry on all its correspondence.

9. That the Treasurer shall take charge and dispose of all funds according to the directions of said Board, and report when called on.

10. That the Treasurer shall give bond, with approved security, in such penalty, to said Board, as the same may from time to time direct, for the faithful performance of his duties: *Provided*, that none of his sureties shall be members of said Board.

11. That all vacancies created by death, resignation, or in any other manner, shall be filled by the ensuing General Assembly of said Church, unless said Board find it absolutely necessary to do it themselves, in which case the appointment to fill any vacancy shall continue only until the vacancy shall be filled by the said Assembly.

12. That in case of the failure of any officer of said Board to serve, according to the requisitions of said Assembly, the Board shall have power to elect a suitable person to such office, according to said requisitions, and to remove delinquents in office.

13. That should the time ever come when any religious body, claiming to be the successors of the present General Assembly of said Church, and should hold and maintain doctrines and sentiments different from those now held by said Church, then the powers and privileges granted to the General Assembly of said Church shall inure to and be vested in that body of people professing and preaching the doctrines of the said Church, as now set forth in her Confession of Faith.

14. That said Board shall have authority, by law, to collect all such sums of money, all legacies, bequests, donations, and estates, of every description, as have heretofore been or may hereafter be subscribed, devised, bequeathed, or donated by individuals, or for which any persons may have heretofore or may hereafter execute their notes or bonds, to the said Church, Assembly, or Board.—Approved March 8, 1854.

## II. THE BOARD OF PUBLICATION.

The General Assembly, at its first meeting, in 1829 (MSS. Minutes, p. 18), appointed a Committee to superintend the publication of 5,000 copies of the Confession of Faith. In 1830 (MSS. Minutes, p. 30), the General Assembly made "The Religious and Literary Intelligencer," a private newspaper, its organ by appointing its editor. The funds to pay for the publication of the books that were issued from time to time seem to have been contributed by individuals. In 1845 (MSS. Minutes, pp. 300-306), the General Assembly adopted a kind of constitution for the government of the publishing interests of the Church, through a "Publishing Association." But nothing seems to have been accomplished by this Association. Two years later, a Board of Publication was organized.

### 1. The Board at Louisville, Ky.

The following report was adopted:

Your Committee, appointed to report on the subject of publishing and disseminating a cheap and sound Christian literature for the spiritual welfare of the Church, respectfully submit the following report:

They unanimously regard such an enterprise as both desirable and practicable. They are fully convinced of the great importance of an organization for the above object. And, that it may the better fulfill the objects of its organization and gradually win its way and awaken the attention of the Church towards it, it should originate



in the action of the General Assembly, and be an institution of the whole Church, as its usefulness would be proportioned to the enlargement of the sphere of its operations. The Committee therefore recommend the General Assembly to institute a Board of Publication to operate in the following mode:

Article 1. The basis of the capital raised for this special purpose shall embody both the permanent fund and active capital system, leaving it to the will of the donor to direct in which way his donation shall be employed.

Article 2. The capital, invested and active, for sustaining the safe and efficient working of the plan of operations shall be preserved and used by an incorporated Board of Publication, appointed by the General Assembly, and subject to its control.

Article 3. This Board shall be styled the Board of Publication of the Cumberland Presbyterian Church.

Article 4. It shall consist of five persons, three of whom shall constitute a quorum.

Article 5. The members of the Board may be removed at the pleasure of the Assembly. Appointments of the Board to fill vacancies shall expire at the next subsequent meeting of the Assembly, unless confirmed by that body.

Article 6. The Board shall appoint its own officers and agents and define their duties—binding the Treasurer in a sufficient bond with ample security.

Article 7. The Board shall conduct its mercantile and fiscal concerns on the cash principle, not incurring any liabilities above its actual means of liquidation. The Assembly's relation to the Board is therefore not to be understood as creating any pecuniary liabilities, whatever, on the part of the Assembly.

Article 8. As sagacity and caution are alike requisite to the safe and efficient operation of the Board, the principle shall be assumed at the commencement to make the capital productive, and the publications as cheap as possible, in answering the ends of the Board, by providing for the wants of the Church.

Article 9. That the Board may the better enjoy the confidence of the Church, it shall make a full report of its state and proceedings to each Assembly.

Article 10. The profits of the Board, if any, shall belong to the Assembly exclusively, and shall be used to enlarge the operations of the Board, or otherwise to promote the good of the whole Church as the General Assembly may direct.

Article 11. The Board may commence operations when it obtains \$1,500 for active use, and it may increase its capital to \$50,000.

Article 12. The funds shall be raised by voluntary contributions.

Article 13. Subscriptions may be received, one-third in hand and the balance in two equal annual installments.

Article 14. The General Assembly shall appoint an Examining Committee of three, who shall continue in office from one General Assembly to another, and until successors are elected. And this Committee shall be separate and distinct from the Board of Publication.

Article 15. All the publications of the Board shall be authorized by the Examining Committee or the General Assembly.

Article 16. The works recommended by the Committee and published by the Board, are not on that account to be regarded as standard works of the Church, unless approved as such by the General Assembly.

Article 17. Persons paying \$25.00 shall be honorary members of the Board for ten years, and the payment of \$50.00 or a larger sum shall constitute an honorary life member. Honorary members shall be enrolled in the minutes of the Board, and may advise, but shall have no vote.

Article 18. This constitution may be revised and improved by a majority of two-thirds of the General Assembly.—1847, pp. 627-635, MSS.

According to the provisions of the foregoing articles, the following was adopted:

The Committee, appointed to nominate suitable persons to constitute the Board of Publication and the Committee of Examination, have, after much deliberation, concluded to recommend to you, for appointment, the following brethren:

Board of Publication.—Rev. M. Bird, Rev. L. Jones, Brothers F. E. McLean, A. M. Phelps, and James L. Stratton.

Committee on Examination.—Rev. R. Donnell, T. C. Anderson, and R. Beard, D.D.

LEE ROY WOODS, *Chairman*.

—1847, pp. 669, 670, MSS.

"This Board located its work at Louisville, Kentucky, where Milton Bird lived, and who, sooner or later, was President, Corresponding Secretary, Publishing Agent, Book Editor, and Salesman."—*McDonnold*, p. 579.

In 1849 (Minutes, p. 41), the Board had six agents soliciting funds for its work. The second annual report of the Publishing Agent showed that books had been sold to the amount of \$1,365.55.—1849, p. 43.

At a late period of your session, a report from the Board of Publication has been received by your Committee, which is herewith submitted. It appears from said report that the interests of the Board have suffered for want of more frequent meetings, which arises from the organization of the Board—the members of it residing so remotely from each other.

Your Committee would recommend, by way of remedy for this in-

convenience, that the General Assembly go into the election of a member of said Board, in place of Rev. S. M. Aston, whose residence is several hundred miles from Louisville.

Your Committee would recommend Brother S. B. Howard as a suitable person to be appointed, but by no means wish to forestall the action of the General Assembly.

These recommendations were adopted.—1852, pp. 54, 55.

#### (1) CASH SYSTEM ADOPTED.

Every year's experience more fully demonstrates the necessity of adhering strictly to the cash principle and personal responsibility. Any other mode of operation would inevitably prove ruinous.—1853, pp. 29, 30.

#### (2) BOOK DEPOSITORIES.

In reference to depositories, so frequently solicited in different Presbyteries, the Board is fully convinced that it is utterly impracticable to make them, on its own responsibility.

It would be safe and altogether efficient for each Presbytery, on its own account and responsibility, to appoint its depositor or book agent. The Presbytery appointing its depositor, and pledging itself for the faithful performance of his contracts, the Board could honor his orders, accompanied with his promissory note, executed payable to the order of the Board within sixty days from the date of filling the order, the Board not taking, in any case, returned books in payment for such obligation.—1850, p. 33.

The Board would here state that, in its best judgment, it is not practicable for it, on its own responsibility, to undertake the establishment of an extended system of branch depositories. The Board is fully aware that it is important to have depositories at different points best suited to the distribution of our publications. But if the friends of the cause at such localities, will not undertake the work, organize and raise funds for the purpose, it lies not in the power of the Board to do it. It could not do it so safely and effectively as the friends of our book and tract interest could, and, as we hope they will, at such localities as may be deemed most suitable. If they are unwilling to do it, surely they cannot expect the Board to incur the liability, by undertaking to do what they have not the means to accomplish; and which, if they had ample capital, in the nature of relative circumstances, it would be neither safe nor reasonable for them to attempt.—1853, p. 30.

The Committee recommend that, in order to facilitate the sale and circulation of the books published by your Board, deposits may be established at Nashville, St. Louis, and Brownsville, or at any other points, as soon as the friends of the Church in and around said

cities shall raise \$400, or as much more as they may deem proper, for the Board, when said amount of books shall be deposited at said places; and that J. G. White, at St. Louis, I. N. Cary, at Brownsville, and A. G. Goodlett, at Nashville, be authorized to raise the amount and forward to the Board, make order for books, and superintend deposits. Adopted by the Assembly.—1853, p. 37.

### (3) COLLECTIONS FOR PUBLICATION.

The Committee recommend that each Presbytery be earnestly requested to make it the duty of each minister to take up a collection, annually, in the congregation to which he preaches, to be forwarded to the Treasurer of the Board of Publication to increase the capital of said Board; also that the Board be recommended to keep one or more agents to raise funds for said Board. Adopted.—1853, p. 37.

### (4) EXAMINING COMMITTEE.

The Committee recommend that the Constitution of said Board of Publication be strictly adhered to, and that the appointment of an Examining Committee be carefully observed at the time specified in said Constitution, and that the Committee be so located that they may, on short notice, confer in the examination of any manuscript which may be presented for publication, or any book to be circulated by said Board. Adopted.—1853, p. 37.

### (5) CREDIT SYSTEM.

In its Eighth Annual Report the Board of Publication said: Our last report to the General Assembly shows an indebtedness to Morton & Griswold, publishers, of an amount over \$2,000. The outstanding dues for the years 1852 and 1853, were reported to be \$1,898.64. Stock in books, at last report, \$750.

It is perhaps due the Board, to state that our liabilities with Morton & Griswold were so large, from the fact that our former Publishing Agent had contracted for an unusually heavy edition of "Ewing's Lectures," which were on hand in sheets. It will be a long time before the edition can be exhausted.

The Board have used diligent exertions to collect outstanding dues, and meet our liabilities with Messrs. Morton & Griswold. To pay off this indebtedness we rely alone on dues for books sold by our agent, L. R. Woods. The whole claim of Morton & Griswold at present on the old score is \$1,312.70. To meet this we have in possession notes and accounts for books, sold in L. R. Woods' agency, the sum of \$1,507.35, the most of which is available. Could this be realized, the Board could have on hand, after paying Morton & Griswold, the sum of \$194.05, with stock in books, per last report, \$750. and own stereotype plates.—1855, p. 41.

The original plan of operations by the Publishing Association, as devised by the General Assembly, was to do business only on the cash system; but a subsequent Assembly recommended that the Board should sell the books to responsible purchasers, on credit. The Board, after experience with the credit system, finding that it would soon disperse and exhaust all their means, and result in the ruin of the enterprise, found it necessary to return to the cash system, in order to preserve the remainder of the assets still in their hands. For this, some well-meaning persons, remembering the Assembly's recommendation, and not aware of the reasons governing the actions of the Board, have thought the measure not only unauthorized but unjust. Your Committee, having investigated the case, are clearly convinced that a return to the cash system was and is a matter of imperious necessity; and would recommend that this General Assembly do sanction and approve the action of the Board in the premises. Adopted by the Assembly.—1856, p. 46.

(6) CHANGE IN LOCATION.

The Special Committee on Publication submitted the following report:

First. The necessity of a supply of cheap denominational works seems to be acknowledged by all. It is a want, too, which must be deeply felt. Thought is the food of the mind, and reading furnishes material for thought. It is difficult to find sufficient material without reading. In order to reading we must have books. The masses of the people do not read many nor large books. A cheap, practical literature is better suited to their circumstances. If we believe the doctrines of our own Church to be true, we ought to furnish our people with such works as will contain plain and scriptural expositions of those doctrines.

Second. The question is, How is this want to be supplied? It is very evident that other denominations will not supply it. We must supply it ourselves. But still the question is, How? This is the great difficulty with the Committee. We have had a plan in operation for several years, but from some cause it has not worked well; it must therefore be abolished or modified. In regard to a future work we make the following recommendations, as a modification of the former plan of publication:

1. The General Assembly shall appoint a committee of three, who shall be styled the Committee of Publication. The members of this Committee shall be located contiguous to each other, so that they can co-operate without difficulty or embarrassment. This Committee shall consist of practical business men, who are known to be devoted to the interests of the Church.

2. This Committee shall appoint a Financial Agent, who shall superintend the publication of such books as the Committee may direct,



attend to the distribution and sale of them, and manage generally the fiscal affairs of the Committee.

3. The Committee shall require of the Agent bond, with approved security, for the faithful discharge of his duties, and for the faithful application of all moneys which may come into his hands.

4. The present Board of Publication shall be required to wind up their business, and hand over all the proceeds to the Committee of Publication, or their Agent, as early as practicable.

5. The Committee shall be instructed to adopt all necessary means for raising funds by subscription or otherwise for the purpose of carrying forward the work of publication, as the wants of the Church may require, and to allow the Publishing Agent a sufficient salary to justify him in devoting as much of his time and attention to the business as may be necessary for its vigorous prosecution.

6. All moneys donated or bequeathed to the Church for the purposes of publication shall be held in trust, for the present, by the Committee of Publication, and used by the General Agent under their direction.

7. The Committee shall be required to report annually and fully to the General Assembly.

8. The Committee shall not involve themselves in debt, or extend their business beyond the reasonable and practicable means under their control.

9. The members of the Committee shall be subject to removal by the General Assembly, and shall fill vacancies (subject to the confirmation of the General Assembly) which may occur in their body during the space intervening between two General Assemblies.

10. The Assembly shall appoint seven commissioners, who shall be authorized to receive propositions from various points with a view to the establishment of a general book depository and store, and ultimately, if the prospects should justify, a house of publication.

RICHARD BEARD,  
R. BURROW,  
M. B. FEEMSTER,  
H. B. WARREN,  
R. L. CARUTHERS,  
A. J. BAIRD,  
MILTON BIRD,  
ISAAC SHOOK,

*Committee.*

The above report was considered item by item, and, on motion, was adopted.—1858, pp. 40, 41.

Andrew Allison, Rev. W. E. Ward, and Rev. W. M. Reed, of Nashville, Tennessee, were appointed the Committee of Publication, under the first resolution in the report of the Committee on that subject, and

Ruling Elder R. L. Caruthers, Rev. H. B. Warren, Ruling Elder G. W. Fisher, Ruling Elder A. F. Cox, Rev. Caleb Weeden, Rev. J. B. Logan, and Rev. C. A. Davis were appointed commissioners under the tenth resolution in said report.—1858, pp. 41, 42.

## 2. The Board at Nashville, Tenn.

The Committee on Publication submitted the following as their first report to the Assembly, in 1859:

As soon after their appointment as practicable, the Committee of Publication secured the services of Rev. William S. Langdon, as Financial Agent. Dr. Langdon's eminent qualifications, both as a business man, and his thorough acquaintance with the publishing business, together with the zeal in which he entered upon the duties of this responsible trust, encouraged the Committee to believe that the difficulties which seemed to surround the cause would vanish, and allow them, without embarrassment, to prosecute the important work confided to their hands. The agent continued in the field two months, and resigned.

The following is the result of his labors:

### SETTLEMENT WITH THE OLD BOARD AT LOUISVILLE.

Publications amounting in value to \$641.73; stereotype plates of the Confession of Faith, Infant Philosophy, Ewing's Lectures, Donnell's Thoughts, Foreknowledge and Decrees, by Porter; Catechism and New Catechism.

The condition and value of which he says he knows nothing, but does not suppose them of much value.

List of accounts in the aggregate amounting to \$847.16; list of notes amounting to \$1,572.24; one note for \$200; retained by the Board for collection \$2,619.40.

The Board have executed their note to Morton & Griswold, of Louisville, for \$318.69, subject to a reduction of whatever amount might be received by them from a note of \$90 against Rev. A. J. McGown, of Texas, placed in their hands for collection. This note our agent promised to pay from the moneys received on the above accounts and notes as collected.

An effort has been made to collect, with the following meagre result:

On notes, \$1,276.85; on accounts, a few books returned in a damaged condition, utterly worthless.

The following disbursements have been made:

On note of Morton & Griswold.....	\$ 64 00
Agent's salary for two months.....	166 66
Agent's traveling expenses.....	40 55
Freight on desk and letter press.....	6 00

Freight on books from Louisville.....	14 50
Storage at Louisville.....	5 00
Fitting up room at Nashville.....	12 00
Expenses of Rev. Dr. Beard incurred in his labors on the hymn book.....	12 00
Total.....	\$320 71

On ordering from Louisville the books, material, etc., belonging to the Board, but made subject to our order by the last Assembly, we have received:

Donnell's Thoughts, in muslin, 900 copies; Social Harp, in sheep, 254 copies; Astronomical Sermons, muslin, 50 copies; Infant Philosophy, muslin, 94 copies; Ewing's Lectures, muslin, 472 copies; Ewing's Lectures, in roan embossed, 12 copies; Ewing's Lectures, roan embossed gilt, 70 copies; Life and Times of Ewing, muslin, 8 copies; Memoir of Jones and Irvin, muslin, 15 copies; Noel's Memoir and Sermons, muslin, 28 copies; Confession of Faith, sheep, 90 copies; Confession of Faith, roan embossed, 95 copies; Confession of Faith, morocco extra gilt, 47 copies.

Some smaller works of brethren, most of which are in damaged condition. Only the stereotype plates of the Catechism have come to hand.

We have made diligent effort, but have so far failed to secure the services of any one as Financial Agent. The office has been vacant since Dr. Langdon resigned.

The copy of the revised Hymn Book came into our hands in January last. It was expected by the Assembly that the work should be stereotyped. In all the publishing houses, North, South, East, and West, with which we correspond, the cash was indispensable in this part of the work. We were without funds, poor and needy, and were compelled either to defer the publication of the Hymn Book until after the meeting of the Assembly or to negotiate a loan of about \$1,000 to invest as so much capital in the concern, trusting to the enlightened liberality of the Church. We chose the latter, believing that your Reverend Body would approve of the decision.

The Hymn Book would now have been ready for delivery but for an unfortunate delay in the progress of the work, occasioned by the necessity of a thorough revision of the index of subjects. We will be prepared to fill orders on our return to the place of publication.

We have received, during the year, \$404.36, nearly all of which is to be returned in Hymn Books.

We have already paid out for stereotyping.....	\$515.42
Incidentals in proof room.....	28 37
Total.....	\$543 79

We present to the Assembly specimens of the 24mo book in boards, with all the various styles of binding from the publishing house, in which we propose to present the two editions to the Church.

W. M. REED,  
W. E. WARD,  
AND. ALLISON,

*Committee of Publication.*

Nashville, Tenn., May 14, 1859.

—1859, pp. 57-59.

Your Commissioners, appointed by the last General Assembly, to receive propositions with a view to the establishment of a general book depository and store, submit the following:

That no proposition has been received by your Commissioners, except the following from Brother A. F. Cox, which we herewith submit, and is as follows:

BRETHREN: In view of the absence of any proposition for the establishment of a "General Book Depository and Store," as contemplated by the action of the last General Assembly, I submit the following:

I propose to establish at St. Louis, Mo., "a General Book Depository and Store" for the works of the General Assembly of the Cumberland Presbyterian Church; and publish, on my own pecuniary responsibility and risk, the works of the Church from the stereotype plates belonging to the Church, and pay to the proper authority of the Assembly the usual publisher's tax for the use of the copyrights owned by the Church.

As technical terms are not familiar to all, I will illustrate by taking our Hymn Book. The wholesale price of the book is 37½ cents. On each copy of this book which I would publish, the usual copyright tax of 10 per cent would be 3¾ cents; and in like manner a specific tax on each book published would be paid to the General Assembly's fund without any risk of publishing or investing of capital for that purpose by the General Assembly or her agents.

And for the faithful performance of any contract I may enter into arising from the proposition, I will give good and sufficient security; provided that the arrangements shall not be for a term of less than five years.

Respectfully submitted,

H. B. WARREN,  
J. B. LOGAN,  
A. F. COX.

—1859, p. 97.

#### (1) THE BOARD INCORPORATED.

The following is from the Report of the Committee of Publication, 1860:

The last Legislature of Tennessee passed an act incorporating your Committee under the name and style of the "Board of Publication of

the Cumberland Presbyterian Church," giving power to the Assembly to change the name, in view of which your Committee would suggest that the Assembly change the name from the "Committee of Publication" to that of "The Board of Publication of the Cumberland Presbyterian Church."—1860, p. 53.

Your Committee, to whom was referred the Report of the Publishing Committee, have examined that document, not only with care, but with interest and satisfaction, with sentiments of commendation, and hearty approval, for the following reasons:

1. The report is clear, perspicuous, and full.
2. It is specific and definite.
3. As such it is illustrative, in a very satisfactory degree, of the practicability of the great and important enterprise of which it may be considered the initiative.

Entering, without capital, upon a work, the very nature of which weds it indissolubly to money, with the mere wreck of the former establishment as the only basis, your Committee have supplied, to a very considerable extent, the immediate, pressing wants of the Church.

The full and satisfactory manifesto furnished in the report will better illustrate the subject than any mere extracts, however full they might be made.

It will be seen in the reading of the report that an act of incorporation has been passed by the Legislature of the State of Tennessee, granting the liberty of changing the name, which we, together with the Committee, recommend to be done, by substituting the word "Board" for the word "Committee." Adopted.—1860. pp. 65, 66.

The following preamble and resolution were adopted by the Assembly:

*Whereas*, The General Assembly of 1847 proceeded to create a Board of Publication, which was incorporated by the State Legislature of Kentucky, February 18, 1848; and, whereas, said Board still exists, clothed with all the authority given and granted by the Assembly and said Legislature; and, whereas, the same General Assembly did in 1858 create a Publishing Committee, clothed upon with all the authority of the Board incorporated in 1848; and, whereas, said Committee was incorporated by the State Legislature of Tennessee in 1860; and, whereas, these boards respectively exist alike by the action of the Assembly, the one chartered in Kentucky, the other in Tennessee; and, whereas, there exists no necessity for more than one Board;

*Resolved, therefore*, That while we have full confidence in the moral integrity of the older Board, but seeing that they were laboring under an embarrassment of a pecuniary character, over which they had no control, and seeing that they have respectfully, to the full measure, complied with the action of this Assembly in 1858, requesting them to hand over to the General Assembly's Committee all and everything



belonging to the Board, which is hereby acknowledged; we, therefore, most respectfully request and order said Board to surrender their charter to the General Assembly of the Commonwealth of Kentucky, and, as brethren in their individual capacities, to assist in sustaining the Board created in 1860.—1860, p. 23.

#### (2) CASH SYSTEM ADOPTED.

The following is from the Report of the Committee of Publication, submitted in 1860:

It has been the policy of your Committee not to go in debt, nor to distribute the books over the land in the hands of agents. They have, therefore, required cash, or its equivalent, in nearly all cases, before shipping the books. In only a very few cases have they deviated from this policy, and then only by becoming themselves responsible. By such a policy they have been able to meet all their debts as they accrued, and to maintain the credit of the Church.

Your Committee believe, from the past history of our Church, as well as from the history of other Churches, which they have taken the trouble to investigate, that the policy of publishing books and scattering them broadcast over the country, in the hands of agents to sell on commission, is ruinous, and will, if persisted in, result fatally to the publishing interests of any Church.—1860, p. 52.

#### COMMITTEE OF PUBLICATION APPOINTED.

The Committee on the Board of Publication submitted the following report, which was adopted:

We have had no report from the Board of Publication, consequently are without data from which to report the condition of the Board. We learn, indirectly, that the Board fully intended to be represented in this body, and make a report to this Assembly, but they have failed to do so. Your Committee scarcely know what recommendations to make that would meet the approbation of the Assembly and Church. The Church is suffering in many localities for want of our own publications. This is not attributable to any want of system to supply the wants of the Church, but from the unfortunate condition of the Board.

In view of these facts, your Committee recommend that you appoint five persons to be a Committee of Publication, to confer and act with the Board of Publication, provided such conference and joint action can be had; but, in case it cannot, they think it best that they act independently, as a Publishing Committee, until the meeting of the next General Assembly, to which they shall report.—1862, pp. 54, 55.

The Committee provided for in the above report was appointed, and is as follows: E. K. Squier, M. Bird, A. B. Brice, Ovid Lutz, and D. R. Bennett. Adopted.—1862, p. 39.

The Committee on Publication submitted the following, which was adopted:

We find that there has been no report to this Assembly from your Board of Publication, the last two years.

You appointed a Committee one year ago to look after your publishing interests at Nashville, Tennessee, but that Committee, up to this time, has not been able to do anything by way of supplying the Church with your publications. The wants of the churches in the meantime have been increased daily, but our congregations are without the means of supplying themselves with the publications of our Church.

Your Committee is deeply impressed with the importance of making immediate provision for supplying our people with Hymn Books, Confessions of Faith, and Catechisms; the insufficiency of your present Board being so great, your Committee are of opinion that the best policy would be for this Assembly to appoint a Committee of Publication, to be composed of the following named persons, to-wit: Rev. S. T. Stewart, Samuel Morrow, Alexander Postly, T. C. Lazear, and Joseph Pennock, said Committee to be located at Pittsburg, Pennsylvania, and authorized to employ such means and measures as may be made available to them by donation, bequest, or otherwise, to supply the demands of our denomination for books, and report their proceedings and labors to the next General Assembly.

We would further recommend that a Special Committee of the two following named brethren, Rev. P. G. Rea and Rev. L. Lack, be appointed to go to Nashville as soon as convenient, and obtain, if practicable, the books and plates under the management of the Board of Publication, belonging to the Cumberland Presbyterian Church, and place them at the disposal of the Committee, located at Pittsburg, Pennsylvania, and that the General Assembly provide for the expenses of the Special Committee incurred in its trip to and from Nashville.—1863, p. 87.

### 3. The Board at Pittsburg, Pa.

The following is from the first report of the Committee of Publication, 1864:

The Committee appointed by your Reverend Body, during its sitting in the city of Alton, Illinois, met as per appointment, on the 10th day of June, 1863, in the First Cumberland Presbyterian Church, in Pittsburg, Pennsylvania, and constituted by prayer. Members present, Samuel Morrow, Alexander Postly, and S. T. Stewart. Absent, Joseph Pennock and T. C. Lazear. The Committee then adjourned to meet on the 24th of June, at 7 o'clock P.M.

On the 24th of June, the Committee met, according to adjournment,

and organized by the election of Joseph Pennock, Chairman, and S. T. Stewart, Financial Agent and Secretary.

Your Committee learned from a letter from Rev. P. G. Rea, in June, the condition of the Board of Publication, then located at Nashville, Tennessee. They thought it the better plan to send out a circular to ministers and churches, calling for money to assist them to do the work of their appointment.

A few brethren and churches responded to their call by furnishing \$1,286 to aid in getting the property belonging to the Church, from Nashville. The Financial Agent and Secretary of the Committee endeavored to conduct correspondence with persons in Nashville, in order to get the books belonging to your Church to Pittsburg, but no answer to any inquiry made could be had. In the meantime the Committee was urged by many persons to borrow the amount necessary to pay off the amount of liabilities against the old Board at Nashville. This the Committee were unwilling to do; but, finding the Church at large would not furnish the means to do the work, they advanced their own money, and sent the Financial Agent to Nashville, to make a settlement with the old Board, pay off its indebtedness, and remove the stock to Pittsburg. The Agent went to Nashville on the 22d of November, 1863, found books and stereotype plates belonging to the Church, amounting to between fifty-five and fifty-eight hundred dollars. The property was in such a confused state, and scattered over the floor of a large building, that it was entirely impossible for the Agent to get a correct invoice of the stock.

The Agent found an indebtedness against the Board of Publication at Nashville, amounting to \$2,254.69, which he was compelled to settle before we could remove the property. We met with Rev. W. E. Ward, the only remaining member of the Board at Nashville, and effected a full settlement with him, and with the house holding the claim against our property, obtaining receipts in full of final settlement. The Agent then succeeded in removing the entire stock of books and plates, belonging to the Church, from Nashville to Pittsburg. The entire cost of getting the books and plates to Pittsburg was \$2,568.84. Nearly \$1,400 of this amount was furnished by the Committee of Publication.

We received the books, plates, etc., in Pittsburg, on the first of January of the present year. Since that time the sales have amounted to \$1,800. The Committee have had 2,000 Hymn Books, 500 Confessions of Faith, and 2,000 Catechisms published, nearly all of which are sold; and we have ordered 2,000 more Hymn Books published.

The Committee have adopted the cash system. We pay the cash for all work done, and demand the cash before we fill any order. So that the Assembly may rest assured that the Committee will not run the concern in debt. We intend it shall be a paying institution. The advance in the price of everything connected with the manufacture

of books will force the Committee to advance the prices of our publications in the future. Up to this date we have sold all our publications at the old prices, except the five per cent government tax we had to pay to get a permit in Nashville to remove the stocks.—1864, pp. 161, 162.

*To the General Assembly of the Cumberland Presbyterian Church, in Session at Lebanon, Ohio, May 24, 1864:*

The undersigned, appointed a committee by the last General Assembly, to look after its publishing interests in Nashville, Tennessee, would state that they left St. Louis on the third day of June, last, and arrived in Louisville on the same evening.

Owing to the existence of a military order, prohibiting any persons being permitted to go to Nashville, except citizens, they were detained in Louisville two days. Having procured a special permit from General Rosecrans' headquarters by telegraph, they proceeded on the 6th of June to Nashville. Rev. W. E. Ward, the only member of the Publishing Board in the city, received us kindly and brotherly, and at once offered us all the means in his power to facilitate our work. We soon found two difficulties in the way of removing the Church property from Nashville. First, the stereotype plates belonging to the Church were embraced in the libel plea in the District Court of the United States, for this District of Middle Tennessee, in a suit for confiscation of property, brought against the Publishing House of the M. E. Church, South.

We finally succeeded, through the Clerk of the Court, an elder in our Church, in getting the claims of the United States against our plates set aside.

But a second difficulty presented itself, and that was the claims of the Publishing House, and of other parties against the Board of Publication. The precise amount of these claims has been stated to Rev. S. T. Stewart, Financial Agent of the Publishing Committee. Finding it out of our power to remove this difficulty, we proceeded to take an invoice of all the property of our Church that we could find in Nashville, or held by our Publishing Board, and hereby submit said invoice and make it a part of our report. Respectfully,

P. G. REA,

F. LACK.

—1864, p. 157.

The following report of the Committee on Publication was adopted by the Assembly:

The time is upon us as a Church, when a religious literature stands next in importance and efficiency for good to the pulpit. It is now too late to stop to inquire if men will read. This question has long since been answered by the thousands of printing presses of our land, in throwing a countless number of books, pamphlets, and newspapers

upon the country. The Church must satisfy this thirst for knowledge by giving good books, or else the demand will be supplied with bad ones. You have accomplished much in the past, but you can and should do more in the future. The want of a more extensive literature must be deeply felt by the whole Church, and it is a humiliating truth that we, as a denomination, are very greatly dependent upon other ecclesiastical bodies for reading matter. This want of a more satisfactory literature, has, in a great degree, been occasioned by the unfortunate state of the country, rendering the Board of Publication, located at Nashville, Tennessee, inoperative, and, by the great embarrassments thrown around the Committee of Publication, located at Pittsburg, Pennsylvania, since the matter has been in their hands. From a careful examination of documents before the Committee, furnished by Rev. S. T. Stewart, we feel justified in stating that the Committee, appointed by the Assembly, to take charge of the whole concern, have acted with energy and zeal in furnishing the Church with our denominational books. The statements before the Committee show the publishing concern of our Church to be in the following financial condition:

Amount of stock brought from Nashville, Tennessee, January 1, 1864.....	\$2,397 97
Paid out for indebtedness of old Board, government tax, transportation, etc.....	2,570 34
Leaving the Book concern in debt, at the above date, to the amount of.....	130 37
The report of the Committee now shows that the value of books on hand is.....	1,272 26
The amount of indebtedness for borrowed money..	839 96
Balance in favor of the Book concern to the amount of.....	\$ 432 30
All stereotype plates in the hands of the Committee worth.....	\$1,300 00

You will see from this financial statement that our book interests, by judicious management, may soon be made a paying institution to the Church.

Your Committee have had much difficulty in determining as to the best and safest course to be adopted by the Assembly, in the future management of this branch of our Church enterprise. We have had a proposition before us from Rev. S. T. Stewart, to take the whole of our publishing interests into his own hands, agreeing, upon his part, to furnish the Church with all her several publications for which you have plates. Also, agreeing to keep said plates insured for their use, obligating himself to furnish our books to our people at corresponding rates for similar works furnished by the Presbyterian Board of Publication, the proceeds of said publication to be his. After duly



considering this proposition, the Committee do not feel justified in recommending its acceptance by the Assembly, but would most respectfully recommend the following for your adoption:

1. That the present Publishing Committee, located at Pittsburg, Pennsylvania, be so changed as to be composed of the following named persons: I. N. Carey, S. T. Stewart, and Alexander Postly; said Committee to have power to act in all matters connected with our publishing interests, as a Permanent Committee, and make a full report of their doings to the General Assembly of the Cumberland Presbyterian Church, annually.

2. We recommend that said Committee be directed to make arrangements (if possible) to have our books kept in some one of the book-stores in Pittsburg, Pennsylvania, and that the proprietor of said store attend to the filling of all orders, and the sale of books.

3. In view of the fact that it is desirable that the number of our books should increase, and also that these books should be in harmony with the doctrines of our Church, we recommend the appointment of the following named persons, as a Committee to examine all manuscripts prepared for publication by the Committee: Rev. Dr. Miller, of Pennsylvania, Dr. Campbell, of Ohio, Dr. Anderson, of Pennsylvania. It should be the duty of this Committee to examine with care all works proposed for publication, and if found worthy, recommend them to the Committee for publication, so that they may be placed among the permanent works of our Church.—1865, pp. 192-194.

The following is a part of the Board's Report to the Assembly, 1866:

The undersigned Board, created by your Body, at its meeting in 1865, owing to the absence of one of its members, did not organize until June 19, 1865. Then they organized by the appointment of Rev. I. N. Carey, President, Alexander Postly, Esq., Treasurer, and Rev. S. T. Stewart, Secretary.

The Board then proceeded to make arrangements (according to the directions of the last General Assembly) to place our entire stock of books in the hands of a responsible book-merchant of the city, which arrangement they were unable to consummate until the 7th of September, 1865, up to which time the business (what little there was done) was transacted by Rev. S. T. Stewart, former Financial Agent of the Board.

The entire stock of books was, at the above date, placed in the hands of Davis, Clark & Co., of Pittsburg, Pennsylvania, on the following terms, viz.: the firm receiving the entire stock of books on hand, and all other books which should be published by the Board, at retail prices, and account to the Board monthly (if desired) at 30 per cent discount, the Board being at no further expense.

They also instructed Davis to make his sales to ministers, by the quantity, at 20 per cent discount, and to merchants buying large

quantities, at 25 per cent discount. This is the same discount that was given by the Presbyterian Board, while our retail prices are below the prices of their works of the same size.

So soon as the Board was organized, they took steps to carry out the instructions of the General Assembly in procuring a charter. A petition was presented to the Court of Allegheny County, praying an act of incorporation, when we were informed that the Court had not the power to incorporate said Board, and that application would have to be made to the Legislature of the State. The Legislature not being in session, delay was inevitable. During the time of delay, one of the members of the Board, Rev. S. T. Stewart, moved to the State of New York, thus making it, according to the laws of Pennsylvania, impossible for us to use his name in the Board to be incorporated. The remaining members of the Board substituted the name of E. W. Morrow, a member of the Pittsburg congregation, and a worthy business man.

On the 19th of March, 1866, the charter was secured, a copy of which the Board would herewith present for your approval.

The Board organized under the charter March 23d, 1866; I. N. Carey, President, A. Postly, Treasurer, and E. W. Morrow, Clerk.—1866, pp. 73-75.

The following report of the Committee on Publication was adopted by the Assembly, 1867:

We have had submitted to us the report of the Board of Publication at Pittsburg, with accompanying papers, giving a statement and inventory of the effects of the Board, on the 13th day of May, 1867. After careful investigation of these papers, we mean no gratuitous compliment when we express the opinion that the brethren composing this Board are entitled to the gratitude of the Church for the energy and faithfulness with which they have devoted themselves to the interest of this important enterprise.

But while we with pleasure recognize and commend the liberality, zeal, and efficiency of the present Board, we regret that we are compelled to report that desired success has not been realized in their efforts to circulate the publications of the Church. This want of success has resulted, as your Committee believe, from two causes: First. The location of the Board is far removed from the great body of our people, and it has therefore failed to command that sympathy and co-operation necessary to its success, and labored under embarrassments which could not be overcome. Second: The plan under which the Board operated, by direction and approval of the Assembly, has proven itself to be radically deficient, and imperatively demands a change.

In view of all the above facts we respectfully recommend for your adoption the following resolutions:

1st. That the Board of Publication, located at Nashville, Tennessee, be and the same is hereby reorganized, to be composed of Rev. A. J. Baird, D.D., Rev. L. C. Ransom, and Ruling Elder D. C. Love, who shall resume business under the original charter from the Legislature of the State of Tennessee, and a constitution and plan of their own adoption, which shall be submitted to the next Assembly for its approval.

2d. That said Board appoint at their earliest convenience a Book Editor and Publishing Agent, who shall be *ex officio* a member of the Board.

3d. That the Board shall have full authority to adopt its own plan for raising money with which to publish books and give them efficient circulation throughout the Church.

4th. That the Board at Pittsburg, Pennsylvania, be directed to close their operations in that city as soon as possible, without serious detriment to its interests, or embarrassment to themselves, say by the first of July, 1867, at which time, and sooner if practicable, the said Board shall hand over to the Board at Nashville or their accredited agent, all moneys, books, papers, stereotype plates, and other property in their hands legitimately belonging to the Board of Publication of the Cumberland Presbyterian Church.

5th. That the Board hereby reorganized shall make annual reports to the Assembly of all their proceedings and the work accomplished from year to year.

Your Committee respectfully submit this report, hoping that, with the approval of the Assembly, it may also receive the blessings of the Most High and Holy One, under whose direction and wisdom may the Board of Publication be efficient and successful in promoting every good word and work, and thus become a permanent blessing to our evangelical branch of the household of faith.—1867, pp. 74, 75.

#### 4. The Board re-organized at Nashville, Tenn.

The following is from the annual report of the Board to the Assembly, 1868:

The newly appointed Board was duly organized in the city of Nashville, Tennessee, June 1, 1867. A. J. Baird, D.D., was elected President, and

##### (1) REV. J. C. PROVINE, BOOK EDITOR AND PUBLISHING AGENT.

The Board unanimously resolved to resume operations under the Constitution and By-Laws formed under the charter previously granted by the Legislature of the State of Tennessee. It was resolved also by the Board, in view of the impoverished condition of the country, and especially of a large majority of our churches, that we should dispose of our books at as low a *cash* price as practicable, so as

to meet expenses, making a discount of 25 per cent to wholesale dealers.

Owing to the fact that our books and plates were still in Pittsburg, the Agent did not commence regular business without some delay. He succeeded, however, at an early day, in making a satisfactory settlement with the Agent of the Board there, and received his books and plates by the first of July, at which time he entered upon his important work.

Thus it will be seen that only about ten months have elapsed since the Board commenced active operations, yet, notwithstanding the brevity of our time of labor, we have occasion for devout gratitude to God for the preservation of our lives, and especially for the success which has crowned our efforts in this new, and, to us, untried field of labor. And, while we are grateful to our Heavenly Father for the rich blessings bestowed upon us, we should not fail to express our thankfulness for the generous co-operation of our brethren in the different localities of our Church. They have come up to our help with warm hearts and willing hands, being conscious, no doubt, that the prosperity of our beloved branch of the Church, in no small degree, was dependent on the success of the Board in sending forth our Church publications, as well as the general distribution of a pure and healthful religious literature, for the moral elevation of the masses. From Pennsylvania, from Texas, from California, from Illinois, indeed, from every State in which we have planted churches, words of "good cheer" have come, orders for books have been multiplied, and zealous efforts made for the establishment of depositories to facilitate their circulation.

## (2) THE PLANS OF THE BOARD.

By special contract with publishing houses in this city, we have had our work done, up to the present time. Indeed, this was our only alternative, as we had not the facilities for having it done ourselves. As for making investments in permanent material, such as houses, presses, and type, we deemed this undesirable, even if our capital had been sufficient; nor are we satisfied that an investment of this character will at any time in the future accord with the dictates of sound discretion; the history of other book establishments in this country renders such a procedure of doubtful propriety. The interest on the capital thus invested, the necessary expense of keeping such an establishment, to say nothing of the risk by fire and sword, would, in our estimation, more than balance the disadvantages under which we labor in having our books published by special contract. We shall, therefore, in the future, guided by the light of experience, in bringing to bear whatever of financial skill we may possess, refrain from investments by which we incur great risks, and shall be satisfied to operate with whatever means may be placed at our disposal, on a

basis of safety, increasing our work, and gradually enlarging the area of our operations, as circumstances may justify.

In arranging for the circulation of our books, we have succeeded beyond our most sanguine expectations. Quite a number of our Presbyteries have raised the means, sent on for the books, and established depositories within their bounds. Again, within the bounds of other Presbyteries, where no regular depositories have been established, we have succeeded in introducing our publications into book-stores, so as to bring them within the reach of our people generally. This plan is succeeding admirably, as it requires neither the advance of capital nor labor on the part of the Church. We find book merchants, wherever the subject is presented, more than willing to take our books at wholesale prices, and sell them, realizing for themselves a profit of twenty-five per cent, at the same time accommodating and increasing the number of their customers. There is still another plan, which has been attended with encouraging success, and which we think can be rendered more efficient in the future, viz.: sending our books to the doors of our people in the hands of agents. Evangelists who are devoting the whole of their time to the work of the ministry, can accomplish much in this way. Hundreds of persons will buy books, and read them, too, when placed before them in their houses, who never would think of sending for them to book establishments.

*(a) Sabbath School books needed.*

There is a special need for Sabbath school books, for, as strange as it may seem, as a denomination we have none of these. There is not a single Sabbath school book in existence, so far as we are apprised, written by a minister or member of the Cumberland Presbyterian Church. From an early period in our history we have been the fast friends of these nurseries of the Church. We have made good use of the literature prepared by others in training thousands in the way of God and Heaven, yet, remarkable as it may be, we have contributed nothing in the way of books to a class of literature adapted to the moral training of the rising generation. We are pleased to state that there is now a growing interest on this subject. Already have some of our ministers and laymen commenced their labor in this new field of usefulness, and, we trust, under the sanction and encouragement given by the General Assembly, an impetus will be given to this good work that will result in many valuable accessions to the Sabbath school literature now in use among us.

*(b) The Colored Population should be provided for.*

Our duty as Christians to this class of our population is apparent to all—there can be no mistake in regard to this important matter. They constitute an element in society, and, we trust, under the influence



of moral culture, may be made an element of strength and usefulness. It is our duty, so far as we are able, to place within their reach the means necessary for their intellectual and moral elevation. We must do all in our power to bring them under the restraining and sanctifying influence of the Gospel; books and religious tracts for their special benefit, must be prepared, and, so far as practicable, they must be furnished to them without money or price, for there are hundreds and thousands of them destitute of the means to purchase books.—1868, pp. 41-44.

### (3) BOOKS PUBLISHED BY CONTRACT.

In its report to the General Assembly in 1869, among other things the Board said:

As yet we have made no important change in our plan of operations. We still have our books published by special contract with the publishing houses of the city. Indeed had we desired to make a change in this particular, it was not within our power to do so, as it would have required means not in our possession. Our condition in this particular is one of absolute dependency, and, we may add, too much so at times either to be pleasant or profitable. While we must wait the good pleasure of others to do our work, and then pay them their own prices for the same, we cannot even hope that our labor will be as remunerative and useful to the Church and the world as desirable. But while this is true, we still doubt the propriety of making heavy investments in permanent material, even had we means at command to do so. The history of other book establishments in this country renders such a procedure of doubtful propriety; still, much more could be saved and a great deal more good accomplished, had we the means to make such investments in the way of material as prudence and the light of experience might indicate to be right.—1869, p. 42.

### (4) A NUMBER OF DEPOSITORIES ESTABLISHED.

We are pleased to state that since our last report there has been a growing interest on this subject. Arrangements have been made for the establishment of quite a number of additional depositories. A number of Presbyteries and Synods have taken action on this subject. They have raised the means, appointed their agents, and already have our publications in their bounds, and, so far as heard from, are succeeding encouragingly in their work and labor of love. This we regard as an important branch of our work. Our books must be distributed in different localities of the Church, so that they will be accessible to the people, and, as far as practicable, agents must carry them to the very doors of the people.—1869, p. 42.

## (5) FINANCIAL PLANS RECOMMENDED.

The following recommendations, made by the Committee of Publication, were adopted:

1. That a special effort be made, without delay, to forward to the Board of Publication, donations equal to fifty cents per member; and that ministers and members be, and are hereby, earnestly requested to give this matter prompt attention.

2. That the Board be authorized—if it shall deem it expedient to do so—to call upon the members of the Church, and friends of the enterprise, to give it the use of money without interest for five years, in sums of not less than fifty dollars, which is to constitute a part of the operative capital of the Board—not subject to be diminished by expenses of any character.

3. At the expiration of five years the money is payable, but, at the option of the Board, it may be retained for an additional five years, at the rate of six per cent per annum. The amounts thus borrowed to constitute liens upon the property and effects of the Board.

4. That the Board be requested to require of its Financial agent and Treasurer a bond with sufficient sureties, in such sums as the Board may determine.

The Committee has examined the report of the Standing Committee on Sunday School Literature, and is of the opinion that the work assigned to it properly belongs to the Board of Publication, and as per its request, recommend that the said Committee be discharged.

The Committee thinks it would not be out of place in this connection to call attention to the newspapers published in the interest of the Church; therefore recommends and earnestly urges diligence and energy in circulating these periodicals.—1869, pp. 31, 32.

## (6) THE AGENTS OF THE BOARD.

(a) *W. E. Dunaway, Publishing Agent.*

Rev. J. C. Provine having tendered his resignation as Book Editor and Publishing Agent, in the early part of the year, in order to devote his time more fully to the ministry, we were most fortunate in securing the services of Mr. William E. Dunaway as our Secretary and Publishing Agent, by whom we forward this report. Mr. Dunaway is a first-class business man, a member and officer of the Church, and has, thus far, much more than met our expectations. We have never heard one word of complaint from anyone as to his correctness, energy, and activity; nor do we believe there is the least ground for any.

We regret again to report that we have not yet been able, for want of means, to open a Church book-store. We are fully satisfied, however, as to the advantage of one, but we prefer to wait until the means can be obtained. We feel unwilling to go in debt, and thus

hazard what capital we have. We were satisfied that the plan proposed by the Committee on Publication, at the last meeting of the Assembly was not practicable, namely, the system of lending to the Board [see above], and a faithful effort to execute the scheme has proved that we were right, as not a single loan has been offered during the year. The contributions, however, have very greatly increased in the three months allotted to us, as you will see from the report of our Secretary, which we append to this report. If, in the operation of the system, these contributions increase—and we believe they will—we shall, during the year, be able to commence a business which will be both creditable and profitable to us as a Church. The division of time made at your last meeting has been of great service to us. If it is not interfered with by other matters, and if the interest continues to increase in our favor, we shall soon obtain all the means we need. We call the especial attention of the Assembly to this fact.

The past year has been the most successful one in the history of this enterprise of the Church. We are making some advances in bringing out new works.—1870, p. 51.

(1) *Book store opened*.—Your Board, at its meeting in December, after much discussion and mature deliberation, concluded to take a step never before taken in the Church, that is to rent and open a storehouse. They rented the fine storehouse, No. 411 Union street, one of the most desirable and convenient places of business in the city, where are now kept the books and all publications of the Board, stationery, and everything usually found in a first-class storehouse. In the same building are also the offices of the *Banner of Peace, Pearl, Gem and Medium*. The people have been cordially invited, through the press, to visit our store and buy the Church books and any other books they may need; for every book, of whatever kind, bought from us, adds a mite to our treasury, and all these mites go to make up the stream of prosperity which we behold so approvingly in other Churches. In setting up this store, the Board have carried out what they believed to be the interest of the Church, and in harmony with her dignity.—1871, p. 39.

(2) *Cash system adhered to*.—On this subject the Board found it necessary to speak again, and as follows:

The Board, though earnestly pressed by brethren in different parts of the Church to sell their books on time, or establish depositories, have adhered to their old plan of selling for cash, and are now firmly convinced, from experience and the custom of other Churches, that it is the only safe plan of business.—1871, p. 39.

On the foregoing the Committee on Publication reported as follows, which was adopted:

You will see, in the report which the Board has submitted to your Reverend Body, that they still adhere to the cash system. This your Committee approve and believe to be the safest and best. In this we speak the language of experience and of the practice of other great enterprises, both in and out of the Church. It is true, many of our ministers are poor, and cannot afford to advance the money for the books. But would it not be better for the various Presbyteries to create a book fund, and appoint agents to order and sell their books? Or, if this should be neglected, cannot the Session of each Congregation advance a sufficient amount of money to supply its own church and community with books? Your Committee are of the opinion that the responsibility of this necessary work properly falls on the Presbyteries and congregations. It comes under the great law of providing for our own.—1871, p. 31.

(3) *Dr. T. C. Blake, Financial Agent and Book Editor.*—On the employment of an agent and book editor, the Board reported as follows:

We decided to employ one financial agent to raise the funds to establish a Publishing House, and to act also as book editor. A suitable man for this work would be compelled to have a salary sufficient to enable him to reside in Nashville, and to have it promptly paid, whether we raised much or little. We did not desire to risk an outlay of \$2,000, or more, for this purpose, and conferred with Dr. Blake, who sent the Board a proposition couched in the following words: "I will take the position of Book Editor and General Agent for one year, or for a shorter period, if the Board should prefer, without any specified compensation, leaving the matter of remuneration to be settled wholly by the Board, after the work has been done." The Board accepted the proposition. The Agent went immediately to work, and during the year has written over two thousand letters, and visited many congregations, besides Presbyteries and Synods. One object was to stir up the Church, by the press and otherwise, to be ready for the three months' time allotted by the Assembly to publication—October, November, and December.

During the quarter the Board used all its energy to develop the Christian beneficence of the Church in behalf of a Publishing House; and it affords us pleasure to say that the whole Church seems to feel the great importance of such an establishment.

The Board has raised, through its Agent, up to May 1, 1872, \$7,897.37, in money, which has been invested in United States bonds, and is now subject to your order. For the year's work in raising this fund, the Board has allowed Dr. Blake \$650 for his services as Agent, and \$100 as Book Editor—a cheaper rate than we can expect in future to procure the services of a competent man.—1872, p. 55.

(4) *Rev. M. B. DeWitt, Soliciting Agent and Editor.*—The Committee

on Publication recommended, That the Board be authorized to employ some competent person as General Financial Agent of the Publishing House Fund and Book Editor. Adopted.—1872, p. 25.

From the report of the Board (1873): Soon after the close of the last Assembly, the Board, believing it to be for the interest of this cause to have one soliciting agent whose whole-time could be given to this work, employed the Rev. M. B. DeWitt, then pastor at Huntsville, Ala., to take charge of this agency, and the editorial work of the Board. He accepted the position July 18, and entered on the work August 15, 1872. Immediately after this, the Board bought of Dr. T. C. Blake the *Sabbath School Gem* and the *Theological Medium*, the new editor preparing the October numbers chiefly from materials furnished by Dr. Blake.

In October Mr. DeWitt visited the Synod of McAdow, at Macon City, Missouri, and the Synod of Illinois, at Enfield. He received most cordial welcome, addressed the Synods, received many subscriptions, and assurances of support to these periodicals. The intention was to have our agent visit many localities, but the purchase of the *Gem* and the *Medium*, and the necessity of his office labors on them prevented. The Board attempted to raise funds through presbyterial agencies, and our Agent wrote hundreds of letters to Stated Clerks and prominent ministers in Presbyteries, proposing to engage them, according to a printed plan set forth in a general circular, and in our Church papers, but found that plan a failure, as few men could be found whose time could be obtained. It may be set down as a fact that the Church has little hope from presbyterial agencies. It is also a fact that no agent of the Board can visit personally in a year the whole Church. It is well, therefore, to take these elements into your calculations for future work.

During the quarter assigned for publication, the Board, through its Agent, made appeal after appeal to all ministers and pastors to take up collections, but we regret to say that there seems to have been a general apathy throughout the Church on this subject. Scarcity of money has been alleged; the call of last year for one dollar per member has been pleaded as a reason why all who gave that dollar should never give again; the locking up of your funds in bonds has, it seems, given wide dissatisfaction. These combined causes, and perhaps others, have rendered the untiring labor of your Board and Agent in raising funds for publication almost a failure. The total amount of funds raised for the year is \$847.30.—1873, pp. 68, 69.

(5) *Depositories established*.—By authority of the General Assembly, the Board has established depositories of books at St. Louis, Missouri, and at Tehuacana, Texas, where all our books can be obtained on the same terms as at Nashville.—1875, p. 60.



(6) *W. E. Dunaway resigns.*—W. E. Dunaway, Esq., who so long acted as Agent, resigned to go into other business. Mr. Dunaway was always zealous in this work, and performed his responsible duties, through many years, to the very best of his ability, and the Board passed resolutions of commendation on his fidelity, at his departure to other fields of labor.—1875, p. 61.

(7) *Assembly declines to move the Board.*—Your Committee have had under consideration the memorial from Wabash Presbytery, in relation to the removal of the publishing interests of our Church from Nashville to St. Louis. Your Committee are of opinion that such a removal would not be for the best. Adopted.—1877, p. 22.

(8) *Publishing interests to be made self-sustaining.*—Your Committee would further suggest to the Board of Publication, that in the near future they make the publishing interests of the Church self-sustaining; and, in order to hasten this desirable end, we would recommend to the whole Church the propriety of having their printing done by the Board. Adopted.—1877, p. 22.

(9) *Debt reduced.*—By reference to the Minutes of 1875, p. 58, it will be seen that the Board paid, on its debts, the sum of \$7,054.48.

(10) *Loss in 1878.*—Without the aid of donations, the business did not sustain itself by \$1,284.19. But the falling off, since January last, of the subscription list of the *Cumberland Presbyterian* more than accounts for this deficit.—1878, p. 48.

(b) *John M. Gaut, Corresponding Secretary.*

Early in the year the health of our laborious Agent, Rev. T. C. Blake, broke completely down, and the Board was compelled to appoint some one to look after its interests. One of our Board, John M. Gaut, Esq., consented to give it his attention for a short time daily, at a nominal salary of \$25 per month. But he has given it, in fact, a large share of his valuable time. He has made a searching investigation of every avenue of the business, and, at his suggestion, and by advice of the Board, many changes in detail have been made, all looking to reduction of expenses, in view of our reduced receipts and patronage.—1879, p. 60.

(c) *T. M. Hurst, Agent.*

Brother J. M. Gaut's inability to continue longer his supervision of the business was the occasion of the Board's determining to employ a competent agent to give his whole time to its management. Exercising all the judgment and care that the nature of the case seemed to permit, it ultimately selected T. M. Hurst. His salary was fixed at

\$1,000 per year, to be increased in proportion to the success which shall attend his management.—1881, pp. 55, 56.

(1) *Report on advisability of publishing by contract.*—In view of the recommendation of the last General Assembly [Minutes 1880, p. 22], I [T. M. Hurst] have caused printed specifications of our work to be sent to the leading publishers in Nashville, Louisville, and Cincinnati, and solicited proposals for doing the work by contract. Some of these communications remain unanswered, while parties who have answered decline to offer any figures at all in the premises. Nearly all of them suggest that we should be able to do our own work as cheaply as any one else, and supposing that we would not want to pay profit, they decline to give the matter any serious attention. These replies are in my possession and are subject to the inspection of any one interested in examining them. While this matter rests entirely in your discretion or that of the General Assembly, I do think that such a change would be retrograding and detrimental to the whole Church. After struggling for years, making sacrifices, and enduring privations to establish a publishing house, then to abandon the undertaking just at a time when our Church is being brought into prominence, with her membership rapidly increasing, and every department of her publishing interests looking up, would, it seems to me, be a mistake. It would be a dangerous experiment, with not even the promise of good results, and not one of the least of the evils flowing from it would be the discouragement to those old veterans who have worked and prayed for years that we might succeed.—1881, p. 58.

(2) *Uncle Josh's Proposition.*—This proposition is now before the Church and is receiving favorable consideration. With a good crop year, I feel very hopeful that this proposition will succeed in paying your entire debt by the close of the next fiscal year. If \$10,000 are paid by the Church during this year, I feel confident that the next General Assembly will have the satisfaction of hearing one report read without "liabilities."—1882, p. 81.

The scheme on foot for relieving the Board of debt promises success. With this incubus removed, together with improvements in the conduct of the business, which are continually suggesting themselves, we hope for greater success in the future. In the meantime, however, the Board is ever ready to hear any instructions from your Reverend Body, or any of those suggestions which, from your standpoint, present themselves, but which may not be apparent to us. The matter which now seems most important to us is the success of some scheme to pay off the debt, and the one already devised seems to be, in many respects, the best.—1882, p. 77.

We recommend that the proposition known to the Church as "Uncle Josh's Proposition" be kept prominently before the Church. Although this expedient may have been regarded at first as a mere experiment, we cannot afford to let it fail now—we cannot afford to lose the time, even if we could inaugurate a better plan—it is expedient that we press this plan to a successful consummation. It can and ought to be done. Adopted.—1882, p. 33.

The most important success has been the consummation of the scheme known to our Church as "Uncle Josh's Proposition."

Early in the Spring of last year, our brother, J. D. Spain, of this city, proposed to be one of one thousand persons who would pay \$10 each to help pay our debt. This plan was approved by the General Assembly, which met at Huntsville, Alabama, and was by it recommended to the Church for consideration. The Church seemed ready for this movement, and in conducting it our ministers exhibited that zeal which has ever characterized them as faithful servants of the Church. In referring to this effort I would make special mention of our noble women, whose earnest prayers and persistent efforts contributed so largely to its success.—1883, p. 87.

Your Committee are greatly gratified to find the enterprise comparatively out of debt. The zeal manifested all over the Church in responding to the generous call made upon it quite recently to relieve it of an old debt, and the active labors of the women of the Church in accomplishing the object, deserve the gratitude of your General Assembly and its Presbyteries, and every friend of the Church. But let us not rely on this generosity to relieve the Church again of debt. Our policy should be not to contract indebtedness beyond the control of the Board in its current business. Adopted.—1883, p. 35.

(3) *History of the Church*.—The Rev. B. W. McDonnold has been engaged to prepare for publication a full History of the Cumberland Presbyterian Church. While your Committee entertain the strongest convictions as to the need of, and desire for, such a denominational book at the earliest practicable day, yet, in view of the stringency of the times and the meagerness of the funds of the Board, we respectfully recommend. (1) That your Board exercise great care in the prosecution of said work, lest such a measure result in financial embarrassment. (2) That undue haste be avoided by the author in the proposed History of the Church. Adopted.—1885, p. 26.

During this year the Board has published the History of the Cumberland Presbyterian Church, by the Rev. B. W. McDonnold, D.D. It is already before the Church to such an extent that but little comment as to its merits is necessary. It is rich not only in history, but the author has so artfully interwoven incident, anecdote, description,

and comment as to completely captivate his reader. The book is also embellished with numerous steel engravings of the most prominent characters in the history of the Church, executed in the very highest style of the engraver's art.—1888, p. 106.

(d) *John D. Wilson, Agent.*

During the month of March, Mr. T. M. Hurst tendered his resignation as Agent of the Board, which was accepted. During the five and a half years of his business relations to us he has shown himself a true friend of the Church, a man of industry and integrity, and a true Christian gentleman. Our personal relations with him have been the most pleasant, and he carries with him into his new business our best wishes for his future prosperity. Mr. John D. Wilson, of Murfreesboro, Tennessee, was elected to take his place. As to the fitness of the latter for the position, we have a most satisfactory assurance, both from our knowledge of the man and the recommendations of others.—1886, p. 113.

(e) *W. J. Darby, D.D., General Manager.*

Since our last report we have elected Rev. W. J. Darby, D.D., of Evansville, Ind., General Manager of the publishing work of the Church. . . . The contract with Dr. Darby sets forth that "The appointment of a General Manager is designed to secure the constant presence of one who shall speak and act with the full authority of the Board in all departments of the work," and provides that he shall be responsible, primarily, as the Board's representative, for the entire publishing work of the Church, in a like sense that the Board itself is responsible for the same. His functions and relations in all their bearings are fully set forth in the contract, and we are sure that results will abundantly prove the wisdom of the Board in the re-adjustment of its affairs implied in the creation of the office of General Manager.—1889, p. 119.

Rev. W. J. Darby, D.D., has resigned his position as member of the Board, and has been employed to fill the office of General Manager of your publishing interests. We recommend that you indorse this action, which, we are assured by the report of the Board, looks to economy in expenses, and to a greater efficiency in work, and the circulation of all our publications. Adopted.—1889, p. 25.

As is already known to you, Rev. W. J. Darby, D.D., was in September last compelled by ill health to retire from the active duties of General Manager. The Board sympathize deeply with him in his affliction, and cannot but feel that the loss of his valuable services is a great misfortune. We, however, in this, as in all things, would

meekly bow to the will of God, and recognize the fact that he can bring good out of what seem to be the direst calamities. We sincerely hope that restored health may permit an early resumption of his labors. His disability made it necessary to recall Brother Landrith from Kansas City and impose on him the duties of acting General Manager. His services as such have been faithful and efficient.—1891, p. 91.

[NOTE.—It was under the administration of Dr. Darby that the Publishing House was begun, a full account of which will be found in the appropriate place.—J. V. S.]

(f) *John M. Gaut, General Manager.*

The continued ill health of Rev. W. J. Darby, D.D., preventing him from assuming the active duties of General Manager, he tendered his resignation as such, and John M. Gaut, Esq., was elected to fill the vacancy.—1892, p. 97.

We recommend that you concur in the . . . selection of John M. Gaut, Esq., as General Manager. Adopted.—1892, p. 29.

Mr. Gaut still (1899) holds this position.

#### (7) NOTABLE ENTERPRISES OF THE BOARD.

(a) *A weekly Church paper.*

The propriety of publishing a weekly newspaper for the Church has given the Board of Publication much thought. Among the reasons in favor of this being done, the following may be mentioned:

1. It is right. The Church has Boards which are her own, and to which she looks for the accomplishment of the ends desired by their formation. Without a weekly newspaper the membership cannot be successfully reached. The Church is entitled to the profits connected with such a publication as much as to the profits arising from the publishing and selling of books, tracts, etc.

2. One paper properly conducted would do more to unify and harmonize the different sections than all other agencies. The present system tends—legitimately tends—to encourage local strifes and contentions. It is but natural that, with our present plan, each section should cling to its own local enterprises in preference to those at a distance. It is but natural that, with the present system, each section should look to its own newspaper to ascertain what the Church wants, thinks and feels; and, consequently, to be comparatively ignorant as to what is desired, thought, and felt in those parts of the Church not represented in the patronage of that particular paper. But, had the whole Church only one paper, these local prejudices would be broken down and corrected. Such a publication would be the medium for each and every part of the Church, free alike to all, giving a



fair and impartial insight into the views, wishes, and interests of every portion of our common Zion; and, in addition, would be the great mirror into which each and every one could look, and from which a life-size picture of the whole Church would be accurately and harmoniously reflected.

3. The one-paper theory likewise commends itself on the basis of economy. We now have three weeklies, and should any one wish to learn of the doings, feelings and views of the whole Church he must pay for three newspapers; whereas, if all three were consolidated he would obtain the same information at the cost of one.

4. Self-protection would dictate such a policy. As it now is, the Boards of the Church, and its other interests, are dependent upon individual enterprise for a medium through which to reach the membership. Indeed no enterprise or authority of the Church, not even the General Assembly, can speak to the people, should a few individuals determine otherwise. It is not right, it is not safe, it is not expedient for a whole denomination to be in such an attitude.

While no just grounds of complaint may properly exist as to the manner in which our newspapers are now conducted in this regard, and while no suspicion, as to the future, is intimated as to them, we have no guaranty as to the conduct of succeeding editors. We speak of a system, and do not mean to criticise individuals or their conduct.

5. The plan proposed would largely contribute toward the establishment of a Publishing House. With the patronage which the consolidated paper would command, a large amount could be set apart annually for the purpose of opening up and putting into successful operation a printing establishment, in which our books, tracts, and papers could be printed, and which would be not only a power for good, but an honor to our Church, second in importance to no other of its enterprises.

The Board is unanimously of opinion that an effort should be made to bring about the consolidation of our present newspaper enterprises which are conducted by individual effort, and to effect the publication of a well conducted weekly paper by the Board of Publication, for the Church, of the description mentioned.—1873, p. 71.

A memorial has been referred to us from one of the Presbyteries on the subject of a Church paper. We have received the impression that there is a general interest felt in the Church upon this subject. The Committee think that such a measure would be a matter of great importance in many respects if it could be carried out without a ruinous sacrifice, and without the Board's incurring too great pecuniary liabilities. A great end which would certainly be accomplished by such a measure would be the more perfect unification of the Church. We would understand each other better in different parts of the denomination. We would be made to feel more like one people. The result

of this would be more harmonious and concentrated action. We are suffering every day from the want of this harmony and concentration. It ought to save the salary of one or two editors, and, in addition to the pecuniary saving, it ought to give us the labors and services of these valuable men in other departments of our work. We need to look for working men as well as for money. A difficulty meets this measure, however, at the threshold. Two or three of our brethren are already publishing papers. They are the proprietors as well as publishers. They are worthy men, and have thrown all that they have into their respective enterprises. What shall we do? We cannot control their property; nor would we desire to do so if we could. We do not wish to enter the field in competition with them. The Committee recommend that the Board be instructed to negotiate with them, and, if possible, procure their interests in their respective publications at reasonable rates. We take it for granted, too, that, as friends to the great interests of the whole Church, they would not impose unreasonable conditions. If the Board thus succeed, we further recommend that they take immediate steps toward a united Church paper, if they think that the enterprise can be undertaken without involving themselves in too heavy a pecuniary liability. Adopted.—1873, p. 26.

The Board have not changed their opinion as to the propriety of a weekly Church paper belonging to the Church, and the direction of the last Assembly upon the subject has received due consideration. The Board report that it has been found impracticable, at least for the present, to purchase the papers now in existence. It is recommended, however, that this matter be left for the action of the Board, as circumstances in the future may justify.—1874, p. 81.

That you grant the request of the Board with reference to a weekly Church paper, and it is the sense of this General Assembly that fair terms should be offered to the proprietors of the present weekly Church papers, not to be less than the estimate fixed by disinterested parties mutually chosen, and should the terms thus offered be not accepted, the Board will report to the next General Assembly its views upon the propriety of establishing a weekly newspaper for the Church. Adopted.—1874, p. 19.

The first great question that presented itself to the Board this year, was the consolidation of the papers of the Church. The last Assembly granted the request of this Board for a union of papers, and authorized the Board to "offer fair terms to the proprietors; these terms not to be less than the estimate fixed by disinterested parties mutually chosen." Soon after the adjournment of the last Assembly, the Board commenced correspondence with the proprietors of our Church papers, which was kept up for some months, but no practical results were reached; and the Board had almost concluded that the union by means

of correspondence was a failure. The Board was anxious, but the difficulties of prices, payments, etc., seemed insurmountable. At this juncture, Rev. S. P. Chesnut, proprietor of the *Banner of Peace*, placed his paper in the hands of Rev. J. C. Provine, D.D., to sell to the Board; and the Board, after mature deliberation, being anxious to carry out the expressed will of the Assembly, bought the *Banner of Peace*. It was then the intention of the Board to publish that paper for the Church, and make the best that could be done with it. The Board expected to pay for the *Banner* as soon as it could, and then purchase the others. On calculation of all its expenses and income, it was clear that the most the Board could do with the *Banner* alone, would be to sustain the paper in a high state of efficiency. The income over expenses might be something, but necessarily small. The Church would have to donate the money to make most of the payments on the purchase. Still the Board went forward.—1875, p. 56.

The Board met almost daily to discuss plans. At one of these meetings it was suggested to renew the attempt to buy the *Cumberland Presbyterian* and unite it with the *Banner*. The President, urged by the Board, went to St. Louis and Alton with the sole object of trying, in good faith, to carry out the will of the Assembly. The mission was successful, and the terms made satisfactory to all, without submitting the valuation to disinterested parties. The office, presses, type, etc., of that paper, were removed to Nashville. The Board continued an office in St. Louis, where all business could be transacted for the paper, as before.—1875, p. 57.

As the *Cumberland Presbyterian* was brought South, the Board deemed it right, and demanded by the situation, to have the editor from the North. The South could not complain, for it had the location; the North could not complain, for it had the editor. And if consolidation ever was to be a fact, there must be mutual concession. Led by those reflections, the Board acted conscientiously, with the good of the whole Church in view.

Rev. Dr. J. R. Brown was chosen editor, not only for the consideration above given, but because he had demonstrated his capacity in the editorial chair.

In a short time negotiations were resumed with Rev. J. H. Wofford, which resulted in the purchase of the *Texas Cumberland Presbyterian* list, and its union with the others. This too, was done without the aid of disinterested parties. The results then hoped to be attained, and now attained in fact, were the following:

1. All parties of the Church can speak their views on all proper questions, through the same paper, to a greatly multiplied audience.

2. More matter is given to the reader than either paper gave before.

3. A paper so largely patronized, will enhance the dignity of the Church.

4. Preachers and members can get all Church news by taking one paper.

5. Advertisements can be increased in price, and made remunerative.

6. The expense of two editors is saved, and the composition of two papers. This saving goes to the Church to help build up the cause of publication. This saving will, it is believed, in a few years go far toward paying for the papers.

The General Assembly did not tell the Board how it must effect this work, but left the Board to its discretion. The end has been accomplished. All the papers of the Church have been purchased at prices satisfactory to their owners and, in the opinion of the Board, just to the Church. The prices were the lowest possible to be obtained from the proprietors; nor could any purchaser, except the Church, have obtained these papers for the amounts agreed upon.

#### THE ENTIRE DEBT AND WHEN DUE.

The debt of the Church for the consolidated papers is as follows:

To Rev. S. P. Chesnut for his list and office.....	\$10,000 00
To Brown & Perrin for their list and office.....	13,000 00
To Rev. J. H. Wofford for his list.....	2,500 00
Total debt.....	<hr/> \$25,500 00

Paid on this debt:

To Rev. S. P. Chesnut.....	\$ 2,500 00
To Brown & Perrin.....	3,150 00—\$ 5,650 00
Balance due on whole debt.....	<hr/> \$19,850 00

This amount is due as follows:

#### DUE IN THE YEAR 1875.

Note to Rev. J. H. Wofford, May '20.....	\$ 1,000 00
Note to Rev. S. P. Chesnut, Sept. 1.....	4,408 26
Note to Rev. J. H. Wofford, Dec. 1.....	750 00—\$ 6,158 26

#### DUE IN THE YEAR 1876.

Note to Brown & Perrin, Jan. 1.....	\$ 2,000 00
Note to Rev. S. P. Chesnut, Sept. 1.....	4,000 00
Note to J. H. Wofford, Dec. 1.....	750 00
Assumed notes of Brown & Perrin for press.....	1,850 00— 8,600 00

#### DUE IN THE YEAR 1877.

Note to Brown and Perrin, Jan. 1.....	2,000 00
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## DUE IN THE YEAR 1878.

Note to Brown & Perrin, Jan. 1.....	2,000 000
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## DUE IN THE YEAR 1879.

Note to Brown and Perrin, Jan. 1.....	2,000 00
	<hr/>
	\$20,758 26
By accounts transferred to the Board by Rev. S. P. Chesnut.....	908 26
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Balance of principal due on whole debt.....	\$19,850 00

## THE ORDER OF THE CHURCH.

The Church has wrought this work. The Board has been only the agent, but it has proceeded with great caution, step by step. Now it is accomplished, and the desire expressed by two past Assemblies has been carried out. All our schools, Boards, Presbyteries, church Sessions, and individuals, may speak out in this Church paper.

## THE CUMBERLAND PRESBYTERIAN.

The Board at first adopted the name of the *Banner-Presbyterian*, but, after a few issues, it became evident that the voice of the Church, to which the Board is ever willing to listen, was for the present name—*Cumberland Presbyterian*.

## REGULATIONS ADOPTED BY THE BOARD OF PUBLICATION, OCTOBER, 1874.

1. That the consolidated paper be called the *Cumberland Presbyterian*.
2. That the *Cumberland Presbyterian* is designed to be the organ of the Church, not of any particular portion or part thereof, nor of any special enterprise, but of all our enterprises, not advocating one to the prejudice of others.
3. That Rev. J. R. Brown, D.D., be its editor.
4. That Rev. M. B. DeWitt be, as heretofore, editor of the *Gem*, *Sunday Morning*, *Medium*, and the Books.
5. Discussion is invited on all proper questions, but it will be conducted in such a manner as not to reflect in a personal sense upon those engaged in it. No personalities of any kind will be allowed.
6. Each editor will have general control of his columns, and the Board submits to their wisdom and faithfulness the interests of the Church; but on all questions of doubt that may arise, the Board will advise and decide.
7. Select advertisements, representing real parties and interests that the Board can recommend, will be published, but no "blind" or doubtful ones.



8. That an agent be employed, whose duty it shall be to solicit donations to the Board, attend to its general interest and business, and secure, as far as may be, the hearty patronage and co-operation of the Church in the work of the Board. That Rev. T. C. Blake, D.D., fill that office.

9. That T. H. Perrin be manager of the entire Printing Department of the Board.

10. That J. M. Logan, St. Louis, Mo., is appointed Agent of the Board at that point to receive subscriptions and money for the papers, and solicit advertisements and job work. Persons can have the same attention in that office that they can in Nashville.

#### LISTS AT TIME OF UNION.

When the three lists were brought together, a large number of subscribers were found to be taking two papers, and some taking three papers. Great difficulties and some delay were found inevitable in adjusting the lists, before the paper could be gotten into easy working condition. The entire list at present is between seven thousand five hundred, and eight thousand.

#### RESULTS OF THE UNION.

As was expected, the union created a decided sentiment in the Church. Nothing, perhaps, has ever so stirred it. At one time there was serious opposition, and some talk of starting another paper; but better counsels prevailed, and for months past, the feeling has been gaining ground, to aid and support the Church paper. The sentiments of opposition, as they have come to our office, as compared with approvals, are overwhelmingly in the minority. There is now a general approval of the paper in its editorial management, quality of paper, typography, quantity of matter, and style. It now favorably compares with the great journals of other Churches. The Board has, from the first, maintained the most amicable relations with its editors and agent. All have worked with zeal, rarely, if ever before equalled, for the common good.—1875, pp. 57-60.

The Church now has one paper. It has wrought this work. The Board has acted as its agent, and, in the opinion of your Committee, has proceeded with caution; and now that the expressed wishes of the Church have been carried out in this matter, the whole Church may speak out through its own organ on all questions touching its interests at home and abroad. You should urge all your members to make every possible effort to circulate the *Cumberland Presbyterian* as widely as possible, as a means of securing the sympathy of the entire membership with all your enterprises. . . .

The Committee has examined carefully a petition and memorial from the Presbytery of Vandalia, addressed to your body, and re-

ferred to us. The memorialists affirm that they believe the policy of consolidating the various papers "is unwise, and not for the best interests of the Church." Concerning the wisdom of this policy, two preceding Assemblies have made explicit and emphatic declarations, and we fail to discover any reason why this sentiment should now be changed. We believe it remains for the future to show whether or not it is for "the best interests of the Church." We recognize the fact that there are reasonable grounds for a difference of opinion on this subject, but, in the great emergency now upon us, when such vital interests are at stake, there can be no question as to the duty of every member of the Church to give his undivided support to the enterprise which has been committed by the Church into the hands of the Board. If all portions of the Church will co-operate with the servants of the General Assembly in carrying forward the work which they have undertaken, we do not believe the local interests of any will materially suffer. However, the General Assembly will ever guard, jealously, the welfare of all alike, and if experience should show that the paper is not properly meeting the demands of the whole Church, then such change of policy can be made as will accomplish this end. Let the policy now adopted have a fair trial. Whatever the future may reveal, the present calls for forbearance and unanimity of action. We do not, therefore, believe it would be wise to recommend at present any change in the location of the Board, or the paper, or the policy of publishing one paper for the whole Church. Adopted.—1875, pp. 20, 21.

(1) *J. R. Brown, D.D., Editor*.—As announced in the foregoing report (1875, p. 57), Rev. J. R. Brown, D.D., was chosen editor.

So gracious was last year's approval of our work, and so fervent were the appeals to the churches to give this cause their ardent support and a fair trial, that we confidently hoped to be able to present to this General Assembly a united communion in support of the great work of consolidation and publication. And this unity is, we think, substantially true. . . .

Your Board is glad to be able to say that, notwithstanding the continued financial pressure in the country, and the fact that money, even in small amounts, was not to be obtained by many of our best members and people sympathizing; and the fact that many religious papers of other Churches have suffered the loss of large per cents of their lists, the *Cumberland Presbyterian* has the largest paying list to-day that it ever had. It now has 7,680 subscribers.—1876, pp. 68, 69.

While we would not call in question the right of any citizen of this country to publish a religious paper, whether a member of our Church or any other, the propriety of so doing, when the General Assembly,

through the Board of Publication, has undertaken to publish one for the whole Church, is quite another question, and especially when the Church has invested its money and bought out all the papers owned by individual members, so as not to conflict with them, and thereby depreciate the value of their property. There must, of necessity, be a difference of opinion as to questions of policy, and unless the minority acquiesce in the decision of the majority, there is an end of all church government, and all must result in confusion, division of effort, and failure to accomplish the work which we all have so much at heart. We would, therefore, most earnestly recommend to all the members of our beloved Church, to abstain from doing anything that has even the appearance of opposition to any enterprise in which the whole Church is engaged, and co-operate in sustaining all the enterprises of the Church. Adopted.—1876, pp. 22, 23.

As your servants, we would be untrue to you did we not tell you that the papers which have been published, and which are likely to be published, by individuals, in the interest, as is claimed, of our denomination, have had a tendency to engender dissatisfaction with the General Assembly's plan of a consolidated paper, and to diminish the hearty co-operation which it would have commanded had not these hindrances interposed. These declarations are made, not in anger, but in sorrow; nor does the Board presume even to suggest to you the remedy in the case, but simply states facts, as it conceives them to exist, leaving it to you to provide that wise and efficient legislation which will protect the publishing interests of the Church. By your direction, the Board sent agents into the field to solicit means to pay the large debt which was incurred by your authority in the purchase of the weekly papers. Noble men and women responded to the call made by these agents; but they did so with the impression that consolidation meant something, and that the General Assembly would protect itself against any and all undertakings which, whether so designed or not, tend to depreciate a franchise or a privilege for which it agreed to pay a large sum of the Church's money, rather than in any way interfere with the rights of all those good brethren who then owned and published papers for the Church. But, discouraging as some of the features of this work have been, yet the Board would not have the General Assembly to understand that it is disheartened; far from it. The consolidated paper to-day has more subscribers than all the weeklies combined ever had. There have come to us from all classes of men, in the ministry and in the laity, the strongest expressions of commendation in regard to your paper; and it may also be stated in this connection, that the Presbyteries and Synods have, with singular unanimity, endorsed the General Assembly's plan of one paper for the whole Church. The great body of your membership are delighted with your plan

—are rejoiced that they can get news from all parts of the Church in one paper, and at so small a cost. Indeed, it affords us pleasure to say that our confidence in the plan grows stronger and stronger day by day. We believe most sincerely that it is the best for the Church in every regard. We concur most heartily with you in the sentiment that it is the most just, uniform, stable, and cheap method of furnishing a religious paper adapted to the wants of the Church. So strong are our sentiments upon the subject that, should the Assembly believe, in order to make the plan more efficacious, a change of location of the Board would be beneficial, we beg to announce distinctly that, pretermittting our personal convictions, we will most cheerfully acquiesce in any decision which may be made upon that point, and we also agree to give the enterprise our most hearty support, let it be located where it may. In fact, we conceive it to be the highest duty of the General Assembly to place it where it can best subserve the interests of the whole Church, ignoring all sectional preferences or personal considerations. This suggestion is made, not by way of indicating to the General Assembly a line of policy which it ought to pursue, but to show that the simple idea of location is not, with us, an element in the consideration of this important question.—1877, p. 57.

The General Assembly disapproves of the publication of weekly papers claiming to be published in the interest of the Church, except the one published by the Board of Publication, in accordance with the action of former General Assemblies, unless the persons desiring to issue such publications shall have first obtained the consent of the General Assembly. That, in order that the *Cumberland Presbyterian* may be still further improved, and its usefulness increased, it is recommended that the Board of Publication, as far as practicable, employ contributors or associate editors in various parts of the Church, to whom reasonable compensation shall be paid. Adopted.—1877, p. 22.

There has been during the year another very great embarrassment confronting the Board in its efforts to serve the Church, viz., the opposition which has been waged against its work by the weekly papers published by individuals in the interest, it is claimed, of our denomination. The Board thought that the action of the last General Assembly, in connection with the plain and positive declarations of four preceding consecutive Assemblies, would be sufficient to induce the brethren who were publishing said papers to desist. But in this opinion the Board was mistaken. The authority of the General Assembly, upon this point, has not been heeded. On the contrary, the opposition during the past year has been the most vigorous that has yet been made upon the Board of Publication and its work. Believ-

ing that the Church wanted peace and not strife, the Board has made no reply, preferring, as it did, to endure such things for Christ's sake and for the sake of the Church, rather than to engage in a controversy which not only promised no good, but was pregnant with evil, and evil only. Had those who have labored so earnestly and persistently in opposition to the work of the Board, expended the same energy in trying to build up the enterprise, the Board would, to-day, no doubt, not only be out of debt, but every interest committed to its hands would, it is believed, be in a more prosperous condition, and the Church, throughout its length and breadth, would be in fraternal accord upon the great work of publication.—1878, p. 41.

We have had before us a memorial from Union Presbytery, asking, for reasons therein contained, that the first clause of the seventh item in the Report of the Committee on Publication, adopted a year ago, be rescinded. This clause expresses the General Assembly's disapproval of the publication of any religious papers in the interest of our Church, except the *Cumberland Presbyterian*. We also have before us a memorial from the Tehuacana Presbytery, asking such modification of the action of former Assemblies, as to permit the publication of a Cumberland Presbyterian paper in Texas. In substantial response to these memorials we recommend the following: The action of former Assemblies in purchasing and consolidating into one, the Church papers then published, was the inauguration of a policy dictated by the desire and the necessity then felt for more united effort by the entire membership in support of the enterprises of the Church, and the favor with which it was received, is evidenced by the approval of a large majority of the Synods and Presbyteries, and by the strongest possible endorsement of succeeding General Assemblies, as well as by the liberal and prompt manner in which our people have extended material aid. In view of these facts, it is deemed unwise to disturb or interfere with said policy, and, while this Assembly does not undertake by authority to prevent the publication of weekly papers by individual members of the Church, nor does it require such persons to apply to it for permission to do the same, yet it does hereby express the desire that the whole Church, both ministers and members, would, with entire unanimity, combine in the support of a policy so thoroughly established. This Assembly does, therefore, earnestly urge all our people to patronize the *Cumberland Presbyterian* as the only authorized weekly organ of our Church, also to assist and encourage the Board of Publication in all its work. Adopted.—1878, pp. 28, 29.

The above report shows the actual condition of affairs. The Church has been quiet during the whole year. The action of the last General Assembly has been accepted as opening the door for all men to pub-





and allowed all men to publish papers who chose to do so. I lost hope then of any great and permanent benefits. It was plain that the opposition to the Board, though too weak to do any good itself, was too strong to allow a struggling Board to succeed. This opposition culminated at Lebanon, and succeeded, and the result has been general paralysis of effort for the Board all over the Church. Brethren who subscribed donation notes to pay out the debt, and which would pay about three times what we now owe, fail to pay their notes. In the quarter assigned by the Assembly to publication this fiscal year, the Board received nothing of moment, though appeal after appeal went out from our Agent and from the Board. Our subscription lists have fallen off, and there is little demand for our books.

It is true that in one sense the work of the Board is a success. It has paid on the purchase money of the papers over \$20,000, and it has secured donation notes to pay three times what it now owes. But just here comes in the opposition to paralyze the collection of these notes, to paralyze collections in general, and to paralyze our patronage to the papers.

In the face of such opposition, is it reasonable to expect that any Board, or any cause of the Church, can ever succeed? And can the Church expect its men to roll the heavy stone forever to the top of the hill, when, like Sisyphus, they must see it elude their grasp and roll back to the bottom.

With malice to none, I beg now to retire to the wide and peaceful fields of education.

W. E. WARD.—1879, pp. 70, 71.

The undersigned members of the Board of Publication, being of the opinion that, under the circumstances now surrounding the publishing interests of the Church, it is their duty to tender their resignation, respectfully do so.

We take pleasure in bearing testimony to the uniform zeal and interest manifested by Dr. Ward in the success of the cause of publication, and his uniform kindness and courtesy to his associates in the Board. Respectfully submitted,

JOHN FRIZZELL,  
JOHN M. GAUT,  
W. C. SMITH,  
P. H. MANLOVE.  
1879, p. 71.

We recommend that you do not accept the resignation of John Frizzell, John M. Gaut, and P. H. Manlove; and that in the acceptance of the resignation of the President, Dr. Ward, it is with a high appreciation of his faithful work, and, indeed, of the work of the whole Board. Dr. Ward and Brother Smith leave you no alternative but to accept their resignations. Adopted.—1879, p. 31.

The increase of the circulation of the *Cumberland Presbyterian* was regarded as a mode of increasing receipts, which would at the same time, in other respects, most advance the interests of the Church. I accordingly addressed an official communication to all of the Presbyteries which met during the Summer and Fall, urging this work upon the attention of the ministers, and pointing out to them the Board's inability to perform it except through their instrumentality. The result has been an increase of the list of that publication from 5,760 to 9,050.

The financial situation of the Board has thus been greatly relieved, and incalculable good has otherwise been done to the Church. For this important achievement the Church owes a debt of gratitude to its ever faithful and devoted ministers. With their own individual and local difficulties to contend against, they have cheerfully assumed this additional burden, and have done an important work for the Church at large which the Board, without their agency, could not possibly have effected.—1880, p. 82.

It seems now to be the desire of the Church that no obstacles be placed in the way of any brother's publishing a religious paper who may desire to do so.—1880, p. 22.

The foregoing report of the Committee on Publication was amended by striking out the words: "It seems now to be the desire of the Church that no obstacles be placed in the way of any brother's publishing a religious paper who may desire to do so;" and as thus amended the report was adopted.—1880, p. 22.

(2) *D. M. Harris, D.D., Joint Editor.*—D. M. Harris, D.D., entered upon his duties as joint editor, in July, 1883.

(3) *J. R. Brown, D.D., retires.*—During the year, from considerations of economy, convenience, and other more important interests of your publishing work, we found it necessary, in our opinion, to make changes in the editorial work, which involved dispensing with the services of Rev. J. R. Brown, D.D.—1885, p. 89.

(4) *J. M. Howard, D.D., Joint Editor.*—We secured the services, at a salary of \$1,500, of the Rev. J. M. Howard, D.D., of Carmichaels, Pa. It was expected that his work would be the editing of the *Sunday School Comments*, *Rays of Light*, and *Lesson Leaf*, the editing of all the books, and, to a limited extent, assisting Dr. Harris on the *Cumberland Presbyterian*. At his urgent request, with the assent of Dr. Harris, the arrangement was modified so as to divide between them the book-editing and work on the Sunday school periodicals named, thus allowing him more time on the *Cumberland Presbyterian*. The qualifications of Dr. Howard for the work in question we think need no commendation from us.—1885, p. 89.

(5) *D. M. Harris, D.D., retires.*—In August, 1890, Rev. D. M. Harris, D.D., resigned his position as one of the editors of the *Cumberland Presbyterian*. His resignation was accepted, and, on September 1, 1890, his connection with the Publishing House ceased. Dr. Harris held this position about eight years, and discharged his duties with eminent ability, being recognized as one of the strongest and most vigorous writers in our Church. Progressive in thought, he labored as an editor earnestly and efficiently for the advancement of the Church in all departments of its work. Our best wishes attend him wherever, in the providence of God, his lot may be cast.—1891, p. 91.

(6) *Rev. Ira Landrith, Associate Editor.*—Rev. Ira Landrith, then in the Theological Department of Cumberland University, was engaged to make headquarters at Kansas City, travel much of his time in Texas, Arkansas, and the Northwest, acting as an associate editor of the *Cumberland Presbyterian* and agent for the sale of books, and for extending the circulation of the periodicals.—1891, p. 91.

We recommend that when any change is made in the editorial force of the *Cumberland Presbyterian*, by the Board of Publication, the same be submitted to the General Assembly for ratification. Adopted.—1895, p. 23.

(7) *J. M. Howard, D.D., retires.*—During the year J. M. Howard, D.D., tendered his resignation as Editor of the *Cumberland Presbyterian*, and the editorial work has been continued by Rev. Ira Landrith, as Managing Editor, he securing the services of various persons to conduct departments and contribute other matter at stated times. We feel amply justified in stating that the editorial make-up of the paper has not suffered by the change. We cannot, however, report the severance of the official connection of Dr. Howard with the paper, without referring to the worthy character of this estimable Christian gentleman. From 1885 to 1895 he has been one of the Editors of the *Cumberland Presbyterian* and part of the time acting also as Book Editor and Editor of the *Review*. He was a man of extended information, a writer of pure English, conservative and prudent in his disposition and methods and a man of most exemplary purity of character and genuine piety. Severing official relations with such a man is necessarily attended with regret, and the Board will ever cherish for him the kindest recollections and warmest wishes for his personal welfare and success, and they receive, with great satisfaction, evidence of his continuing interest and effort in behalf of the publishing work of the Church. We have no doubt that the entire Church will watch with pleasure his future career into whatever field of usefulness he shall enter.—1896, p. 89.

During the year, J. M. Howard, D.D., tendered his resignation as Editor of the *Cumberland Presbyterian*, and his resignation was ac-

cepted by the Board. Your Committee take pleasure in saying that Dr. Howard was a man of culture, a fine writer, conscientious and faithful in his work, a man of pure and exalted character and of deep piety. Adopted.—1896, p. 35.

(8) *Prof. L. L. Rice, Associate Editor.*—Mr. L. L. Rice, Professor of English Literature and History in Cumberland University, has been elected as one of the editors of the *Cumberland Presbyterian*.—1896, p. 89.

Brother L. L. Rice having determined to resume educational work, tendered his resignation, to take effect September 1st next. This resignation was accepted, not, however, without a full recognition on the part of the Board of the efficient services rendered by him, and with the full expectation that his usefulness to the Church will be materially increased in that sphere of work to which he seems most devoted.—1898, p. 142.

(b) *Sabbath School Periodicals.*

The Committee on Publication recommend that you earnestly solicit all your churches to purchase the Sabbath school books, of your publication, to be used in their Sabbath schools.

That your Board be authorized to prepare a system of Uniform Lessons for use in your Sabbath schools at as early a date as practicable. Adopted.—1872, p. 25.

(1) *The Sabbath School Gem.*—This bright little paper was purchased by the Board from Dr. T. C. Blake.

The subscriptions to the *Gem*, at the time of purchase, numbered about 15,000. About 1,700 of these expired on the eve of the purchase, and most of them were not renewed for several months afterward. . . .

The *Gem* has increased to 19,000 copies, issued for May. The lesson papers have added much to the interest and acceptability of the *Gem*. The old contributors and quite a list of new ones have kindly aided this important work. The June number will be entirely of original matter. The Church can put it easily to 25,000. The kindness of the Methodist Publishing House has again been shown to us in giving the use of its new cuts for illustration.—1873, p. 69.

Rev. M. D. Dewitt, D.D., was selected by the Board as Editor.—1873, p. 68.

The *Sabbath School Gem* has been doing notably well. In little over eight months of 1873, more than 10,000 copies were added to the number issued regularly from the office, making, for a considerable time, 24,000 copies actually distributed through the Church.—1874, p. 82.

(2) *Sunday Morning.*—After much consultation, earnest thought, and



prayer to God, the Board determined to issue a monthly for the benefit of teachers, parents and larger classes of scholars in our Sunday schools. The Board having resolved during the year before to adopt and publish lessons upon the International Series of Sunday School Lessons, which was done in the *Sabbath School Gem*, had special reference in the monthly journal to expositions of the Bible text according to the series above mentioned, together with such other matter as might be deemed appropriate to such a publication. The January number was issued in November of last year, and several thousand specimen copies were distributed over the whole Church. Responses to this enterprise of the Board came in so encouragingly that the 2,000 copies issued for February were all demanded, and others which could not be supplied. Still the demand increases, and 2,800 copies have been printed for May. The Church is giving evidence of wide-spread interest in this young and important periodical. Its name is *Sunday Morning*. It is bright and cheery, fresh and evangelical, prompt and instructive, and has elicited the strongest approval from every quarter of the Church and from all classes of people. The Chaplain of the Penitentiary of Tennessee ordered fifty copies for the convicts.—1874, p. 82.

*Sunday Morning* is certainly one of the most handsome publications of the kind in the country, and its list ought to be at least five thousand. Last year the Board realized a very handsome little sum from the advertising columns of this paper; but the financial pressure has almost entirely cut off that source of revenue for the present.—1875, p. 63.

We recommend the discontinuance, for the present, of the *Sunday Morning*, and that obligations to its subscribers be filled, so far as possible, with credit on subscriptions to *Gem*. Adopted.—1879, p. 32.

(3) *Our Lambs*.—For more than twelve months, earnest letters have been received from almost every portion of the Church, urging the Board to issue a small paper for the benefit of the infant classes of our Sunday schools. So strong has the pressure been, that the Board has been compelled to yield to the demand; and at this General Assembly specimen copies of that paper can be seen. There can be no doubt as to the success of the enterprise, for there is a general demand for it. The name of the paper, as will be seen, is *Our Lambs*—certainly a very appropriate name. It is gotten up in good style—equal in mechanical execution and in matter to the very best papers of the kind published. It is to be regretted that, hitherto, we have been compelled to look to other Churches for papers to meet this want.—1877, p. 62.

(4) *The Gem Lesson Leaf*.—Pursuant to a recommendation of the last General Assembly, we began the publication, during the year of

1879, of the *Gem Lesson Leaf*, for which there was a marked demand in the schools. It has now 9,600 subscribers.—1880, p. 83.

(5) *Comments*.—This publication was started in the latter part of 1879.

(6) *Rays of Light*.—In 1885 the publication of this lower grade quarterly was begun.

(7) *Bible Study*.—During the year the Board have been induced to begin a new monthly publication, called *Bible Study*, for the special use of Sunday school officers, teachers and advanced scholars.—1888, p. 105.

(8) *Home Department Quarterly*.—This Quarterly was established in January, 1899.

(9) *Junior Quarterly*.—The first number of the *Junior Quarterly* was issued in January, 1899.

(10) *The Examination Quarterly*.—The object of this quarterly is to assist superintendents in conducting quarterly written examinations. It was begun in 1899.

(c) *Books Published*.

It is not possible to secure a complete list of all the books which the Board has published. The following incomplete list of the books and pamphlets printed by the Board has been made from the "Descriptive Price List" of the House, and from other sources:

Am I Saved? Why Not? by Rev. W. S. Danley, D.D.; Anniversary Sermon, by Rev. E. B. Crisman, D.D.; Anxious Seat, The, or, A Plea for Altar Exercises, by Rev. W. T. Dale; Atonement, The, by Rev. J. M. Hubbert, D.D.; Atonement, The, by Rev. Alonzo Pearson; Atonement Discussions in the Cumberland Presbyterian Church, History of, by Rev. Alonzo Pearson; Atonement, A Medium Theory, by Rev. G. H. Sheldrake; Atonement and Law Reviewed, by Rev. S. G. Burney, D.D., LL.D.; Aunt Peggy, a Memoir of Mrs. M. D. Ewing, wife of the late Rev. Finis Ewing, by one of her sons; Bible, The, Its Inspiration and Its Critics, by Rev. F. R. Earle, D.D.; Bible Songs, (Church Hymnal); Biographical Sketches, Second Series, by Rev. Richard Beard, D.D.; Blind Man's Cottage, The, by Rev. J. C. Province, D.D.; Call to the Ministry, by Prof. R. V. Foster, D.D.; Carrie Holmes, by Rev. J. B. Logan; Casket, The, Selections from the *Sunday School Gem*; Catechism of the Cumberland Presbyterian Church; Chapman, The Life of Rev. Alex., by Rev. Milton Bird, D.D.; Child's Catechism; Child's Scripture Questions, No. 1; Child's Scripture Questions, No. 2; Causes, The, Leading to the Organization of the Cumberland Presbyterian Church, by Rev. J. V. Stephens; Causes of Un-

belief, or, Why Some Men Do not Believe the Bible, by Rev. T. A. Cowan, Ph.D.; Change of the Sabbath from the Seventh to the First Day of the Week, by Rev. M. M. Smith; Character, the True End of Education, by Rev. D. M. Harris, D.D.; Charles Darwin, by Prof. J. I. D. Hinds, Ph.D.; Chart of Duty, The, by Rev. S. G. Burney, D.D., LL.D.; Children's Hosannas (Songs), by Rev. W. T. Dale, Children's Hosannas, No. 2 (Songs), by Rev. W. T. Dale; Chips for Sunday School Workers, by T. M. Hurst; Choice Songs, No. 1, by Rev. D. E. Dortch; Church at Work in the Sunday School, The, by Pres. A. R. Taylor, Ph.D.; Church in the Wilderness, The, by Rev. P. Axtell; Church of God, The, by Rev. W. J. Faust; Confession of Faith and Government of the Cumberland Presbyterian Church; Commentary on Romans, by Prof. R. V. Foster, D.D.; Conquering Gospel, The, Redemptive, Corrective, and, or, Christianity the Ultimate Religion, by Rev. M. B. DeWitt, D.D.; Conversion of Children, The, by Rev. F. J. Tyler; Creed and Constitution of the Cumberland Presbyterian Church; Dance and Dancing School, by Rev. C. A. Davis, D.D.; Dealing with Souls, by Evangelists R. G. Pearson and F. P. Flaniken; Devotional Anthems, by Prof. J. M. Blose; Doctrines and Genius of the Cumberland Presbyterian Church, by Rev. A. B. Miller, D.D., LL.D.; Echoes from Caruthers Hall, and The Old Guard, by Chancellor N. Green, LL.D., and members of the Faculty of Cumberland University; Doctrine of Baptism, The, As Taught in the Holy Scriptures, by Rev. J. B. Logan, D.D.; Economic Questions of the Day, by Prof. Edmund W. Bemis, Ph.D.; Educated Ministry, A Plea for, by Rev. D. M. Harris, D.D.; Ewing, Life of Finis, by Rev. F. R. Cossitt, D.D.; Ewing's Lectures, by Rev. Finis Ewing; From Dusk to Dusk (Poems), by Cale Young Rice; Gospel Melodies (Songs), by Rev. W. T. Dale, D. E. Dortch, and C. E. Pollock; Gospel Showers (Songs), by Rev. W. T. Dale; Great Teacher, The, by Rev. A. Templeton, D.D.; God Our Father, by Pres. W. H. Black, D.D.; Hand Book, The Cumberland Presbyterian; Historical Memoirs, Containing a Brief History of the Cumberland Presbyterian Church in Missouri, by Judge R. C. Ewing; History of the Cumberland Presbyterian Church, by Rev. B. W. McDonnold, D.D., LL.D.; History of Infant Baptism, by Rev. M. M. Smith; How to Be a Faithful Elder, by seven prominent ruling elders; How to Use the Scriptures, by Evangelist R. G. Pearson, D.D.; Ideal Preacher, The, or, The Preacher for the Times, by Rev. B. G. Mitchell, A.M.; Ideal Record for Church Treasurers, arranged by B. G. Alexander; Infant Baptism in a Nutshell, a Scriptural Argument, by Rev. E. B. Crisman, D.D.; Infant Church Membership, by Rev. J. V. Stephens; Is Christian Baptism for the Remission of Sins? by Rev. J. E. Sharp; Japan and Its Rescue, by Rev. A. D. Hail, D.D.; Jewels, Selections from the *Sunday School Gem*; Law of the Tithe, The, by Rev. E. E. Morris; Lectures on the Covenants, by Rev. John M. Berry; Lectures on Theology (3 vols.), by Rev. Richard Beard, D.D.; Mahlon's Letters, by Rev. A. J.

Baird, D.D.; Medium Theology, by Rev. Reuben Burrow, D.D.; Mind, A, to Work, by Rev. James E. Clarke; Ministerial Equipment, by Rev. A. G. Bergen; Ministry of Wealth, The, Tithe Teaching, by Rev. C. H. Bell, D.D.; Missions, by Rev. W. T. Ferguson, D.D.; Missions, by Rev. J. M. Hubbert, D.D.; Morning Dawn of Missions, by Rev. J. V. Stephens; Moral Science, Studies in, by Rev. S. G. Burney, D.D., LL.D.; Mrs. Nannie Preston, or, The Truth Sought and Found, by Rev. Timothy Shires; Naomi, by Winona Boydston; Ned and Sydney, by Miss Mary C. Miller; Nineteen Questions Answered, by Rev. A. Templeton, D.D.; Old Log House, The, by Rev. T. C. Blake, D.D.; Old Testament Studies, by Prof. R. V. Foster, D.D.; Ordinances, The, by Rev. W. H. Berry; Origin and Doctrine of the Cumberland Presbyterian Church, by Rev. E. B. Crisman, D.D.; Our Doctrines, by Prof. R. V. Foster, D.D.; Our Position, or, Cumberland Presbyterians in Relation to the Presbyterian family, by Rev. W. J. Darby, D.D.; Perseverance of the Saints, The Final, by Rev. Robert Donnell; Points of Difference between the Presbyterian Church and the Cumberland Presbyterian Church, by Rev. T. A. Cowan, Ph.D.; Popular Treatise on Election, by Rev. S. G. Burney, D.D., LL.D.; Persian Women, by Rev. Isaac Malek Yonan; Preacher's Complete Register, prepared by Rev. J. M. Hubbert, D.D.; Preacher's Hand Book, by Rev. T. C. Blake, D.D.; Preacher's Manual, by Rev. A. J. Baird, D.D.; Presbyterian Polity, by Rev. P. G. Rea; Preservation of Believers, by Rev. B. F. Whittemore; Psychology, Studies in, by Rev. S. G. Burney, D.D., LL.D.; Pulpit and Pew, or, Preacher and People, by Rev. T. C. Blake, D.D.; Reasons for Joining the Cumberland Presbyterian Church, A Symposium; Reprobation, the Doctrine of, by Rev. F. A. Ross, D.D.; Sabbath, The American, by Rev. H. D. Onyett, D.D.; Sanctification, by Prof. R. V. Foster, D.D.; Sanctification, or, Is the Holiness Theory Correct? by Rev. James F. Price; Sedister, or, The Return of the Wandering Fairy, by Mrs. Mark Morrison; Seeking and Finding, by Evangelist R. G. Pearson, D.D.; Semi-Centennial of the General Assembly of the Cumberland Presbyterian Church; Sermon Making, or, How I Prepare My Sermons, A Symposium; Service in Song, by Rev. A. C. Biddle; Session Minutes and Register; Social Harp (Songs); Solway Family, The, or, How We Can Conquer, by Mrs. E. L. Motheral; Sparks From a Backlog, by Chancellor N. Green, LL.D.; Spiritual Songs (Church Hymnal); Study of the Original Languages of the Bible, The, by Prof. R. V. Foster, D.D.; Sunday School of To-Day, The, A Symposium; Sunday School Record for Secretaries, arranged by B. G. Alexander; Sunday School Teacher's Class Book, arranged by B. G. Alexander; Susie's Spectacles, by Mrs. C. M. Harris; Systematic Theology, by Prof. R. V. Foster, D.D.; Tall Man of Winton, The, by Chancellor N. Green, LL.D.; Theology Condensed, by Rev. T. C. Blake, D.D.; Tithing, A Layman's Experience, by Joseph W. Allen; Truth Applied, by Evangelist R. G. Pearson, D.D.; Thoughts on various Subjects, by Rev. Robert Donnell;

Theater, *The, Shall We All Go?* by Rev. J. M. Hubbert, D.D.; *Twenty-seven Books of the New Testament*, by Prof. R. V. Foster, D.D.; *Two-fold Necessity for Christian Missions*, by Rev. Taylor Bernard; *Two Prophets, The, Daniel and Jonah*, by Rev. A. J. Baird, D.D.; *Use of Alcoholic Liquors and Its Consequences*, by Judge W. H. Humphreys; *Use of Tobacco*, by Prof. J. I. D. Hinds, Ph.D.; *Why Am I a Cumberland Presbyterian?* by Rev. Richard Beard, D.D.; *Why? When? What?* by Rev. J. M. Howard, D.D.; *Woman's Position in the Church*, by Hon. John Frizzell; *Woman Question, The, in the Light of Humane Christology*, by John S. Pearson, M.D.; *Women as Preachers and Elders, Shall They Exercise These Functions?* by Ruling Elder H. H. Buquo, and Rev. B. G. Mitchell, A.M.; *World, The, and How to Take It*, by Rev. A. J. Baird, D.D.; *Digest, The Cumberland Presbyterian*, by Rev. J. V. Stephens.

(d) *Quarterly Reviews.*

(1) *The Theological Medium*.—*The Theological Medium* was purchased by the Board from Dr. T. C. Blake.—1873, p. 69.

The *Medium* had 1,180 subscribers. It has now only about 525 subscribers. It has not done as well as we hoped it would, and it remains for the Assembly to advise for its future conduct and patronage.—1873, p. 69.

The *Medium* is good in its matter, and it is the cheapest work of the kind published in the country; nor is it intended for the ministry only, but also for intelligent and thoughtful laymen. It ought to have two thousand subscribers. We recommend that this subject be earnestly urged by the Assembly upon the Church. If one of the very best exponents of our literature and theology continues to be so greatly neglected, we shall regard it as ominous. Adopted, 1873, p. 25.

The *Theological Medium*, we regret to say, has not received the patronage it deserves. Its list is smaller than last year, and is not now self-sustaining.—1874, p. 82.

It affords us pleasure to announce that the quarterly has now a much larger list of subscribers than it had when we submitted our last Annual Report.—1875, p. 63.

From some cause, the Board scarcely knows what, this publication has not been well patronized for several years, and its list is now smaller than it has ever been. The work is, therefore, published at a pecuniary loss. The Board has several times called attention to this fact, and the advice of the General Assembly has been to continue its publication. The advice of the General Assembly is again asked for.—1878, p. 43.

The Board asks the advice of the General Assembly in regard to continuing the publication of the *Theological Medium*. It is the opinion of your Committee that its publication should be continued, and that increased effort be made to enlarge its patronage.—1878, p. 28.



This periodical now has about 300 subscribers. An earnest effort has been made during the year to procure for it 1,800 subscribers, at one dollar per year, but only about six hundred were obtained. The continuance of its publication will be at a pecuniary loss to the Board, but of course we will obey any instruction which the General Assembly may give in regard to it.—1879, p. 68.

We recommend that you accept the accompanying proposition from the Agent and Theological Faculty of Cumberland University; you will thereby save at least the expense of editing, which is \$250. Adopted.—1879, p. 32.

Pursuant to the directions of the last General Assembly, this periodical has been transferred to the Theological Faculty of Cumberland University, by whom it is being edited and published. The printing is still done at the Board's printing office at a price which yields to the Board a fair profit over actual cost.—1880, p. 83.

From the Theological Faculty the magazine passed into the hands of Rev. W. C. Logan, who was its proprietor when its publication was discontinued.

(2) *The Quarterly Review*.—According to the oft-expressed wish of the Church the Board determined to begin the publication of a quarterly magazine and to conduct it on a high grade, trusting the Church to show its appreciation by extending it a patronage that would at least make it self-sustaining. The first issue appeared in January and the next in April, and we feel assured that any Cumberland Presbyterian, concerned for the literature of his Church, must feel proud of a publication that makes such an auspicious beginning. The subscription list is at present less than 400, and it must be largely increased during the year to enable it to pay expenses. Rev. Dr. Howard is Editor-in-Chief, and Drs. Harris, DeWitt, and Darby are Associate Editors.—1889, p. 120.

On the foregoing the Committee on Publication submitted the following, which was concurred in:

A *Quarterly Review*, in the interest of our beloved Zion, has been established. Two numbers have been issued. Its grade is high. Our Church should take hold of, and patronize liberally, this much desired and much needed magazine.—1889, p. 25.

The circulation of the *Cumberland Presbyterian Review* has not increased over last year, and is far from paying expenses. Its publication seemed to be demanded by the Church, and we have done with it the best we could. Certainly it is first class in every particular, and to suspend its publication would be a misfortune. This we shall feel constrained to do unless the Church is more generous toward it. The circulation will have to be nearly doubled before it will pay expenses.—1890, p. 83.

It is with regret we notice that the *Cumberland Presbyterian*

*Review*, so excellent and first class in every particular, has met with so meager a circulation. We recommend an earnest canvass by presbyterial agents appointed by the Board of Publication to increase the circulation to a paying basis. Adopted.—1890, pp. 21, 22.

Encouraging growth is noted in the subscription list of this periodical. Last year it had less than 400 subscribers; the number now exceeds 525. Prof. R. V. Foster, D.D., has been engaged as Editor, and here he will have the widest field for the exercise of his talents and culture. The *Review* is much appreciated by its readers, and it has received high commendation from leading periodicals everywhere, hence we may earnestly urge that it is worthy of a wider circulation in the Church. Surely it ought to find its way into the hands and libraries of many more readers.—1891, p. 94.

This periodical has only three hundred and twenty subscribers, and if no more are secured this year, it will be published at a loss of about \$400 per year. Reasonable efforts have been made to extend its circulation. The Board, therefore, believe that this periodical should be discontinued, and will do so unless ordered otherwise by the General Assembly.—1892, p. 99.

We are grieved that the *Cumberland Presbyterian Review* does not receive the hearty patronage which it deserves from the Church. We have carefully considered the recommendation of the Board "that this periodical be discontinued," and recommend that the Board shall be authorized to use its own discretion in the matter. Adopted.—1892, p. 29.

Pursuant to the authority of the General Assembly, conferred at the meeting in May last, the Board, finding that the periodical could not be made self-sustaining, discontinued its publication.—1893, p. 88.

(c) *The Publishing House.*

That the Board of Publication let the Publishing House Fund, already raised and now invested in bonds, remain in these bonds and bear interest for the present, and by the use of all agencies it can set on foot, make a great effort during the coming year to raise the remainder of the \$50,000 for the Publishing House Fund, authorized by a former Assembly; and, also, additional funds to increase the present stock of the Board, and keep an accurate account of all donations to either of said Funds, appropriating all donations according to the directions of the donors, and report fully to the next Assembly. And the Church is earnestly urged to contribute liberally to this Publishing House Fund, and also to the fund for the ordinary purposes of the Board. Adopted.—1872, p. 24.

The general expression of sentiment as it comes to our office is that the funds in bonds should be actively employed to carry on the busi-

ness of publication. Whether this shall be done, and how, it remains with your Reverend Body to say.—1873, p. 69.

We approach now a subject of difficulty and delicacy. A sum of several thousand dollars has been collected and invested in United States Bonds, under the denomination of a Publishing House Fund. That is, it was contributed with the understanding that it was to be kept as a principal until fifty thousand dollars might be contributed, which, it was supposed, would be sufficient to purchase or build a Publishing House. According to the instructions of a previous General Assembly, nothing was to be used until the fifty thousand dollars were made up. The sum has not increased much for two or three years. It seems that a portion of this money was donated without restrictions. We recommend that, as much of the money as was given in this manner, the Board be allowed to withdraw from its inactive state and use for the purposes of publication only; and that they be authorized to use the balance for similar purposes, with the understanding that the principal with interest is to be appropriated to the purpose originally contemplated, whenever a sum shall be raised sufficient to build or to buy a Publishing House. This will be no violation of good faith. The money will be actively employed and returned with interest at a proper time. In the meantime let every effort be made on the part of the Board to consummate the object of securing a sufficient building for all publishing purposes. Until this is effected we shall always be tenants dependent upon the will of others. Adopted.—1873, pp. 26, 27.

Under the authority of the last General Assembly, the Board has, during the past year, used in the general work of publishing, \$2,482.50 of the Fund in United States Bonds. There yet remains of this Fund in bonds, \$4,926.89. The whole fund is too small to allow the Board to enter on works of magnitude. We have touched it cautiously. We shall, the coming year, lay it out as may be thought best for the present interests of the work.—1874, p. 83.

A proposition was made to the Board, last Fall, to sell the Church a house in Nashville, on ten years' time; but the Board, considering it had no authority from the Assembly to purchase, declined to do so.—1875, p. 60.

The Board submits to the General Assembly whether or not the time has come when steps should be taken looking to the erection of a building of our own for our publishing interests. The rent which we pay, from year to year, is an eating cancer, and it is believed there are hundreds, if not thousands, of good men and women who would be glad of an opportunity to contribute their means in that direction. Some who have no children would, perhaps, be glad to give their entire estate to such a purpose. It might, therefore, be well for the General Assembly to open the door to those who may wish to give their means in that direction.—1878, p. 45.

In said report your attention has been called to the propriety of taking steps toward the erection of a building of our own for our publishing interests. Your Committee are of the opinion that at the present time it would not be best for the Board to incur any additional liabilities in acquiring real estate. Approved.—1878, p. 23.

We have also before us a resolution, offered by Ruling Elder T. M. Hurst, asking the Board to take such steps as may in its wisdom seem best to procure a fund with which to build a Publishing House, and report their progress to the next General Assembly. The Committee recommend for the present that this subject be presented through the paper by the Agent of the Board, and that such donations as may be given by bequest or otherwise be set apart for this purpose. Adopted.—1886, pp. 29, 30.

The General Assembly of 1858 [Minutes, p. 41], in reorganizing the Board of Publication, provided for establishing a general book depository and store, and ultimately, if the prospects should justify, "a house of publication." The General Assembly of 1869 [Minutes, p. 31], resolved to raise \$50,000 to put the publishing work on a firmer and broader basis. The General Assembly of 1870 [Minutes, p. 19], recommended the appointment of an agent to raise \$50,000 for the establishment of a Publishing House, and, pursuant to such recommendation, such an agent was appointed, and through his efforts the sum of \$7,107.47 [Minutes, 1872, p. 55], was secured. By permission of the General Assembly of 1873 this money, with accrued interest, was used for the purposes of publication, with the understanding that a certain portion, supposed to have been contributed expressly to build or buy a Publishing House, should be appropriated with the interest, to that purpose whenever a sufficient sum was secured. The Treasurer of the Board still holds the Agent's notes for the same. In the opinion of the Board the time has arrived for the consummation of this long-cherished and deferred undertaking. The Board conducts its work at the present in a rented building 28 2-3 feet wide, 105 feet deep, three stories high, without any means of lighting or ventilation, except from the front and rear and through sky-lights. Into this building we are compelled to crowd about fifty employees, all our presses, and other machinery and fixtures, books, papers, business office, editors' offices, and binding and mailing room. The warm air from the engine and boiler in the cellar rises through the entire building, and the heat, noise, and defective ventilation render the occupancy of the house in the warmest part of the year almost intolerable. The defective lighting necessitates a large expenditure for gas. Our heavy machinery, which should be on the ground floor, but which we are compelled to place on the second floor, shakes the walls of the building, and materially interferes with its successful operation. A more suitable building for rent is not attainable, and, if it were, it would cost us in the neighborhood of \$1,000 to move. We are thus at the mercy

of our landlord, though it is due to him that we should state that he has never taken advantage of our situation. What we need is a much larger building on the corner of a street or alley, and thus susceptible of side lighting, constructed with special reference to our work, and where we can provide facilities of a permanent nature. A more favorable time to purchase real estate in Nashville will probably never be presented, as there is but little doubt that it will from this time on largely enhance in value. Such a building under the Constitution of Tennessee, would be exempt from taxation, and by owning it we would save about \$1,300 per annum in the way of rents. We think that the Cumberland Presbyterian Church, as a denomination, ought to own at least one building which it can call its own; and we think this Board, after its years of wandering, ought to have a permanent abiding place. With such a house we could largely increase our business, and do with considerably more economy the business we already have, and thus save money to the Church. We think we could now purchase a suitable lot on reasonable terms, and on such credit that the Board could pay for the same out of the profits of its business, and in that way the general fund would pay back to the Publishing House Fund the amount of the notes above referred to in the hands of the Treasurer. We therefore ask the authority of the General Assembly to make the purchase of the kind of lot referred to, and to inaugurate an immediate and vigorous effort to raise by donations a sum of money not less than \$30,000 nor more than \$50,000 for the purpose of erecting a building thereon. We deem this an enterprise of such importance that we cannot urge it too strongly upon your attention.—1888, pp. 107, 108.

For more than thirty years it has been the purpose of the Cumberland Presbyterian Church to provide itself with a house in which to carry on its work of publication. Such purpose was indicated in the action of the Assembly of 1858, by which the present Board was created. It took more definite shape, however, in 1870 when, by order of the Assembly, an agent was appointed to raise \$50,000 with which to erect such a building. The wisdom of this purpose is attested by the example and experience of most of the successful publishing establishments in the United States, whether owned by a religious denomination, or by individuals. In our report to the General Assembly of 1888 we recommended that the Board be authorized to purchase a suitable lot to be paid for out of the profits of the business, and to raise by donations a sum not less than \$30,000 nor more than \$50,000 for the purpose of erecting a suitable building. In response to this recommendation the Assembly's Committee reported as follows:

"Finally, we recommend that you authorize the Board of Publication to purchase a suitable lot, and, as is stipulated in their report, to proceed, as soon and as rapidly as possible, to build a Publishing House commensurate with the needs of the Board."



This item in that report was referred to this General Assembly.

The building which we now occupy is not at all commensurate with, nor adapted to, the wants of the business. Its unfitness has been, from the beginning, a difficulty in our way. Not being on a street corner, it can be lighted only from the front and rear and through the roof, necessitating an expensive use of gas. Our printing machinery, which is very heavy, we are compelled to put on the second floor with extra supports, when they should not only be on the first floor but should stand on foundations resting on the earth itself. These ponderous presses, weighing many tons, shake the walls of the building so that we cannot run them all at one time, and, managing as best we can, we provoke constant and serious complaint from the occupants of one of the adjoining houses. We have no place for an engine and boiler, except a dark cellar where they are separated from all the other machinery. The boiler should be in a separate fire-proof structure on the same level with the press-room and the engine should be in the press-room. The employment of an engineer could thus probably be avoided, and the heat and dust arising from the boiler kept out of the house.

We should have a fire-proof vault in which to keep our stereotype plates, manuscript, etc. Our plates are now valued at about \$10,000. We keep some insurance on them, but it is expensive to keep them insured for their full value.

The business has outgrown the dimensions of the building. We have been compelled to rent, for our editors, attic rooms in an adjoining building, and connect them with the printing-office by a fire-proof iron door through the dividing wall. On three floors in this building, 29 by 105 feet, we are crowding about 50 employees, and carrying on all the departments of our work. We can put no more presses in the press-room and have often during the past year declined profitable work because we had not the facilities for doing it. To find a building well located, which is a consideration of the very first importance, possessing the peculiar adaptations above referred to, is next to impossible. If one, even approximately suitable, could be obtained, it would be at a rental of not less than \$2,500, and we would again outgrow this, as we believe and hope, in ten or twelve years. The cost of moving our machinery, adjusting steam pipes for heating purposes, water and gas pipes, engine, boiler, shafting, and other fixtures will cost a considerable sum of money. Our removal to the present building cost us \$1,165.31, and, as our establishment increases, each future removal would cost us more. A removal from the house we now occupy is a necessity, and each year's delay is at the expense of our income and the efficiency of the establishment.

More than all this, the Church should consider that its publishing work from 1847 to 1867 was a wanderer from city to city: first at Louisville, then at Nashville, and then at Pittsburg, and that it made

no progress till it was settled permanently at Nashville. It has been, since 1867, moving from place to place in Nashville, competing with well-equipped establishments, but crippled by its own inadequate facilities. The necessity for such a condition of things has now passed. The Church is able and owes it to itself and to the cause of Christianity to place its publishing work in a building more fitly expressing the Church's self-respect and its interest in the sacred cause for which it is laboring through its publishing department as well as all its other departments of the work.

Since 1883 we have paid out for rents in our present quarters the sum of \$8,350. Were we to continue paying the present rental (\$1,450) for the next ten years, we would pay out for rent the sum of \$14,500.

Should we remove to a house costing \$2,500 per year we would pay out in ten years the sum of \$25,000, or, counting interest, the sum of \$32,500. In a new building we could rent certain apartments to the great advantage of our job work, and at the same time realize annually from the rents about \$1,000. Under the Constitution and Laws of Tennessee the property of all religious institutions is exempt from taxation to the amount of \$50,000, except those portions which are rented out and yield an income.

On the other hand, the insurance on the building would cost say \$300 per year, but this would be partly balanced by the diminished insurance on stock, machinery, etc.

Counting the rent saved at \$2,500 per year, and the rents received at \$1,000, we would gain \$3,500 per annum by owning our own building. This takes no account of the other probable savings above referred to, nor of the large increase of business naturally following enlarged facilities and a business house commanding public attention.

The profits of the business for the past three years have been as follows:

For the year ending April 30, 1887.....	\$ 8,189 00
For the year ending April 30, 1888.....	8,272 35
For the year ending April 30, 1889.....	5,603 12
Total.....	<u>\$22,064 47</u>

or an average of \$7,354.82 per year.

The Board will be greatly disappointed if the profits of the next fiscal year shall fall below \$10,000. But it must be borne in mind that with present facilities, the more our Church work increases the less job work we are able to do, thereby diminishing our revenue from a source that has been especially profitable. This fact has already affected the profits for this year. Allowing even liberal margin for errors in judgment, it seems clear that were we provided with such a building as is in contemplation, we could continue to enlarge our business and carry it on successfully, and at the same time appropriate

each year at least \$5,000 toward paying for a house and lot. The Board has available real estate, donated to it, on which it can realize at least \$10,000 and probably much more. The following plan, therefore, seems to us entirely feasible: Let us convert the real estate into money. Let us issue bonds not exceeding in amount \$50,000, at a rate not exceeding 6 per cent, and at a lower rate if practicable. Let these bonds have, say, ten years to run, but at least \$5,000 of them due and payable each year. Let the proceeds of the land be used in paying for the lot, and let the bonds be secured by a mortgage on the lot and the building to be erected thereon. The savings in rent above estimated would about pay the interest on the bonds, and we are confident \$5,000 could be spared each year from the profits of the business to redeem that amount of the bonds.

If we depend on renting a house, what will be the situation at the end of ten years? We will have crippled our work and diminished our profits by poor facilities, and will have paid out \$25,000 or \$30,000, for which the Church will have nothing. On the other hand, if the scheme above suggested is successfully carried out, at the end of ten years the Church will have a building and equipments which will command its own self-respect and the respect of other people; which will enable it for many years to come to carry on its work at great advantage and make a large profit to be used in any way the General Assembly may direct. The experience of other denominations has proven that this can be done.

To carry out this scheme, the Board would call on the Church for nothing but patronage. Patronage would not only furnish the necessary money, but would accomplish the direct purpose for which the Board was created, viz.: the dissemination of the Church's publications among its people.

The scheme, in the opinion of the Board, is a safe one. If the institution were their individual property they would not deem it other than an entirely prudent financial undertaking. They, therefore, recommend to your Reverend Body that you authorize the Board to take the steps above indicated.—1889, pp. 122-125.

The General Assembly at its last meeting [Minutes 1889, p. 26] spoke as follows:

"As to the matter of a Publishing House the Committee are of the opinion that prudence suggests that the Board should not now incur any very heavy liabilities in the furtherance of that enterprise, and the Committee, therefore, recommend that during the current year the Board go no further than to purchase a lot, if a suitable one can be obtained at a reasonable price, utilizing in paying for the same a portion of the profits of the business, and, also, if necessary, and deemed advisable, use by way of sale any real estate owned by the Board. In this connection we recommend that the Communication from Evansville be referred to the Board of Publication at Nashville, with in-

structions to consider it in connection with all similar positions from other cities."

The General Assembly at that meeting [Minutes 1889, p. 51] also adopted the following:

"Whereas, Provision has been made by the General Assembly for the Board to receive propositions for the location of the Publishing House; and

"Whereas, The representatives of the Board present desire to have others associated with them to share this responsibility; therefore,

*Resolved*, That Messrs. J. B. Mitchell, of Missouri, W. S. Danley, of Illinois, James Best, of Ohio, B. D. Cockrill, of Kentucky, J. L. Cooper, of Mississippi, J. Reed Morris, of Pennsylvania, and Charles Manton, of Texas, be appointed a Committee to advise with the Board of Publication, in considering such propositions as may come before it, it being understood that for economy the two last named be corresponding members of the Committee."

In June, 1889, the Board caused notice to be given through the *Cumberland Presbyterian* that propositions would be received till July 9, 1889, from any cities that desired to secure the location of the Publishing House. Similar notice was sent by mail to Kansas City and St. Louis, Mo., Fort Worth, Texas, Evansville, Ind., and Pittsburg, Pa. Upon the request of Rev. J. W. McKay, of Pittsburg, Pa., the time was extended until October, 1889. Propositions were received from Evansville, Ind., and Lincoln, Ill., and a communication pointing out certain advantages possessed by Louisville, Ky., was also received from that city. These propositions and this communication were referred to the Advisory Committee which, after visiting Evansville, met in Nashville, Tenn., November 19, 1889. All the members were present except Rev. B. D. Cockrill who, for important reasons, could not attend. Able representatives from Evansville and Lincoln and Nashville were present, and presented evidence and arguments in behalf of the respective places. After the close of the argument the Advisory Committee met in private session, no one being present except its own members, and, after very deliberate consideration, presented to the Board the following report:

"The undersigned Committee, appointed by the last General Assembly to advise with you in considering such propositions for the location of the Publishing House of the Church as might be brought before you, having carefully examined all the papers relative thereto laid by you before us, and having fully heard all the parties to such propositions, do hereby unanimously recommend that you locate said Publishing House in the city of Nashville, Tenn. Ten thousand dollars has been guaranteed here. Respectfully submitted.

"J. B. MITCHELL,	J. L. COOPER,
W. S. DANLEY,	CHARLES MANTON,
JAMES BEST,	J. REED MORRIS."

Nashville, Tenn., November 20, 1889.

After this action of the Advisory Committee the Board purchased at public auction a lot on Cherry Street, in Nashville, Tenn., about three hundred feet south of Church Street, fronting about ninety-nine feet and running back one hundred and seventy-five feet to an alley. This lot in its location and topography is universally pronounced a most desirable one, and was purchased at the price of \$15,600. A plan for a building thereon is almost completed. The building as planned is most admirably adapted to the work, is of the most substantial character, and in architectural style will be a credit to the Church. The importance of having this building so far completed that we can move into it by January 1, 1891, cannot be well overestimated. To provide money with which to erect the building the Board respectfully asks that your Reverend Body take such action as will authorize the Board to issue mortgage bonds to an amount not exceeding \$50,000, and bearing interest at a rate not exceeding six per cent, and to secure the payment of the principal and interest by a mortgage on its property. The stipulations of the bonds and provisions of the mortgage, other than as above stated, being matters of detail, could properly be left to be determined by the Board as the requirements or preferences of money lenders or other circumstances might suggest.

The Board feels perfectly confident of being able to meet every year the interest on these bonds, and, after the first or second year, a due proportion of the principal. Even at six per cent (and the Board would hope to borrow at a lower rate), the interest on \$50,000 would be \$3,000. The Board now pays \$1,500 per annum rent, and the new building will contain a store-room and about a dozen office rooms which, for some years to come, will not be demanded for the work of the Board. From these surplus rooms a rental can be realized of at least \$1,500. Thus the rent saved and the rents collected would alone pay the interest on the bonds. Should the bonds have twenty years to run, the average annual sum of \$2,500 drawn from the profits of the business would redeem them all within that period. The present prospects of the Board indicate, however, that they could all be redeemed in a much shorter time without financially cramping the Board in the continuous expansion of its work.—1890, pp. 80-82.

During the year the question of the location of the Publishing House has been settled, Nashville chosen as the place, and a lot purchased at the cost of \$15,600, in an eligible location on Cherry Street. Ten thousand dollars of the purchase money will be paid by citizens of Nashville; and the Board assures us that one-third of the lot (which will not be needed) has on it a good house, bringing a sufficient rental to pay taxes, insurance, and interest, which may be sold at any time for five or six thousand dollars. The purchase of the lot, therefore, creates no debt at all. The Board now ask to be allowed to issue



mortgage bonds to an amount not to exceed \$50,000, to erect a Publishing House on this lot.

Your Committee recommend that you grant this request, and that the stipulations of the bonds and the provisions of the mortgage or mortgages be left to the discretion of the Board. Adopted.—1890, p. 21.

As soon as practicable after the last meeting of the General Assembly the Board, upon revised plans and carefully prepared specifications, let the contracts for the foundation of the new Publishing House and for most of the work on the superstructure. According to the contracts the mechanical department was to have been completed by January 1, 1891, and the remainder of the building by May 1, 1891. For various reasons, however, the contracts, as to time, have not been complied with. The Board was therefore compelled to rent its present quarters for the year 1891. Arrangements have been made, however, by which a new tenant, acceptable to the landlord, will take the lease the very day the Board is able to vacate.

Pursuant to the authority granted by the General Assembly at its last meeting, the Board issued \$50,000 of mortgage bonds to provide the money with which to pay for the new building. They are all dated October 1, 1890; \$35,000 of them are payable twenty years after date, redeemable at the option of the Board, ten years after date, and are secured by a mortgage on the new building and the sixty-two feet and four inches of ground on which it stands. The remaining \$15,000 of bonds are due in five years after date, and are redeemable in like manner three years after date. They are secured by a second mortgage on the house and lot and by a first mortgage on the land in Jackson County, Missouri, owned by the Board, and upon the Board's printing-presses. All the bonds bear six per cent interest, payable April 1 and October 1 of each year. The mortgages provide that the new building shall be kept insured for \$50,000; \$35,000 of it for the benefit of the holders of the long bonds and \$15,000 for the benefit of the holders of the short ones. Notwithstanding the stringent monetary situation, which has prevailed for the greater part of the past year, the Board has been able to sell at par all these bonds, except \$2,000 of the short ones. These will doubtless be disposed of at the same price very soon.

The building, in its adaptation to the publishing work, its stability, and its style of architecture, satisfies most fully all the expectations of the Board and the Church. Its total cost in round numbers, will be about \$65,000. About \$33,000 of the cost has already been paid, and the remainder provided for, and it will be promptly paid as the work progresses. The mechanical department will be occupied about May 20. The Board still owns about thirty-seven feet front of the ninety-nine feet of ground purchased for the purposes of the new building.

This ground contains a good two-story brick residence of about ten rooms, and can probably be sold now or in the near future for \$10,000, its value being considerably enhanced by the erection of our new building alongside of it. This property is likely to still further enhance in price within the next two or three years. There remains unpaid about \$5,000, and interest for two years, of the price agreed to be paid by the Board for the entire lot. This balance falls due on November 21 next. Arrangements have been made by which \$5,000 can be borrowed and secured by mortgage upon the old house and thirty-seven feet of ground. The house will, in our opinion, rent for enough to pay the interest on the loan, the taxes, and the insurance. To the next meeting of the General Assembly there will be made a full, detailed report of the cost of the new building and payments on the same.

From the figures given above it will be seen that after exhausting the proceeds of the \$50,000 of bonds there will still remain to be paid on the building \$15,000. Arrangements are made to borrow this sum, if necessary, temporarily from the bank. It must, however, be ultimately paid out of the profits of the publishing business.—1891, pp. 91, 92.

Since the last meeting of the General Assembly the new building has been completed. Although the contract with the builders required the manufacturing department to be finished by January 1 and the office department by May 1, 1891, yet the former was not ready for occupation till about May 15, and the latter toward the close of the year. For the rent which we were thereby compelled to pay to our late landlord, and that which we failed to realize on the new building, we required the contractors to abate their price to the extent of \$1,011.88. This does not fully repair the loss caused by the delay, but the settlement was made in a spirit of compromise. The building and its appointments, so well adapted to their uses, and the former so beautiful and imposing in its appearance, command the just pride of every Cumberland Presbyterian. Here the Church's publishing work has a permanent abiding place; a workshop furnished with facilities for excellence and economy, a home in keeping with its dignity and importance. It is a permanent heritage which will pass to future generations. In building it and, by its patronage, paying for it, this generation will furnish monumental evidence of its progress in the upbuilding of the Master's kingdom.

The cost of the building is as follows:

Paid for foundation.....	\$ 3,795 12
Paid on general contracts.....	58,037 58
Paid to architect.....	1,950 00
Paid for passenger elevator.....	2,994 18
Paid for freight elevator.....	655 00

Paid for fire escape.....	189 87
Paid for sidewalk.....	195 26
Expense of engraving bonds, expenses of mortgage, abstracts, court costs, expense of selling bonds, etc., and interest on bank loans accruing before completion of building.....	2,328 81
Interest on bonds accruing before completion of building .....	1,457 75
Total.....	\$71,603 57

To this sum is to be added the value of the lot on which it stands, which actually cost \$10,000 and is worth considerably more. The value of the whole investment is, therefore, \$81,603.57.—1892, p. 97.

We approve the idea of a Publication Day for the whole Church, and recommend that the Board be allowed for this year to solicit donations on that day, the same to be applied to extinguish the debt on the Publishing House. Adopted.—1893, p. 39.

The collections taken up on Publication Day amounted to only \$1,-165.46; the expenses—circulars and postage—amounted to \$321.45, leaving net receipts \$844.01. The number of congregations and friends participating therein were only 328.—1894, p. 104.

We recommend that you grant the prayer contained in the memorial from Pacific Synod in reference to Publication Day by dispensing with said day. Adopted.—1895, p. 22.

We note a reduction in the debt of the house of \$5,003.28, leaving the present floating debt \$28,000 and the bonded debt \$48,500.—1894, p. 30.

#### CHARTER OF THE BOARD OF PUBLICATION.

[This Charter constitutes Sections 34 and 35 of an Act of the General Assembly of the State of Tennessee, passed March 22, 1860, Chapter 167, incorporating a number of religious and other institutions. The Sections copied below are all that relate to this Board. See Acts of 1859-60, p. 518.—J. V. S.]

An ACT incorporating the Book and Tract Society of the Memphis Conference, Methodist Episcopal Church, South, and for other purposes.

SECTION 1. Be it enacted by the General Assembly of the State of Tennessee, That . . .

SECTION 34. Be it further enacted, That W. M. Reed, Wm. E. Ward, and Andrew Allison, now constituting the "Committee of Publication of the Cumberland Presbyterian Church," under the appointment of the General Assembly, be, and they are hereby constituted a body cor-

porate and politic; under the name and style of "The Board of Publication of the Cumberland Presbyterian Church," and as such it shall have power to own property, to make contracts, to sue and be sued; and to have and enjoy such other powers and be subject to such liabilities as are incident to corporate bodies by the general laws of the land; said Board shall be subject to the regulation and control of the General Assembly of said Church under its past and future action on that subject; the number of the Board may be increased or diminished, and all vacancies filled as the said authority has or may direct; the General Assembly of the Church shall also have power to locate the Board and change the same at pleasure; and also at any time to alter the name of said corporation or dissolve the same, but not so as to prejudice the rights of others.

SECTION 35. Be it enacted, That no donation by will or otherwise, nor any conveyance to said Board, shall fail because of any mistake as to the name of the corporation; *Provided* the intention is manifest, and all donations clearly intended for the cause of publication in the said Church shall inure to the said Board, although they may be made to any other society or organization of the said Church whether incorporated or not.

### III. THE BOARD OF MISSIONS.

#### 1. Early missionary work.

The records show that from the beginning the Cumberland Presbyterian Church was actuated by a missionary spirit. Some four years passed after the organization of Cumberland Presbytery, on February 4, 1810, before it was apparent that a separate denomination was to be the result. Work as a new Church dates from the organization of the first Synod; rather than from 1810.

The first Synod was organized at the Beech meeting-house, in Sumner County, Tennessee, on October 5, 1813. The original Presbytery had been divided into three Presbyteries, viz.: Logan, Elk, and Cumberland. At this meeting of the Synod the name of the Cumberland Presbytery was changed to that of Nashville.

All three of the Presbyteries which composed the first Synod at once began missionary work. In 1818, societies were formed with a view of missionary effort among the Indians. It appears that the three Presbyteries entered upon this work almost simultaneously, there being but a few days' difference in the meetings of these bodies, when the movement was inaugurated. Elk, it appears, was the first to begin. The missionary movement seems to have started with Rev. Samuel King, Rev. James Stewart, and Rev. Robert Bell. Mr. Bell drew up a constitution for a Ladies' Missionary Society, under which the societies of all the Presbyteries worked.

In October, 1818, the Central Board of Elk Presbytery sent Rev. Samuel King and Rev. William Moore to the Indians. When they returned, in the Spring of 1819, and made a report of their work, the Presbytery sent Mr. King back, and with him Rev. Robert Bell, to evangelize among the Indians. Mr. Bell opened a school for the Indians, in May, 1820, which was continued until about 1832. In the meantime a Board of Missions for the entire Church had been organized; or rather, "the Ladies' Missionary Society of Logan Presbytery, without ceasing to be the Presbyterial Society, was also made the General Society of the Church, and all the ministers of the Church were appointed trustees. Rev. Robert Donnell, of Elk Presbytery, became the President of the General Board at Russellville. . . . As the Society of Logan Presbytery, it had the ministers of that Presbytery for one of these Boards; as the General Missionary Society of the Church it had all the preachers in the Church for the other." The work among the Indians was then called Foreign Missions; now it is known as Home Missions.

In 1815, Rev. Thomas Calhoun and Rev. Robert Donnell visited East Tennessee and held revival meetings, but did not undertake to organize churches. The Presbyterian Church received the benefit of their labors. The next year Mr. Calhoun was sent for and crossed the mountains, and filled a long list of appointments in special meetings. In 1818, Rev. David Foster, by order of the Nashville Presbytery, went to a circuit in East Tennessee. In 1821, Rev. J. S. Guthrie was sent to the Hiwassee circuit. Later Rev. Robert Baker, Rev. Abner Lansden, Rev. George Donnell, and Rev. S. M. Aston, were sent to that field. In 1826, the Presbytery from Middle Tennessee crossed the mountains, and held a session in a private house in East Tennessee. In 1827, the Knoxville Presbytery was organized.

The Nashville Presbytery established circuits in West Tennessee as fast as the country was opened. Rev. John L. Dillard and Rev. James McDonnold were sent thither, in 1820. In 1821, Rev. Richard Beard was sent to a work in that section. Others were sent from time to time, and the work prospered. In 1824, Hopewell Presbytery was organized. In the same manner Alabama and Mississippi were visited as the territories were opened to white settlers.

Logan Presbytery sent missionaries to Indiana, Illinois, Ohio, and Missouri; and besides this looked after the destitute parts nearer home. In 1811, Rev. William Harris visited Indiana. In 1817, by order of Logan Presbytery, Rev. Alexander Chapman and Rev. William Barnett made a tour of the State. A member of Rev. Finis Ewing's congregation, in Kentucky, had moved to Illinois. He wrote an urgent letter to Rev. William Barnett to visit that section. Mr. Barnett journeyed at once to Illinois, and he and Rev. Green P. Rice held the first Cumberland Presbyterian camp-meeting ever held in the State. This was in 1817. In 1819, the Ladies' Missionary Society at Russellville,



Kentucky, was instrumental in sending Rev. R. D. Morrow as a missionary to Missouri. In 1820, the Board of Missions sent Rev. Alexander Chapman on a missionary tour through Illinois. In 1819, McGee Presbytery was organized in Missouri, and, in 1822, Illinois Presbytery was formed in Illinois.

In the same manner the home missionary effort of early Cumberland Presbyterians can be traced in planting churches in Arkansas, Ohio, and Pennsylvania. In those early years the missionary spirit of the denomination was its very life; and but for the self-sacrificing spirit of those consecrated men and women, Cumberland Presbyterianism would to-day be very much circumscribed. In 1829, the General Assembly was organized; and, in 1831, it directed that "all the Presbyteries form home missionary societies, and that each congregation be an auxiliary society to raise funds for the support of missionaries."

For several years after the organization of the General Assembly the missionary work of the Church was carried on by the Synods and Presbyteries, but the time came when the work needed to be unified. This led the General Assembly, in 1834, to adopt the following resolution:

*Resolved*, That a committee be appointed to draft and report a plan, in detail, of carrying the object of said Home Missionary Society into effect, and report as soon as convenient; and that Rev. James S. Guthrie, Carson P. Reed, G. Russell, and James B. Porter constitute said Committee.—1834, p. 223, MSS.

For some reason, which is not apparent, the report of this Committee was laid on the table.—1834, p. 236, MSS.

In 1836, the General Assembly adopted the following resolution:

*Resolved*, That a missionary board be now formed, to be called the Board of Foreign Missions of the Cumberland Presbyterian Church.—1836, p. 270, MSS.

In accordance with the foregoing resolution, on Friday, 20th day of May, 1836, during a recess of the General Assembly, it having been resolved to form a Foreign Missionary Society, under the supervision of that body, Rev. W. S. Burney was called to the chair, and the following constitution was unanimously adopted:

1. The object of this Board shall be to aid in propagating the Gospel among unevangelized nations and communities.

2. The Board shall appoint their own officers, who shall be elected annually by ballot.

3. Persons who, at any time, pay twenty dollars shall have the privilege of voting and assisting in the deliberations of the annual meetings of the Board.

4. The officers of the Board shall be a President, Vice President, a Board of seven Directors, a Recording and Corresponding Secretary, a Treasurer and an Auditor.

5. It shall be the duty of the President, and, in his absence, of the Vice President, to preside at each meeting of the Board, and to perform such other duties as shall be assigned to him by any by-law of the Board. In the absence of the President and Vice President, the meeting shall be called to order by the oldest member present, after which a presiding officer shall be chosen for the occasion.

6. It shall be the duty of the Board of Directors to carry into effect all resolutions and orders of the Board, the execution of which shall not have been assigned to some committee.

7. The Recording Secretary shall keep accurate minutes of the proceedings of the Board, and enter the same in a book of records.

8. The Corresponding Secretary shall act as the organ of the Board in conducting its written correspondence, except what relates immediately to the Treasurer's department, and shall perform such other duties as the Board shall direct.

9. It shall be the duty of the Treasurer to take charge of all moneys paid into the Treasury of the Board, and to give receipt therefor, to keep safely all the funds and moneys of the Board, to keep fair and accurate accounts of all moneys received and expended, to make out annually a statement of receipts and payments, for the information of the Board, to deposit moneys, to make remittances and payments according to the direction of the Board, to exhibit his books, accounts, and vouchers, when required, to conduct the correspondence relating to his department, and to perform all other acts necessary to the faithful discharge of the duties of his office.

10. It shall be the duty of the Auditor to examine the books of the Treasurer thoroughly, once a year, and report to the Board.

11. In addition to the above, the Board of Directors shall employ general agents, whose duty it shall be to co-operate with auxiliary societies, pastors of churches, and other friends of missions, in promoting a missionary spirit among the members of the Cumberland Presbyterian Church, and, in drawing out its resources, to act in the promulgation of the Gospel throughout the world. These agents shall be entitled to all the privileges of members of the Board.

12. The Board shall hold an annual meeting at the time and place of the meeting of the General Assembly of the Cumberland Presbyterian Church. The Board of Directors shall meet on its own adjournments and shall report its proceedings to the Board, at its annual meetings.

There shall be an annual sermon preached before the Board, by a person appointed, at the previous meeting, by the Board of Directors. In case of an adjourned meeting, the Recording Secretary shall give suitable notice of the same, in the religious newspapers which may be devoted to the interests of the Cumberland Presbyterian Church.

*Resolved*, That an election of officers be now held; whereupon the following officers were duly elected:

Samuel King, President.  
 Robert Donnell, Vice President.  
 James Smith, Corresponding Secretary.  
 J. B. Hill, Recording Secretary.  
 T. B. Wilson, Treasurer.  
 J. T. Abernathy, Auditor.

W. S. Burney,  
 W. A. Scott,  
 R. Beard,  
 C. G. McPherson,  
 W. Smith,  
 R. Tate,  
 B. Decherd,  
 Board of Directors.

*Whereas*, In the opinion of this Board, a much greater amount of good can be effected by united, than by divided, effort, and, having full confidence in the benevolent spirit and energetic measures of the American Board of Commissioners for Foreign Missions; therefore,

*Resolved*, That the Corresponding Secretary be, and he is hereby, directed to correspond with the proper officer of the American Board of Commissioners for Foreign Missions, for the purpose of ascertaining whether it be compatible with the views of that Board to receive the Cumberland Presbyterian Board as an auxiliary, and upon what principles we can co-operate with them in the missionary enterprise; and that he report at the next annual meeting of the Board.

*Resolved*, That the Rev. James Smith be requested to employ a proper agent, or agents, to present the claims of this Board to the churches, form auxiliary societies, raise funds, etc.; and that he report at the next annual meeting of the Board.

The Board adjourned to meet at the time and place of the next meeting of the General Assembly of the Cumberland Presbyterian Church.—1836, pp. 278-280, MSS.

In 1827, a committee submitted a report to the General Assembly in reference to the organization of a Home Missionary Society.

Following is the report:

The Committee, appointed to examine into the propriety of organizing a Home Missionary Society distinct from the Foreign Missionary Society, report that it is desirable but not expedient, until your other institutions be settled on a permanent basis; which report was adopted.—1837, p. 335, MSS.

In 1843, the Committee on Missions presented to the General Assembly the following report, which was concurred in:

In the estimation of your Committee, the subject of missions is

highly important, and should generally and particularly engage the attention of your ministers and people; on them rests a solemn obligation to bear an humble part in evangelizing the world. The language of the Savior, the great missionary, is still applicable to his disciples. The spirit of Christianity is a missionary spirit. It prompts the dissemination of the benign influence of the Gospel. Benevolent enterprise and missionary effort employ every living branch of the true Church, and are essential to its spiritual prosperity and perpetuity. In this most interesting department of Christian labor, as a people, we should be more actively and efficiently engaged. Have we not laborers and means to enlarge our borders and build up our waste places, to lengthen our cords and strengthen our stakes, to lead many out of darkness and bring many to the knowledge of Christ and the hope of the Gospel? If this is not done, will we be innocent before God? Will his approbation rest upon us? Can a healthful influence pervade our churches? Surely we will not be less wise, less liberal, and less active in benevolent enterprise, than our Christian brethren of other denominations or than is required by the Great Head of the Church.

It is time for us to awake from our past inattention, and earnestly apply ourselves to the work to which God, in his providence and Word, is calling us.

In the opinion of your Committee the missionary work, both domestic and foreign, should engage your attention; the latter especially should now engage the action of the Assembly.

On this subject a communication has been placed in the hands of the Committee designating a point, and setting forth strong inducements to have it occupied by a missionary under your sanction; also interesting intelligence was communicated to the Committee respecting other points. We are persuaded that there are many places; the field is extensive, its moral wastes and necessities are great and pressing; they call for the labors of your missionaries, which would be productive of incalculable good to us as a body of Christians, would tend to advance the common cause of Christ, and greatly strengthen a sound moral influence.

The Committee are of opinion that there should be a Board to direct missionary operations, receive and disburse funds, and manage whatever pertains to the successful operation of the work. But the Committee believe that the object so highly interesting and desirable would not be so fully advanced by entering into the formal organization of a board at this time. This we think may be more advisedly and efficiently done at a future Assembly.

The Committee deem it important, however, that the Assembly recommend and urge the several Presbyteries and congregations to employ the most efficient means to disseminate a missionary spirit and raise contributions for a missionary fund, by public collections or through solicitors, or both, at least once in each year; and it is

recommended that each Presbytery, through its commissioners, report the amount raised within its bounds for missionary purposes, and that each congregation and Presbytery forward to the Assembly so much of the funds collected as they may think proper, to be placed under the direction of such Board as may be raised by the Assembly.

Believing that it might be of some benefit to the churches and have a tendency to increase an interest in the missionary enterprise, to have the subject brought before them in a plain and forcible manner; therefore,

*Resolved*, That all our ministers are instructed to deliver a sermon or lecture on the cause of missions, domestic and foreign, on the last Sabbath in December, 1843, in their congregations, and that those who have charge of more than one congregation, if they cannot preach a sermon in each on the day above named, do it at some suitable time thereafter.

The Committee being aware that there was once a Foreign Missionary Society, regularly organized, which is still in existence, and should be in active operation; it is therefore recommended, that the funds raised for foreign missionary purposes by and through this Society, be appropriated to the foreign field through the channel of the American Board of Commissioners for Foreign Missions.—1843, pp. 127-136, MSS.

The Foreign Missionary Society, it seems, did not accomplish a great deal. It was never chartered.

While voices in favor of a chartered board of Foreign Missions were heard at every General Assembly, still no such board was created. The unchartered Board was considered sufficient. Expecting neither legacies, law-suits, nor defalcations, a majority thought a charter unnecessary. All the congregations were required to have auxiliary missionary societies, tributary to this Board.—*From McDonnold's History*, p. 209.

The missionary work of the Church had almost entirely passed into the hands of presbyterial and synodical boards of missions. The Ladies' General Board at Russellville, Kentucky, had ceased to exist, and the church at that place had declined much in numbers and influence. The Assembly of 1845 proceeded to organize a Board of Foreign and Domestic Missions, and located it at Lebanon, Tennessee.—*From McDonnold's History*, p. 312.

## 2. The Assembly's Board of Foreign and Domestic Missions organized.

In 1845, the General Assembly adopted the report of the Committee on Missions, which recommended that the Assembly organize a missionary board, to be called the Assembly's Board of Foreign and Domestic Missions, to be governed by the following



## CONSTITUTION.

Article 1. The object of this Board shall be to sustain foreign and domestic missionaries at such places as may be pointed out by the General Assembly.

Article 2. The Board shall consist of thirteen members, four of whom shall serve one year, four two years, and five three years, to be elected at each meeting of the General Assembly.

Article 3. The officers of the Board shall consist of a President, four Vice Presidents, Secretary and Treasurer.

Article 4. The Board shall appoint an Executive Committee, to consist of the Treasurer, Secretary, and three other members, to manage the fiscal concerns of the Board, any three of whom shall constitute a quorum.

Article 5. It shall be the duty of the President, and, in his absence, the Vice President, to preside at all the meetings of the Board.

Article 6. The Treasurer shall receive and pay out all moneys that may be contributed, when ordered by the President, whose order shall be countersigned by the Secretary.

Article 7. The Secretary shall keep a record of all the proceedings of the Board and Executive Committee, and conduct their correspondence.

Article 8. The Treasurer shall give bond and security, which bond shall be renewed from time to time, as the Executive Committee may deem proper.

Article 9. The Executive Committee shall take all appropriate steps for the vigorous prosecution of the objects of the Board, fix the times of meetings, and form all rules of business, in conformity with the Constitution.

Article 10. There shall be an annual meeting of the Board at such a time and place as shall be determined by the votes of said Board when a quorum is present, which shall consist of a majority of the members. And should a quorum fail to attend, the President shall adjourn the meeting from time to time until a quorum can be had.

Article 11. At the annual meeting of the Board, the proceedings of the Executive Committee shall be reviewed, accounts audited and published, with the report of the Board, and officers elected for the ensuing year. Members may be re-eligible.

Article 12. At the annual meeting of the Board there shall be a sermon delivered, adapted to the occasion, by some person previously appointed.

Article 13. The funds placed in the hands of the Treasurer shall be equally divided between the foreign and domestic fields, unless otherwise determined by the Assembly.

Article 14. Alterations may be made in this Constitution by a vote of two-thirds of the Assembly.

Your Committee would recommend that a suitable minister in each Presbytery be appointed to ride throughout its bounds for the purpose of organizing missionary societies, embracing both the foreign and domestic fields, auxiliary to the Assembly's Board; and that they keep a journal of the time so employed, and report to the next General Assembly.—1845, pp. 339-344, MSS.

Several changes were made in the Constitution the following year.—1846, pp. 431-442, MSS.

In 1853, an amended Constitution was adopted.—1853, pp. 33, 34.

Again, in 1858, an amended Constitution was adopted. It is as follows:

Article I. The object of this Board shall be to sustain Foreign and Domestic Missions, at such places as may seem to said Board most promising for the promotion of the cause of Christ, and the general interests of the Cumberland Presbyterian Church.

Article II. The Board shall consist of twelve members, who shall serve until successors are appointed, and a majority of said Board shall constitute a quorum.

Article III. The Board shall fill any vacancies which may occur in this body, by death, resignation, or otherwise, subject to the sanction and ratification of the General Assembly.

Article IV. The officers of the Board shall consist of a President, four Vice Presidents, Recording Secretary, Treasurer, and Corresponding Secretary.

Article V. The Board shall appoint an Executive Committee, which shall consist of Recording Secretary, Treasurer, and three other members, to manage the fiscal concerns of the Board, any three of whom shall constitute a quorum.

Article VI. It shall be the duty of the President, and, in case of his absence, the eldest Vice President present, to preside at all the meetings of the Board, and the President or Executive Committee shall have power to call a meeting of the Board at any time and place deemed expedient.

Article VII. The Treasurer shall receive and hold all moneys which may be contributed for the use and benefit of the Board, for which he shall give bond and approved security, to be renewed as often as the Board may demand. He shall also disburse the funds in his hands as the Board or Executive Committee may direct.

Article VIII. The Recording Secretary shall keep an accurate record of all the proceedings of the Board.

Article IX. The Executive Committee shall take all necessary steps for the vigorous prosecution of the objects of the Board, employ agents, attend to the financial concerns of the Board, and settle annually with the Treasurer.

Article X. The Corresponding Secretary shall conduct the correspondence of the Board, visit mission churches when directed by the

Board, examine and report their condition, travel through the Church, attend the judicatories thereof, and use his best efforts to promote the objects for which the Board was organized.

Article XI. The Board shall hold an annual meeting on the first Wednesday in each year, or as early thereafter as practicable, at which time the officers for the ensuing year shall be elected, and reports from the Treasurer and the Board shall be furnished, which reports shall be presented to the next General Assembly.

Article XII. All funds coming into the hands of the Board shall be appropriated as the donor or donors may direct, whether to foreign or domestic missions.

Article XIII. The Board shall not incur any liabilities beyond the means within their control, or such as they may reasonably expect to receive in the course of the current year.

Article XIV. Any person may become an honorary member of the Board by the payment of twenty dollars, and a life director by the contribution of fifty dollars.

Article XV. Any Synod, Presbytery, or Society may become an auxiliary, by paying annually to this Board its surplus funds.

Article XVI. Should any person donate or bequeath any sum to this Board as a permanent fund, the Board shall make a safe investment of said sum, using only the interest annually, the principal remaining forever as a permanent fund.

Article XVII. Alterations may be made in this Constitution by a vote of two-thirds of the General Assembly.—1858, pp. 62, 63.

(1) THE BOARD LOCATED AT LERANON, TENNESSEE.

The Assembly appointed the following as a Missionary Board: Rev. Messrs. F. R. Cossitt, Thomas Calhoun, T. C. Anderson, D. Lowry, Samuel M. Aston, C. P. Reed, G. Mansfield, A. M. Bryan, and Messrs. A. Allison, J. McClain, I. Golladay, R. L. Caruthers, and Dr. M. McKorkle; and ordered that the first four serve one year, the next four two years, and the last five three years.—1845, p. 348, MSS.

Rev. Thomas Calhoun was the Board's first President. After his death, Rev. F. R. Cossitt was President.—*From McDonnold's History*, p. 312.

(a) Agents employed to collect funds.

In its report in 1847, the Board said that it had been resolved to offer agencies to Rev. L. R. Woods and Rev. S. M. Aston. Brother Woods accepted the agency, and at a subsequent meeting he was regularly commissioned as General Agent of the Board, and commenced operations about the first of October. Brother Aston declined an agency in behalf of the Board. It was then offered to Brother J. C. Bradley, who also declined. After corresponding with several brothers the services of S. N. Davis were secured, with the assurance that he

would commence operations early in the Spring. His commission bears date January 27, 1847.

Agents were allowed 33 1-3 per cent upon all moneys collected until the salaries should reach six hundred dollars per annum, and ten per cent upon all they might collect over that sum.

Brother Woods was instructed, when commissioned, to operate north of the Ohio River, till another agent could be employed and the field equally divided. When Brother Davis was commissioned he was directed to commence operations in Kentucky and to open a correspondence with Brother Woods respecting a division of the field, with directions that in the event of a failure to make satisfactory arrangements between themselves, the Committee would assign each his respective field. Brother Woods made his first quarterly report under date of January 7, 1847, informing the Committee that he had occupied the field till compelled to relinquish it by the severity of the Winter, but expected to resume his labors early in the Spring. A communication has very recently been received from Brother Davis, tendering his resignation, and his reasons for it. Brother Woods is therefore the only agent in the field at present.—1847, pp. 552-555, MSS.

The following suggestion of the Committee was concurred in:

Your Committee would suggest that the Board appoint one or two general agents, with authority to appoint sub-agents, so as to occupy the whole territory.—1847, p. 44.

The Board reported that it had hoped that the local agents, in connection with the General Agent, L. R. Woods, would have secured ample means to sustain those important stations.—1850, p. 44.

The following shows the dependence of the Board on the work of agents:

Immediately after the appointment of our General Agent and Corresponding Secretary, he succeeded in procuring the services of Rev. J. F. McCutcheon, as Collecting Agent for the Board within the bounds of Columbia Synod; and the Rev. S. R. Roseborough for North Mississippi and West Tennessee, who received their commissions and entered upon the duties of their agency in December last. They have met with encouraging success.

The services of Rev. J. B. Logan have also been procured as Agent for Missouri; but from feeble health and other circumstances, his efforts, during the past Winter and the early part of the present season, were quite limited. From his late report, however, it is presumed that he has, ere this, entered fully upon his work. The churches he has visited have received him warmly, evincing, by their donations, a spirit of benevolent enterprise, which warrants his confidence in the success of his mission. We expect important results from his labors.

Rev. Martin Baker has been commissioned for Kentucky Synod. He commenced his labors in February last, and has made a fair report of his success thus far.

Rev. J. H. D. Henderson has recently received a commission for the bounds of Pennsylvania Synod; and Rev. J. C. Matthews, for Ripley Presbytery, Mississippi.

The Board feel assured that when these brethren get fairly engaged in their work, our resources will soon justify a very considerable enlargement of our operations.—1851, pp. 41, 42.

It was made the duty of the Board of Missions to appoint one General Agent for each Synod or State, as may be deemed advisable, whose duty it should be to appoint such other local agent or agents as might be necessary, one for each Presbytery, if needful, thoroughly to canvass every congregation within his field of labor, and call on the people, by public addresses and private intercourse, for their contributions to the cause of missions.—1855, p. 66.

*(b) In its foreign work the Board to become auxiliary to the American Board of Commissioners for Foreign Missions.*

The General Assembly concurred in the following suggestion:

Your Committee would also suggest the propriety of your Board of Foreign and Domestic Missions corresponding with the Western Branch of the American Board of Commissioners for Foreign Missions, located at Cincinnati, with regard to becoming auxiliary thereto so far as Foreign Missions are concerned.—1847, pp. 657, 658, MSS.

"For a few years it [the Board] carried on its foreign work as an auxiliary of the American Board.—*From McDonnold's History*, p. 312.

*(c) Corresponding Secretaries of the Board.*

The following recommendation was approved:

We recommend that your Board of Missions be encouraged to use all possible means to effect the consummation of the arrangement suggested in their report—the securing of a Secretary who shall devote his whole time and energies to the furtherance of the purposes of the Board. An efficient officer of this kind would, in our humble opinion, instill into the whole Board a more healthful, salutary, and constant exertion, and mark its acts with a pure zeal, which must be seen in that body ere the Church will take hold upon the enterprise, as it must and will do when it is called out in its strength upon this subject. Your Committee feel that they hazard nothing in saying that without an able, ardent, and devoted officer of this kind, your Board of Missions must necessarily be less efficient, less zealous, and less successful than the state of the enterprise will now admit.

It is true, as the Board state in their report to your body, that this arrangement will, to the amount of the Secretary's salary, increase the expenses of the Board. But we feel sure that such an officer would procure for the Board much more means than his salary would draw out. Indeed, it seems to us that it would be sowing



seed from which the Board might expect to reap a plentiful harvest. Procure this officer; let him correspond with the agents of the Board, directing and aiding them in their duties; let him bring this cause before our people through our journals; let him visit the Presbyteries, Synods, and General Assemblies; let him prayerfully dedicate himself to this great work, and the whole enterprise will be thrilled with new life and spirit.—1850, pp. 22, 23.

(1) *Rev. Isaac Shook, Corresponding Secretary.*—In our last annual report, it was stated that a correspondence had been commenced for the purpose of procuring the services of a competent person to take charge of our missionary enterprise as Corresponding Secretary, who would devote his whole time to the work. That arrangement was, however, not consummated until in August last, when the Rev. Isaac Shook, of Bedford, County, Tennessee, received and accepted the appointment to that office, including with it all the duties of a General Agency for the Board.—1851, p. 41.

Mr. Shook resigned in 1854.

(2) *Rev. T. P. Calhoun, Corresponding Secretary.*—After Mr. Shook's resignation, in 1854, there was an interval without a Secretary. Then the Rev. T. P. Calhoun was elected. He was a young man just out of college, a son of Thomas Calhoun. . . . In the collection of missionary funds, he relied largely on traveling agents, but the results of this whole system were unsatisfactory. In 1857, Mr. Calhoun resigned, and there was considerable difficulty in securing another Secretary.—*From McDonnold's History*, p. 313.

(3) *Rev. T. C. Blake, Corresponding Secretary.*—Rev. T. C. Blake was elected Corresponding Secretary, and entered upon the duties of the office December last.—1858, p. 55.

Rev. T. C. Blake was secured for this position in December, 1857, and to him the Church is indebted for the first successful attempt to dispense with traveling agents in the work of collecting money for missions. When he announced that the preachers throughout the Church would be solely relied on to do the work hitherto done by agents, many were the prophecies of disaster. But the Secretary adhered strictly to his programme. In two years, without paid agents, the receipts of the Board were increased from \$5,000 to \$14,000. Notes on hand were regularly reported by Mr. Blake, but these were notes taken under former Secretaries. The cash receipts were \$14,000. The receipts by States for 1860 were, in round numbers, as follows: Tennessee, \$5,235; Alabama, \$2,251; Arkansas, \$1,595; Mississippi, \$1,460; Kentucky, \$1,135; Indiana, \$925; Missouri, \$562; Texas, \$302; Kansas, \$181; Louisiana, \$106; Illinois, \$90; Iowa, \$75; Pennsylvania, \$53; Ohio, \$48. There were small contributions from several other States.—*From McDonnold's History*, p. 313.

(d) *Educational means adopted.*

(1) *The Monthly Concert of Prayer.*—The following resolution was adopted:

*Resolved*, That this Assembly renew the recommendation to all our churches to hold monthly concerts of prayer for the conversion of the world.—1845, p. 347, MSS.

The following recommendation was concurred in:

*Resolved*, That the Sabbath evening preceding the first Monday of each month be, and is hereby, designated as the time for the monthly concert; and all our congregations are hereby most pressing urged to unite in observing the concert, with singing, prayer, and lectures, or sermons, together with a collection, as circumstances seem to require.—1851, p. 53.

The Board reported that "a few churches regularly observe the monthly concert and contribute to the cause of missions; and it is a fact which ought to be generally known, that the annual contributions of these churches far exceed those that do not."—1858, p. 56.

The following resolution was adopted:

*Resolved*, That it be urged upon all the congregations within the care of the General Assembly to observe the monthly concert of prayer, for the success of the cause of missions, and that missionary collections be taken up on these occasions for the support of our missions.—1858, p. 31.

A similar resolution was adopted in 1859.—Minutes, p. 41.

(2) *Special meetings of a missionary character to be held at the Assembly.*—A recommendation of the Committee was adopted as follows:

We also recommend to the General Assembly the propriety of holding at each of its stated meetings a missionary anniversary; a missionary sermon, or addresses, should be delivered by persons previously appointed, and a collection taken up for the benefit of the cause. Your Committee feel that this arrangement would be productive of the highest good to the enterprise. The members of the Assembly being associated in pious interchange of opinion, and a reciprocal holy influence upon each other, would carry back to their respective charges a warm and thrilling zeal, which would soon disseminate itself throughout the whole Church.—1850, p. 25.

The General Assembly determined that a missionary anniversary should be held at each regular meeting of the Assembly, and that a sermon, or addresses be delivered by persons previously appointed and collections taken up; and Presbyteries and Synods were asked to pursue the same course.—1851, p. 53.

(3) *Missionary periodicals.*—It was the opinion of the General Assembly that the *Cumberland Presbyterian Missionary*, published at

Lebanon, Tenn., is adapted to communicate missionary intelligence, and as such, is worthy of the liberal patronage of the Church generally.—1855, p. 65.

(4) *Missionary sermons to be preached before the churches.*—The Assembly requested each minister having charge of a congregation, either as pastor or supply, to preach or cause to be preached a missionary sermon at least once in every six months to said congregation or congregations, as the case may be, and lift a public collection for the cause of missions, and endeavor to establish or maintain congregational missionary societies, to which every member of the Church shall be earnestly requested to contribute statedly.—1855, p. 66.

The following resolutions were adopted:

*Resolved*, That it be recommended to the pastors and stated supplies of all congregations, to preach at least one missionary sermon to his congregation in the course of the year, and to lift a public collection for missionary purposes.

*Resolved*, That in order to concert of action on this subject, the Sabbath succeeding the fourth day of February, 1859, the anniversary of the origin of our Church, or as soon thereafter as convenient, be recommended as the day for the missionary sermon.—1858, pp. 31, 32.

(c) *The Home Missionary Work of the Board.*

The Home Missionary Work of the Board falls into three divisions: evangelistic, city missions, and work among the Indians.

(1) *Evangelistic.*—The following resolutions were concurred in:

*Resolved*, That Samuel King and Robt. D. King be, and are hereby requested to visit, so far as they can, the churches in Kentucky and East Tennessee, during the ensuing Summer and Fall; and that between Autumn and the next General Assembly, they visit the churches in Alabama and Mississippi.

*Resolved*, That all our churches be, and are hereby, requested to contribute to the support of all the missionaries sent forth and recommended by this Assembly.

*Resolved*, That Brothers Reuben Burrow and Wm. Bigham are hereby appointed missionaries through the bounds of Missouri and Arkansas Territory.—1835, p. 260, MSS.

The following resolution was adopted:

*Resolved*, That Brother S. W. Frazier be, and is hereby, appointed a missionary of this General Assembly to the Republic of Texas.—1838, p. 453, MSS.

The Board reported work of an evangelistic character as follows:

Rev. W. H. Bigham, a minister of our Church, who has been laboring in a very destitute region, bordering on the Mississippi River,

from the mouth of the Ohio to Memphis, a distance of two hundred miles, having called the attention of the Board to the destitution of that neglected region, and his inability to labor there longer without pecuniary aid, he has received an appropriation of one hundred dollars.—1849, p. 37.

Brother Bigham is still laboring with encouraging success among the destitute population dispersed along the Mississippi River, between the mouth of the Ohio and Memphis. He has had during the present year, several interesting revivals, and has organized two or three churches. Believing that he ought to be sustained in that field, he has received a small appropriation.—1850, p. 44.

Rev. W. H. Bigham, to whom the Board has heretofore made some appropriations, is still laboring among the destitute and neglected population along the shores of the Mississippi River, with some success.—1851, p. 46.

Brothers Cornwall and Braly, ordained ministers of our Church, having emigrated to Oregon Territory, find there the field white unto the harvest. There are also three licentiates in that country; but operations are much embarrassed, in the absence of a presbyterial organization. The Board have resolved to remove this difficulty by sending out, at as early a period as practicable, another ordained minister, to aid Brothers Cornwall and Braly in organizing a Presbytery in Oregon; and for this purpose three of the members of the Board, who are also delegates to the General Assembly, have been constituted a committee to select a suitable minister, commission him, and send him out immediately, and to effect this, the Board appropriated two hundred and fifty dollars. Oregon City is designated as the center of his field of labor.

The Board having learned that Brothers Cornwall and Braly are suffering great pecuniary destitution, owing to the losses they sustained during their passage to Oregon, appropriated to each of them the sum of fifty dollars.—1849, p. 38.

Rev. Neil Johnson, of New London, Iowa, has been appointed Missionary to Oregon, to fill the place of Rev. Mr. Taylor; and is, according to his own published arrangements, now on his way. The Board regret very much this long, and, on their part, unavoidable delay, in getting an additional missionary into that important field, and hope they will meet with no further disappointments.—1851, pp. 42, 43.

Rev. A. A. Moore has been quite successful as an itinerant missionary in Kansas Territory. He has organized many churches and laid the foundation for great and permanent good.

Rev. H. M. Ford is under appointment from the Board for the same field. He is to labor as an evangelist in the northern portion of the territory, making Leavenworth City his headquarters.—1858, p. 58.

Rev. J. B. Green was commissioned during the year to labor as an evangelist in Kansas Territory, making Leavenworth City his headquarters or center of operations. A recent report indicates considerable success.—1859, p. 64.

Rev. J. C. Armstrong was appointed to the field of Northern Iowa some two years ago. He has been abundantly successful. The good cause has prospered through his ministry, and, in addition to other labors, he has organized two churches, which sustain him without aid from the Board.

Rev. P. H. Crider is, by appointment from the Board, laboring in the same field. He has shown himself "a workman that needeth not to be ashamed." Through his instrumentality churches have been organized and many added thereto. This is truly an inviting field, and promises an abundant harvest.—1858, p. 58.

Rev. A. H. Houghton is an itinerant missionary in Northern Iowa and Southern Minnesota. He is under appointment from the Board, and is doing good work.—1859, p. 64.

(2) *City Missions*.—This includes also smaller towns, provided the Presbyteries in whose bounds they were located were auxiliaries to the Board. Work was done in more than thirty cities and smaller towns, in many of which there are to-day flourishing churches. The list of the names of places in which the Board worked is included in the list printed (under (4), "The Board of Missions, Located at St. Louis, Missouri"), in the following pages.

(3) *Work among the Indians*.—Attention has already been drawn to the early work of the Church among the Indians. In later years this work was carried on through the Board.

(a) *Work among the Choctaws*.—Success is attending every effort to elevate and Christianize this nation. There is already a membership of some six or seven hundred, with flattering prospects for a rapid increase. Several native born Choctaws are preparing for the ministry, and giving indications of much usefulness. Armstrong Academy, under the control of the Board, is in a flourishing condition. Rev. W. K. Baker is the Superintendent. This institution promises great good to this people.—1858, p. 59.

In 1860, the Board reported good success attending the labors among the Choctaws; that Rev. Geo. Folsom, a native, was employed by the Board as an itinerant missionary, and Rev. W. K. Baker was still Superintendent of the Armstrong Academy.—1860, p. 45.

The Lebanon Board, in 1868, reported as follows:

Last Fall the Board furnished Rev. T. A. Caldwell, former missionary and teacher in the Nation, the means of transporting himself and family to the Nation; but, when near his field of labor, he was taken



sick and died, leaving his family in a dependent condition. The Choctaw Nation presents to the enterprising minister a most inviting field for usefulness.—1868, p. 53.

(b) *Work among the Chickasaws.*—An arrangement has been consummated for the establishment of a high school in this Nation, under the supervision of the Board. Rev. F. D. Piner has been elected Principal. Commodious and convenient buildings are in process of erection, and, it is believed, before the close of the current year, the school will be in operation.—1858, p. 59.

In 1859, the Board reported that the school building was completed, and that the school would be in operation during the year. Rev. F. D. Piner had resigned, but the Board was corresponding to secure a successor.—1859, p. 66.

The Board reported the following in 1860:

An arrangement has been consummated for the establishing of a high school for girls in this Nation, under the control of the Board. Rev. R. S. Bell, of Searcy, Ark., is Superintendent. The Board look to this school with much interest, and believe it will be a powerful auxiliary in elevating and Christianizing the Chickasaw people.—1860, p. 45.

The following appears in the report of the Lebanon Board, 1868: The Board has resumed its former relation to Burney Academy, without specifying the amount of aid to be rendered by the Board.—1868, p. 53.

(f) *The Foreign Missionary Work of the Board.*

(1) *Work undertaken in Africa.*—Rev. Edmund Weir (a man of color) is the missionary [to Cape Mount, Africa]. In his last report he informs the Board that he has made a sufficient quantity of brick to build a good house of worship. He has found a number of Cumberland Presbyterians among the citizens, whom he expects soon to organize into a church. He anxiously desires help. Cannot some arrangement be made to send two additional ministers, and thereby organize a Presbytery in that great missionary field? Who in the Church that owns a colored minister will liberate him and place him at the disposal of the Board?—1858, p. 59.

The Assembly adopted the following concerning the above item:

*Resolved,* That it be recommended to members of our congregations who may feel disposed to liberate their servants and send them to Liberia, to direct their attention especially to Cape Mount, where such manumitted servants may collect together, establish a Christian society, and contribute to the prosperity of the mission established there.—1858, p. 32.

In 1859, the Board reported encouragingly concerning this mission in Africa.—1859, p. 66.

In its report, in 1860, the Board said, concerning its African Mission:

The missionary has been successful beyond the expectations of the most ardent friends of the mission. He has had a gracious revival of religion, which resulted in the addition of several members to his church. He has an untarnished character—stands high in the estimation of all who know him. The Board are determined to send more laborers into this field, for it is "white unto the harvest."—1860, p. 45.

The Missionary Committee, located at Alton, Illinois, reported the following in 1864:

The Committee, through the Secretary, shortly after its organization, addressed a letter to Brother Weir, requesting him to answer it immediately; and in the answer set forth the number of his membership, the size and condition of his church edifice, his Sabbath and day schools, and anything else that would go to show the degree of success attending his labors. After waiting in vain for an answer, and receiving letters from Brother Weir and his wife, calling for aid and making no mention of these letters, or of having received any of the provisions sent by Steamer Caroline Stephens, last Spring, the Committee waited and did not further risk money or provisions, thinking it useless and unsafe till they learn something definite from some of the letters sent to Liberia. About a month ago, the Committee received a letter from the missionary announcing the safe arrival of the means sent by the Stephens, and also the letter of the Corresponding Secretary, and in reply states that their membership in communion is about twenty-five or thirty. Brother Weir has a Sabbath school and a day school, and is preaching in two places. He complains that he is unable to do much in the work alone, and urges the Committee to send other laborers. We believe that this is indispensable in order to success in Liberia. There should be at least three ministers there, or enough to make a Presbytery, and then, if they are the right kind of men, we may soon hope to see our cause begin to make progress among those benighted people. The Committee have opened correspondence with several parties, in order to secure other missionaries to go to the aid of Brother Weir, in the foreign field, and have some hopes of success. It takes so little, comparatively, to sustain a missionary in that country, that your Committee think that this mission ought by all means to be sustained and fostered by the Church.—1864, p. 149.

The Board at Alton, in 1866, reported the following: Our missionary at this point (Liberia) is still holding on, and laboring as best he can, but it seems almost out of the question for him to ever succeed alone. He has intimated more than once in his letters to the Board that he can do but little by himself. We ought, therefore, to have at least two other men to go to his assistance; and, unless we get them, there is danger that the mission will finally fail.

The Board have used their best efforts to secure additional missionaries for this field, but as yet have not succeeded. We would, therefore, earnestly solicit the co-operation of the whole Church in this behalf. It is a waste of the Church's money to try to build our cause in Liberia without more missionaries. But if the men can be had, there seems to be no question but that success would finally crown our efforts there.—1866, pp. 66, 67.

The following is from the report of the Alton Board in 1868: Depressed by the lack of pecuniary aid, and the long intervals without, and the irregularity of correspondence, our missionary, Rev. Edmund Weir, unexpectedly to the Board, made his appearance at our meeting on the first Wednesday in September last. After hearing his detailed statement respecting the condition, prospects, and wants of the mission at Grand Cape Mount, Brother Weir was requested to travel, as his impaired health would permit, for a short time, in behalf of that mission, which he did with commendable success. Considering permanent success improbable in that mission, by pursuing the policy heretofore followed, regarding its entire abandonment or a radical change in the plan of its management necessary—hoping that the wisdom and prudence of the Assembly might be equal to the task of evolving some feasible solution of the difficulties with which the enterprise is surrounded, and it being necessary for Brother Weir to return in November last to his family and field, the Board requested him to return to the United States this Spring, and remain for a time, and aid by his advice and experience in devising and organizing the best appliances to promote the interests of that foreign mission.

We learn from Brother Weir, who is now with us, that he left the mission in January last—considering the disadvantages under which it labors—in a hopeful condition, looking to the action of the General Assembly to encourage and promote its interests and permanency, by some wise and positive agencies yet undeveloped.—1868, p. 47.

The Assembly adopted the following: In view of the existing condition of the Liberia Mission, we recommend that it be suspended for the present, and that the Board at Alton be instructed to inquire into and secure whatever property interest may pertain to it.—1868, p. 29.

(2) *Work undertaken in Turkey.*—The Board, in 1860, reported the following:

Rev. J. C. Armstrong and wife will sail in a few days for their distant but promising field of labor. In conclusion, it is a matter of unfeigned gratitude to God, and encouragement to the Board, that never since their organization have prospects been so flattering as at present. There has been a general awakening of the whole Church. The missionary spirit, so characteristic of her founders, is becoming extensively diffused, and the day is not far distant when the cause will advance with a majesty worthy of the Cumberland Presbyterian Church.—1860, pp. 45, 46.

The Lebanon Board, in 1866, reported in part as follows:

The Board made a desperate effort to sustain our foreign missionary, Rev. J. C. Armstrong, but failed in consequence of the blockade of the Southern ports, the impassable military line between the Board and the northern portion of the Church and the want of means. He was, therefore, compelled to abandon the field and return to his home; a circumstance which is deeply to be regretted in view of the rich harvest that he was almost ready to reap.—1866, p. 55.

## (2) THE BOARD OF MISSIONS LOCATED AT ALTON, ILLINOIS.

The Civil War made it impossible for the Board, located at Lebanon, Tennessee, to prosecute its work. It could not even make a report to the General Assembly. To meet this emergency, the General Assembly adopted the following resolutions:

*Resolved*, That a Committee of Missions be formed by this Assembly to consist of F. Lack, D. R. Bell, J. H. Murphy, R. B. Crossman, J. B. Logan, J. M. Bone, J. H. Nickell, H. W. Eagan, Isham Finch, James Bellas, and G. W. Montgomery; five of whom shall constitute a quorum to transact business. Said Committee are to be located at Alton, Illinois, and are to hold their first meeting on the 28th day of May, 1863; that they do, under the direction of the General Assembly, take the control of all the missions of our Church, which, in their judgment, are worthy and need their assistance, and also receive and give direction to the missionary funds of the Church that may hereafter be collected.

*Resolved*, That said Committee, when organized, govern themselves according to the constitution and by-laws adopted by the General Assembly for the government of the Board of Missions, as far as applicable.

*Resolved*, That all the churches, Presbyteries and Synods be, and they are hereby, urged to co-operate with said Committee in furnishing means to carry on their work with all that zeal and fervency which the cause of God and the interests of the perishing millions around them demand; and that all moneys and documents in the hands of the Missionary Committee, appointed at the last General Assembly, be placed in the hands of the new Committee.—1863, p. 91.

In its first annual report this Committee said: Your Committee met at the time and place appointed by the last General Assembly, and organized, by electing Rev. F. Lack, President, Rev. J. B. Logan, Corresponding Secretary, *pro tem.*, and J. H. Murphy, Esq., Treasurer. J. B. Logan, F. Lack, R. B. Crossman, J. S. Bellas, and J. H. Murphy, Esq., were appointed an Executive Committee. The Committee determined to hold a regular meeting as often as once a month, which they have done, with a single exception, from the time of their appointment unto this. We are happy to say that the members have

generally taken a lively interest in the subject of missions, and have been prompt and punctual in their attendance upon our meetings.—1864, p. 145.

Your Committee have not been able to obtain any official information from the old Board since our appointment in relation to anything connected with its affairs. But a letter from R. Beard, D.D., a member of the Board at Lebanon, Tennessee, to the Secretary of the Committee, informed us that there was in the hands of the Board, not distributed, about fifty dollars in current money, and that they could do nothing in their official capacity as a Board to further the missionary cause, and expressed gratification at the appointment of another Committee, and at their success in the work. He also stated that he did not think any further report to the General Assembly necessary, from the fact that they had nothing else of any importance to report.—1864, p. 147.

We would respectfully ask the General Assembly to authorize us to procure a suitable charter, constituting us a legal Board of Missions, that we may have power to receive bequests and donations of any kind of property to aid the missionary cause. We also request that instead of the names of Rev. G. W. Montgomery, C. G. Keown and H. W. Eagan, appointed by the last General Assembly, as members of the Committee, that Rev. F. Bridgman, W. L. McNama and S. P. Greenwood, be appointed as members.—1864, p. 150.

The General Assembly adopted the following: The Missionary Committee have found it necessary, in order to secure the financial interests of the Church, to have a charter incorporating said Committee into a regular Board of Missions, under the style and title of "The Board of Foreign and Domestic Missions of the Cumberland Presbyterian Church." The charter confers all necessary powers and privileges to secure the interests of the Church. The charter gives to the General Assembly of the Cumberland Presbyterian Church the appointment of the members of the Board of Missions.

Your Committee recommend the following names as suitable persons to compose said Board, viz.: J. B. Logan, S. P. Greenwood, I. Finch, F. Lack, F. Bridgman, D. R. Bell, P. G. Rea, J. C. Bowden, W. B. Farr, S. Richards, H. W. Eagan, R. S. Reed.

We, therefore, present the following resolutions:

*Resolved*, That the Assembly does hereby sanction and ratify the charter obtained by the Missionary Committee from the General Assembly of Illinois.

*Resolved*, That the said J. B. Logan, S. P. Greenwood, and the others named, be, and they are hereby, appointed by this Assembly to compose the Board of Foreign and Domestic Missions of the Cumberland Presbyterian Church, according to the provisions of the charter.—1865, p. 185.



## (3) THREE BOARDS OF MISSIONS AT WORK AT THE SAME TIME.

In 1866, the Board located at Lebanon, Tennessee, sent a report to the General Assembly, from which the following excerpt is taken:

The Board of Missions of the Cumberland Presbyterian Church, in obedience to a constitutional requirement, hereby present their report to the General Assembly. The last official communication the Board had with the General Assembly was in May, 1861, and from that time to the present, there has been none, because of the Civil War which, for four long years, has deluged this once happy country in blood. But now that a kind Providence has blessed the country with the return of peace, the Board take pleasure in complying with their constitutional obligations.

During the period of blood and carnage referred to, the Southern States were the theater of the fierce and angry strife; and consequently the Board were compelled to suspend operations. Indeed, so awful and absorbing was the combat, that nearly all the churches in the South were either occupied by the military authorities of the country or closed as places of public worship. The ministry were thereby forced to cease their legitimate labors, and consequently the flocks were left without shepherds. The Board were cut off from the northern portion of the Church by an impassable military blockade, and, therefore, they could do nothing but wait in sorrow and sadness until the raging storm of passion and bloodshed ceased, and the sunshine of peace and prosperity again dawned upon the country.

During the fiery ordeal referred to, the Board had occasional meetings, and at no time have they ever been in a disorganized condition.

The report of the Treasurer in 1861 showed a balance in his hands of \$2,676.15. During the year 1861-62, he received in contributions \$1,692.20; and during the same time he disbursed \$4,149.53, leaving in his hands at the time of making the Board's annual report in 1862 (which report the Board could not get to the General Assembly), a balance of \$218.82.

In the year 1862-63, the Board did not receive a cent, but during that time \$54 were disbursed to the missionary at Murfreesboro, Tennessee, leaving in the hands of the Treasurer \$164.82. This amount is still on hand, but it is in uncurrent funds and consequently almost worthless. The report of the Treasurer for 1861-2 and 1862-3 is herewith submitted.—1866, pp. 54, 55.

The Board, located at Alton, Illinois, submitted a report, which showed that their work was in a fairly prosperous condition, and that a charter had been secured.—1866, pp. 60, 61.

In view of the situation, which was the result of the Civil War, the Committee on Missions submitted the following report, which was adopted by the General Assembly:

We have examined the reports of the two Boards, located at Alton, Illinois, and Lebanon, Tennessee, and the various other documents referred to us by this body. A careful examination into all the facts of the case, makes it clear that both these Boards are properly and truly Boards of the General Assembly, and we are satisfied with the course pursued by both of them. We are of opinion that the interest of the whole Church can be best subserved by continuing both Boards, for the present at least. And as we are informed that the Pacific Synod has a chartered Board, located at Sonoma, California, we think it would be better to have this Board adopted by the General Assembly. We, therefore, submit the following recommendations:

1st. That this Assembly order the continuance of the two Boards of Missions, located respectively at Lebanon, Tennessee, and Alton, Illinois.

2d. That the Assembly agree to take the Board, located at Sonoma, California, under its care and control; *provided*, that the Pacific Synod shall agree thereto.

3d. That contributors be left free to send contributions to whichever Board they may prefer.

4th. That missions already under the care of either of the Boards may, at the request of the missionary and the congregations, be transferred from one Board to another, with the concurrence of the two Boards.

5th. That when a new mission is to be established, it shall be placed under the care of the Board, which may be preferred by the Presbytery in the bounds of which the mission is to be located.

6th. That the Boards be allowed to co-operate in any mission or missions at their own discretion.

7th. As to the missions now under the care of the Board at Alton, including the missions at St. Louis, Mo., Burlington, Iowa, Peoria, Ill., and the Liberia Mission, formerly under the care of the Board at Lebanon, we recommend that their management be left to the discretion of the Alton Board.

8th. As to the other missions under the care of the Lebanon Board (as we have no information from any of them, except from the one at Murfreesboro, Tennessee, which is said to be self-sustaining, and the one at Chattanooga, Tennessee, where the house is said to be under repairs and ready for use, and the congregation without a minister and unable to support one), we recommend that said Board be instructed to inquire into the condition of all these missions, and to report the same to the next General Assembly; and, in the meantime, to bestow such funds as may come into the Treasury wherever they may think best.

9th. That this Assembly approve of the report of Rev. J. C. Armstrong, as presented to this body through the Lebanon Board. Also, that we express regret at the necessity which compelled him to leave

Constantinople, and a desire to resume that mission whenever it may become practicable to do so.

10th. That this Assembly call the attention of the Church to Houston and Galveston, Texas, as very important points; and advise the Boards to send missionaries to these cities as soon as practicable, and to solicit funds for this especial purpose.

11th. That the Assembly urge upon all the congregations of the Church to make monthly collections for missions, as the best plan for raising missionary funds.

12th. That the Assembly confirm the appointment of Rev. J. M. McMurry and W. H. Williamson, to fill the vacancies in the Board at Lebanon, occasioned by the deaths of Dr. F. R. Cossitt and Hon. Abraham Caruthers. Also that the Assembly confirm the appointment of Rev. J. E. Sharp, Rev. R. H. Caldwell, and Rev. E. D. Pearson to fill the vacancies in the Board at Alton, occasioned by the resignations of Rev. J. C. Bowden and Rev. S. Richards, and to fill the place of I. Finch, pursuant to the recommendations of the Board.—1866, pp. 52-54.

In compliance with the deliverance of the General Assembly, the Pacific Board reported to the next Assembly the following:

The General Assembly, which convened at Owensboro, Ky., in May, 1866, proposed to take the Pacific Board of Home Missions under its supervision, giving it equal rank with the other two Boards, provided Pacific Synod should agree to the same. Pacific Synod convened in the month of October and acceded to the Assembly's proposition, reserving the appointing power of the Board, the Assembly consenting to the same, Synod feeling that this, for certain local reasons, would best serve the interest of the Church. In view of permanency, the Board has studiously labored to systematize its work, that its efforts may be more effective in the future. It is with no small degree of satisfaction that we are able to report progress in this department.—1867, p. 37.

In 1869, the three Boards were consolidated, or rather a new Board displaced them all. Following is the report of the Committee, in which the General Assembly concurred:

1. We are of the opinion that the interests of the Church would be much better subserved, and with less expense, by having but one Board, well located, and composed of active business men, who are willing to devote the necessary time therein for the prosperity of the Church. It is also our opinion that the Board should be so chartered that it will have full power to raise money, not only to sustain missionaries, but also to purchase grounds and build houses of worship, and hold the same in trust for said purposes until the missions become self-sustaining, at which time the Board shall be required to convey the said property to a board of trustees of the congregation, to be held in trust by them for the congregation.

2. Your Committee are further of the opinion that, while all Presbyteries should aid such weak but important points in their respective bounds as may invite their labors, such local enterprises ought not to prevent their sustaining the Assembly's Board liberally. Such Presbyteries should report to the Assembly's Board semi-annually, through their proper officer, all funds contributed to the mission work, whether general or local.

3. We are of the opinion that, although you may not deem it prudent to enter the foreign field for years to come, yet the charter of the new Board should be styled, "The Board of Foreign and Domestic Missions of the Cumberland Presbyterian Church," thereby avoiding the necessity of a change of charter at such time as the Assembly may decide to enter the foreign field.

4. Said charter should be such as to grant the Board the power to perform all the functions and enjoy all the privileges common to such corporations.

5. We suggest that the new Board be located, for the present, at Alton, Illinois, and that the Board act under the charter of the present Board, located in that city, until they secure a charter from the Legislature of the State of Missouri (which they are hereby directed to secure during the approaching session of said Legislature, if at all practicable), and when said new charter is secured, the said Board shall be removed and located in St. Louis, Missouri.

6. We suggest that the said Board be composed of eleven members, any seven of whom shall form a quorum competent to transact business.

7. We suggest that the following gentlemen constitute said Board, namely: G. R. Hines, Esq.; Leavenworth City, Kan.; Hon. E. B. Ewing, St. Louis, Mo.; J. P. McCoy, Esq., Springfield, Ill.; Rev. J. B. Mitchell, D.D., College Mound, Mo.; Rev. J. B. Logan, Alton, Ill.; Rev. W. Benton Farr, Westport, Mo.; Rev. F. Lack, St. Louis, Mo.; C. C. Logan, Esq., St. Louis, Mo.; Rev. H. W. Eagan, Macon City, Mo.; A. W. Ridings, Esq., Warrensburg, Mo.; Rev. R. G. Carden, Mount Zion, Ill.; and that they hold their first meeting on the first Wednesday in July, 1869, in the city of Alton, Ill., and thereafter at such times as they may elect. At their first meeting they shall elect their permanent officers.

8. Lastly, we suggest that the present Boards be required to wind up their business so as to hand over to the new Board all papers, funds, or other assets pertaining thereto, as early as officially notified by the new Board of its organization.—1869, pp. 29, 30.

#### (4) THE BOARD OF MISSIONS LOCATED AT ST. LOUIS, MISSOURI.

According to the instructions of the General Assembly of 1869, the Board of Foreign and Domestic Missions was organized, consisting of eleven members, and was located at St. Louis. But owing to some

difficulty in securing a charter in Missouri the Board organized and worked under the old charter of the Alton Board. The Board held its annual meetings in Illinois in order that it might comply with the terms of its charter.

The General Assembly adopted the following recommendation of the Committee on Missions:

It is believed that the Board could hold regular meetings and accomplish the work with less difficulty, if the number of members on the Board were reduced, and it is hereby recommended that the Board take the necessary steps to secure such a change in its charter as to reduce the number to five, instead of twelve, as at present, and to report the result to the next General Assembly.—1878, p. 17.

In compliance with the foregoing instructions of the General Assembly, the Board took action and submitted the following report thereon:

The matter of a change of charter and the reduction of the membership of the Board, as recommended by the last General Assembly, was considered at a Board meeting, July 11, 1878, at some length, and it was ordered that the Executive Committee at once proceed to investigate as to whether or not there are any serious legal difficulties in the way of getting a new charter in the State of Missouri, and if none, that they at once take all the preliminary steps necessary, and as soon as the draft shall be ready for making the application for the said charter, that a meeting of the Board be called.

#### MEETING OF THE EXECUTIVE COMMITTEE, OCTOBER 31, 1878.

Brother A. C. Stewart, having been requested by the Committee, in obedience to the order of the Board in July last, to make a legal investigation of the question of a change of charter, as recommended by the last General Assembly, submitted a lengthy report in regard to said change, and the reduction of the membership of the Board, and other questions closely connected with them. After deliberate consideration, it was determined that the Committee take no further steps toward the change of charter, as ordered by the Board, but refer the whole question, with the report of Brother Stewart, to the Board, at a meeting which is hereby called for Wednesday, the 6th *proximo*. The Secretary was instructed to give notice of said meeting to the members of the Board, accompanied by a statement of the special object of said meeting, and urge all to attend; and that he also request Rev. F. Lack to be present at said meeting.

From the above elaborate report, it appeared:

1. That the process of securing a change of our present charter, which is in the State of Illinois, is a tedious one, but that the difficulties are not insurmountable.
2. That the process of securing a new charter in the State of Missouri, is an easy and expeditious one.



3. By obtaining a new charter, more suitable provisions could be secured than we have by our present charter.

4. That in the opinion of Brother Stewart there are no legal difficulties in the way of securing a charter in the State of Missouri.

The original draft of the above report of Brother Stewart is present at this General Assembly, and will be submitted, if desired, to the inspection of the Committee on Missions, and is in any other way subject to use by the Assembly.

BOARD MEETING NOVEMBER 6, 1878.

The report of A. C. Stewart, which was referred to the Board by the Executive Committee, October 31, was read and considered at length, when the following resolutions were adopted:

*Resolved*, That this Board now name five men suitable to constitute a Board of Missions, as per recommendation of General Assembly in May last, and that the Executive Committee be instructed to proceed to have said Board incorporated in the State of Missouri.

2. That this present Board continue its work and business as heretofore, until otherwise ordered by the General Assembly.

3. That this Board report to the next General Assembly the fact of the existence of the corporation, as provided in the first of these resolutions, it being understood that it is competent for the General Assembly to approve the names of the parties mentioned in the said corporation, or to substitute others for them, and to order the business and property of this Board to be transferred to the said new Board, or to decline to do so, as may seem best, and that this Board will hold itself in readiness to comply cheerfully with the wishes of the Assembly.

4. That if the court shall be of the opinion that the corporation contemplated by the above resolutions, when the petition is presented for such incorporation, be a "religious corporation," then an organization shall not be perfected under such charter, and this Board proceed to obtain a reduction of its members from twelve to five, under the laws of the State of Illinois.

The Board named C. H. Bell, D.D., and Rev. F. Lack, of St. Louis, and Ruling Elders A. C. Stewart and Dr. A. A. Rowland, both of the Lucas Avenue Cumberland Presbyterian Church, St. Louis, as four of the names provided for in the first of the above resolutions, and left the fifth to be selected by the Executive Committee.

At a meeting of the Executive Committee, February 20, 1879, on unanimous recommendation of the four brethren above named, and by the unanimous vote of the members of the Committee present, Brother Y. M. Langdon, of the Lucas Avenue Cumberland Presbyterian Church, St. Louis, was selected as the additional member to constitute the new corporation.

After many weeks of diligent application and re-reading and amending, in which the Executive Committee had the assistance of four of the brethren who were to constitute the new corporation, a suitable and well digested Constitution and code of By-Laws were completed, and an application made for a charter as directed by action of the Board.

The court decided that this was not a "religious corporation" in the sense in which that term is used in the Constitution of the State of Missouri. The Constitution and By-Laws were filed with the court, and an order granted by the court for the charter.

Said corporation is, therefore, now ready to enter upon its appropriate work, subject to the order of the General Assembly.

Printed copies of the Constitution and By-Laws are present at this meeting, subject to the investigation of any member or committee of the Assembly. It must be remembered, however, that this Constitution and these By-Laws are not unchangeable, but when any part thereof may be found not to work well, it may be changed by a simple process.—1879, pp. 45, 46.

On this report of the Board, the Committee on Missions submitted the following recommendation, which was concurred in by the General Assembly:

The Board having, in pursuance of the instructions of the last General Assembly, to reduce its number to five members, deemed it best to procure a charter for a new Board from the State of Missouri, wherein Rev. C. H. Bell, D.D., and Rev. F. Lack, and Messrs. A. C. Stewart, A. A. Rowland, and Y. M. Langdon are named as charter members, we recommend that you concur in the same, and order the old Board to transfer all its books, funds, and assets to said new Board, and thereafter cease to exercise the functions for which it was created; yet to maintain its organization until further orders from the General Assembly.—1879, p. 23.

The old Board (Board of Foreign and Domestic Missions) reported to the General Assembly in 1880 as follows:

As per order of the General Assembly of 1879, this Board began in May last to arrange to turn its business and assets over to the Board of Missions of the Cumberland Presbyterian Church. In the meantime the business of this Board was continued as previously, until arrangements were completed and the transfer made. No changes were made as to plans, mission-fields, nor missionaries from those presented in the annual report to the General Assembly of 1879.—1880, p. 73.

The Board reported further:

As per order of the Assembly, this Board continues its organization as provided for by the charter. The officers and members are as follows:

President, C. H. Bell, St. Louis, Mo.; Vice President, C. C. Logan,

St. Louis, Mo.; Corresponding Secretary, E. B. Crisman, St. Louis, Mo.; Treasurer, A. C. Stewart, St. Louis, Mo.

E. M. Sloan, St. Louis, Mo.; A. A. Rowland, St. Louis, Mo.; R. A. Campbell, St. Louis, Mo.; S. S. Chance, Salem, Ill.; Wm. Turner, Bethalto, Ill.; J. H. Hendrick, Salem, Ill.; T. S. Love, Irondale, Mo.; T. H. Perrin, Alton, Ill.

At the annual meeting in July, 1879, Dr. A. A. Rowland, of St. Louis, was elected to fill the vacancy caused by the death of J. B. Logan, D.D., which election the Assembly is asked to approve. Respectfully submitted,

C. H. BELL, *President*.

E. B. CRISMAN, *Secretary*.

—1880, p. 74.

The new Board (Board of Missions) presented its first annual report to the General Assembly in 1880. From this report the following excerpts are taken:

On the 24th day of July, 1879, this Board received from the Board of Foreign and Domestic Missions of the Cumberland Presbyterian Church all the books, property, and other assets, and assumed the liabilities of said corporation. The assets consisting of \$25.21 in cash and the balance in real estate, notes, and pledges, aggregating as set forth in the contract with said Board, \$42,237.47, and liabilities amounting to \$3,233.19.—1880, p. 75.

The Board asks the attention of the Assembly to the feature in the report of the Japan Mission proposing a union in work with the missionaries of other bodies. The missionaries have been notified that the question of approval or disapproval of the proposed union has been referred to the General Assembly.—1880, p. 78.

[NOTE.—By order of the General Assembly of 1890 (Minutes, p. 28), a Board of Church Erection was created. This Board was located in Kansas City, Mo. In 1891, the General Assembly adopted the following resolution:

*Resolved*, That the Boards of Missions and of Church Erection are hereby authorized to consolidate under such name, and in such manner, as they lawfully can.—1891, p. 47. This consolidation was accomplished by the Board of Missions' securing a new charter and changing its name, and effecting a reorganization.—J. V. S.]

To the General Assembly of 1892, the following was reported:

By action of the General Assembly, at Owensboro, Ky., May, 1891, the Board of Missions and the Board of Church Erection were "authorized to consolidate under such name and in such manner as they lawfully can."

In compliance with that resolution the Boards have been consolidated, by a change of the charter of the Board of Missions. The number of members composing the Board was increased from five to seven, and the name, "Board of Missions of the Cumberland Presby-

terian Church," was changed to "Cumberland Presbyterian Board of Missions and Church Erection." The location, of course, remains at St. Louis, Mo.—1892, pp. 57, 58.

ARTICLES OF ASSOCIATION OR AGREEMENT AS AMENDED, 1892.

NAME.—This corporation shall be called the "Cumberland Presbyterian Board of Missions and Church Erection."

OBJECTS.—The objects of this corporation are hereby declared to be charitable, benevolent, and educational; designed to dispense the charities of the Cumberland Presbyterian Church in the provision and maintenance of missions and missionaries in the United States and Territories, and in foreign lands; to assist and build up weak and destitute churches, and supply them with pastors and houses of worship through the beneficence of the members of the Cumberland Presbyterian Church, and others who may see fit to donate money and property to this corporation for that purpose; to promote and support educational missions and schools in such places as the directors of this corporation may designate and it may receive donations to sustain.

POWERS.—This corporation shall have succession by its corporate name for the period of one hundred years from and after the date it shall be declared a body politic and corporate by the order of the Circuit Court of the city of St. Louis, in the State of Missouri, and the power to sue and be sued in any court of law or equity; to make and use a common seal and alter the same at pleasure; to purchase or receive by gift, grant, or devise, sell, convey, and encumber, real, personal, and mixed property, provided, it shall not hold any real estate for a period longer than six years, except such as may be necessary and proper for carrying on its legitimate business; to appoint such subordinate officers and agents, and employ such preachers, ministers, missionaries, and school teachers; to make such contracts for building and repairing, and any and all other contracts as may be necessary, proper, or expedient in carrying out the objects for which it is organized; to allow to its officers, agents, and employees a suitable compensation for their services; and to make by-laws not inconsistent with existing law, for the regulation of its affairs, management of its property, and transaction of its business.

MEMBERS.—The members of this corporation shall be of four classes:

1. *Corporate Members*, who may be clergymen or laymen, members of the Cumberland Presbyterian Church in good standing, and of whom there shall be seven; the present members of the Board and two others, to be elected by them after the approval of this amendment, and their successors as hereinafter provided. The corporate members alone shall have the right of voting at meetings for the election of

officers, and upon all questions that may come up before this Board for its action, and shall manage all the affairs of the corporation.

2. *Corresponding Members*, who may be clergymen or laymen residing in any part of the United States or in foreign lands, elected such by the ballots of the corporate members, and who, though it be no part of their official duty, to attend its meetings or to take part in its votes or resolutions, yet, when present, may assist in its deliberations by speaking to questions, communicating information, and in other ways, enlighten its cause, facilitate its operations, and promote its objects.

3. *Honorary Life Members*.—Any person or association of persons, paying at one time to the Treasurer of this corporation the sum of thirty dollars, shall be entitled to a certificate of Honorary Life Membership.

4. *Honorary Life Directors*.—Any person, paying at one time to the Treasurer of this corporation the sum of fifty dollars, shall be entitled to a certificate of Honorary Life Directorship, and to a seat in the Board, when present at its meetings, and to the right of speaking, but not voting.

MANAGEMENT.—The affairs of this corporation shall be managed for the first year by C. H. Bell, B. P. Fullerton, Isaac H. Orr, J. L. Secor, T. H. Perrin, John C. Cobb, and J. W. Morrow, and in case of the death or resignation of any one of them, such vacancy may be filled by the remaining corporate members; but the General Assembly of the Cumberland Presbyterian Church shall have the power, at any time, by a resolution in writing, to declare the place of any corporate members of this Board vacant, which shall thereupon be the case, and may direct the remaining corporate members whom to elect to fill such vacancy.

OFFICERS.—The officers of this corporation shall be a President, Vice President, Treasurer, Auditor, and Recording Secretary, who shall be elected from the corporate members of the Board; and a Superintendent of Missions, and one or more Corresponding Secretaries, who shall not be corporate members while filling such office or offices. The term of office of each shall be fixed by by-law, and all officers shall discharge their duties until their successors shall be elected or appointed.

ELIGIBILITY TO OFFICE.—All the officers, managers, missionaries, and corporate members of this corporation, shall be members in good standing of the Cumberland Presbyterian Church.

MEETINGS.—The Board of Directors shall meet for the transaction of business and for the election of officers at such times as may be provided for by by-law.

DESIGNATED FUNDS.—All money and other property contributed and designated for any particular missionary field or purpose, shall be so appropriated or returned to the donors or their legal representatives.



QUORUM.—Four of the corporate members of the Board shall constitute a quorum for the transaction of business.

AUXILIARIES.—Any missionary society may become an auxiliary to this Board by paying to the Treasurer of this corporation the whole of its funds, and sending to the Superintendent of Missions or Corresponding Secretary a copy of its constitution and annual reports, mentioning the names of its missionaries, and the fields of their operation, together with a full account of the moneys and property received and disbursed by it.

AUXILIARY PRIVILEGES.—Every auxiliary society which shall agree to pay the whole of its funds to this corporation, shall be entitled to a missionary or missionaries to labor in such fields as it may designate, at least to the amount of its contributions, provided such designation be made at the time of payment; and the officers of all such auxiliary societies shall be entitled to participate in the deliberations of this Board, but not to the privilege of voting.

AMENDMENTS.—No alteration or amendment of this Constitution shall be made without an affirmative vote of at least five of the corporate members at a regular meeting; nor unless the same shall have been proposed in writing at some previous meeting, and the same, when adopted by such affirmative vote, shall be certified to the Circuit Court as the Statutes of the State of Missouri prescribe.

*(a) Superintendents and Corresponding Secretaries of the St. Louis Board.*

(1) Rev. R. S. Reed was Superintendent and Corresponding Secretary, from 1870 until his death, in 1871.

(2) Rev. J. B. Logan, D.D., served as Superintendent and Corresponding Secretary, from 1871 until 1874, when he resigned.—1874, p. 77.

(3) Rev. E. B. Crisman, D.D., was elected to this position in 1874 (Minutes, p. 77), and served about seven years. During the year Dr. E. B. Crisman, who, with so much ability and zeal, has filled the offices of Superintendent of Missions and Corresponding Secretary, resigned.—1881, p. 48.

(4) Mr. George E. Patton was elected to the office of Corresponding Secretary; and "in view of the growing importance of establishing new missions in the home field, and of more systematic and thorough development of the Church's resources, Rev. C. H. Bell, D.D., the President of the Board, at the solicitation of the other members, agreed in his official capacity to devote his whole attention, for a time at least, to the general management of mission work.—1881, p. 48.

Dr. Bell continued to act as Superintendent of the Board of Missions for about ten years. Mr. Patton served as Corresponding Secretary for about three years.

(5) Mr. J. L. Secor entered upon the duties of Corresponding Secretary, in 1884, and served about five years. "Mr. J. L. Secor, who has been Corresponding Secretary for five years, felt constrained to retire, in order that he might devote all his time to his professional duties."—1889, p. 58.

(6) Rev. J. V. Stephens was called from the pastorate at Chattanooga, to the position of Corresponding Secretary. He entered upon his duties the first of January.—1889, p. 53. The office duties demanded so much of his time, that it was impossible for Mr. Stephens to give the attention to the field at large, which, in his judgment, the work demanded. This led to his resignation. "Rev. J. V. Stephens, the efficient Corresponding Secretary, resigned, much to the regret of the Board and the friends of the work."—1892, p. 57.

(7) Rev. J. H. Miller, of Evansville, Ind., was chosen to fill the vacancy made by the resignation of Mr. Stephens, and entered upon the duties of his office August 1, 1891.—1892, p. 57. The Board of Missions and the Board of Church Erection were consolidated by the order of the General Assembly of 1891. "One of the conditions that was the basis of consolidation was the retaining of the two Corresponding Secretaries then employed by the two Boards respectively—Rev. J. H. Miller, on the part of the Board of Missions, and Rev. S. Finis King on the part of the Board of Church Erection."—1892, p. 58.

(8) The Board of Missions and Church Erection (the consolidated Board), in its report for 1893, said: "Rev. J. H. Miller has been employed as the Superintendent of Missions and Church Erection, and Rev. S. Finis King as the Corresponding Secretary. Mr. King, who has faithfully served us in this position, has recently resigned, and Mr. W. J. Brasfield, of Marshall Mo., has been elected to fill the vacancy."—1893, p. 51. Mr. Brasfield continues at this date (1899) to fill the office of Corresponding Secretary. Rev. J. H. Miller, who served so faithfully as Superintendent, and whose impress for good has been left upon the Church, felt constrained to retire.—1894, pp. 69, 70.

(9) Rev. J. W. Laughlin, Springfield, Mo., was elected to fill the office of Superintendent, and entered upon his duties March 1st, 1894.—1894, p. 70. Mr. Laughlin is still (1899) Superintendent of the Board of Missions and Church Erection.

(b) *The Missionary Record.*

The Board authorized the Executive Committee to begin the publication of a missionary monthly for gratuitous distribution. The first number was issued in December. Its publication was then suspended for three months by the sickness of the Corresponding Secretary. It was then found that the postoffice regulations would not allow of its

being mailed to any save *bona fide* subscribers, except at "transient" rates, and these were so increased by the amendment of the recent Congress, as to put the expense of postage on the monthly entirely beyond our reach. So its publication has not been resumed.—1875, p. 55.

The publication of the *Missionary Record* seems to have given unusual satisfaction to the Church throughout its whole bounds. It has proved to be a valuable means of stimulating and promoting the missionary work of the whole Church. Our plan has been to send it free for one year to any party who may contribute as much as one dollar to our Board, or to any missionary work under its care. Thus it is the paper of the missions of Presbyteries and Synods, as much as of our Board and is used for promoting all alike.

We now issue ten thousand five hundred copies of the little paper monthly, at a total cost, including postage, of about \$90 per month.—1876, p. 60.

The publication of this monthly was begun by the Board nearly four years ago, for gratuitous distribution. As such it has been continued until recently, with the hearty approval and sanction of the General Assembly. The object being to disseminate information about the work, and to gain sympathy and co-operation for it, it was thought that the money and labor expended upon it were well and profitably used. Its cost was regarded by the Board and, it is supposed, regarded by the Church, as an expenditure of missionary money for missionary purposes, and therefore was in this particular to be classed with money paid to a missionary or an evangelist. It was never classed nor regarded as a part of the expense account of the Board.

It is well to state, however, that as the *Record* was sent one year gratuitously to any party who contributed one dollar to the cause, doubtless it brought in many dollars, which otherwise would not have come—how many, of course, we cannot tell. Also, that as the *Record* contained from month to month the details of the receipts by the Board, it saved a considerable outlay of money for publishing these details in some other shape.

A few months past, however, the Board determined that it was not well to continue the publication of the *Record* for gratuitous circulation, and ordered that as rapidly as the contracts with subscribers under the previous terms should expire, it should become exclusively a subscription journal. This change will doubtless, for a short time at the least, reduce the list to a very small number.

But it is thought that as the friends of the cause shall become familiar with the change, the list will be made of respectable size. In any event it is believed that what can be secured from subscriptions and advertisements will meet the actual outlay incident to its publication, and that the Board will secure the publication of the

details of annual receipts and all other advantages of the *Record* free of expense.—1879, pp. 47, 48.

Soon after this Board took charge of the work the experiment was made of doubling the size of the *Missionary Record*, and as it seemed to be paying its expenses, its enlarged size has been continued.

Paid out for the *Record* during the year, \$579.73; received, \$468.85; cost above receipts, \$110.88.

When it is considered that at the beginning of the year the paper had to fill out the time of a large list of unexpired free subscribers, and that some 6,000 extra copies have been used to supply the place of circulars which would otherwise have been sent by mail, it can readily be seen that the paper has really much more than paid its way. Besides, the *Record* saves the Board the expense of publishing its current receipts and annual reports in another form. This being the first year as a subscription paper, it is thought that the *Record* will easily pay its own bills in future.—1880, p. 77.

In July, 1889, under the editorial management of Rev. J. V. Stephens, the *Missionary Record* was changed into the form of a 32-page monthly magazine. It has been continued in that form to the present time. The price for a single copy was fixed at 60 cents; in clubs of five or more 50 cents each. In 1898, the General Assembly adopted the following recommendation: We recommend that the Board of Missions reduce the subscription price of the *Missionary Record* to twenty-five cents, and ten cents to clubs of twenty-five or more, and that, if this shall cause a deficit, one-half of such deficit shall be borne by the Woman's Board.—1898, p. 83.

(c) *Home Missionary Work under the St. Louis Board.*

The Home Mission Work of this Board falls under six divisions, viz.: Church Erection, Evangelistic, City Missions, Synodical Missions, Indian Missions, and Work for the Colored People. Space permits but little more than a mere mention of these various enterprises.

(1) *Church Erection*.—It was made the duty of the Board to create a Church Erection Fund. In 1886, the Board reported the following: The agent appointed by your Board, agreeable to your instructions, to canvass among the churches and solicit offerings for the Church Erection Fund, has been in the field a great part of the time since October 15, 1885. Special effort has been made to enlist wealthy members, and aged people without heirs, to bequeath or donate liberal sums for this enterprise, and some very liberal things in this direction have been promised.—1886, p. 85.

The General Assembly of 1887 adopted the following recommendation: In respect to the Church Erection Fund, we recommend that an earnest effort be made on the part of the churches to greatly increase this Fund, so as to be able to do the work expected of us in

extending our denominational influence in the centers of power and population in this country. This is a matter of very grave importance, and our pastors should so emphasize it before their people. Individual offerings and church collections should be taken for this good purpose and sent to the Board. We recommend that you hereby urge the Board to employ a suitable agent at the earliest day possible.—1887, p. 27.

In its report to the next General Assembly the Board said: Pursuant to the recommendation of the last General Assembly, an agent has been placed in charge of this interest, Rev. F. P. Flaniken, who attested his appreciation of its importance by vacating a pastorate in the city of Nashville, Tenn., in order to devote his time and energies in gathering the desired Fund. He did not enter actively upon the work until February. The first fruits of his labors warrant the belief that liberal things may be expected in the future. Efficient church officers, including pastors, can very effectively smooth the way of the Agent and hasten the completion of his work.—1888, p. 54.

In 1889, the Board reported as follows: This interest has been pressed during the year as never before. Rev. F. P. Flaniken, as an Agent for Church Erection, has been actively in the field, and Rev. W. G. Leonard began work in this interest in the Fall and continued until the last of April. An examination of the financial exhibit, given farther on, will show that the Church has taken an unusual interest in this department. It is hoped that this well begun work may go on until such a Fund shall be realized that it will be in the power of the Board to extend aid to scores of struggling congregations, trying to build houses of worship. The last General Assembly instructed the Board to submit to this General Assembly, if in their judgment it is deemed wise, a plan for a new Board, to be known as the Board of Church Extension, to whom shall be committed the whole of the work in the home field, including Church Erection. After due consideration it was thought best not to recommend the creation of a new Board, at least for the present. Such an action would largely increase the expense of administration; hence it was deemed better to increase the official force of the Board of Missions, and so push all departments from one office, thereby saving as much expense as possible while the aggregate offerings are no larger than they are.—1889, p. 58.

In 1890, the Board reported a Church Erection Fund of \$14,396.07, of which the sum of \$8,577.93 was loaned to weak churches, without interest.—1890, p. 66.

This General Assembly adopted the following recommendation:

Having duly considered the resolution offered by the Rev. J. H. Hubbert, that a Board of Church Erection be established, we recommend that said Board be established, and that the Board consist of the following members: The Rev. B. P. Fullerton, the Rev. J. W. Morrow.



and L. A. Goodman of Kansas City, Missouri, and J. C. Cobb, of Odessa, Missouri, and G. S. Upton, of Union, Nebraska.—1890, p. 28.

The Board of Church Erection, the next year, reported that the receipts aggregated \$3,085.34, with expenses to the amount of \$1,753.77.—1891, p. 59.

The General Assembly adopted the following:

*Resolved*, That the Boards of Missions and Church Erection are hereby authorized to consolidate under such name, and in such manner, as they lawfully can.—1891, p. 47.

The two Boards were accordingly consolidated under the name "Board of Missions and Church Erection" (Minutes 1892, pp. 57, 58), and since that time the work of Church Erection has been conducted by the Board of Missions, as was done before the creation of a Board of Church Erection.

(2) *Evangelistic*.—The St. Louis Board employed evangelists, occasionally, to visit the weak Synods in order to strengthen the churches.

(3) *City Missions*.—This has been the chief strength of the home missionary work of the Board. The history of its home missionary operations would fill a small volume.

Following is a list of the names of many of the cities and towns in which home missionary work has been done. This list includes a number of places assisted by the Board located at Lebanon, Tennessee, before the Civil War.

Alabama.—Bessemer, Birmingham, Sheffield.

Arkansas.—Fort Smith, Helena, Little Rock.

California.—Hanford, Los Angeles, San Diego, Stockton.

Colorado.—Colorado Springs, Denver, Pueblo.

Georgia.—Atlanta.

Illinois.—Alton, Atlanta, Chicago, Danville, Decatur, Jerseyville, Macomb, Mattoon, Peoria, Springfield, Wenona.

Indiana.—Evansville, Logansport, Vincennes.

Iowa.—Burlington, Charlton, Colesburg. Nevada, Oskaloosa, Wankon.

Kansas.—Cherryvale, Dermot, Fredonia, Garden City, Leavenworth, Leoti, Scott City, Topeka, Wellington.

Kentucky.—Bowling Green, Henderson, Louisville, Paducah.

Minnesota.—St. Cloud.

Mississippi.—Meridian.

Missouri.—Carthage, Kansas City, Macon, Pierce City, Sedalia, St. Joseph, St. Louis, St. Louis First German, St. Louis Second German, St. Louis, Raymond Place.

Ohio.—Beverly, Cincinnati, Columbus.

Oregon.—Eugene, Portland, Salem.

Pennsylvania.—Charleroi, Philadelphia, Pittsburg, Washington.

Tennessee.—Chattanooga, Clarksville, Jackson, Knoxville, Memphis Second, Memphis Third, Murfreesboro, Nashville, Shelbyville.

Texas.—Abilene, Austin, Colorado, Denison, Jefferson, McKinney, San Antonio, Texarkana, Tyler, Waco.

Washington.—Seattle, Walla Walla.

(4) *Synodical Missions*.—For years the Board assisted some of the weaker Synods, but in recent years a more systematic and energetic method has been pursued. At this time nearly every Synod has an organization for pushing its work, and in this the Board co-operates.

(5) *Indian Work*.—The St. Louis Board, through its entire history, has worked among the American Indians. Effective work has been done in the Cherokee, Chickasaw, and Choctaw Nations.

(6) *Work for the Colored People*.—The Board has never projected anything on a large scale for the colored people; yet it has spent a considerable sum of money in educational work for this class.

(d) *Foreign Mission Work under the St. Louis Board.*

In 1870 the Board, in its report to the General Assembly, said:

It is the opinion of this Board that the time has come when you should at least begin to lay plans and devise the means for active efforts in re-occupying the foreign field. The providence of God seems, in the judgment of your Board, to be calling upon you to consider your obligations to the millions who are without the Gospel. You are aware of the fact that multiplied thousands of poor, benighted heathen are annually passing away without the Gospel of Christ. Will our skirts be clear of their blood? Can we meet them in the judgment day, feeling that we have done all that we could for their salvation? Circumstances, over which we as a Church had no control, may, for the last few years, have justified our want of effort in this direction; but it is the mind of your Board that such may not now be pleaded by you as a reason for entire inaction. We must awake to this responsibility, and devise means to re-enter this "field already white unto the harvest," at the earliest practicable date.—1870, p. 42.

The Board is deeply sensible of the great importance of missionary work among the heathen. We believe that every Christian man and Church are bound to do all in their power to send the Gospel to the ends of the earth. The Board is the servant of the General Assembly and of the entire Church, and will faithfully endeavor to carry out the desires of the Church on this great question, as these may be indicated to it through the General Assembly. A respectable portion of our Church has expressed a strong anxiety that we begin this work immediately. Prominent among those expressing this desire is the Synod of Pennsylvania, which body has recommended to the Board a licentiate under the care of the Presbytery of Pennsylvania who is now a student at Andover Theological Seminary, as a suitable man, both ready and anxious to enter the work of Foreign Missions, under

the direction of this Board, as soon as his theological course shall be finished, and they pledge themselves as ready to sustain such missionary work with their means and influence. The Board does not feel prepared to take decisive action in so important a matter without the counsel of the General Assembly.—1871, p. 47.

In reference to the foregoing, the Committee on Missions made the following recommendation, which was adopted:

The question of Foreign Missions is rising with increasing interest before the minds and in the hearts of many of your people. A young brother of the Synod of Pennsylvania is consecrating himself to this work, and is now offering himself to the Board, and asks to be sent to bear the glad tidings of salvation to poor, dying sinners in heathen lands; but, owing to our want of means, we are not prepared to recommend such decisive action on this subject as we would otherwise be pleased to do.

Your Committee ask that the Assembly instruct the Board of Missions to ascertain if possible the best method of entering upon the work of Foreign Missions, proceed to raise means for that purpose, and report to the next Assembly.—1871, pp. 28, 29.

The Board, in 1872, reported as follows: Acting under the instructions of the last General Assembly, the Board opened correspondence with persons in different parts of the world, in order to elicit information to guide them in selecting the most practicable and useful field in which to enter the work of Foreign Missions. We have corresponded with Rev. Dr. Prime, of New York City (who recently traveled around the globe, and is, perhaps, as well advised as to the best field for mission work as any other one man), the Evangelical Union of Scotland, Rev. Dr. Riley, of the City of Mexico, a missionary of the American and Foreign Christian Union, and with a Mr. McGirk, M.D., formerly of Missouri, but now of Port of Spain, Island of Trinidad, West Indies, who is a Cumberland Presbyterian, and seemingly a reliable and intelligent man.

Rev. Dr. Prime, after summing up the whole knowledge he has of all the fields of heathen lands, recommended Japan as the most accessible and least occupied by Christian Churches, and, but for the strange and seemingly paradoxical position of the Japanese Government against Christianity, he says the people throughout the empire are eager to learn Christianity. He also says the language is far less difficult to master than most Asiatic languages, while there is nothing in the characteristics of the people adverse to the Christian religion, but what a prudent and intelligent missionary could more speedily overcome than those of most other heathen nations. He says, also, that he knows no other heathen people destined to occupy, in the future, a more active and important position in the history of the world than the Japanese. This view is corroborated by other intelligent and reliable sources of information. It is the opinion of

the Board that the Government of Japan is bound to modify or repeal their oppressive laws against Christianity soon; that the course pursued in seeking intelligent and skilled Americans and Protestant Christian men and women to go to that country to lead their people in learning the arts and sciences—to lead their institutions of learning, and, also, sending their young men and women to this country to be educated, must work a change in the views and feelings of the Japanese Government, in favor of our religion as well as our civilization. It is more than probable that their oppressive laws were provoked by and enacted against the Jesuits, who, as usual, preceded Protestants in their missionary work in that country; and as soon as the Japanese learn to distinguish between Romanism and Protestantism, that their views and feelings will change for the better, in relation to their treatment of Christian missionaries. Dr. Prime also adds, that as far as experience has gone, missionaries are more healthy, and the climate admits of more outdoor labor than most heathen lands in Asia, while the cost of living does not exceed that of India.

We have also learned from our correspondence, and from the American and Foreign Christian Union, that the whole of Mexico is accessible to missionaries. The Presbyterian Board has a missionary in that country doing a good work, and speaks of sending more; while the Christian Union speaks in glowing terms of the great work carried forward by Rev. Dr. Riley, Miss Rankin, and others. Scores of towns are urgent for Protestant preaching, and almost the entire population seem to be ready and anxious to throw off the Roman yoke and embrace Protestantism. Without doubt, here is a wide field and an open door.

Again, Mr. McGirk, from the Island of Trinidad, urges us to send one or more missionaries there. He says the cities of all the West Indies, while nominally Catholic, are really heathen ground, and requests that the Board of Missions send one or two missionaries to the Island of Trinidad. There are remnants of some Scotch and English Protestant Churches on that Island, with one or two good preachers, who speak Spanish fluently, as well as English, to whom he has shown our Confession of Faith, and they, the whole body, could be brought over to our Church. His last letter is accompanied with a letter from one of those preachers, Rev. Mr. Brodie, who also urges us to make that our field. He has been there seventeen years, and is certainly well educated, and a man of excellent Christian spirit. Mr. McGirk thinks there would be but little means needed to sustain a preacher there, after his arrival on the ground. He also says that the whole of South America is open to the Gospel by Protestants, as never before.

Indeed, there is no lack of fields; the greatest trouble is to select from among the almost boundless territories of the world, that field

in which we, as a people under God, can do most for the Master. This has been a subject over which we have thought and prayed much, and while we do not feel yet as decided as we could wish, we are inclined to recommend Japan, and the Island of Trinidad, West Indies, as, perhaps, under all the circumstances, the most inviting and promising fields for us, as a people, to occupy. We would most earnestly call the attention of the General Assembly to these points, as well as to the whole subject of Foreign Missions.—1872, pp. 37, 38.

(1) *The Island of Trinidad selected as a foreign mission field.*—The Board reported as follows: Our minds have settled down with much unanimity that, as a beginning point, there are no fields to us so easily accessible, and which promise a quicker or surer reward than the Island of Trinidad, West Indies, and the capital of Venezuela, South America. For the following reasons, among others, Trinidad is the Key to Venezuela: We have there, already, two intelligent Cumberland Presbyterians—Dr. N. H. McGirk and wife, whom we believe God has sent to open up the way. Again, Venezuela has not a Protestant missionary within its boundaries, to break to its million and a half the bread of life. And, lastly, we have reliable information that a commercial company, of which Mr. McGirk is a member, has received from the Government of Venezuela, a grant to a large tract of land, for colonization and commercial purposes; and this company has sub-granted to nine trustees—gentlemen residing in Missouri—all of them but one, members of our Church—for the use and benefit of the Cumberland Presbyterian Church in the United States of North America, a portion of this land, amounting to eight hundred square miles, lying south of the Orinoco and west of the Caurey River, for the purpose of establishing and carrying on missions in that country. We have thoroughly examined this question, and believe the grant to be not only genuine but valuable, at least as a base for missionary operations in that country, and cannot look upon the facts here stated, as other than the hand of our Heavenly Father, pointing us to this as a most needy and inviting field, and one that we have determined to enter at once, as soon as a suitable man can be obtained. The Island of Trinidad, which almost touches Venezuela, and which belongs to Great Britain, contains about 50,000 inhabitants, nearly one-half of whom are coolies, from Asia, who are idolaters, in the depth of ignorance and degradation. The remainder of the population are Negroes, Spaniards, French, English, and Americans.—1873, p. 63.

In reference to the foregoing, the General Assembly adopted the following:

*Whereas*, The Board of Domestic and Foreign Missions report that they have found a foreign missionary field, not only open to our immediate operations, but in the providence of God inviting and im-



pining us to occupy for the Master, and that good and competent men are tendering their services for this field; therefore,

*Resolved*, That this General Assembly instruct its Board of Missions to allow no unnecessary delay in sending a missionary or missionaries to the field selected and reported by them in their last report. Should they get ready for this work before the next session of the General Assembly, they are hereby authorized to perform the act of solemn ordination to the foreign missionary work in behalf of the General Assembly and of the whole Church.—1873, p. 35.

In 1874, the Board said: It gives us great pleasure to state that our denomination has again re-entered the foreign field. Rev. S. T. Anderson, D.D., of Napoli, New York, and N. H. McGirk, M.D., a resident of Port of Spain, West Indies, were appointed missionaries to the Island of Trinidad, at the November meeting of the Board—the latter a lay assistant.

Dr. Anderson reached his destination in due time, and entered into consultation with Dr. McGirk in regard to their future work. Dr. McGirk has been a resident of that country for several years, is well acquainted with the ruling powers of the Island, and of the adjacent country of Venezuela in South America, and to his judgment and ripe experience, as well as his great anxiety and perseverance in pressing this work upon the consideration of the Church, are the Board and the whole Church mainly indebted for increasing the interest now manifest on this subject.—1874, p. 72.

In 1876 the Board reported the recall of Dr. Anderson from Trinidad: Our Board has, as yet, undertaken nothing in the foreign field since the last Assembly. The work which we then had on hand in Trinidad and Venezuela, has not been prosecuted as intended when undertaken, because the Board has found it impossible to raise the means necessary to send two other men to accompany Dr. Anderson into Venezuela, which was the plan on which that work was begun. When it became apparent that, for a year or more to come, we could not hope to realize the means necessary to carry out the original plan, which was the only one which would be successful, we were contemplating the propriety of recalling Dr. Anderson, and of sending in his stead to the same point, a man with a small family. At this juncture we received a letter from Dr. Anderson, expressing the desire to return to the United States unless we could send two men to go with him into Venezuela, believing that it would not be judicious to continue him at San Fernando, unless we had hope of entering Venezuela at an early date, and that it was useless to go into that country with less than three men. He also stated that he felt it to be his duty to return to the United States on account of his own and his wife's health, and the education of his children. We accordingly recalled Dr. Anderson, giving him the privilege to continue his work under pay from us until such time as he considered it prudent, with reference

to the health of himself and family, to return to the United States. He selected the first of May as the date at which his salary should cease, to which we assented.—1876, p. 56.

(2) *Japan selected as a foreign mission field.*—In 1876, the Board reported that "two most excellent brethren, Rev. J. B. Hail and Rev. A. D. Hail, have been accepted by the Board as candidates for the foreign field, and are now preparing for the work.—1876, p. 56.

In 1877, the Board said: We have followed the instructions of the last Assembly, and used only the means specially so directed, for foreign work, and, nevertheless, we have been enabled to send Rev. J. B. Hail to Japan at an outlay of \$1,500 for outfit and passage, and have fully paid his salary, \$1,060 per year, to this date. The details of Brother Hail's trip, plans, and prospects have been so fully set forth in the papers, that it is deemed unnecessary to repeat them here.

As a sample of the increase of the sentiment and feeling of our people as to the foreign work, we present the fact of the increase of contributions during the past twelve months. Our last previous annual report exhibited for Foreign Missions \$1,857.06, of which was the amount paid to Dr. Anderson by the Scotch Presbyterian Church which he served in Trinidad, \$1,356.50, leaving only \$500.56 raised from our own Church during the year, for the foreign work. This year our exhibit shows, for Foreign Missions, \$2,693.00, raised from our own people, of which \$1,000 was donated by the Pennsylvania Synod at one contribution, an increase in the twelve months, of over four hundred per cent. Besides this amount of cash contributions, we have also received many notes and pledges for this work. The Rev. A. D. Hail has finished his preparation for the foreign field, and he and his wife are now anxiously awaiting the bidding of the Church to go also to Japan. Thus a Presbytery can be formed in that heathen land, which, when formed, as it doubtless will, will be the first Cumberland Presbyterian Presbytery formed on foreign soil.—1877, pp. 41, 42.

Rev. A. D. Hail is now about ready to start for Japan, and your Board is ready to send him. He is present at this Assembly to be commissioned and set apart for the work in a programme arranged by the Board, and which it is hoped this Assembly will approve.—1878, p. 50.

Since the report of last year, Rev. A. D. Hail and wife have been sent as missionaries to this field, and are at present engaged in the study of the Japanese language, and otherwise preparing for the work. Rev. J. B. Hail has already accomplished enough in the native language to be able to preach in it, and a preaching place has been rented, and regular services, in the native language, began on the second Sabbath in February last.—1879, p. 50.

The enumeration of the statistical table found on another page should be read in the light of conditions in Japan and not in the light to which western churches are accustomed. It should be remembered that the churches are young. Well-trained pastors are few, and none of the congregations more than fairly well established. The transition state through which the country is passing manifests itself in the church life as well as in other circles of society. The people are mercurial and the work reactionary. We have, however, in Japan, seven church houses and one lot purchased in Osaka for a church building. All this has been maintained by the contributions of the native Christians and their co-laborers on the field. And yet it must not be forgotten that as things now are it will only be by faithful instruction, by patient efforts and by persevering prayer that the people can be brought to the point where they will undertake the entire support of their own pastors and evangelists.

Since the organization of our mission in 1879, there have been several long and painful intervals, during which time our missionaries have not been reinforced. It is now about nine years since a new family has been added to the number. Previous to that there was an interval of eight years before they were similarly strengthened. Two families in seventeen years to meet the great openings and opportunities of the work, is the record we are compelled to face. It will be apparent to every one that such a policy actually endangers the work already begun and seriously reflects upon the liberality of the Church. Japan is yet far from being a Christian nation. The people are largely under the sway of Buddhism, Shintoism, and other pagan faiths. The educated young men are generally skeptical, and of the millions who are now making and molding Japan it is the fewest number, comparatively speaking, who are Christians. To confront this situation there is a young, vigorous, and growing Church. But it is small and, needs not only a higher ideal of Christian living, a fuller sense of its great responsibility, a deeper baptism of the Holy Spirit, but it needs the consolation, the encouragement, and the loving sympathy of Christian people the world over. It needs also the prayers of God's people to sustain the foreign force, to strengthen the native Christian, and it needs the addition of men and women who are willing to work and wait to bring about a better day.

## FIRST CHAPEL, OPENED FEBRUARY 9, 1879.

YEAR.	BAPTISMS.	MEMBERSHIP.	REMARKS.
1880	2	2	Two young men, first converts, baptized Sept. 26, 1880.
1881	2	8	
1882	11	27	
1883	30	42	
1884	77	124	
1885	89	208	
1886	167	312	Up to this time much regard was entertained for Christianity as a Western institution. With this year, 1887, a severe reaction began.
1887	110	449	
1888	60	513	Reaction at its height. Two churches, with 80 members, after the union of the Presbyterian bodies, were transferred, one to the care of the Western Presbyterian Mission, Tokyo, and one to the Eastern Mission, Nagoia, this largely on account of the limited number of members and means. During all these years there has been going on a revision of Church rolls, under the rule adopted by the churches, to the effect that an absence of two years without communicating with the churches will leave the church free to drop the names of such absentees without further process. The revision of the rolls is still in progress.
1889	58	584	
1890	57	627	
1891	33	626	
1892	66	627	
1893	49	598	
1894	55	619	
1895	76	624	
1896	76	668	

There has thus been from the beginning, September 26, 1880, to December 30, 1896, in all, 1,086 baptisms. The 80 members transferred to the care of the Tokyo missionaries are not enumerated in this table.—1897, pp. 98, 99.

The field occupied by our mission in Japan embraces one-twentieth of the entire area of the empire, exclusive of Formosa, and one-eighth of the population.

Our work centers in and around Osaka, the largest city in this district, and the second largest in the empire. It was in this city our work began, and still the larger part of our missionaries are stationed here.—1898, pp. 120, 121.

Missionaries have been sent to Japan as follows:

MISSIONARY.	SENT OUT.	RE- SIGNED.	MISSIONARY.	SENT OUT.	RE- SIGNED.
Rev. J. B. Hail.....	1877		Mrs. G. G. Hudson .....	1886	
Mrs. J. B. Hail.....	1877		Rev. G. W. Van Horn.....	1888	
Rev. A. D. Hail.....	1878		Mrs. G. W. Van Horn.....	1888	
Mrs. A. D. Hail.....	1878		Miss May Morgan.....	1889	1896
Miss Alice M. Orr.....	1881	1887	Miss Agnes Morgan.....	1889	
Miss Julia A. Leavitt.....	1881		Dr. Mary A. Gault.....	1891	1892
Mrs. A. M. Drennan.....	1883		Miss Ella Gardner.....	1893	
Miss Bettie A. Duffield.....	1885	1893	Miss Jennie Freeland.....	1893	
Miss Rena Reznor.....	1886	1897	Miss Sallie Alexander.....	1894	
Rev. G. G. Hudson .....	1886		Mrs. N. A. Lyon.....	1894	

## UNION OF ALL PRESBYTERIAN MISSIONS IN JAPAN.

In October, 1877, a union was formed between the three Presbyterian missions then laboring in Japan. These three were the Northern Presbyterian Church and the Dutch Reformed Church of the United

States, and the United Presbyterian Church of Scotland. The new organization took the name "United Church of Christ in Japan." In 1879 the German Reformed Church, and in 1885 the Southern Presbyterian Church, both of the United States, planted missions in Japan, and both missions became connected with the "United Church of Christ."

In January, 1877, about nine months before the above mentioned union took place, the Rev. J. B. Hail and wife landed in Japan to open the Cumberland Presbyterian mission. In October, 1878, just one year after this union was consummated, the Rev. A. D. Hail and wife re-enforced the mission. Before it became a part of the "United Church of Christ," it was strengthened by the arrival of the following missionaries: Miss Alice M. Orr and Miss Julia A. Leavitt, 1881; Mrs. A. M. Drennan, 1884; Miss Bettie A. Duffield, 1885; the Rev. Geo. G. Hudson, and wife and Miss Rena Rezner, 1886; and the Rev. G. W. Van Horn and wife, 1888. Our mission maintained an independent organization until 1889. Thus it will be seen that the mission had been running twelve years, and a considerable number of missionaries had reached the field before the independent organization was given up. There had been ample time to study the situation and needs of the Master's work in the Empire, and when a conclusion as to what was best to be done had been reached, it was not the voice of one or two, but the united wisdom of all the missionaries, as well as the native members.

But the Church at home had been preparing the way. The General Assembly of 1885 (Minutes, p. 33), said: "We believe union on the foreign mission field is desirable, and will cheerfully enter into whatever measures may seem best, looking to that end. Instead of transferring our differences to mission lands we would gladly join our sister denominations in the plan of establishing one Presbyterian Church in each mission field."

During the year 1887, an effort was being made to unite the Congregational Church and the United Church of Christ in Japan. The Cumberland Presbyterian was the only Presbyterian mission not in the United Church of Christ; and now a bright prospect for a broader union, which nearly all the leading men on the ground, both foreign and native, favored, led the mission to transmit to the Board, and the Board to the Assembly of 1888 (Minutes, p. 50), the following: "The Joint Committee, appointed to prepare a statement of doctrine and form of government, which, if adopted by the churches, will unite the Congregational and Presbyterian Churches (except Cumberland Presbyterian) of Japan, has prepared such a statement, and it is now being considered by the various societies and Presbyteries. Should this union be consummated, as now seems probable, the union of our Church with the new Church will likely be discussed. Though this second union should be agreed upon, the standing of the or-



dained preachers in our mission will remain unchanged. They retain membership in their respective Presbyteries in the United States of America."

To this the General Assembly replied (Minutes, p. 19): "The movement toward organic union among the mission forces and native Christians of different denominations in Japan is, to us, an occasion of great rejoicing. And if the union between the Congregationalists and the United Church of Christ, which consists of all Presbyterian Churches in that country, except our own, is brought about, our mission is encouraged to enter said union. If this broader union, on the basis of the 'Brief Statement' of doctrine proposed, should not be accomplished, our mission is advised to reciprocate any overtures for union that may come from the United Church of Christ. If Cumberland Presbyterians in Japan are satisfied to become a part of said United Church, upon the basis of the exceptions to the Westminster Confession of Faith that are set forth in the Declaratory Act of the United Presbyterian Church of Scotland, such a step will meet with the approbation of this General Assembly."

The General Assembly unconditionally encouraged the mission to enter the union, if effected, between the Congregational Church and the United Church of Christ. The Assembly was thus in favor of a broader union than that of the Presbyterian missions. The General Assembly plainly advised in the foregoing, the Japanese Cumberland Presbyterians, as well as the missionaries, in case this broader union should not be brought about, "to reciprocate any overtures for union that may come from the United Church of Christ." The Assembly expressed more. It gave its unconditional "approbation" for a union of the mission with the United Church of Christ on the basis of the Declaratory Act of the United Presbyterian Church of Scotland.

In 1890, through the Board, the mission reported as follows (Minutes, p. 55): "At a meeting of the Synod of the United Church of Christ in Japan, held in the city of Tokyo, in May, 1889, a committee of five, three native brethren and two foreign missionaries, were appointed to confer with the Japanese Cumberland Presbyterian Church on the subject of Church union. The United Church (Nipponichi Kyokwai) is composed of the American Presbyterian Church, North, the Presbyterian Church, South, German Reformed, Dutch Reformed, and the United Presbyterian Church of Scotland. They offered as a basis of union the Declaratory Act of the United Presbyterian Church of Scotland. Our Church appointed two native brethren and two missionaries as their committee on union, and after having voted church by church in favor of the proposed union, gave the committee full powers to arrange for its consummation. Inasmuch as our own General Assembly had already declared that union upon such a basis would meet its approbation, the native Church assented all the more cordially thereto." The Assembly (Minutes, 1890, p. 27) indorsed "the

action of our missionaries in Japan in forming a union with other Presbyterian bodies of that empire."

In 1892, the General Assembly adopted the following recommendation: Referring to the memorial from New Hope Presbytery asking for the severance of your mission from the Church of Christ of Japan, we recommend that the present relation be left undisturbed. This recommendation is based upon the fact that the union of your mission with the other Presbyterian Churches in Japan was formed in compliance with the instructions of a former General Assembly, that the Confession of Faith of the Church of Christ in Japan in no way conflicts with that of our own Church, that its government is substantially Presbyterian, that it conforms to the custom and standard of our own Church in inducting men into the ministry, that the union does not interfere with the tabulation of the results of the work, that the results of the union are highly satisfactory both to your missionaries and to the native churches; so that the dissolution of it, it is thought, would prove disastrous to the work of the Cumberland Presbyterian Church in that country.—1892, p. 17.

(3) *Mexico selected as a mission field.*—The Board has lately resolved to more thoroughly investigate Mexico as a mission field, with the view of selecting one or more missionaries and a place for work, as the Lord may open the way, and induce Christian workers to devote their labors there.—1885, p. 49.

The Rev. A. H. Whatley, a single man, bearing a commission from your Board, is now in papal Mexico, energetically acquiring a knowledge of the Spanish language, and expects to be prepared very soon to prosecute his mission actively. Though one missionary unassisted can do efficient work, it will be important that the mission be re-enforced at an early day by other missionaries, the first of whom should be a married man.—1886, p. 53.

Our missionary to Mexico, Rev. A. H. Whatley, whose report concerning the work is herewith submitted, has already acquired a sufficient knowledge of the Spanish language to enable him to speak and to preach to the people in their native tongue. He recently returned to the United States and took a wife, a devout Christian, intelligent and resolute, who will henceforth share his labors and rewards. Property, suitable for a chapel and a school, will be bought at as early a date as practicable. A portion of the needed funds has been contributed by individuals. The Woman's Board, ever prompt and cordial in co-operating with your Board in aggressive movements, has appropriated one thousand dollars for the purchase of property, and in due time will supply the proposed school with one or more lady missionaries. More money will yet be required even for the original purchase. Then additional expenses will be necessarily incurred in adapting for their intended uses whatever buildings may

be bought. The total cost of property and improvements will probably amount to three thousand dollars.—1887, p. 43.

This young mission has been reinforced by Rev. F. P. Lawyer, who was consecrated to the work at the last General Assembly. Property which, when properly improved, will serve for a chapel and school, has been purchased, and the mission promises a permanent and successful work.—1888, p. 50.

Mr. Whatiey has built a chapel at Aguas Calientes, and has organized a small congregation. Mr. Lawyer superintends two flourishing schools (one for boys and one for girls) at San Pedro, and does evangelistic work.—1891, p. 54.

The work in Mexico during the last year was consolidated, and for satisfactory reasons Aguas Calientes was made our headquarters. Here we have a church building well located. The lot upon which it stands is about 60x285 feet, on the rear of which stands the recently erected Boys' Industrial School building. Being hard pressed for money to finish the building, a proposition was made to Mr. J. R. Griffin, Itasca, Texas, that for \$500 he should have the privilege of naming the school. Mr. Griffin very generously gave the \$500, and henceforth the school will be called "The Griffin Industrial School for Boys." We have here about 100 church members, a flourishing Sunday school, an Endeavor Society, and an open field with very inviting prospects for efficient work for the Master. We have work also at Cosio in the same State of Aguas Calientes, where we have a church house and a few faithful members who are courageously witnessing for the truth of a pure Gospel among an ignorant, idolatrous, and superstitious people.

At Rincon de Romos and at Ascientos we have preaching places, but the work has not been prosecuted sufficiently to justify more than a mere mention of the fact that by reason of a spirit of Church comity, which exists in Mexico, these towns and the city of Aguas Calientes have been given wholly to our people, and the thousands who reside in this State depend exclusively upon our missionaries for a knowledge of the truth. Our work in this country is in excellent condition, as is also the work under the support of the Woman's Board, and merits the sympathy and the cordial support of the entire denomination.—1898, p. 119.

Missionaries have been sent to Mexico as indicated below:

MISSIONARY.	SENT OUT.	RE- SIGNED.	MISSIONARY.	SENT OUT.	RE- SIGNED.
Rev. A. H. Whatley.....	1886	1897	Mrs. H. M. Sharp.....	1893	1897
Mrs. A. H. Whatley.....	1887	1897	Miss Jean L. Ankrom.....	1895	1897
Rev. F. P. Lawyer.....	1887		Miss Lida Reel.....	1896	
Mrs. F. P. Lawyer.....	1888	Died 1897	Miss Mary Turner.....	1897	
Rev. C. C. Russell.....	1891	1892	Rev. C. M. Collins.....	1898	
Miss Mary Harris.....	1892	1897	Mrs. C. M. Collins.....	1898	
Rev. H. M. Sharp.....	1893	1897			

(4) *China selected as a mission field.*—It is with a feeling of profound gratitude that we report that since the last meeting of the Assembly

we have been permitted to open work in that most needy field—the Empire of China. In September last Dr. and Mrs. O. T. Logan, medical missionaries—the Doctor being supported by the generosity of Mr. G. W. Freeman, Mansfield, Mo.—with Rev. T. J. Preston, our Christian Endeavor representative, sailed for Shanghai. After a few days in conference with other missionaries, they decided that our field of work should be in the interior of the country, and immediately started up the Yangtse River to I-chang, the head of navigation, about one thousand miles from Shanghai. The exact location of our mission has not yet been decided upon. A recent letter says that they are considering the province of Hunan. They are now busy studying the language, as the Board has directed, so that when they enter upon the work properly they will not be hindered in their efforts to preach the Gospel by an inaccurate, inefficient knowledge of the language of the people.

We cannot but commend these brave hearts as they enter upon their work for the Master. They are our pioneers. Courageous, capable, Christian, they have gone forth at the bidding of the Master to represent our interests in the evangelization of China. In the face of tremendous difficulties, they do not hesitate one moment to take up their abode in the Province of Hunan, where there are from 16,000,000 to 18,000,000 people, more than are in all our Atlantic States combined, with only two resident missionaries. Until within a few months the Hunanese have suffered no foreigner to settle in their province. Many have visited it, but only to be treated harshly and driven out. But God has been working for Hunan. Influences not seen with the natural eye have been preparing the way for the herald of the Cross.

Into this untried field our representatives will soon enter. What an empire of glorious opportunity is here waiting for faith and courage to conquer. Compared with it, how trifling is the greatest field at home. We are looking forward eagerly to the time when we shall found a Church, establish a school, build a hospital, and send additional missionaries into this very inviting field of labor. We wonder that the Church should be content to build on a foundation which others have laid in a land where she must contend for place, when she might reach out to the regions beyond, where no man hath yet labored, and where God is waiting to give her an inheritance which, through Jesus Christ, shall be forever all her own. May the Spirit of God touch the heart of our beloved Church, and send her forth to claim the kingdom, while she may, for the possibilities, now, of mission work in the interior of China are immense, imperial, glorious beyond compare.—1898, p. 120.

## IV. WOMAN'S BOARD OF MISSIONS.

In 1880 the General Assembly met in Evansville, Indiana. A call was issued to the women of the Church to meet in the same city, during the sittings of the General Assembly, for the purpose of organizing a Woman's Board of Foreign Missions. The meeting was well attended, and the following will show with what results:

The following communication from the Woman's Convention of the Cumberland Presbyterian Church, was read, and approval thereof expressed by a unanimous rising vote:

*To the Moderator and Members of the General Assembly of the Cumberland Presbyterian Church:*

The convention of the women of the Cumberland Presbyterian Church, called for the purpose of organizing a Woman's Board of Foreign Missions, after earnest and prayerful consideration of the subject, have determined to organize said Board, and to locate it at Evansville, Indiana, with the following members: Mrs. Rachel Ruston, Mrs. D. S. Ragan, Mrs. N. A. Lyon, Mrs. W. F. Nisbet, Mrs. W. J. Darby, of Evansville; Mrs. M. J. Parsons, of Newburg Ind., and Mrs. William Kurtz, of Princeton, Ind. Thanking you for the encouragement already given us, we sincerely ask your sympathy and prayers in behalf of the important work in which we have embarked, that through the instrumentality of the missionaries our Board may send to heathen lands, multitudes of our sisters may be brought to a knowledge of Christ.

MRS. MARY MCGINDLEY,

MISS BELLE M. DAY,

*Committee.*

The Stated Clerk was ordered to prepare a suitable response to said communication, whereupon the following was sent in reply:

*To the Woman's Convention of the Cumberland Presbyterian Church, now in Session in Evansville, Ind.:*

The communication of your Committee to our General Assembly was most gratefully received, and approval thereof was expressed by a unanimous rising vote. We pledge you our most prayerful sympathy and co-operation in your grand work in behalf of heathen women in foreign lands. May the God of all grace abundantly bless and prosper your new Board and all your efforts in your noble mission.

JOHN FRIZZELL, *Stated Clerk.*

Evansville, Ind., May 27, 1880.

—1880, pp. 38, 39.

CHARTER OF THE WOMAN'S BOARD OF MISSIONS OF THE CUMBERLAND  
PRESBYTERIAN CHURCH.

We, the undersigned, desiring to form ourselves into a corporate Missionary Board, in pursuance of the provisions contained in Art. IV. of the Revised Statutes of Indiana, declare as follows:



Section 1. The name of this corporation shall be, Woman's Board of Foreign Missions of the Cumberland Presbyterian Church.

Section 2. The object of this corporation shall be to promote an interest especially among the members of the Cumberland Presbyterian Church, in behalf of Foreign Missions, and to co-operate with the General Assembly's Board of Missions in sending the Gospel to foreign lands, especially to heathen women and children, and to any of the tribes of North American Indians. All property both real and personal, which may be acquired by this corporation, shall be held in trust by it for such purposes.

Section 3. This corporation shall be subject to the control and patronage of the General Assembly of the Cumberland Presbyterian Church, in manner as follows, to wit:

(1) The General Assembly aforesaid shall have the right, through its Board of Missions, to prescribe all qualifications of missionaries, physical, educational, and religious.

(2) This corporation shall have the right to nominate as missionaries any persons possessing the qualifications required, to the properly constituted authority of the said General Assembly for its approval and commission.

(3) The said General Assembly, in any manner it may elect, shall have the right to indicate the fields of labor to which said missionaries shall go, and shall likewise have the right to define their duties and fix their salaries.

Section 4. This corporation may organize such auxiliary societies as it may deem proper, and shall have the right to control its own internal affairs, according to the judgment of its trustees and officers, and all property of every description, which it may acquire, shall be devoted exclusively to the purposes enumerated in Section 1; and the General Assembly aforesaid shall have no power to direct the same to other uses. This corporation shall not invest any of its funds in real estate, in any foreign lands except through and in the name of the Board of Missions. Any matters of difference arising between this corporation and any other similarly constituted authority, in the Cumberland Presbyterian Church, shall be referred to the General Assembly of the said Church, and its decision shall be final.

Section 5. This corporation proposes to raise such funds as may be needed by voluntary contributions, collected through the agency of its several auxiliary societies; also to accept invitations, bequests, and devises from individuals. The amount already donated to the Board is \$—.

Section 6. Donations and contributions may be represented by shares of (\$30) thirty dollars each, which share shall not be assignable, but shall be personal to the party to whom originally issued.

Section 7. The successors to the subscribers hereto shall be such trustees as may be designated in convention formed by delegates from

auxiliary societies, synodical vice presidents, and life members. The convention, so composed, shall nominate to the acting Board of Trustees a full board for its approval, and it shall be competent for said convention to nominate any one or more of the acting Board. It shall be the duty of the said acting Board, at its first meeting thereafter, to elect the persons so designated by said convention.

MRS. R. B. RUSTON,  
MRS. N. A. LYON,  
MRS. ALVAH JOHNSON,  
MRS. W. J. DARBY,  
MRS. J. C. McCLURKIN,  
MISS A. L. FORSYTHE.

In 1890 the Woman's Board determined "to aid in the Home Field" (Assembly Minutes, 1890, p. 44), and accordingly had the name of the organization changed from "the Woman's Board of Foreign Missions of the Cumberland Presbyterian Church" to "the Woman's Board of Missions of the Cumberland Presbyterian Church."

#### CONSTITUTION OF THE BOARD.

Article 1. This Society shall be called the Woman's Board of Missions of the Cumberland Presbyterian Church.

Article 2. The object of this Board shall be to promote an interest among the women of the Cumberland Presbyterian Church, and to work in co-operation with the General Assembly's Board of Missions for the evangelization of the world.

Article 3. The Board shall consist of nine members, four of whom shall constitute a quorum. They shall elect their own officers, and employ such assistants as the necessities of the work may demand.

Article 4. They shall have power to appoint a Vice President for each Synod, whose duty it shall be to hold annually a meeting in connection with Synod; a Board of Managers, who shall devise and use means for extending missionary influence in the Church, also to seek and recommend to the Board suitable women for missionaries; an Auditor, who shall examine thoroughly all books and papers of the Treasurer, and furnish a certificate of the result of the same to the Board.

Article 5. The meetings of the Board shall be held monthly, or oftener, at the call of the President. There shall be an annual meeting, at which each auxiliary society shall be entitled to two delegates. At each annual meeting an address by the President, reports by the Corresponding Secretary and Treasurer shall be presented, members of the Board elected, and other business transacted.

Article 6. Any number of women, contributing each thirty-five cents per quarter, may form a society auxiliary to the Board the usual dues being forwarded to the Board, the remainder being retained and equally divided between the presbyterial and synodical funds.

Article 7. The Board shall have power to make all necessary by-laws and fill vacancies occurring during the year.

Article 8. The payment of thirty dollars shall constitute a life membership of this Board, provided the sum exceeds the regular dues of any auxiliary society.

Article 9. This Constitution may be altered or amended by a vote of two-thirds of the members at any annual meeting.

The Charter and Constitution of the Board make it auxiliary to the General Assembly's Board. The Woman's Board has ever been loyal to its chartered and constitutional purpose. Through its machinery and the devotion of its constituency the Woman's Board has raised annually a good sum of money for the advancement of the missionary work of the Church. Seventeen women (whose names are included in the lists on preceding pages) have been sent to the foreign field; and they have received their support through this Board.

#### V. THE THEOLOGICAL SEMINARY.

As early as 1830, at the second annual meeting of the General Assembly, the advisability of establishing a Theological Seminary in connection with Cumberland College, at Princeton, Kentucky, was considered. While the sentiment was in favor of the establishment of such an institution, it was determined that it was not expedient to do so at that time.—1830, p. 36, MSS.

The matter of establishing a Theological Seminary having been discussed in the *Revivalist*, the Church paper, the General Assembly of 1834 referred the question to the Presbyteries.—1834, p. 238, MSS.

After reviewing the reports from the Presbyteries, the General Assembly adopted the following resolution:

*Resolved*, That it would not be expedient to establish such an institution at this time.—1835, p. 256, MSS.

In 1848 the General Assembly adopted the following preamble and resolutions:

*Whereas*, It is desirable and important that provisions be made and facilities furnished, not only for the scientific and literary training of our candidates for the holy ministry, but likewise their proper and thorough theological instruction, therefore,

*Resolved*, That the Presbyteries be, and they are hereby, requested to take into consideration at their next Fall sessions, the propriety of establishing a Theological Seminary, or Seminaries, at some suitable place or places in our bounds, and communicate their action on the subject to the Chairman of the Committee designated in the following resolution, provided a majority of the Presbyteries approve thereof.

*Resolved, further*, That Rev. Robert Donnell, Hon. Abraham Caruthers, Rev. A. M. Bryan, Hon. Bromfield L. Ridley, Rev. Reuben

Burrow, Sr., Richard Beard, D.D., Rev. M. Bird, Hon. J. M. Howry, Rev. H. A. Hunter, Rev. M. H. Bone, and Rev. A. G. Goodlett be, and they are hereby, appointed a Committee on the Establishment of a Theological Seminary, who shall invite propositions for its location, and report such as may be made to the next General Assembly; also, a detailed plan which they may think best for the establishment of such an institution, together with the ways and means by which it may most effectually be done.—1848, p. 22.

The next year this Committee submitted the following report:

The Committee, appointed by the last General Assembly of the Cumberland Presbyterian Church, to take into consideration the establishment of a Theological School or Schools, this day met. Present, Rev. R. Burrow, Sr., Rev. Richard Beard, D.D., Rev. Milton Bird, Rev. H. A. Hunter, and Rev. M. H. Bone, and Ruling Elder Bromfield L. Ridley.

There being a quorum for the transaction of business, and Rev. Robert Donnell, the Chairman, being absent, on motion of Rev. H. A. Hunter, Rev. M. Bird was appointed Chairman, and Ruling Elder B. L. Ridley, Secretary.

Whereupon, Ruling Elder B. L. Ridley submitted the Committee a report, which, with slight amendments, was adopted by the Committee unanimously. The report is as follows:

At the last session of the General Assembly the following preamble and resolutions were adopted unanimously, viz.:

[NOTE.—See the preamble and resolutions above, adopted by the General Assembly of 1848.]

Your Committee beg leave to submit the following report:

They remark, in relation to the first resolution, touching the action of the several Presbyteries on the propriety of the establishment of a Theological Seminary, that those of the Committee who make this report are not in possession of official information on the resolution requiring that the action of the Presbyteries should be communicated to the Chairman of this Committee, who, it will be seen, is the Rev. Robert Donnell. From some unknown cause, the Chairman is absent from this General Assembly, and your Committee have received no communication from him. They have received, however, from another most reliable source, information of the fact that the great majority of the reports of the Presbyteries made to the Chairman, pursuant to this resolution, were decidedly favorable to the establishment of a Theological School.

Your Committee regret the failure of the Chairman to make available to the General Assembly documentary evidence of the wishes of the various Presbyteries on the subject. And they are well satisfied that a very large majority of the Presbyteries desire such establishment. And your Committee would here add that the propriety of the establishment of a Theological Department or Departments for the thorough instruction of our candidates for the holy ministry is

a proposition so manifest that it needs not to be fortified by argument. The march of mind is onward and still onward. Improvement is the spirit of the age. The nineteenth century is already distinguished for improvement upon advancement, and advancement upon improvement, in every department of natural and moral science. It is no time for the Church to sleep. Let her energies be put forth. As her cause is above all causes, so ought her efforts to disseminate the pure light of the Gospel and to advance the great Redeemer's kingdom surpass all other efforts at improvement. The world looks to the Church for light, and still further light in explaining and illustrating and interpreting the sacred Scriptures. Whilst literary institutions are being endowed, colleges are established, and professorships created in them of mathematics and chemistry, and ancient and modern languages, for the instruction and perfection in knowledge of the rising generation in matters of general science, surely the Church ought not to forget to provide facilities, professorships—departments for instruction in the higher and more important and more difficult science of theology.

An error on this subject prevails in the world, and in the Church to a certain extent. Some argue that a minister's usefulness is impaired in the ratio of his wisdom or learning in the science of theology; in other words, the more learned a minister may be in theology the less religion he has. The argument is unreasonable in this, that it goes against light and knowledge generally, and decides that ignorance is a more potent engine in converting and evangelizing the world, than light and learning and wisdom in the Sacred Scriptures.

Your Committee would present a special argument for the establishment of a Theological School by the Cumberland Presbyterian Church. Our intermedial system is right—abstractly right. Cumberlandism is the intermedial system between Calvinism and Arminianism—fortified and sustained by the high authority of the Holy Scriptures. Give to the system advocates—a clergy learned in all the departments of theology, the Greek and Hebrew languages, so that they can confute error, and vindicate the system with power, and we may confidently predict that at no distant day, the intermedial system will be every man's system who brings an impartial mind to the investigation of its simple doctrines.

In concluding our report on this branch of the subject, your Committee have no hesitation in recommending to the General Assembly, the establishment, *under its patronage and jurisdiction*, of a Theological School or Schools.

Where shall the School be located? At one or both of the literary institutions connected with the Church, or at some point disconnected with either? In responding to the last question first, your Committee do not doubt that it would be wise to connect the establishment or Department with one or both, Cumberland University, at Lebanon, Tenn.,



or Cumberland College, at Princeton, Ky., as well on the ground of economy as expediency. The University at Lebanon has already endowment secured of \$55,000, with the privilege of increasing it to \$100,000. The Cumberland College has already an endowment of between \$15,000 and \$20,000, and is increasing it. Both Colleges are supplied with suitable buildings and accommodations for students, and are fixed upon sure and permanent foundations. The Theological Department would add usefulness and weight, and operate as a great moral auxiliary to the literary departments of the colleges, and *vice versa*.

Your Committee would further suggest and recommend that the Theological Department be under the control of the General Assembly, which shall have power to define and establish professorships and elect professors and control the proper investment of the funds. There is no impropriety or inconsistency in subjecting the Theological School, located as suggested, to the General Assembly, although the literary institution to which it may be fixed may not be in any manner subject to its control.

Your Committee would further represent and show to the General Assembly that they recommend the establishment of a Department at Cumberland College, at Princeton, Ky., and at the University, at Lebanon, Tenn. Distinctions are invidious. Both institutions, though not under the control and management of our highest Church judicature, are nevertheless Cumberland Presbyterian establishments, founded, sustained, and patronized by the Church. A happy state of fraternal regard and sympathy ought, and doubtless does, exist between the friends of each. An exclusive establishment might have a tendency to produce heart-burnings and jealousy, and alienation in the bosoms of the excluded institution. An issue and consequence of this sort ought to be avoided. The friends of each must still be allowed to love one another, and to bring to this great work united hands and hearts. Let the friends of each have the privilege, under the fostering care and patronage and control of the General Assembly, of creating a separate fund for the support and endowment of a Theological School. And for the more effectual way of carrying out and perfecting this, your Committee would recommend the appointment of two committees of the friends of each, with power and authority to elect their own agents respectively. These Committees shall also be Committees of Ways and Means, vested with full power to determine what peculiar and special plan shall be pursued by the agent in creating the endowment fund. These Committees ought to report to the General Assembly from time to time their progress, or that of their agents, making such suggestions touching the School as may seem fit and proper.

Your Committee have lively hopes that there will be no difficulty in raising, by public contributions, a sum or sums necessary and adequate to the permanent establishment of a Theological School or

Schools, perhaps during the year 1850, or after the next meeting of this General Assembly. The School would doubtless go into operation with one professorship, to be enlarged to two or more as circumstances might justify. A sum that would yield an annual interest of \$1,000 or \$1,500, at most, would justify the organization of the School, and the employment by this Assembly of a competent Professor.

Your Committee have thus occupied the whole ground presented for their consideration by the resolutions of the last General Assembly; and, in view of the premises, they beg leave most respectfully to recommend to the General Assembly for adoption the following resolutions:

1. *Resolved*, That this General Assembly is in favor of the establishment of a Theological Seminary or Seminaries for the instruction of our candidates for the ministry.

2. *Resolved*, That the Trustees of Cumberland University, at Lebanon, Tenn., and Cumberland College, at Princeton, Ky., *be permitted and requested to create an endowment fund for the establishment of such schools, under the patronage of this General Assembly*; provided, said Trustees have no power to create any indebtedness on this General Assembly; and provided, further, that whatever they do in the premises, shall be reported to the next General Assembly for their approval.

MILTON BIRD, *Chairman*.

B. L. RIDLEY, *Secretary*.

—1849, pp. 30-33.

The foregoing report was disposed of as follows:

On motion of the Chairman, the first resolution was adopted, also the second, when he moved the adoption of the preamble and argument of the report. The motion prevailed. The whole report was adopted, there being but very few dissenting voices.—1849, p. 21.

The action of the General Assembly of 1849 resulted in the following report from the Board of Trustees of Cumberland University to the General Assembly of 1850:

The Trustees would respectfully report to your Reverend Body that they cordially approve of the proposition contained in the resolutions passed by the last Assembly in favor of the establishment of Theological Schools, for the thorough instruction of candidates for the ministry. It having been a great object with the Trustees, from the foundation of the institution, that it should subserve the interest of the Church, and believing that that could best be done by connecting with it a Theological Department, the Trustees had a clause incorporated into the original charter authorizing it to be done; and never having lost sight of the original design, and being desirous to aid the Assembly in any effort it may wish to make which has in view this desirable object, the Trustees, almost as a matter of course, accepted the overture made to them by the last Assembly. They have, however, taken no further action upon this subject, except to au-

thorize their agent appointed to collect funds for the literary department, to receive donations for a theological professorship; and they have not done this with the expectation that much will be done until the plan of the Assembly shall be more fully developed and defined, nor until one or more agents, unencumbered with other subjects, shall have been appointed and commissioned, who will take the field and present the subject to the Church, and then, we doubt not, it would so commend itself to any reflecting member, that an endowment for that purpose may be raised.

The Trustees have no interest to subserve in this matter but the interest of the Church, and could not dictate to the Assembly either the means to be employed or the connection the Department shall have with the University, but prefer that both shall originate, or at least be matured by the Assembly, expecting to adopt and be satisfied with the action of the Assembly in the premises. The charter authorizes the establishment of a Theological Department under such rules and regulations as may be agreed upon between the Church and the Board of Trustees—the Church may name such professorship and appoint the professor if desirable.

In connection with this subject the Trustees would beg leave to report, that they have applied for, and obtained, an amendment to the charter, which amendment requires all appointments of Trustees of this institution hereafter to be made, to be submitted to the General Assembly for approval or rejection, with power to fill the vacancies when the appointments made by the Trustees are not ratified. By this regulation the Trustees expect to make what they had previously provided for by resolution doubly secure and certain, that the Board shall always be composed of members of the Cumberland Presbyterian Church. This would be desirable under other circumstances, but particularly for an institution that has a Theological Department connected with it. As this can give the Assembly but little, if any, trouble, and as the Trustees ardently desire to place the University in such a condition that it will more certainly subserve the interest of the Church when the present Board of Trustees, who have labored to build up an institution for that purpose, shall have passed away, and in all coming time, it is hoped that the Assembly will be disposed to accede to and comply with this new arrangement. All of which is respectfully submitted.

R. L. CARUTHERS, *President of the Board*.

J. S. McCLAIN, *Secretary*.

—1850, pp. 44, 42.

The amendment of the charter of Cumberland University, reported by the Board of Trustees, was approved, as the following shows:

*Resolved*, That this General Assembly approve of the amended charter of Cumberland University, giving this body the right of confirming or rejecting the nominations for Trustees of said University,

and that we will hereafter accept that right. After discussion it was adopted almost unanimously.—1850, p. 13.

On the acceptance of the overture of the General Assembly of 1849 to the Board of Trustees of Cumberland University, as reported by this Board, the General Assembly unanimously adopted the following:

*Whereas*, The General Assembly of 1849 authorized and requested the Trustees of Cumberland College and Cumberland University to take measures for the establishment of Theological Departments in those institutions; and,

*Whereas*, The Trustees of Cumberland University have reported to this Assembly their acceptance of the overture of the last Assembly, and their readiness to co-operate with the Assembly in this enterprise, and it is understood that the Trustees of Cumberland College are also ready to co-operate with the Assembly; therefore,

*Resolved*, That a Committee of seven, a majority of whom shall be competent to act, be appointed by this body to mature a plan for the establishment of Theological Departments in said institutions, and report the result of their deliberations to a subsequent Assembly.

On motion Brothers Roach, Anderson, and ———— were appointed a committee to report suitable nominations to constitute said Committee. They reported R. Beard, D.D., T. C. Anderson, Milton Bird, Hon. N. Green, Prof. A. Freeman, David Lowry and R. R. Lansden, which report was unanimously adopted.—1850, p. 17.

This Committee reported to the General Assembly of 1852, which report was amended and adopted as follows:

#### REPORT OF THEOLOGICAL COMMITTEE—1852.

Report of a plan for the establishment of a Theological School.

The Assembly of 1849 having submitted an overture to the Trustees of Cumberland College and Cumberland University, authorizing and requesting their co-operation with the Assembly in the establishment of a Theological Department in either or both of those institutions, under the control of that body; and the Trustees of Cumberland University having reported to the Assembly of 1850 their acceptance of the overture, and their readiness to co-operate in the establishment of such Department in that institution, the following preamble and resolution were unanimously adopted:

*Whereas*, The Assembly of 1849 authorized and requested the Trustees of Cumberland College and Cumberland University to take measures for the establishment of Theological Departments in those institutions; and, whereas, the Trustees of Cumberland University have reported to this Assembly their acceptance of the overture of the Assembly of 1849, and their readiness to co-operate in the enterprise,

and it is understood that the Trustees of Cumberland College are also ready to co-operate; therefore,

*Resolved*, That a Committee of seven (a majority of whom shall be competent to act) be appointed by this body, to mature a plan for the establishment of Theological Departments in said institutions, and report the result of their deliberations to a subsequent Assembly.

In pursuance of this resolution, R. Beard, D.D., Rev. Milton Bird, Hon. N. Green, Prof. Freeman, R. R. Lansden, Rev. D. Lowry, and T. C. Andersen were appointed said Committee.

As a partial representation in the Assembly of 1851 was anticipated, it was not deemed advisable for the Committee to report at that session. The appointment was continued, and the Committee instructed to report to the Assembly of 1852. Accordingly after mature deliberation, your Committee respectfully submit the following:

Several leading questions are regarded as foreclosed by the action of previous Assemblies.

1. It has been decided that one or more Schools for theological instruction are desirable.

2. The Assembly has decided that such Schools should be in connection with the literary institutions of the Church, and made overtures with that intent.

3. It has provided that those departments shall be under its supervision.

4. It has authorized the Trustees of Cumberland University and Cumberland College to take measures to raise an endowment fund for the establishment of Theological Departments in these institutions.

The plan which your Committee have been instructed to mature must be drawn in accordance with what has been done in the premises.

Two cardinal points have been settled. First, the Trustees are to create the endowment fund; and, secondly, the Department is to be subjected to the control of the Assembly. Keeping an eye upon these two cardinal points, the Committee recommend the following plan:

#### ARTICLE I.

Section 1. In accordance with the action of a previous Assembly, the Trustees of Cumberland University and Cumberland College are hereby authorized to appoint efficient agents to solicit funds in the name and in the behalf of the Assembly, for the endowment of Theological Departments, for the gratuitous instruction of probationers for the ministry.

Section 2. Said agents shall be authorized to receive contributions in cash, property, or in individual notes, payable in such installments as may suit the convenience of the drawer.

Section 3. Any person, Presbytery, or Synod may endow a professorship, which shall ever afterward be known by such name as the person or body endowing shall designate.



Section 4. The Trustees of each of the institutions named are authorized to raise, in the manner specified, or by such other means as they may devise, a sum sufficient to constitute a permanent endowment, the interest of which alone shall be devoted to the establishment and maintenance of a Theological Department, the principal forever to remain a vested fund.

Section 5. This fund shall forever be kept separate and distinct from all other funds of the University or College, and shall be subject to the control of the Assembly.

#### ARTICLE II.

Section 1. The Trustees of Cumberland University and of Cumberland College may receive the funds as collected, hold them in trust for the Assembly, and manage them for the benefit of the aforesaid Departments until such time as the Assembly shall, at its discretion, appoint, and cause to be incorporated, a separate Board of Trustees to manage each Department and its funds.

Section 2. If the Assembly shall appoint a separate Board, when it is incorporated, the Trustees of the University or College shall deliver over to the said Board all funds raised for the Theological Department, both principal and interest, except so much of the interest as may have been expended for the benefit of the Department; also, whatever Theological library may have been collected, or other property, and thenceforth said Department, with the funds appertaining thereto, shall be under the direction of said Board.

Section 3. This Board shall consist of five members, three of whom shall reside in the vicinity of the institution, and at least one shall be a minister of the Gospel, and all shall be subject to removal at the option of the Assembly.

#### ARTICLE III.

Section 1. When the funds raised for the endowment of a Department in either of the aforesaid institutions will justify it, the Department shall be organized by the appointment of a Professor of Systematic Theology, who shall devote the whole of his time and attention to the School, for which he shall receive a competent salary, to be fixed by the Board.

Section 2. So soon as the funds will justify it, a second Professor shall be appointed and put upon a salary, and then he shall be required to devote the whole of his time to the interests of the school. A third, and if need be a fourth, may be employed, as the labors of the Department may require, and the state of the funds may authorize.

Section 3. After the establishment of the professors of Systematic Theology, the second shall be that of Biblical Literature, including the Greek and Hebrew Scriptures; the third, Sacred Rhetoric and Pastoral Theology.

## ARTICLE IV.

Section 1. Should the agents employed to collect funds for the establishment of a Theological Department, in either of the institutions aforesaid, fail to secure an endowment adequate to the support of at least one Professor (and less than ten thousand dollars shall be deemed inadequate) in that case the Assembly may, after a reasonable time has been allowed, transfer whatever funds may have been collected to the Theological Department of the other institution.

Section 2. In the event that both of the institutions aforesaid should fail to raise the amount requisite to authorize the organization of a Department, then in that case the Assembly may combine the funds raised by the two, and endow a Department in whichever it may select. Or if the funds, when combined, are insufficient for the establishment of a Department the Assembly may order them to be invested until an adequate sum shall be accumulated for the endowment of a Department wherever it shall ordain.

Section 3. The agents employed in behalf of each of the aforesaid institutions shall be furnished with a copy of the two preceding sections of this article, and shall be instructed to inform contributors of the conditions under which contributions are made, as set forth and provided for in the aforesaid sections.

## ARTICLE V.

Section 1. As the reputation and efficiency of a Theological School will depend chiefly upon the character and competency of the Professors, great circumspection and deliberation shall be exercised in their appointment. It is therefore recommended that appointments shall be made by the joint action of the Board and the Assembly.

Section 2. As the Assembly is not a permanent body, and as it is deemed impracticable for the official correspondence and investigation essential to a judicious selection, to be had during one of its brief and hurried sessions, it shall be the duty of the Board to hold the correspondence and make the necessary investigation, after which they shall exercise the right of nomination, and when practicable they shall announce their nomination in one or more of the newspapers of the Church, a sufficient time before the meeting of the Assembly, at which the nomination is expected to be confirmed.

Section 3. With the nomination the Board shall transmit to the Assembly all the information in their possession respecting the character, competency, and orthodoxy of the nominee, to admit of inquiry and reflection on the part of the members of the Assembly, before they shall have met together.

Section 4. If, in the judgment of a majority of the Assembly, the nominee shall be deemed worthy and competent for the office after

the nomination shall be confirmed, the Professor-elect shall be duly inducted into office by the Board.

Section 5. But if the nomination is not confirmed the Board shall have the right of making another.

Section 6. If a vacancy shall occur when the Assembly is not in session, the Board shall be competent to make a temporary appointment, to expire with the next session of the Assembly unless it shall be confirmed by that body, but if at any time the Assembly shall fail to act upon the nomination, in that event the appointment of the Board shall be valid until the Assembly does act upon the nomination.

Section 7. Each Professor, before entering upon the duties of his office, shall solemnly adopt, in such form as the Assembly may prescribe, the Cumberland Presbyterian Confession of Faith and Form of Church Government.

#### ARTICLE VI.

Section 1. That the theology taught in the school may be subject to the judgment of the Assembly, it shall be the duty of the Professor of Systematic Theology to write out his lectures to the classes, and when required he shall submit them to the examination of the Board or a Committee of the Assembly.

Section 2. Professors, as other ministers, will still be amenable to the Presbytery for immorality or heresy. But for their official character they shall be amenable to the Assembly, and upon the recommendation of the Board or a committee of the Assembly, they shall be subject to removal for incompetency, gross neglect of official duty, or such irregularity in deportment or error in doctrine as shall render their continuance in office detrimental to the interests of the School.

Section 3. As Professors may be removed whenever the Assembly shall deem it expedient, appointments shall be made for an indefinite time, except in cases where the Board may recommend an appointment for a definite period.

#### ARTICLE VII.

Section 1. The course of instruction in the Theological School shall embrace the following subjects:

The Greek and Hebrew Scriptures; Biblical Literature; Ecclesiastical and Profane History; Mental Philosophy; Systematic Theology; Sacred Rhetoric; Natural and Pastoral Theology, and Church Government.

Section 2. The Board may, with the approbation of the Assembly, hereafter embrace additional subjects. Those who wish may pursue a limited course, omitting the Greek and Hebrew Scriptures.

Section 3. Each student on leaving said institution shall receive from the Professors a certificate, setting forth the subject he has studied and his proficiency therein.

Section 4. Students in the Literary Departments of the University or College, who are preparing for the ministry, shall have the privilege of attending the lectures of the Professors in the Theological School. And such as may be pursuing a limited course in the College may, at the same time, have one or more studies in the Theological Department.

Section 5. No fees shall ever be charged for instruction in this Department. The salaries of officers shall be paid out of the proceeds of the endowment fund: and until all salaries due are paid no appropriations for other purposes shall be made out of said fund without the consent of those officers holding claims upon said fund.

Section 6. When necessary, each student may be required to pay a small sum to constitute a fund to pay the contingent expenses of the Department.

Section 7. The collegiate year in the Theological Department shall embrace nine consecutive months, allowing the students and Professors to spend three months in the practical labors of the ministry.

In pursuance of the duty assigned them by a previous Assembly, the Committee respectfully submit the above plan for the consideration and action of the Assembly.

While it provides for two Departments in accordance with the previous action of the Assembly, the Committee are agreed in opinion that it would be inexpedient to attempt the contemporaneous establishment of more than one.

The Committee would therefore recommend the Assembly to adopt immediate measures to secure the establishment of a Theological School in connection with either of the aforesaid institutions.

And the Committee would earnestly urge upon the attention of the Assembly the importance of taking such action as will afford our probationers for the ministry the theological instruction which has so long been called for by the highest interests of the Church.

And your Committee, having fulfilled the duty assigned them, ask to be discharged.

RICHARD BEARD, *Chairman*,

D. LOWRY,

T. C. ANDERSON,

MILTON BIRD.

—1852, pp. 36-43.

This report was reprinted in the General Assembly Minutes of 1895, pp. 133-137.

In 1874, Dr. Beard, the Chairman of the Committee, wrote the following: "The day before the meeting of the General Assembly, in 1852, a majority of this Committee, consisting of the Chairman and Messrs. Anderson, Bird, and Lowry, met at Nashville, and framed the plan of the present Theological Department in Cumberland University."—*From Biographical Sketches, Second Series*, p. 351.

In compliance with the report, the General Assembly determined to establish but one Theological Seminary. By vote of the Assembly, this one was located at Lebanon, Tennessee.—1852, p. 18.

Referring to the foregoing "Plan," adopted by the General Assembly of 1852, which provides that "the Department [Theological] is to be subjected to the control of the Assembly," Rev. B. W. McDonnold, D.D., LL.D., for seven years the President of Cumberland University, said: "The fundamental laws of the institution [Theological Seminary], to which its charter was required to conform, were laid down by the General Assembly when the School was established."—*From History of the Cumberland Presbyterian Church*, p. 522.

## 1. The Board of Trustees of the Theological Seminary.

"According to the organic law of the institution, the Seminary is to be 'subjected to the control of the Assembly;' but is to be operated by the Trustees, under the University charter, as the Theological Department of Cumberland University."—*From the Official Catalogue of Cumberland University*.—1898, p. 40.

The Church's Theological School is a department of the University only so far as such relation is supposed to be serviceable to this School, but it is something more than a mere department. It has relations independent of the University. The propriety of having a separate board of trust for it has often been discussed, but its own interests are against such a separation. The charter for this Department differs greatly in its provisions from the charters of the other departments.—*From McDonnold's History*, p. 522.

See also General Assembly Minutes, 1896, pp. 23-27.

In 1888 the General Assembly concurred in the following, submitted by the Committee on Theological Seminary:

Of the wisdom of these provisions contained in "The Plan" we assume there can be no doubt. They are the organic and fundamental laws of your body in reference to said School, and under them the institution has been commended to the confidence of the whole Church, and the contributions in money and property received under such provisions have been and are a sacred trust, to be used for the purposes above indicated. The School is morally and legally responsible to the General Assembly, which is made the guardian and executor of this trust.—1888, p. 39.

The Committee on Theological Seminary made a report as follows, which was approved:

In subsequent actions of the Assembly, and in the reports of the Trustees of Cumberland University, and in the correspondence of Dr. Richard Beard, who was the Seminary's first Professor of Systematic Theology, it is manifest that the Trustees and the Assembly have



uniformly regarded the Compact entered into in 1852 as binding upon both parties, and that in the management of the Theological School this Department sustains to Cumberland University a relation altogether different from that of other departments, it being peculiarly under the control of the Assembly, in the manner of electing Professors, in defining professorships, in adopting text-books, etc. [Assembly's Minutes of 1853, p. 41; Minutes of 1854, pp. 29, 64-70; Minutes of 1856, p. 32; Minutes of 1857, pp. 48, 49; Minutes of 1859, p. 52.]—1895, p. 38.

(1) THE BOARD OF TRUSTEES SHALL CONSIST OF NINE MEMBERS.

[NOTE.—See Charter of Cumberland University, Section 2.—J. V. S.]

(2) APPOINTMENTS TO FILL VACANCIES IN THE BOARD MUST BE REPORTED TO THE GENERAL ASSEMBLY FOR ITS CONFIRMATION.

[NOTE.—See Charter of Cumberland University, Section 3.—J. V. S.]

(3) THE BOARD OF TRUSTEES REPORT TO THE GENERAL ASSEMBLY IN REFERENCE TO THE THEOLOGICAL SCHOOL.

Before the Civil War, it was the custom of the Board of Trustees to report on no department of the University except the Theological School. The following is the introduction to one of the reports:

According to a requirement of the General Assembly, the Board of Trustees ask leave to make their report in relation to the Theological Department of Cumberland University.—1854, p. 68.

But after the Civil War the custom became established of reporting certain facts in reference to other departments.

The Board of Visitors in 1895 recommended "that hereafter the report of the Board of Trustees to the General Assembly shall embrace the Seminary only, and that its financial condition be fully set forth in each report."—1895, p. 132.

The General Assembly instructed the Board of Trustees of Cumberland University hereafter to make a detailed financial exhibit annually to the General Assembly, showing its [the Theological Seminary] endowment, investments, salaries, receipts, expenditures, and liabilities.—1894, p. 35.

(4) THE GENERAL ASSEMBLY MAY APPOINT A SEPARATE BOARD OF TRUSTEES.

[NOTE.—See "The Plan" of 1852, Article II., Sections 1, 2, and 3, p. 523.—J. V. S.]

In 1873 the Committee on Education submitted a report, which was adopted, and in which the following is found:

Your Committee are of opinion that it would be much better to have a separate Board of Trustees for the control of the funds, appointment of Professors, etc., of your Theological School or Schools. This Board should have no connection with the literary departments of any of your institutions, but, being appointed by you, should have control of all regularly established Theological Departments in any of your institutions. But, as this may not be practicable at present, we do not recommend any definite action during this Assembly relative thereto. We would, however, through you, earnestly commend this matter to the consideration of the Church, believing that the adoption, in due time, of this plan would tend much to promote the growth and permanence of your Theological School or Schools.—1873, p. 29.

The following recommendation was adopted, viz.:

That the Board of Trustees of Cumberland University be directed to consider the advisability of placing the Literary School under the control of the Synods of Kentucky and Tennessee, Alabama and Mississippi, in order that the Theological School may stand apart as the property of the whole Church with a distinct Board of Managers; and that the Board of Trustees of Cumberland University be instructed to report to the next meeting of the General Assembly, if there are legal barriers preventing a separation between the Literary and Theological Departments.—1894, pp. 35, 36.

The Board of Trustees has considered this recommendation from every point of view, and it has been unable to see any possible good that would come to Cumberland University from carrying it out. It would result in a dismembering of the University, a surrendering of its name and history, and the undoing of all it has achieved in a half century. The Board of Trustees cannot understand how this would benefit the University, the upbuilding of which is a sacred trust committed to them and their successors for all time, and it is equally difficult to see how the Church would thereby receive greater benefits, or the Theological School be any more the School of the Church than it is now.

There are of course serious and insuperable legal barriers in the way. The Board has no power to destroy or impair in any degree the trust committed to them, and no power to commit it to the keeping of others. It would be a breach of trust to do so. The Board is clothed with legal rights and powers of which it cannot divest itself, and which it must respect or prove itself unfaithful, but these do not include any right or power to put any one of the departments of the University under the control of a Synod, or under a distinct Board of Managers. The plain duty of the Board is to preserve the integrity of the institution as a unit, and administer the trust as a whole. And so the policy has been from the beginning to unify the

several schools, or departments to the greatest extent possible without an entire destruction of the lines of separation. It is intended that each department shall be helpful to every other; and in a certain sense the mutual dependence of one school upon another is encouraged, thus giving the Faculty occasions and a motive for working together harmoniously in support of the whole University, and preventing hurtful rivalries and jealousies. The Board does not regard any one school as less or more deserving than another, on the contrary the purpose and policy have been to develop and support all alike, and to encourage the display of a similar spirit on the part of the entire Faculty. And so in harmony with this policy it has been the desire of the Board to unify the students, by encouraging the most intimate relations, by bringing them together on all suitable occasions; by stimulating in their minds a common interest and pride in the name, the history, and prospects of the University, and, by having them remember at all times that they are to be the sons of Cumberland University, and not of a school or department thereof. This long established policy, we believe, has greatly aided the University in its work, has strengthened it in its departments, and has enabled it to send throughout the country a great body of young men, whether as alumni, or as former students only, whose loyalty to Cumberland University and her interest is not only unsurpassed, but is the source of perpetual congratulation to the Board and the Faculty.

The wise men who founded the University, more than fifty years ago, and who managed its affairs through the greater part of its first half century, clearly outlined its aims, and declared its policy in harmony with the views herein expressed, and the present Board have seen no reason for departing from either. They believe that success has and will attend their efforts by reason of their loyalty to the policy thus established, and they are unwilling to abandon it, indeed, the best interests of the University, and fidelity to the trust which they are called to execute, forbid that they should do so. It is not considered that the action of the last Assembly was intended to represent the views of that body as being favorable to a separation of departments, as therein suggested, but simply as a suggestive inquiry, and so the Board have thought it proper not only to state the legal difficulties, but also to respectfully make known their views and opposing policy, with the hope of discouraging any further agitation of the question.—1895, pp. 129, 130.

Upon the foregoing the General Assembly adopted the following recommendation:

The Committee has also considered the answer of the Board of Trustees of Cumberland University to the recommendation of the General Assembly of 1894, relative to the advisability and legality of

placing the Theological School under a separate Board of Managers, and as a conclusion of expediency and law the Committee recommend that the General Assembly concur in said answer of said Board of Trustees.—1895, p. 40.

(5) THE AMENDED CHARTER OF CUMBERLAND UNIVERSITY.

Section 1. Be it enacted by the General Assembly of the State of Tennessee, That the present Trustees, and their successors, of Cumberland University, at Lebanon, be a body politic and corporate, by the name and style of the Trustees of Cumberland University, and by that name it shall have succession, sue and be sued, contract and be contracted with, hold property, both real and personal, whether situated in this or any other State, Territory, or country, receive and make titles to the same, and do all other acts and things incident to such corporations, by the general laws relating to bodies corporate. Donations or conveyances, by deed or will, shall be held good, whether the corporate name is correctly used or not; provided enough appears to make it certain that the institution was intended, no matter what words of description may be adopted.

Section 2. Be it further enacted, That so soon as the present number of Trustees is reduced to nine, by deaths or resignations, that number shall constitute the Board, any five of whom shall be a quorum for the transaction of business. The Board shall elect, out of its own body, a President, Secretary, and one or more Treasurers. It may also appoint or remove at pleasure, a President of the institution, and as many Professors as may be necessary, who shall constitute the Faculty, and also such tutors and teachers as may be needed, and assign to all their respective duties, and fix and provide for the payment of their salaries. It may likewise appoint such agents and servants as may be considered necessary. The Board and Faculty, by their joint action, shall have the authority to confer all such literary and honorary degrees of distinction as are usually conferred by other Universities in the United States. The Board shall have power to adopt such by-laws as may be deemed necessary for the government of the institution, and change the same at pleasure. The members of the Faculty may be present at the meetings of the Board, and participate in its deliberations and discussions, but shall not be allowed to vote.

Section 3. Be it further enacted, That all vacancies in the Board of Trustees shall be filled by resolution, to be entered upon the minutes, but all such appointments shall be submitted by report to the next ensuing session of the General Assembly of the Cumberland Presbyterian Church for confirmation or rejection.

Section 4. Be it further enacted, That the Board may take such measures as they may deem most effectual for the ample endowment of the University, or any of its departments. That such endowment

fund shall be under the control and management of the Board, for the interest of the institution, but the principal of which shall not be diminished, but only the interest or income of such investments as may be made. In making investments the directions of the donors shall be complied with, when any such are expressed.

Section 5. Be it further enacted, That any person or persons, corporation, or Church judicatory, may establish professorships of any kind, in said institution, with the consent and approbation of the Trustees and Faculty by endowing the same.

Section 6. Be it further enacted, That the Trustees may, at any time, establish departments of Theology, Law, Medicine, or Agriculture, in the University, and adopt measures for the endowment of the same, separately from the general endowment of the institution, and any property or money given for such purpose, shall be confined by the Trustees strictly and singly to that object, according to the wishes of the donors. Professors in such departments shall be appointed by the Board, with such compensation as may be agreed upon.

Section 7. Be it further enacted, That the Trustees and Faculty, by joint action, shall prescribe the course of study for the Preparatory Department, and the College proper, which shall be as thorough as any other first-class institution in the United States. The course prescribed must be taken before diplomas can be conferred. They may also establish a separate scientific course for such as do not choose to take the regular collegiate course, and confer special diplomas on such as may pass through the same with approbation.

Section 8. Be it further enacted, That the Theological Faculty shall consist of the President of the University, and the professors in that Department, and the Law Faculty, of the President and the Professors of Law; and so of any other department that may be established.

Section 9. Be it further enacted, That the money and property, constituting the general endowment fund, or that of any particular department or professorship, shall never be diverted from the object for which it was given or raised, to any other purpose, without the consent of the donor. But in the event that any such professorship or department should be discontinued, or fail to exist, the Trustees shall have the power to determine what other application shall be made of such funds, raised or given for its endowment, for the interests of the institution.

The foregoing is a true and perfect copy of the Act of Incorporation and Charter of Cumberland University.

By order of the Board.

ANDREW B. MARTIN, *President of the Board of Trustees.*

Attest: A. F. CLAYWELL, *Secretary.*

[NOTE.—Any person desiring to convey by deed, or gift by will, anything to the Theological School would do well to observe the follow-



ing form: I give and bequeath to the Trustees of Cumberland University, Lebanon, Tennessee, the (here describe the property, or state the amount given), to be held in trust by them as a permanent endowment fund for the benefit of the Theological Department in said University.—J. V. S.]

## 2. The Faculty of the Theological Seminary.

"Be it further enacted, That the Theological Faculty shall consist of the President of the University, and the Professors of that Department."—*From the Charter of Cumberland University*, Section 8.

[NOTE.—According to the Charter of Cumberland University, as quoted above, the head of the Faculty is called "President;" and this official was so designated until 1873, when "the Board abolished the office of President, and created the office of Chancellor," and elected Nathan Green, LL.D., to that place. In his annual report, in 1874, speaking on this point, the Chancellor said: "In reorganizing the Faculty, the Board abolished the office of President and created the office of Chancellor, and called the undersigned to that position."—1874, p. 67.—J. V. S.]

(1) REV. RICHARD BEARD, D.D., ELECTED AND CONFIRMED AS A PROFESSOR.

In 1853 the Board of Trustees, in its report to the General Assembly, said:

The Board of Trustees would report to the Assembly that in the discharge of what they conceived to be their duty, they elected a Professor of Systematic Theology. They first elected Rev. F. R. Cossitt, D.D., and caused the same to be published in the papers. Dr. Cossitt was from home, and on his return responded to that nomination, and declined to permit his name to go before the Assembly. A meeting of the Board was immediately called, and the Rev. Richard Beard, D.D., was elected. And the Board takes pleasure in announcing to the Assembly that they have obtained his consent to be nominated for the professorship aforementioned; and do hereby nominate him, and ask the Assembly to confirm the same.—1853, p. 40.

This matter was referred to the Committee on Education, whose report thereon was adopted, and is as follows:

From a communication received from the Board of Trustees of the Theological Department of Cumberland University, they learn that said Board has nominated for your approval the Rev. Richard Beard, D.D., Professor of Systematic Theology in said Department, and your Committee cannot too highly recommend him to your favorable notice, as being well qualified to fill that difficult and responsible station. They hope, therefore, that your Reverend Body will confirm the nomination of the Trustees.—1853, p. 39.

The Board take great pleasure in announcing formally to the Assembly, that on the 13th day of March, 1854, Rev. Richard Beard, D.D., was regularly inducted into the office of Professor of Systematic Theology in Cumberland University.—1854, p. 69.

Dr. Beard continued to fill this position until his death, December 2, 1880.

(2) REV. B. W. McDONNOLD ELECTED AND CONFIRMED AS A PROFESSOR.

Hon. R. L. Caruthers offered the following resolution, which was adopted:

*Resolved*, That the nomination of the Rev. Benjamin W. McDonnold, A.M., by the Trustees of Cumberland University for Professor of Pastoral Theology and Sacred Rhetoric, in the Theological Department of Cumberland University, be confirmed by this General Assembly, and that he be regularly inaugurated at such time as the Trustees may direct.—1860, p. 29.

Dr. McDonnold resigned in 1873.

(3) REV. S. G. BURNEY, D.D., ELECTED AND CONFIRMED AS A PROFESSOR.

The Board of Trustees reported the election of Rev. S. G. Burney, D.D., to the Chair of Biblical Literature.—1877, p. 78.

The General Assembly confirmed the action of the Board.—1877, p. 24.

Dr. Burney was transferred to the Chair of Systematic Theology in 1880.—1881, p. 64.

Dr. Burney died in 1893.

(4) REV. W. H. DARNALL ELECTED AND CONFIRMED AS A PROFESSOR.

The Board of Trustees reported the election of Rev. W. H. Darnall to the Murdock Chair of Ecclesiastical History.—1877, p. 78.

The Assembly confirmed the nomination.—1877, p. 24.

Dr. Darnall resigned in 1878.

(5) REV. R. V. FOSTER ELECTED AND CONFIRMED AS A PROFESSOR.

The Board of Trustees nominated Rev. R. V. Foster to the Chair of Hebrew in the Seminary.—1877, p. 78.

The nomination was confirmed by the Assembly.—1877, p. 24.

The General Assembly concurred in the action of the Board of Trustees in transferring Prof. R. V. Foster to the Chair of Systematic Theology.—1898, p. 149 and p. 59.

Dr. Foster had filled the chair of Systematic Theology for four years temporarily, before he was permanently assigned to it.

(6) REV. J. D. KIRKPATRICK ELECTED AND CONFIRMED AS A PROFESSOR.

In its report the Board said:

Rev. J. D. Kirkpatrick was elected to the Murdock Chair of Ecclesiastical History, and he is now performing the duties of that place.—1881, p. 65.

The General Assembly approved this action.—1881, p. 32.

Dr. Kirkpatrick died in 1895.

(7) REV. S. T. ANDERSON ELECTED AND CONFIRMED AS A PROFESSOR.

The Chair of Biblical Literature, formerly filled by Dr. Burney, who was transferred to the Chair of Systematic Theology, thus became vacant. The Trustees have elected Rev. S. T. Anderson to fill the vacancy. Dr. Anderson, although he signified his willingness to do so, has not yet accepted, for the reason that the Board has not up to date of this report been able to give him a satisfactory assurance of such compensation as will support himself and family.—1881, p. 64.

The above-mentioned action was approved by the General Assembly. 1881, p. 32.

In December, 1880, the Board elected Rev. S. T. Anderson, D.D., as Professor of Biblical Literature, but from that time to this the Board have never had the means at their command sufficient to justify them in calling him to work, and it now appears that they will not have the means for this purpose for some years yet. In the meantime, however, the duties which attach to this Chair have been satisfactorily performed by the Professors now at work in the University. The inability of the Board to provide full compensation for these Professors, and their total inability to provide at all for Dr. Anderson have induced the Board to annul their action of December, 1880, whereby Dr. Anderson was elected Professor, and dissolve his relation with the Theological Faculty of the University; and the duties of the Chair of Biblical Literature being performed, as above stated, by the other members of the Faculty, the Board have also abolished that as a distinctive Chair in the Theological Department.—1883, pp. 101, 102.

It appears that Dr. Anderson sent his resignation to the General Assembly: "We have also had referred to us Rev. S. T. Anderson's resignation as Professor of said Chair. We recommend that you accept said resignation, and so notify the Board of Trustees." Adopted.—1883, p. 34.

(8) REV. C. H. BELL, D.D., ELECTED AND CONFIRMED AS A PROFESSOR.

In its report the Board said:

For several years past C. H. Bell, D.D., has also been performing for the University a gratuitous service as Lecturer on Missions. He has agreed to make his annual visits to Lebanon during the extreme weather of the Winter months of longer duration, and to extend his lectures so as to include the subjects of the Preparation and Delivery

of Sermons, and the Board have accordingly elected him Professor of Homiletics and Missions. The services of Dr. Bell, though unrewarded by salary, are invaluable to the student of theology, and cover a field of instruction to which the older members of the Faculty could not give that time which its importance demanded.—1885, p. 115.

This action was approved by the General Assembly.—1885, p. 20.

The Board of Trustees reported that on the recommendation of the Theological Faculty, the Chair occupied by Dr. Bell, hitherto known as the Chair of Missions and Homiletics, will hereafter be known as the "Chair of Missions and Apologetics." The topic, "Homiletics," formerly belonging to this Chair has been assigned to the Chair of Practical Theology, occupied by Prof. Hubbert.—1896, p. 121.

(9) REV. W. J. DARBY, D.D., ELECTED AND CONFIRMED AS A PROFESSOR.

In its report the Board of Trustees spoke as follows:

They have felt it their duty to create the Chair of Practical Theology, and elect as Professor thereof W. J. Darby, D.D., of Evansville, Ind. Dr. Darby is known to the entire Church, and all will agree with the Trustees in saying he possesses the highest qualification for the discharge of the duties assigned him. We respectfully submit this action to your Reverend Body, and ask that the same be confirmed.—1888, p. 150.

On the foregoing the Committee on Education made report as follows, which was adopted:

We congratulate you, and the whole Church, on the election by the Board of Trustees of the Rev. W. J. Darby, D.D., to the Chair of Practical Theology in the Seminary. We are satisfied that this entire General Assembly will join us in saying, "The right man in the right place." We recommend that you ratify this action of the Board.—1888, pp. 28, 29.

Dr. Darby never entered upon the discharge of these duties, for the reason that no provision was made for his support.

(10) REV. J. M. HUBBERT, D.D., ELECTED AND CONFIRMED AS A PROFESSOR.

The Board of Trustees reported the election of Rev. J. M. Hubbert, D.D., to the Chair of Practical Theology.—1893, p. 115.

The Committee on Theological Seminary made report as follows, which was adopted:

Rev. J. M. Hubbert has been elected Dean of the Faculty of the Theological School and Professor of Practical Theology. His eminent qualifications for this prominent and honorable position none will question. We especially commend this step, and fully expect that such plans and methods will be introduced as will prove of widespread and lasting good to the Church.—1893, p. 37.

## (11) REV. A. D. HAIL, D.D., ELECTED AND CONFIRMED AS A PROFESSOR.

The Board of Trustees elected Rev. Alexander D. Hail, D.D., to the Chair of Systematic Theology, to fill the vacancy occasioned by the death of Dr. Burney.—1893, p. 115.

On the foregoing the Committee on Theological Seminary made report as follows, which was adopted:

The Rev. Alexander D. Hail, D.D., has been elected to fill the Chair of Systematic Theology. We regret the apparent necessity of calling him from his work in Japan, for which he is so eminently suited. His removal from that work seems almost a calamity to the mission field. But in view of his rare scholarship, his special fitness to teach, his knowledge of other religious systems, and his knowledge of missions and mission work, it is a matter of gratitude that we have such a man to fill the Chair.—1893, p. 37.

The Board in its last report stated that Rev. A. D. Hail, D.D., had been elected to the vacancy, and that he had accepted, all of which was true; but before entering on the duties of the place, and before the new college term began, he, for reasons satisfactory to himself, withdrew his acceptance.—1894, p. 134.

## (12) REV. W. P. BONE ELECTED AND CONFIRMED AS A PROFESSOR.

The Board of Trustees reported that Rev. W. P. Bone had been elected Professor of Greek and New Testament Exegesis, and a Chair so named had been created, and he assigned to the duties thereof.—1894, p. 134.

The General Assembly approved and confirmed the action of the Board of Trustees in the election of Prof. Bone.—1894, p. 35.

## (13) REV. F. K. FARR ELECTED AND CONFIRMED AS A PROFESSOR.

In its report the Board of Trustees said:

Rev. Finis King Farr has been elected a Professor in the Theological School, but as it is desired that he continue his Seminary studies here and elsewhere for a year or more before entering upon his work as Professor, his special duties as such have not been designated.—1894, p. 135.

The above-mentioned action of the Board of Trustees was confirmed by the General Assembly.—1894, p. 35.

The General Assembly concurred in the action of the Board of Trustees in appointing Prof. F. K. Farr permanently to the Chair of Hebrew and Old Testament Interpretation.—1898, p. 149, and p. 59.

Prof. Farr had filled this Chair by temporary appointment for three years.

## (14) REV. J. V. STEPHENS ELECTED AND CONFIRMED AS A PROFESSOR.

The Board of Trustees reported the following to the General Assembly:



Since the Board's last report Rev. J. V. Stephens, formerly of Bowling Green, Ky., has been elected a member of the Theological Faculty. The Trustees, however, do not assume any responsibility for his salary or expenses; the Board of Education has undertaken to provide for these, all of which will no doubt be explained in that Board's report to your Reverend Body. Professor Stephens has been on the ground and at work for some months, but the Board has not as yet created for him any new Chair, or assigned to him any special duties; this will be done at some early day. His election to the Theological Faculty is now formally reported to your Reverend Body, and confirmation thereof respectfully requested.—1895, p. 128.

The Board of Education reported as follows:

At the September meeting of the Board measures were adopted for securing an additional Professor in the Faculty of Lebanon Theological Seminary, the last General Assembly having placed that responsibility upon the Board. It was deemed proper that special subscriptions should be obtained for the first year's salary of the new Professor, the presumption being that after the first year he would be supported from the general fund, the Church understanding that its contributions for Education are to be used in part for this purpose. Through the agency of the Secretary, sufficient subscriptions were soon procured and the Board determined to undertake at once the support of an additional Professor. Due conference was had with the Trustees of the Seminary, and that body decided to nominate for that position the Rev. J. V. Stephens, of Bowling Green, Ky. Subject to your decision, Prof. Stephens entered upon his work in November. We believe this step has been eminently satisfactory to the whole Church, and that it is one of the marks of an era of progress in our educational affairs. It has been a source of inspiration and encouragement to the students and to all engaged in this department of our work.—1895, p. 115.

On the foregoing the Committee on Theological Seminary made report as follows, which was adopted:

We have carefully considered the item referred to us in the report of the Board of Trustees of Cumberland University, touching the election of Rev. J. V. Stephens as Professor in the Theological School, and we commend and approve the prompt and energetic efforts of your Board of Education, by which this additional Professorship in the Theological Faculty was made possible. In compliance with the request of the Board of Trustees of the University, and in the exercise of the authority of this General Assembly, we recommend the confirmation of said election.—1895, p. 37.

The next annual report of the Educational Society contained the following:

In conformity with its charter, we recommend that you instruct your Educational Society to pay into the treasury of the Board of Trus-

tees of the Theological Seminary the maximum amount of \$1,200 per annum, to be used as supplemental to the income of the Board of Trustees in the payment of the salaries of the Professors in the Seminary.

We also recommend that you request your Board of Trustees of the Theological Seminary to receive this appropriation for the purpose designated, and that they assume the contract for the salary of Prof. J. V. Stephens, he sharing with the other Professors in the common fund, in proportion to their respective salaries. We further recommend that this appropriation by the Educational Society be diminished as rapidly and in such proportion as may be consistent with the maintenance of the Seminary at its present standard.—1896, p. 21.

The Committee on Education submitted the following, which was concurred in:

It appears that the annual income of the Theological Seminary will be increased about \$900 by the generous bequest of Mrs. R. J. McDaniel, of Hopkinsville, Ky. This comes as a speedy relief to our Educational Fund, from which it was proposed, three years ago, to render temporary assistance in enlarging the faculty of the Seminary, until such time as endowment might be adequate for the support of the Faculty. In accordance with the organic law of the Seminary, which provides that the endowment shall be under the control of the General Assembly, we recommend that you direct that all the proceeds of said bequest shall be applied to the support of the Faculty, and that the appropriation hitherto made from the treasury of the Educational Society, shall be correspondingly reduced, making said appropriation, for the coming year, \$300 more or less. The same to be paid to the Treasurer of the Board of Trustees for the support of the Theological Faculty.—1898, p. 91.

[NOTE.—According to a certified transcript of the records made by the Secretary of the Board of Trustees of Cumberland University, the Board, at a meeting held August 18, 1898, "assumed the payment of the salary of Prof. J. V. Stephens."—J. V. S.]

The General Assembly concurred in the action of the Board of Trustees in permanently assigning Prof. J. V. Stephens to the Murdock Chair of Ecclesiastical History.—1898, p. 149, and p. 59.

Prof. Stephens had occupied this chair for three years, by temporary appointment, the first year of his connection with the Seminary being spent in work specially assigned.

(15) REV. B. G. MITCHELL ELECTED, BUT NOT CONFIRMED, AS A PROFESSOR.

At a meeting of the Trustees, on June 17, 1895, Rev. B. G. Mitchell was unanimously elected a member of the Theological Faculty, and his election is respectfully submitted in this report, and confirmation thereof asked. Other important matters came before the Board at

that meeting, which will be referred to in an after part of this report. What was then done by the Board became the subject of public discussion for some weeks thereafter, and the Board at a later meeting modified its action of June 17, 1895, in several respects. For these reasons the Board asks to submit more in detail the history of both meetings and to state briefly the inducing causes which resulted in the action then taken.

Shortly after the death of the lamented Dr. Burney, much speculation was indulged in concerning the question of his successor, and the Trustees soon discovered that decided differences existed in the minds of brethren throughout the Church. The Board was flooded with memorials and private letters from every quarter, asking that contradictory things be done. It is well known that the differences related to the teaching of Dr. Burney on several doctrinal points. Some of the memorialists who refused to accept his teaching insisted that his successor should be, to accept the popular phrase, an "Anti-Burneyite." Others, who accepted his views, insisted that his successor should be one in harmony with him. It was impossible for the Trustees to do both these things. To have done one, no matter which, would have seriously widened the breach and crippled the work of the University, especially that of the Theological Department. The case was extremely embarrassing to the Board and required the most delicate handling.

It is not necessary to dwell on the difficulties of this period. It is sufficient to say that finally a memorial, numerously signed by representative ministers and laymen of the Church, who sympathized with the views of Dr. Burney, was presented to the Board, proposing a mode of settlement. The suggestions of the memorialists were in the nature of a compromise, in which it was insisted both parties were fairly dealt with. They asked the Board first to create a new Chair, to be known as the "Burney Professorship," and elect thereto Rev. B. G. Mitchell, and name as his teaching topics "History of Christian Doctrine" and the "Confession of Faith of the Cumberland Presbyterian Church." Second, give to the Chair of Missions and Homiletics, occupied by Dr. Bell, the name of "Bell Professorship," and assign to it as teaching topics, "Comparative Religions, Missions, and Practical Apologetics." Third, transfer Dr. R. V. Foster to the Chair of Systematic Theology as the successor of Dr. Burney.

The object of the memorialists, in asking that the names of Burney and Bell be given to the Chairs mentioned, was two-fold. First, to confer a deserved compliment and honor. Second, to secure thereby the active aid of personal friends in procuring endowment.

The spirit of the memorialists, and also their suggestions, impressed the Trustees favorably, and, having duly considered their recommendations, they were, June 17, 1895, formally adopted by the Board. Rev. B. G. Mitchell was at once notified of his election to the Theological

Faculty, and his letter of acceptance was received by the Board.—1896, p. 122.

The Committee on Theological Seminary, to which the foregoing item was referred, submitted a report. Said report was adopted, a part of which follows:

In order to reach the merit of this question, we must go back to the June meeting of the Board of Trustees. That meeting appears to us as ill-advised, and it became the occasion of the very troubles which the framers of the Charter of the University endeavored to avoid, by providing that the members of the Faculty "may be present at the meetings of the Board and participate in its deliberations and discussions, but shall not be allowed to vote;" also that "any person or persons, corporation, or Church judicatory, may establish professorships of any kind, in said institution, with the consent and approbation of the Trustees and Faculty, by endowing the same." [See Charter of Cumberland University, Sections 3 (latter clause) and 5.] . . .

That in view of the June meeting of the Board of Trustees, as here set forth, this General Assembly cannot take cognizance of anything that was done at said meeting, or that necessarily grew out of it.

While we do not pass upon the merits of the proposition to add Rev. B. G. Mitchell to the Faculty, yet it is evident that the Trustees overestimated the representative character of the petition on which they based their action at the June meeting. That petition, or a similar one, was presented to the last General Assembly. It bore the signature of thirty or forty persons, who were then present. There was no general demand throughout the Church for filling the Chair of Systematic Theology, or for creating a new professorship, or for putting other men in the Faculty. There was general satisfaction with the work and prospects of the Theological School, and no dissatisfaction, except perhaps among a few persons.

The announcement of the new Professorships was a surprise to the Church at large. The prevailing sentiment was, and is now, that such Professorships were unnecessary, and the best interests of the Theological School would have been conserved if the prayer of the petitioners had not been granted. . . .

The very cogent reasons presented by the Board of Visitors, and in the memorial from the Synod of Arkansas, make it exceedingly unwise to grant the petition of the Board of Trustees. Therefore we recommend that the petition be not granted.—1896, pp. 25-27.

### 3. Board of Visitors to the Theological Seminary.

#### (1) IN THE EARLY YEARS OF ITS HISTORY.

The following resolution was offered by Rev. Dr. Beard, and carried:

*Resolved*, That the following persons, viz.: Rev. F. R. Cossitt, D.D., Rev. Messrs. M. Bird, A. J. Baird, H. B. Hill, W. S. Langdon, J. C. Provine, D. Lowry, Hon. Nathan Green, Hon. R. L. Caruthers, be appointed a Committee to attend the approaching examinations in the Theological Department of Cumberland University, and that they be requested to make a report to the next General Assembly.—1856, p. 32.

The Committee, provided for in the foregoing, submitted the following report:

The Committee appointed to attend the examinations of the students in the Theological Department of Cumberland University, respectfully submit the following report:

The character and qualifications of those who are preparing to labor, in word and doctrine, for the edification of the Church and the salvation of souls, must be subjects of special interest to all who desire the glory of Christ and the triumph of his cause. The preaching of the word by a living ministry, accompanied by the Holy Spirit, is the divinely appointed means for propagating truth and righteousness, extending the conquests of the Cross, and evangelizing the world.

With no common solicitude, your Committee attended to the duty assigned them, and witnessed the examinations on those very important subjects which had claimed the attention of the respective classes.

The class in the Greek Testament and the Hebrew Bible evinced a good degree of accuracy, and appeared to have made a creditable progress in these original languages, through which holy men of God spake as they were moved by the Holy Ghost.

The class on the Evidences of Christianity acquitted themselves satisfactorily, and showed that they had not studied superficially.

The class on Systematic Theology appeared to have made commendable progress, and evinced those habits of thought which promise success in the prosecution of the subject.

The whole number of those looking forward to the ministry of the Gospel, is about forty. All enjoy the privilege of attending the lectures on theology. Among these, twelve are regularly reciting to the Professor in this Department, Rev. Dr. Beard. Five of this number are exclusively engaged in the study of theology.

The last-mentioned twelve delivered extemporaneous discourses as specimens of sermonizing. In this exercise all acquitted themselves respectably, and in a manner promising future usefulness.

On the whole, we are of the opinion that this infant Department has made a very fair beginning. There was, and is, abundant evidence of the ability and faithfulness of the Professor in charge, as well as of the diligence and application of the pupils. We were made to think of the number of candidates for the holy ministry who enjoy no regular theological instruction; and, how great a blessing it would be to the Church if all could be favored with these high advantages.



Your Committee express the hope that your Venerable Body will, from year to year, appoint a committee of suitable men to attend the annual examinations, that you may learn the progress of this "school of prophets" and afford encouragement to all those connected therewith, whether Professors or pupils.

Respectfully submitted,

F. R. COSSITT,  
R. L. CARUTHERS,  
NATHAN GREEN,  
—1857, pp. 48, 49.

Rev. Richard Beard introduced the following, which was adopted:

*Resolved*, That Rev. M. Bird, D.D., Rev. F. R. Cossitt, Rev. Messrs. Isaac Shook, H. B. Hill, A. J. Baird, Samuel Dennis, William Ralston, C. P. Reed, J. C. Provine, and the Hon. Nathan Green, be appointed a Committee to attend the approaching examinations of the theological classes in Cumberland University; and that said Committee be requested to make a report to the next General Assembly.—1858, p. 47.

This Committee performed its duty and reported to the General Assembly the following year.—1859, pp. 52-54.

The General Assembly of 1859 appointed a Committee to visit the Seminary, which reported the next year.—1860, pp. 90-92.

[NOTE.—The demoralization growing out of the Civil War seems to have caused this custom to be overlooked for a number of years. Dr. McDonnold refers to it as follows:

One item included in the rules laid down by the Assembly when this school was established, and which was rigidly enforced for a few years, has unfortunately been allowed to pass into forgetfulness. It provides that a Committee shall be appointed annually by the General Assembly to visit the institution and report concerning its prosperity and orthodoxy.—*From McDonnold's History*, p. 522.—J. V. S.]

## (2) REVIVED AT THE SUGGESTION OF THE BOARD OF TRUSTEES IN 1888.

The Trustees have been recently reminded of an ancient usage of your Reverend Body, which has long been neglected or forgotten. They refer to the habit of the Assembly, which began in the early history of Cumberland University, of appointing a Board of Visitors to visit the University at such a time as would suit their convenience, and become acquainted with the Trustees, Faculty, and students, and attend the exercises, public and private. In this day, when the interests of the University and of the Church are coming nearer together, it is desirable that this avenue of approach between the two should be again opened. The Trustees assure the General Assembly that the revival of this old custom will be highly agreeable to them as the representatives of the corporation, and equally so to the entire Faculty and students of the University.—1888, p. 149.

To this suggestion of the Board of Trustees, the General Assembly responded, through its Committee, as follows:

The suggestion by the Board, that the ancient usage of the General Assembly to appoint annually a Visiting Committee, meets with the approbation of this Committee, and we beg leave to name the following brethren to constitute the first Board of Visitors: H. D. Onyett, D.D., of Indiana; J. P. Sprowls, D.D., Illinois; J. B. Green, D.D., Nebraska; Rev. J. L. Cooper, Mississippi; and Elder R. W. Pitman, Texas.—1888, p. 29.

This Committee submitted a detailed report to the next General Assembly.—1889, pp. 39-42.

Every General Assembly from 1889 to the present time has received a report from its Board of Visitors to the Theological Seminary.

In 1895 the General Assembly adopted the following:

In view of the close and vital relationship between the General Assembly and its Theological School, and in accordance with the manifest design of the Assembly in inaugurating it, there can be no doubt about the propriety and the right of the Assembly to appoint a Visiting Committee and define the powers thereof as herein provided.

We therefore recommend that a Permanent Committee of three be appointed, which shall be styled "The General Assembly's Board of Visitors to the Theological Seminary," and that this Board be composed of two ministers and one layman.

Said Committee is to be appointed to serve and exercise its powers as hereinafter indicated.

1. The first named of the Board of Visitors shall serve for three years, the second for two years, and the third for one year; but the regular term of each one to be appointed hereafter shall be three years, each to serve until his successor is appointed.

2. At each meeting of the Assembly it shall be the duty of the Committee on Theological Seminary, in its report to the Assembly, to nominate persons to fill vacancies on this Board.

3. At such time as this Board may deem proper, during each Seminary year, they shall visit the Seminary, and make thorough investigation of all matters pertaining to its welfare, the work done in the class-rooms, the character and needs of the library, dormitories, buildings, etc., and shall examine the books of the Treasurer, noting particularly the character of investments made of the Seminary funds, and the financial management thereof, and whatever else they may regard as important to the prosperity of the Seminary. They shall make inquiry and investigation concerning any other funds that may be held in trust for the Seminary by others than the Board of Trustees of Cumberland University.

4. The Board of Visitors shall meet with the Board of Trustees and the Faculty of the Seminary, separately or jointly, as the Board of Visitors may deem proper, and confer upon all matters that relate

to the Theological School, its needs, its work, and its prospects. It is expected that in all matters of special importance there shall be conference on the part of the Board of Trustees, the Faculty of the Seminary, and the Board of Visitors. Such conference may be had either by correspondence or by personal attendance of the Board of Visitors, whenever the same is requested either by the Board of Trustees or the Faculty of the Seminary.

5. The Board of Visitors shall recognize their relation to the Board of Trustees as entirely advisory, due regard being had to the authority vested in the Trustees by the Charter of the institution. At the same time there should be a recognition of the fact herein set forth, that the Theological School "is to be subjected to the control of the Assembly."—1895, pp. 38, 39.

Item 4 was modified by the General Assembly of 1897, in adopting the report of the Committee on Theological Seminary, as follows:

The part of duty as defined by that Assembly [1895], of the Visiting Board to advise with the Board of Trustees, rather, the mandatory order of the Assembly to the Board of Trustees to advise with the Board of Visitors, was beyond the legitimate purpose of a Visiting Board. Having a Board of Trustees, and a Faculty near them, and the General Assembly to represent the whole Church in the oversight of the Seminary, the proper functions of the Visiting Board appear to your Committee to be the ascertainment of the condition of every department of the University, educational and financial, that in any way relates to the Theological Seminary, and report the same to the General Assembly. Such advice or suggestion as would be given voluntarily would, we think, be appropriate in such a Board, but your Committee think such advice ought not to be mandatory, and we therefore recommend that that part of this duty, as defined by the Assembly of 1895, which seems to make it obligatory on the part of the Board of Trustees to advise with the Board of Visitors in the management of the Seminary, be and is hereby, rescinded. We do this the more readily because we feel satisfied that the Board of Trustees will feel inclined to confer, in matters pertaining to this Department of the University, with such men as are likely to be appointed by the Assembly as Visitors to the Seminary.—1897, p. 60.

#### 4. Financial Agents.

Rev. J. D. Kirkpatrick was appointed Financial Agent by the Board of Trustees.—1876, p. 35.

Mr. Kirkpatrick continued to fill this position until 1880, when he was elected to a professorship in the Seminary.

In 1885 the General Assembly adopted the following recommendations:

That the Board of Education be authorized and instructed to em-

ploy, at the earliest possible date, on behalf of the General Assembly, and in the name of the whole Church, a competent Agent to solicit funds to complete the endowment of Cumberland University.

That from the funds first realized from such agency there shall be set apart an amount sufficient to raise the endowment of the Theological Department of the University to one hundred thousand dollars. All moneys raised by such agency shall, as fast as it comes to hand, be turned over to the Trustees of said University, to be by them invested, and the interest thereon appropriated as in the case of other like endowment. The Board of Education shall audit the accounts of the Agent at least once each year, and they shall report to the General Assembly, at its stated meetings, what has been accomplished.—1885, p. 29.

On the foregoing the Board of Education reported to the next General Assembly as follows:

In June last the Board, in pursuance of the order of the General Assembly, employed the Rev. J. S. Grider as Agent for the endowment of Cumberland University. The following is the agreement between the Board and Brother Grider:

“The Board of Education, in pursuance of the action of the General Assembly, 1885, does hereby employ and engage the services of the Rev. Jesse S. Grider as agent for the purpose of raising the endowment of the Theological Department of Cumberland University, upon the following terms and conditions:

“1. The employment shall be for an indefinite time, and at a salary at the rate of \$1,800 per annum, payable monthly, and in addition thereto his necessary traveling expenses. The salary and expenses to be paid out of the amount raised by the Agent.

“2. That the mode and manner of raising said endowment be left to the discretion of the Agent, he making report from time to time, and conferring with the Board as to the progress of the work.

“3. That the whole time of said Agent be devoted to this work at as early a day as practicable, and in the meantime he shall be entitled to receive of the salary in proportion to the time occupied in the work, and the traveling expenses actually incurred.”—1886, pp. 139, 140.

[NOTE.—Dr. J. S. Grider continued to serve as Financial Agent for the Endowment Fund until 1893. His agency was very fruitful. Through his efforts as Agent, and otherwise, he raised more than one-half of the present endowment.—J. V. S.]

In 1895 the following was adopted:

Recalling the most valuable services that were rendered by Rev. J. S. Grider, D.D., as Endowing Agent, working under the direction of the Board of Education, we recommend that further arrangements be made for this object as soon as practicable. To this end we recommend that the question of employing a Financial Agent for further

service in the behalf of the Theological School, be referred to the Board of Education, and that this General Assembly place itself on record as determined, by all possible means, to foster and build up its Theological School, until it shall be fully endowed and thoroughly equipped for its great work.—1895, p. 37.

The General Assembly adopted the following recommendation of the Committee on Education:

We recommend that you approve the course of your Educational Society in deferring the employment of a Financial Agent for the Seminary; and that the subsequent employment of such Agent be left to the discretion of the Society and the Board of Trustees.—1896, p. 22.

## 5. The Theological Seminary catalogue.

The General Assembly adopted the following recommendation:

That the Theological School issue its catalogue as a separate number, distinct from the catalogue of Cumberland University. This will give prominence to the Seminary in a way which will be of great service to it in advertising its work.—1894, p. 35.

The Committee on Theological Seminary submitted the following, which was approved:

We have examined, with a peculiar degree of pleasure, the special edition of the catalogue of the Theological Seminary, which is now in accordance with the Assembly's recommendations, issued separately from the University Catalogue.

The Faculty and Trustees are to be heartily commended for having gotten out three thousand copies, with the purpose of sending one to each minister, licentiate, and candidate in the Church. We recommend that the same plan shall be followed each year, and that the catalogue shall show the Seminary's relations to the University, and that it is under the control and patronage of the Assembly, as a means of making prominent the fact that the Seminary is the school of the entire denomination, having strong claims upon all sections of the Church for patronage and support. Such a circulation of the catalogue will be a most efficient and pleasing method of advertising the institution.—1896, p. 40.

## 6. Degree conferred on a woman.

The General Assembly commended the policy which had been adopted, of opening the doors of the Seminary to young women who might wish to qualify themselves as missionaries, Bible readers, or Christian workers.—1894, p. 35.

The General Assembly adopted the following report of a minority of the Committee on Theological Seminary:



We have considered the referred communication of Mrs. Mary Hunter Bixler, saying she has finished the regular classical course in the Theological School of Cumberland University, but that, because she is a woman, it has not been thought proper that she should receive the degree which is to be conferred upon others who may have taken the same course of study, and she asks the Assembly to make a deliverance which will apply to this and similar cases.

In 1894, the Assembly passed a resolution, requesting the Trustees of Cumberland University to "open all its departments to young women, on equal terms with young men, making the institution in all respects co-educational." [Minutes, page 39.]

To this request the Trustees made respectful reply, a year ago (Minutes, page 129) stating that co-education could not thus be adopted, in the University at large, for what appeared to them as good and sufficient reasons, and the Assembly concurred in that decision, having no inclination to use even argument or persuasion for controlling the policy of the University in this matter, in other departments; but as regards the Theological Department, it is assumed, on general principles, and we have information to this effect as regards this and similar matters, that the Trustees and the Theological Faculty desire to know and carry out what may be expressed as the wishes of the Assembly.

With perfect unanimity the Assembly has heretofore declared its will, that, for the encouragement of the laity in the study of theology and methods of Christian work, the full privileges of the Seminary class-rooms shall be given to both probationers and laymen, and it is the mind of the Assembly that this policy shall still be adhered to, and that in the conferring of degrees no difference shall be made between ministers and laymen, or between young men and young women; and recommendation is hereby made, accordingly, to the Theological Faculty and the Board of Trustees of Cumberland University. But the adoption of this does not commit this General Assembly for or against the ordination of women to the ministry, nor authorize the same on the part of any Presbytery.—1896, pp. 39, 40.

[NOTE.—In compliance with the foregoing deliverance of the General Assembly, the degree was conferred.—J. V. S.]

## 7. Presbyteries to use their authority to secure the attendance of probationers at the Seminary.

The report of the Educational Society contained the following:

Further, in this connection, we submit that you consider the propriety of laying down this principle of inter-denominational courtesy, to wit: That the authorities of the Theological Seminaries of other denominations should offer to our young men the benefit of scholarships, or other inducements, only at the request of the Presbytery to

which each belongs. We believe such a proposition, submitted in the interests of proper discipline, as well as of denominational courtesy, will be universally respected. With these preliminary questions duly determined, it will remain for the Presbytery to act with wisdom and firmness for the best interests of the young men, as well as for denominational loyalty, showing at the same time due diligence and liberality in providing financial aid where this should be done. Having done the best we can in this regard for our young men, we must look to their self-denial and consecration for the rest. Resistance of money considerations is a lesson they need to learn early in life. The founders and leaders of our Church for generations past have practiced it, and in this respect, as well as in many others, the spirit of the fathers needs to be preserved. They were loyal to their own standard, regardless of cost to personal comfort or fame. The temptation of a larger salary elsewhere is constantly before the successful Cumberland Presbyterian pastor. Let him begin early to gather strength for the test, by resisting the money temptation while in training for the pastorate. But it behooves the people likewise to do their duty in the premises. Just as the best salary possible should be paid to the pastor, so they should assist our struggling young men, to the full extent of their power. Competition on the money basis may well be scorned where principle is involved, yet we should make generous annual offerings to take the place of the richly endowed scholarships found elsewhere.—1897, p. 88.

On the foregoing suggestion of the Educational Society, the Committee on Education submitted the following recommendation, which was adopted:

That you instruct the Presbyteries to use their lawful authority to secure the attendance of their probationers at our schools, and especially at our Theological School; and that applications for scholarships in other institutions than our own schools be accompanied with the recommendations of the Presbytery, or its Educational Committee, with the information to the parties concerned that it is the will of the General Assembly that said benefits should be granted only when the application is accompanied by the request of the Presbytery or its Educational Committee, such as is required at present by all our own institutions.—1897, p. 35.

In its report to the General Assembly, the Educational Society said:

Following the direction, given by the General Assembly a year ago, we communicated with the authorities of various seminaries of other denominations, making known the desire of the General Assembly that such of our probationers as might apply to them for scholarships or other financial aid should be required to accompany their applications with the recommendation of the Presbytery to which they belong, or its Educational Committee. The replies to this communication were prompt and cordial, the propriety of the request being ac-

knowledge and the assurance being given that the wish of the General Assembly would be duly regarded. In all such cases it now remains to be seen whether a Presbytery will officially recommend one of its young men to the seminary of another denomination, or will, with loyal and liberal spirit, make proper effort to send him to our own.—1898, p. 103.

The following recommendations, made by the Committee on Theological Seminary, were approved:

That the General Assembly shall order the Presbyteries to require that all under-graduate study of theology by their probationers, if it shall be pursued in seminary course, shall be taken in your own Seminary, at Lebanon, Tenn.

That the Assembly shall require Presbyteries to encourage the probationers for the ministry, who are not able to take the Classical Course in theology, to take the English Course, inasmuch as the future harmony and rapid development of the Church will depend in large degree upon all the ministry of the Church being acquainted with the same ideas and methods of work.—1898, p. 60.

## 8. Church colleges expected to co-operate with the Seminary.

The General Assembly requested colleges of the Church to co-operate with the Theological School, by inducing their graduates who might be students for the ministry, to study theology at our own institution.—1897, p. 35.

## 9. The Murdock Library.

Rev. G. T. Stainback, D.D., submitted the following communication from Ruling Elder Abram Murdock, of Columbus, Miss., dated May 17, 1869, which, on motion, was referred to the Committee on Education:

Rev. G. T. Stainback, D.D., Murfreesboro, Tenn.—Rev. and Dear Sir: I desire you to present to the Theological Seminary, at Lebanon, through the General Assembly of the Cumberland Presbyterian Church, the library of my late and more than loved father—Rev. James Murdock, S.T.D.—upon the condition that they establish a Chair in Church History, to be called the “Murdock Professorship.”

I am aware that it may be supposed that my object in the condition is to gain notoriety, and gratify a personal and foolish ambition. Please do me the favor to assure the General Assembly that no such consideration forms any part of my motive. But I have no desire to conceal my object; on the contrary, it is my wish to avow it fully. My father was left an orphan at the tender age of fourteen months, with little or no patrimony. In early life, he evinced an inordinate thirst for knowledge and it continued with him to the last days of

a life of eighty years. He entered the ministry soon after his graduation at Yale College—having studied theology under that eminent divine—the elder Dr. Dwight—and soon discovered what, in that day seemed to be neglected, if not unknown, to wit: the importance of having our clergy informed as to the history of the Church. German theology, running into Transcendentalism, was then exciting the Christian world, and our clergy were unprepared to meet its bold assertions and ingenious reasonings. This he believed could be obviated, and immediately commenced his industrious labors. How he succeeded, and what benefit he has conferred upon the Church (if it has not already been), will be determined by the learned world. I believe he was the first on this Continent who occupied a Chair devoted exclusively to this department.

He was my *beau idéal* of goodness, and I would that his name were transferred to posterity, but I am his only son, and at my death it ceases. The only distinction I ask is that my tombstone may record me as his son.

With the highest respect, and most affectionate regard, I am your friend,

ABRAM MURDOCK.

—1869, p. 10.

The Board of Trustees of Cumberland University, in their report, 1869, spoke as follows:

The donation of the magnificent theological library of the lamented Dr. Murdock, Professor of Ecclesiastical History in Yale College, has been tendered to the institution on terms which the Trustees gladly accept, provided the approval of your Reverend Body can be obtained. The terms are that we establish a Chair of Ecclesiastical History to be called the "Murdock Professorship." Temporary arrangements have been made to supply the necessary lectures and instructions in this Chair, but no permanent appointment is proposed until full endowment for the Chair can be secured.—1869, p. 49.

The following from the report of the Committee on Education was adopted by the Assembly:

In regard to the communication of Hon. A. Murdock, we recommend that your Reverend Body approve the action of the Trustees of Cumberland University in accepting the donation of the Murdock Library, and in creating the Murdock Professorship. We recommend that you also urge on your churches to co-operate with the Trustees in raising an endowment fund for the Chair, and in enlarging the endowment of the Theological Department, so that the full services of an ample corps of teachers be secured.—1869, p. 25.

## 10. The Hale Reference Library.

The Board of Visitors to the Theological Seminary reported the following:

We are grateful to God to be able to say that the library of the Theological School has made a distinct advancement during the past year. Many generous friends of Christian education have come forward with notable cash offerings to the Library Fund. Among these it is proper to mention the following: Mrs. Dr. Hale, of Morristown, Tenn., contributed one thousand dollars as a memorial of her late lamented husband; P. H. Hardin, Esq., of Rome, Ga., gives one hundred dollars; a "friend" in Huntingdon, Tenn., gives fifty dollars; Mrs. E. J. Stansbury, of Bloomington, Ill., donates fifty dollars; Mrs. Lydia Phillips gives fifty dollars; Rev. Geo. G. Hudson, of Osaka, Japan, gives fifty dollars. Thus a good beginning has been made toward furnishing proper modern library facilities to our Theological School. This is only a beginning, however. Thousands of dollars are yet needed in order to provide a proper library equipment for our young preachers at Lebanon.—1898, p. 151.

#### VI. THE EDUCATIONAL SOCIETY.

As early as 1836 an Educational Society was organized, under a constitution, with Rev. Robert Donnell as President, and Rev. Samuel King as Vice President.—1836, pp. 281, 282, MSS.

The object of the Society was stated in the following article, from its constitution:

This association shall endeavor to raise one hundred thousand dollars to establish an institution and endow professorships, at which candidates for the ministry of the Cumberland Presbyterian Church may receive a suitable education, free of tuition fees, and at which other persons may be educated on reasonable terms.—1836, p. 281, MSS.

In 1855 a Committee, of which Dr. Richard Beard was Chairman, submitted a constitution for a proposed Education Society. The report of this Committee was adopted.—1855, p. 22.

The following articles are taken from that constitution:

Article 1. This Society shall be called the Educational Society of the Cumberland Presbyterian Church.

Article 2. Every person contributing annually the sum of one dollar, shall be a member of this Society.

Article 3. This Society shall be organized by the appointment of the following officers, viz.: one President, three Vice Presidents, one Corresponding Secretary, one Recording Secretary, one Treasurer, and six Managers. These officers and managers shall constitute an Executive Committee of the Society, one-half of whom shall constitute a quorum for the transaction of business.

Article 10. Every young man who receives aid from this Society must produce the following testimonials to the Executive Committee: that he is a candidate for the ministry, or a licentiate under the care



of some Presbytery of the Cumberland Presbyterian Church; that he is of a pious walk and conversation; that he possesses such talents as promise usefulness to the Church and to the world, and that his temporal circumstances are such as justify him in asking aid of this Society.

Article 11. Those who receive aid from this Society, shall be required to lodge with the Executive Committee a written statement that it is their intention to devote themselves to the work of the ministry of the Cumberland Presbyterian Church, and a written pledge, that, should they at any time relinquish the office of the ministry, otherwise than for providential reasons, or change their church relations, they will refund, with interest, the money which they have received from the Society.—1855, pp. 53-55.

This Society was doing a good work when the Civil War began. For over twenty years after the War the educational interests of the Church were not directed through one central organization.

In 1881 the following, offered by Rev. S. T. Anderson, was adopted:

*Whereas*, Among the most important interests which ought to engage the attention of every branch of the Church of Jesus Christ is the proper education of those who are to become ministers of the Gospel; and,

*Whereas*, The majority of the candidates for the ministry in the Cumberland Presbyterian Church are wanting in a sufficient amount of pecuniary means to enable them to remain at school a sufficient length of time to enable them to complete a full course of study; therefore,

*Resolved*, That this General Assembly do establish a Board of Education, whose object shall be to render pecuniary aid to said candidates while in school. The Board of Education shall be located at Nashville, Tennessee, and shall be composed of the following gentlemen, viz.: Rev. A. J. Baird, Rev. J. C. Provine, Rev. J. B. Lindsley, Rev. R. M. Tinnon, and John Frizzell.

The Board shall organize, secure a charter, and report to the next General Assembly, subject to its approval, such rules and regulations as in the opinion of said Board should be prescribed for the regulation of its business.—1881, p. 32, 33.

To the next General Assembly the newly appointed Board of Education made the following report:

The undersigned, appointed as a Board of Education by the last General Assembly, respectfully report that, having obtained a charter of incorporation, which is herewith submitted, they regularly organized, by the selection of the officers indicated in the signature hereto, and they now respectfully submit for the concurrence and adoption of

the General Assembly a statement of the objects and purposes of the Board, and the rules and regulations for its government. Respectfully submitted,

A. J. BAIRD, *President*,  
J. C. PROVINE, *Treasurer*,  
R. M. TINNON, *Secretary*,  
J. B. LINDSEY,  
JOHN FRIZZELL.

Nashville, May 15, 1882.

The object of this Board is chiefly comprehended in three things:

1. To aid indigent young men who are preparing for the ministry, to obtain a suitable education for that important work.
2. To protect those who furnish this aid from imposition, and thus foster the spirit of Christian beneficence.
3. To make a complete annual report to the General Assembly of all aid rendered to young men by our schools, by Presbyteries, or by individuals.

In order that the Board may fully carry out this object, it asks that the General Assembly request that all our schools which afford gratuitous tuition, etc., to those preparing for the ministry, take from each of them, at the close of each session, upon suitable blanks furnished by the Board, a written obligation for the amount of said aid, which shall be paid back by them should they in after life follow any other pursuit than that of the actual ministry of the Gospel, unless they shall be disabled for want of health; and said schools shall return said obligations to the Board of Education, to be held and used by them as hereinafter provided, it being understood that donors may give absolutely, if they so desire.

#### RULES AND REGULATIONS.

1. The officers of this Board shall consist of a President, a Secretary, and a Treasurer.
2. These officers shall be elected annually by the Board.
3. The Board, through its Secretary, shall open a correspondence with all schools, furnishing them with blank obligations to be signed by all those who receive aid, and be returned to the Board properly certified by the officers of said schools, and reported by the Board to the General Assembly.
4. Should the above obligations become due and collectable as aforesaid, the Board shall proceed to collect the same, and hold it subject to the order of the school that rendered the aid.
5. The Board shall also, so far as possible, open a correspondence with each of the Presbyteries of the Church and induce them to furnish such aid as may be needed by young men under their care, taking their obligations for the same, and returning them to the Board: and should these obligations become due and collectable as

aforesaid, the Board shall proceed to collect and hold the same subject to the order of the Presbytery, congregation, or individual, as the case may be, which rendered the aid.

6. This Board shall receive, hold, and disburse all moneys or property that may be entrusted to its care by bequest or otherwise, as directed by the donor.

7. This Board shall be fully authorized, as it sees proper, to raise money for said object, by agency, public collection, or by any other lawful means.

8. The Board shall make an annual report of all its transactions to the General Assembly.

9. The Board may alter and amend any of the foregoing rules, or add others as it may choose, subject to the approval of the General Assembly.

#### CHARTER OF INCORPORATION.

##### *State of Tennessee—Charter of Incorporation.*

BE IT KNOWN, That A. J. Baird, J. C. Provine, J. B. Lindsley, R. M. Timmon, and John Frizzell, and their successors, are hereby constituted a body politic and corporate, by the name and style of the "Board of Education of the Cumberland Presbyterian Church," for the purpose of devising and carrying into execution ways and means of rendering pecuniary aid to, and otherwise assisting candidates for the ministry in said Church while preparing for the ministry, and for the purpose of collecting information as to what is being done from time to time on this subject, and making proper record and report thereof.

The general powers of said corporation shall be to sue and be sued by the corporate name, to have and use a common seal, which it may alter at pleasure, if no common seal, then the signature of the name of the corporation by any duly authorized officer shall be legal and binding; to purchase and hold, or receive by gift, bequest, or devise, and dispose of for the purposes of the corporation, personal property, and real estate; to establish by-laws and make all rules and regulations, not inconsistent with the laws and constitution, deemed expedient for the management of the corporate affairs; and to appoint such subordinate officers and agents as the business of the corporation may require, designate the name of the office, and fix the compensation of the officer.

The said five corporators shall, within a convenient time after the registration of this charter in the office of the Secretary of State, elect from their number a President, Secretary, and Treasurer, or the last two officers may be combined into one, as said corporation may from time to time determine. The corporation shall have power to increase the number constituting said Board. Vacancies in said Board by death, removal, resignation, or otherwise,

shall be filled, and additions thereto shall be made, by said Board at any meeting thereof, a quorum being present, subject to ratification by the General Assembly of said Church. A majority of said Board shall constitute a quorum for the transaction of all business.

The general welfare of society, not individual profit, is the object for which this charter is granted, and hence the members are not stockholders in the legal sense of the term, and no dividends or profits shall be divided among the members.

We, the undersigned, apply to the State of Tennessee, by virtue of the laws of the land, for a charter of incorporation, for the purposes and with the powers, etc., declared in the foregoing instrument.

Witness our hands, the 15th day of November, 1881.

A. J. BAIRD,  
J. C. PROVINCE,  
J. B. LINDSLEY,  
R. M. TINNON,  
JOHN FRIZZELL.  
—1882, pp. 92, 93.

#### AMENDMENT TO CHARTER, REGISTERED JUNE 25th, 1895.

##### *State of Tennessee—Charter Amendment:*

We, the undersigned, comprising the Board of Directors of the Board of Education of the Cumberland Presbyterian Church, apply to the State of Tennessee, by virtue of the general laws of the land, for an amendment to said Charter of Incorporation, for the following purposes:

First. For a change of name of said corporation from "The Board of Education of the Cumberland Presbyterian Church," to "The Educational Society of the Cumberland Presbyterian Church."

Second. To change the first clause of the Charter of said incorporation, reciting the objects and purposes thereof, and to make it read as follows, viz.:

For the purposes of carrying into execution ways and means of rendering pecuniary aid to, and otherwise assisting, candidates for the ministry, and for missionary work in said Church while preparing for the ministry, and for said missionary work, and for the purpose of collecting information as to what is being done, from time to time, in behalf of these objects, and making proper record and report thereof; also for the purpose of helping to sustain the Theological School or Schools established or indorsed by the General Assembly of said Church, as the Assembly may direct; also for the purpose of promoting a higher Christian education throughout the whole Church, and serving as a channel of information to the denomination on all educational matters, co-operating with, and assisting in all proper ways, the various schools of the Church and

making a complete exhibit of the same in its annual report; also to procure the establishment of auxiliary societies throughout the Church.

Witness our hands, this 19th day of June, 1895.

I. D. STEELE,  
J. B. LINDSLEY,  
J. M. HUBBERT,  
J. A. CARTWRIGHT,  
FRANK SLEMONS.

## 1. The Board employed an agent to endow the Theological Seminary.

The Board was instructed by the General Assembly to employ an Agent to solicit funds for the endowment of the Theological Seminary.—1885, p. 29.

In its report the following year, the Board stated that it had employed Rev. J. S. Grider as Agent for the endowment of the Seminary.—1886, p. 139.

[NOTE.—See Part VI., "Agencies of the General Assembly," "Theological Seminary," Section 4, "Financial Agents," p. 545.]

## 2. School established for the Cumberland Presbyterian Church, Colored.

The Board assisted in establishing a school for the benefit of this Church.—1887, p. 137. In 1888 the Board reported the following: All of the purchase money has been paid on this school, and the buildings placed in a pretty fair state of repair. The deed of the property is to this denomination, but to be used for the purposes of a school for colored people. A school is being conducted under charge of Rev. H. A. Gibson, with much show of success. This Board has expended all money received, \$3,095.35, to the purposes of said school, and now regard their duties in connection therewith as at an end.—1888, p. 142.

## 3. Progress of the Board's work.

The work of the Board did not fairly begin until 1888. In 1889 it reported the following: The fiscal year of this Board, which closed April 1st, has witnessed the awakening of the Church to the great importance of this work; a new life is astir; the importance of a universally educated ministry is being felt; the heart of the Church beats more responsively and the interest increases. While the sympathy of a few faithful ones has always been with us, the first real response from the Church at large has been made this year. The



Board has been in existence for eight years, but from lack of a quarter for collections, and other causes, the entire contribution for the first seven years was only \$688.57, while for the year just closed it amounts to \$2,030.90, and of special or reported donations, \$270, making a total of \$2,300.90, or a contribution in one year more than three times as much as in the seven preceding years. Surely we should be thankful and take fresh courage for the future. Instead of 19 contributing Presbyteries, as last year, this year we have 85. Instead of only 37 churches, we now have 323.—1889, p. 147.

#### 4. Policy changed from that of loan to that of gift.

The Assembly adopted the following from the report of the Committee on Education:

Inasmuch as the circumstances which gave rise to what is known as the "loan policy" of the Board, and which seemed to render said policy a necessity for a time, no longer exist, the Committee recommend that the Assembly instruct the Board to change the policy to that of gifts to the young men, it being understood that this is only a policy, and is not to be interpreted as inflexible to the extent that the Board shall not lend money to young men at all, but that the Board exercise an unrestricted discretion on this subject in not refusing to accept "return notes" when voluntarily offered by the beneficiaries or in loaning in other cases when the judgment of the Board is clear as to its propriety; and that the question as to rescinding the notes which have been taken under the previous policy be left to the discretion and better information of the Board, believing that its members will exercise wise and prayerful discrimination in each individual case, influenced by the principle that the feeling of the Church is now the "gift policy."—1892, p. 35.

#### 5. Re-organization—Educational Society.

The following is from the Board's report in 1896:

With but little inconvenience and small expense the necessary changes have been made in the charter of the Board, as required by the action of the last General Assembly.

By the provisions of this charter you have opened to your Society a broad and comprehensive field. To the best of our ability we will serve as your agents in cultivating it.—1896, p. 101.

#### 6. The Board assisted in supporting the faculty of the Theological Seminary.

The following from the report of the Committee on Education was adopted by the Assembly:

In order that the young men may be thoroughly trained, it is necessary that the Theological School be fully equipped, and we therefore approve of the plan of the General Assembly, through its Board of Education, helping to strengthen and maintain the Faculty of the Theological School, until such time as the endowment will support the entire Faculty.—1895, p. 26.

In 1896 the Educational Society incorporated the following into its report:

We have endeavored to keep the interests of our Theological Seminary prominently before the Church, particularly the necessity of increasing the attendance of students, and supplementing the endowment for the support of the Faculty. Early in the year we submitted to the Board of Trustees the following communication:

"DEAR BRETHREN:—At Little Rock, Ark., May, 1893, the General Assembly of our Church appointed a Committee to provide for the addition of two Professors to the Faculty of the Theological School. At the General Assembly of 1894, the Committee reported nothing done, and this responsibility was transferred from that body to the Board of Education. Through the agency of this Board, and by your vote and the confirmation of the General Assembly, Professor J. V. Stephens was added to the Faculty, the Board of Education being solely responsible for his support. The last General Assembly created an Educational Society in lieu of the Board of Education and ordered that the charter should require the Society to assist in supporting the Theological School or Schools, established and endorsed by the General Assembly. Thus the Educational Society, by the terms of its charter, was made an ally of your Board in supporting the Theological School or Schools in any part of its work as the General Assembly may direct.

"We therefore submit to your Board that it is not now necessary or desirable for the Educational Society to be regarded as supporting any particular professor, but rather that it should be looked upon as merely supplementing the endowment of the Theological School to such extent as the General Assembly may order, and until such time as its services in this behalf shall be no longer needed. Hence we propose that hereafter (during the current year) the Educational Society shall pay into the treasury of your Board the sum of \$1,200 per annum, as nearly as possible in equal monthly installments, the same to be distributed by your Board as you see fit. The Board of Education having contracted to pay Professor Stephens \$1,200 per annum, it is assumed that you will continue his salary at that figure. This proposed arrangement has been submitted to Professor Stephens and the same is entirely satisfactory to him."

The Board of Trustees approved of this communication and accepted the proposition therein contained, it having been first submitted to the Theological Faculty for their approval. Thus the particular

relation between this Board and Professor Stephens has ceased and our transactions are now with the Treasurer of the Board of Trustees. Of the sum here agreed upon to be paid to the Trustees we realize \$300 from editing Bible Study, this extra work being done by Professor Stephens. The amount we are paying this year for the Educational Fund is \$900. By the change of charter the General Assembly has laid down the principle that it is as important to provide for the teaching of young men as it is to look to their material wants. We assume, however, that the amount of money to be thus appropriated will vary from time to time according to the necessities of the Theological Seminary. By increase of endowment the sum necessary to be paid will naturally be diminished, except as the needs of the Seminary may require an increase of money for the support of the Faculty or for other purposes.—1896, pp. 102, 103.

[NOTE.—See Part VI., "Agencies of the General Assembly," under "Theological Seminary," (14), "REV. J. V. STEPHENS ELECTED AND CONFIRMED AS A PROFESSOR" in the Theological Seminary, p. 537.]

## 7. Educational Society a channel of information.

The Assembly adopted the following:

We approve of the idea of the Board of Education being a channel of assistance and information among all the schools and colleges of the Church, and recommend that all the literary institutions of the Church be requested to report annually, through this Board, to the General Assembly, as to their work, their condition, their needs and prospects, in order that the Secretary of that Board may tabulate said reports and present them to the General Assembly, as the most practical means of getting the data concerning these things before the public.—1895, p. 26.

## 8. Presbyteries must give attention to the education of their probationers.

The General Assembly adopted the following recommendations: We recommend that you require every Presbytery to give prompt, systematic, and constant attention to the education of its probationers, and that any Presbytery neglecting this mandate be held as deserving of censure from this body. Also that each Presbytery be directed to do this work in an organized way, an Educational Society, auxiliary to the General Assembly's Board, with such special provisions as the Presbytery may desire to adopt, being suggested as the best form of such organized effort.

Those in charge of this work in the Presbytery shall co-operate with pastors and church Sessions in securing as many as possible in every congregation who will become members of the Educational Society of the Presbytery, by paying such annual membership fee as

the Presbytery may prescribe; all such amounts to be credited to the congregations to which the individuals belong. The aim shall thus be, through the Presbytery and each separate pastor, to establish a permanent constituency that can be relied upon for regular annual contributions to the cause of education.

Either by public or private collection all other members of a congregation are expected to be given an opportunity to contribute to this cause.—1895, p. 26.

In view of all these facts and of certain memorials which have come into the hands of your Committee, and of other things which we have not time to review, we make the following recommendations:

1. That you instruct the Presbyteries to notify each congregation in their several limits of the minimum amount desired from each church for the work of the Educational Society, and to hold the congregations to an account before the Presbytery for the performance of this duty.

2. That you instruct the Presbyteries to require their Committees on Examination to make frequent inquiries after the welfare of the young ministers who should be in school and who may be needing counsel and financial aid.

3. That you instruct the Presbyteries to hold their young men to account to the authority of the Presbytery for remissions in attending to the duties of preparation, that indolence may be rebuked and unworthiness excommunicated.

4. That you instruct the Presbyteries to use their lawful authority to secure the attendance of their probationers at our schools, and especially at our Theological School; and that applications for scholarships in other institutions than our own schools be accompanied with the recommendations of the Presbytery, or its Educational Committee, with the information to the parties concerned that it is the will of the General Assembly that said benefits should be granted only when the application is accompanied by the request of the Presbytery or its Educational Committee, such as is required at present by all our own institutions. Adopted.—1897, p. 35.

In reference to the last item, the Educational Society, at the next Assembly, reported as follows: Following the direction given by the General Assembly a year ago, we communicated with the authorities of various seminaries of other denominations, making known the desire of the General Assembly that such of our probationers as might apply to them for scholarships or other financial aid should be required to accompany their applications with the recommendation of the Presbytery to which they belong, or its Educational Committee. The replies to this communication were prompt and cordial, the propriety of the request being acknowledged and assurance being given that the wish of the General Assembly would be duly regarded. In all such cases it now remains to be seen whether a Presbytery will officially recommend one of its young men to the seminary of another de-

nomination, or will, with loyal and liberal spirit, make proper effort to send him to our own.—1898, p. 103.

We recommend that the General Assembly shall order that Presbyteries require that all under-graduate study of theology by their probationers, if it shall be pursued in séminary course, shall be taken in your own Seminary, at Lebanon, Tenn. Adopted.—1898, p. 60.

## 9. Policy changed back from that of gift to that of loan.

The following recommendations were adopted:

Looking to the establishment of a permanent and increasing educational fund, and believing that the general idea of a loan would be more acceptable to the young men in need of aid, and at the same time offer greater inducements to men of means to contribute their money to this important cause of the Church, we therefore recommend that hereafter the Board be instructed to grant aid to young men on the basis of a loan, without interest, the same to be paid back in installments, such as may be agreed upon by the Board, and this money to be treated as a return loan and credited in the Board's annual report to the General Assembly.

That exceptions be allowed on the recommendation of the Presbytery, when, in its judgment, for good and sufficient reason, the person borrowing is unable to repay.

That full details be given in every case by the Presbytery, blanks being provided by the Board for that purpose.

Those who in former years have received aid as donations through the Educational Fund shall be given the opportunity, if they are willing, to enroll themselves on the books of the Educational Society to repay in installments all or part of the amount received, as they may be disposed. This shall be considered wholly a matter of choice on their part.

For the sake of uniformity in the appropriation of educational money, the General Assembly requests Presbyteries that furnish money to young men preparing for the ministry, reporting the same to the Board, to adopt the loan herein required of the Educational Society, allowing the plan of giving, instead of lending, if there be exceptions to the rule, as in their judgment may seem proper. For this purpose Presbyteries are requested to use same blanks as those used by the Educational Society; thus securing like treatment for all probationers throughout the denomination. Adopted.—1898, pp. 93, 94.

## 10. Secretaries and Treasurers of the Board.

(1) REV. J. R. HENRY, SECRETARY AND TREASURER.

The Board, believing the interest of the work demanded it, have consolidated the offices of Secretary and Treasurer, and elected thereto



the Rev. J. R. Henry, the present pastor of Watkins Park Church, Nashville, Tennessee, at a salary of four hundred dollars per annum, who, in conjunction with his pastoral duties, and until the work shall demand his whole time, will discharge the duties of the office. He was not elected a member of the Board, but is an officer of it, and subject to its orders, and is the only salaried officer of the Board.—1890, p. 96.

During the past twelve months the correspondence of the Board has been constantly growing heavier, and so much time is required properly to discharge the duties of the Secretary and Treasurer, and to develop the work of the Board, that it became evident that the whole time of a competent man should be devoted to the interests of the Board. After a full discussion of the matter, at a meeting of the Board, when all the members were present, it was unanimously determined that a Secretary and Treasurer should be employed for all his time, and as Brother Henry had served so efficiently in that capacity, giving entire satisfaction, he was elected to the office, at a salary of \$1,000 per annum, his necessary traveling expenses to be paid by the Board. Brother Henry accepted the office, resigned his pastorate, and entered upon his duties April 1, 1891. We ask your approval and ratification of this action of the Board.—1891, p. 115.

To this the General Assembly responded as follows: The Board, at a recent meeting, secured the entire time of Rev. J. R. Henry as Secretary. In this we think the wisdom and action of the Board should be commended and indorsed. This means more effective work on the part of the Board, and a more systematic and thorough development of the great interest of ministerial education in our beloved Church.—1891, p. 33.

In June last, on account of his long-continued illness and the prospect of slow recovery of health, Rev. J. R. Henry, who had faithfully and efficiently served as Secretary and Treasurer, offered his resignation, which was accepted.—1893, p. 111.

## (2) REV. A. G. BERGEN, SECRETARY AND TREASURER.

Rev. A. G. Bergen, of Evansville, Ind., was chosen to fill the vacancy [made by the resignation of Rev. J. R. Henry].—1893, p. 111.

In view of the action of the last General Assembly, requiring the Boards of Education and Ministerial Relief to employ one Secretary, Rev. A. G. Bergen, Secretary of this Board, tendered his resignation at the first meeting after the adjournment of the General Assembly. The resignation was accepted, to take effect September 1, 1894. Thus were sundered the relations between Mr. Bergen and this Board, which have been uniformly agreeable. We take pleasure in here recording our high appreciation of the marked fidelity and conscientious devotion with which he discharged the duties of his office.—1895, p. 114.

## (3) REV. W. J. DARBY, D.D., SECRETARY AND TREASURER.

Obedient to your order, we proceeded promptly to confer with the Board of Ministerial Relief regarding the employment of a Secretary. With great unanimity, on the part of both Boards, Dr. W. J. Darby was elected to this office, and he entered upon his duties September 1, 1894.—1895, p. 114.

Dr. Darby is still (1899) the Secretary and Treasurer of the Educational Society.

## VII. BOARD OF MINISTERIAL RELIEF.

In the earlier history of the Church, the care of the dependent superannuated ministers and their families was left, for the most part, to the Presbyteries and the local churches. Occasionally, however, some specific case was brought to the attention of the General Assembly. The following are instances of this class:

*Whereas*, This General Assembly has learned that the Rev. Samuel McAdow, our oldest preacher and one of those who aided in the constitution of our Church, is now living in the State of Illinois; and knowing that he is old and afflicted, and in circumstances quite necessitous;

*Resolved*, by this General Assembly, That Rev. John Barbour, Sr., endeavor to learn the true condition of the aged father and report to the next Assembly; and that this Assembly feel bound to sustain him, if need be, as long as he lives. This is in addition to the present aid, afforded by the personal contributions by the General Assembly and others, and now transmitted by a brother.—1833, pp. 171-173, MSS.

The Committee authorized to receive contributions for the benefit of the Rev. Samuel McAdow reported the receipt of \$107.06.—1834, p. 212, MSS.

On motion, the following preamble and resolution were adopted:

*Whereas*, This Assembly has knowledge of the dependent situation of the wife and family of Brother McLinn, deceased; therefore,

*Resolved*, That their situation be presented to the Church, and a collection made for their benefit and forwarded to the next General Assembly.

The following report was received and adopted:

The Committee, appointed to receive donations in favor of Father McAdow and Mrs. McLinn and family, report that they have received for Mrs. McLinn and family one hundred and twenty dollars, and for Father McAdow one hundred and five dollars.—1836, p. 276, MSS.

The following preamble and resolutions were adopted:

*Whereas*, It is a fact that there are those among the ministry of the Cumberland Presbyterian Church who have spent the strength and vigor of manhood in the arduous work of preaching the Gospel, and have now reached an age of infirmity and circumstances of dependence,

and may be without substantial subsistence for themselves and those necessarily dependent upon them; and, whereas, it is both reasonable and highly probable, that such will continue to be the case; and, whereas, it has been divinely ordained that they who "preach the Gospel should live of the Gospel;" therefore,

*Resolved*, That it is the duty of the Church to provide for the relief of the destitute, superannuated ministry.

*Resolved*, That the Presbyteries are the proper judicatories to take the entire management and control of this work.

*Resolved*, That this subject is hereby recommended to the careful consideration of the Presbyteries, and each is requested to take such action as will bring the subject before the congregations, and ascertain the destitution, solicit contributions, and relieve the needy.

*Resolved*, That it is desirable and earnestly requested that the Stated Clerks of Presbyteries report the action of the same to the Stated Clerk of the General Assembly, and that he report the aggregate annually.—1873, p. 20.

This deliverance was re-affirmed the following year.—1874, pp. 34, 35.

In 1880, the Presbytery of Hiwassee (now Knoxville) sent a memorial to the General Assembly, raising the question of the advisability of this work's being done through a central Board instead of by the Presbyteries.—1880, p. 11.

The memorial was referred to a Committee, which reported thereon, and the whole matter was disposed of by the General Assembly as follows:

The Committee on Sustentation of Superannuated Ministers submitted a report, which, on motion, was referred to a Special Committee of two ministers and two elders, to be appointed by the Moderator, whose duty it shall be to consider the papers referred to them, and report to the next General Assembly. On said Committee the Moderator appointed Ministers R. H. Caldwell, W. J. Darby, and Ruling Elders W. F. Nisbet and B. Bransford. Said report is as follows:

Your Committee on Sustentation have had this subject under prayerful consideration, and express the judgment that there are comparatively few cases in your Church where men of frugal habits have spent their lives exclusively in the Gospel ministry and are found to be in want in old age. But as there may be a few faithful ones who, for reasons not understood, are left in advanced life without means of support, it should be a pleasure to the Church to provide for their comfort.

This provision should be made by the several Presbyteries in behalf of their superannuated ministers; but as there may be some Presbyteries not able or not willing to give sufficient aid to these worthy ones, we recommend:

1st. That you appoint a Permanent Committee of two ministers and two elders, who shall have supervision of this work as your agents.

2d. That this Committee shall devise the ways and means to collect the charity of the Church for this purpose; provided, however, that every minister of the Church is hereby earnestly requested to send at least one contribution from his several charges each year, to said Sustentation Committee, of which the Committee shall return a receipt to the donor.

3d. That if endowment by bequest or otherwise be obtained for this purpose, it shall be held by the General Assembly's Board of Trustees in trust for this purpose, and be subject to the order of the Assembly.

4th. That said Committee shall have a Treasurer of their own number, who shall receive and pay out all funds subject to the order of the Committee in session.

5th. That said Committee shall hold at least one regular meeting a year, not long preceding the meeting of the Assembly, and shall submit to the Assembly their annual report of means collected and the disposition made of them, as well as suggest to the Assembly any improvement in the sustentation work.

6th. That said Committee may draw on your Board of Trustees for funds of this class placed in their charge only as authorized by your action.

7th. That no one shall be entitled to aid from the Committee who has not devoted his entire time since he entered the ministry to the actual work thereof in the Cumberland Presbyterian Church.

8th. That the Committee must have satisfactory evidence that such applicant has neither property, money, nor income to support him, nor children who are able and willing to do so; and he must also be unable to support himself in any suitable avocation of life.

9th. He must present to the Committee satisfactory evidence that his manner of life has been frugal and not extravagant, both with regard to his own habits and those of his family, if he has a family, or has had one. The evidence to be taken by the Committee must be from the Presbytery or Presbyteries within whose bounds he has labored. If his life has been spent in the foreign field, then the testimony of his co-workers and the Board having control of his work shall be brought of his worthiness as a beneficiary.—1880, pp. 36, 37.

The Special Committee, provided for in the foregoing, submitted to the next General Assembly the following report:

*To the General Assembly of the Cumberland Presbyterian Church, in session at Austin, Texas, May 19, 1881:*

A majority of the Committee to whom was referred, by the last General Assembly, the report of the Committee on Sustentation of Superannuated Ministers present the following for your consideration:

We presume all are agreed that such provision for superannuated ministers as that contemplated in the report referred to us ought to be

made. The only question to be determined is, How should it be done? On this point we make the following suggestions:

1. The Church cannot properly recognize its duty and acknowledge its obligations toward this class of ministers, except through its highest judicature, and by means of a general Board or Committee, organized and operating under its supervision.

2. To make the undertaking a permanent success, it will be necessary to develop and maintain a strong public sentiment in its favor, and to secure general co-operation. It is not probable that this will ever be done by the Presbyteries or Synods acting separately.

3. To relegate this duty to the several Presbyteries, would require of some more than they could perform, while many would have no claims upon them at all. If the whole Church assumes it the burden will be equalized, and all alike will have the opportunity of testifying their appreciation of the service rendered the whole Church by this honored class of ministers.

4. There are doubtless many congregations and individuals throughout the Church that would gladly make contributions for this purpose, if the claims of disabled ministers were kept prominently before them, as it would be by the plan proposed in this report, and such contributions would not lessen their gifts to the other enterprises of the Church, now calling for aid.

5. While we approve the main principles in the report referred to us, yet in order more effectively to carry them out and to prevent confusion, we believe it would be wise for the Assembly to establish a "Board of Ministerial Relief," to be duly incorporated under the laws of the State in which it may be located.

We therefore recommend that this General Assembly take the following steps for the organization of such a Board:

1. That you appoint a Committee of your own number to determine the location of said Board, and to nominate its members, not less than five nor more than nine, providing also a plan for the filling of vacancies and the election of their successors.

2. That in addition to the ordinary forms in such cases, this Board be instructed to have incorporated in its charter and the by-laws and rules by which it may be governed, such general provisions as the following:

(1) That the object of the Board shall be to collect and disburse contributions in money or other valuables from congregations and individuals for the benefit of disabled ministers, and of the widows and orphans of deceased ministers.

(2) That appropriations are to be made, first, to such ministers as are members in good standing in some Presbytery of the Cumberland Presbyterian Church, having fully consecrated themselves since entering the ministry to the active duties thereof in said Church, and who are not able to support themselves by any suitable avocation of life.



So far as may be consistent with the wants of disabled ministers, the Board may also furnish aid to the widows and orphans of deceased ministers, such as sustained at the time of their death the relation to the Church above described.

(3) All applications must be made through the Presbytery of which the minister is, or at the time of his death was, a member. The Board will exercise its own discretion in all cases, and must have satisfactory evidence that the circumstances of the applicant render it necessary for aid to be furnished from this source.

3. Every congregation in the Church shall be urged to take at least one collection annually for this cause, and forward the same to the Treasurer of the Board.

4. The Board shall endeavor by means of private contributions and bequests to secure and invest a permanent fund, the income from which shall be used for the purposes herein set forth.

W. J. DARBY,  
W. F. NISBET,  
B. BRANSFORD.  
—1881, pp. 35, 36.

This report was referred to another Committee, whose report thereon was adopted, and is as follows:

We have duly considered the report of the Committee appointed by the last General Assembly, and recommend that you adopt the same, with the following additional provisions, as contemplated by the appointment of this Committee.

1. That the Board of Ministerial Relief be located at Evansville, Indiana.

2. That the Board consist of the following members: Rev. W. J. Darby, Evansville, Ind., Rev. J. E. Jenkins, Princeton, Ind., Rev. J. S. Grider, Bowling Green, Ky., B. Bransford, Owensboro, Ky., W. G. Ralston, Evansville, Ind., W. F. Nisbet, Evansville, Ind., S. B. Sansom, Evansville, Ind., Alvah Johnson, Evansville, Ind.

3. That three members of the Board shall constitute a quorum for the transaction of business.

4. That the Board meet at the earliest convenience, organize, and procure a charter.

5. The Board shall make annual report to the General Assembly, of its work and condition.

6. All vacancies occurring in the Board shall be filled by appointment by the Board, and confirmation by the General Assembly.

7. That the month of December next (1881) be fixed as the time when all our ministers, in charge of congregations, be required to explain and urge the claims of this Board and its cause, and take public or private collections for the purpose provided herein, and forward to the Treasurer of the Board.—1881, p. 31.

In its first annual report, among other things, the Board said:

Having received information of our appointment by the last General Assembly as a Board to superintend the collection and distribution of the charities of the Church in behalf of disabled ministers and the widows and orphans of deceased ministers, we proceeded as soon as practicable to procure articles of incorporation, and to organize the Board, under the laws of the State of Indiana. In adopting said articles, together with the necessary by-laws and rules for the government of the Board in its work, we followed strictly the directions of the General Assembly, so far as these extended, and in every detail we have endeavored to follow what we believed to be the sentiment of the Church on this subject. We proceeded deliberately, and availed ourselves of advice from every source open to us, and we are pleased to say that, so far as the Board is informed, the basis upon which the work has been inaugurated is endorsed by all its friends with entire unanimity.

A copy of the articles of incorporation, together with the by-laws and rules, is submitted herewith for your inspection.

The Board will take pleasure in making whatever additions or amendments the Assembly in its wisdom may suggest.

In due time for the Fall meetings we communicated with all the Presbyteries, laying before them the wants of this cause, and the plans of the Board. We were greatly encouraged by the manner in which these communications were received.

As you observe, from the report of the Treasurer, the contributions to this department of Church beneficence for the year aggregate \$598.61. These come from ninety congregations and eleven individual donors, representing forty-six Presbyteries.

While this is encouraging for the first year, may we not hope that co-operation will be much more general during the coming year than it has been in the past? Surely there is in this form of beneficence that which should touch the heart of all who value the Gospel and appreciate the services of those who give lives for its diffusion.

For the guidance of Presbyteries we prepared blanks to be used in making applications for relief. Copies of these are submitted herewith.

Appropriations have been made in behalf of three ministers and of the widow of one minister. The entire amount received has not been appropriated, as the Board desires the General Assembly to direct whether or not a certain portion of the receipts each year should be devoted to the establishment of a permanent fund, the interest from which shall be used for the purpose contemplated in the formation of the Board.

We suggest that you urge all the Presbyteries which are assisting disabled ministers, or the families of deceased ministers, to do the same through the agency of this Board, so that the reports of the Board may represent the entire contributions of the Church for this cause.

The Board will no doubt be able to make a satisfactory arrangement with every Presbytery that is disposed to accept this suggestion.—1882, p. 84.

ARTICLES OF INCORPORATION OF THE "BOARD OF MINISTERIAL RELIEF OF THE CUMBERLAND PRESBYTERIAN CHURCH."

*Whereas*, At a meeting of the General Assembly of the Cumberland Presbyterian Church, held in the city of Austin, in the State of Texas, on the 25th day of May, 1881, it elected a Board of Ministerial Relief, and located said Board at the city of Evansville, County of Vanderburgh, State of Indiana, and directed said Board to adopt such measures as might be necessary to obtain articles of incorporation under the laws of the State of Indiana; and,

*Whereas*, The said General Assembly directed said Board to be composed of the following persons, to wit: William J. Darby, William G. Ralston, Watkins F. Nisbet, Saunders B. Sansom, Alvah Johnson, of said city of Evansville; John E. Jenkins, of the town of Princeton, State of Indiana; Jesse S. Grider, of the town of Bowling Green, State of Kentucky; and Benjamin Bransford, of Owensboro, State of Kentucky.

*Now, therefore*, In pursuance of said directions of said General Assembly, the subscribers, composing said Board, adopt the following as their articles of incorporation, to wit:

First. The name of the corporation shall be "Board of Ministerial Relief of the Cumberland Presbyterian Church."

Second. The purpose for which this corporation is formed is to receive, hold, convey, and disburse such real and personal property as may be given by will or otherwise to it, or acquired by it in any legitimate way, for the relief and support of disabled ministers and missionaries, and of the needy widows and orphans of deceased ministers and missionaries, or of such other persons as may be dependent upon said ministers and missionaries.

Third. The general offices and business of this corporation shall be in the city of Evansville, County of Vanderburgh, State of Indiana.

Fourth. The term of its existence shall be fifty years.

Fifth. Said Board shall be composed of not more than nine nor less than five members at one time, and any vacancy occurring therein shall be filled by it; but such appointment by said Board to fill vacancies therein, shall be subject to the ratification and approval of the General Assembly aforesaid.

Sixth. Three members of said board shall constitute a quorum for the transaction of any business.

Seventh. All the business of said corporation shall be done under the direction of, and subject to the approval of said General Assembly, and in accordance with the laws of the State of Indiana and the United States.

Eighth. Appropriations from the funds of the corporation shall be made alone, first, to such ministers as are members in good standing of some Presbytery of the Cumberland Presbyterian Church, they having fully consecrated themselves, since entering said ministry, to the active duties thereof in said Church, and who are not able to support themselves by any suitable vocation of life, and to such missionaries as have been appointed to work in home or foreign fields by the recognized authorities of said Cumberland Presbyterian Church, and who have faithfully discharged the duties assigned them during the time of their appointment, and who are not able to support themselves by any suitable vocation in life; and, second, that so far as may be consistent with the wants of disabled ministers and missionaries, the Board may also furnish aid to the widows and orphans of ministers and missionaries aforesaid, and to such other person or persons as may be or may have been dependent upon said ministers and missionaries.

Ninth. Said Board shall have full power to make all by-laws, rules, and regulations for governing said corporation, and at its pleasure to repeal the same, subject, however, to the supervision, direction, and approval of the General Assembly of the Cumberland Presbyterian Church aforesaid, it being distinctly understood that in all its workings said Board shall be controlled by said General Assembly.

Tenth. The seal of said corporation shall be as follows: "Board of Ministerial Relief, C. P. Church, U. S. A.—Seal."

In testimony whereof, we, the undersigned, corporators, hereto set our hands and seals, this —— day of October, 1881.

W. G. RALSTON, [SEAL.]

ALVAN JOHNSON, [SEAL.]

J. S. GRIDER, [SEAL.]

W. J. DARBY, [SEAL.]

W. F. NISBET, [SEAL.]

JOHN E. JENKINS, [SEAL.]

S. B. SANSOM, [SEAL.]

B. BRANSFORD, [SEAL.]

—1882, pp. 88, 89.

#### SUBSEQUENT ACTION.

(Taken under advice of attorney, who questioned the validity of the above incorporation.)

*Whereas*, The General Assembly of the State of Indiana, at its session in 1891, passed an act entitled, An Act to Provide for the Incorporation of Boards for the Relief of Disabled Ministers of the Gospel, Missionaries, or their dependents, orphans, or other persons, and declaring an emergency; and,

*Whereas*, In Section 5 of said act it is provided: Any Boards of Relief of the kind herein provided for, which have heretofore assumed

to act as a corporation under any laws of this State, are hereby declared to be legally incorporated, and each and every one of the acts of such Boards are hereby declared legal and effectual, upon the filing by any such Board with the Secretary of State a resolution stating the number of Trustees to govern said Board, and the intention of said Board to be governed by and exercise the privileges of this act; and,

*Whereas*, Heretofore, to wit, on the 23d day of November, 1881, this Board was organized, as it was then supposed, under existing statutes of this State, under and by the name of the Board of Ministerial Relief of the Cumberland Presbyterian Church, and desiring to take advantage and secure the benefits of the said act, the title to which is above set forth; now, therefore, be it

*Resolved*, That the number of Trustees to govern said Board shall be nine. And it is further

*Resolved*, That it is the intention of said Board to be governed by and exercise the privileges of said act.

The President and Secretary of the Board are directed to properly sign, certify, and file with the Secretary of State, the foregoing preamble and resolution.

W. G. RALSTON, *President of the Board*.

ABRAM G. BERGEN, *Recording Secretary*.

Filed April 4, 1891.

CLAUDE MATTHEWS, *Secretary of State*.

#### THORNTON HOME DEPARTMENT.

Through the columns of the *Cumberland Presbyterian*, *St. Louis Observer*, *Our Church Helper*, and the city papers of Evansville, and perhaps by general report, you have seen and heard of the splendid gift of Mrs. E. Thornton, of Petersburg, Ind., to the Board of Ministerial Relief, to be held as a Home for disabled ministers, missionaries, and the widows and orphans of deceased ministers.

The Home consists of ten acres of ground near the city of Evansville, Ind., on which there stands a commodious and beautiful three-story frame house—plenty large for immediate purposes—comfortably and neatly furnished throughout, ready for occupants. One has only to see it to be proud of it and delighted. It is the earnest desire of the Board that the General Assembly, in a body, visit the Home and spend at least a part of a day in viewing it, for to see it is to be convinced more thoroughly than if we should tell you about it ten years.

The property was bought in July 1890, for the sum of six thousand five hundred dollars, and the Board of Ministerial Relief, in behalf of the Cumberland Presbyterian Church, assumed control.

On November 27, 1890, this Home was formally opened for the purpose for which it was established, when the deed and the keys were given to the President, Dr. W. G. Ralston, by Hon. J. E. Williamson.



for Mrs. Thornton, in a very excellent address. The services were appropriate and enjoyable.

On the day of the dedication the Home stood furnished from cellar to garret with an outlay of \$200 to the Board. Every one was pleased with the neatness and comfort, and congratulated the Committee who had it in charge on their success.—1891, p. 100.

The General Assembly adopted the following: We, having had the privilege and pleasure of visiting the Thornton Home for disabled ministers of the Gospel, missionaries, or their dependents, orphans, or other persons, on last Saturday [the Assembly went down from Owensboro, Ky., in a body to visit the Home], deem it necessary to attempt a description of this beautiful place so generously given by Mrs. Thornton, for which not only those who enjoy its comforts, but also the whole Church owe her a debt of lasting gratitude. We commend this Home to all those for whom it is intended as a most pleasant and comfortable abode.—1891, p. 31.

The General Assembly directed "the Board, at its discretion, to transfer to the 'permanent fund' ten per cent or more (as circumstances will allow) from their current receipts."—1886, p. 19.

The General Assembly in 1893 decreed "that the order of a previous Assembly, setting apart ten per cent of the gross annual receipts of the Board as a permanent fund, be revoked. This action to take effect at once, applying to the year just closed."—1893, p. 20.

#### CORRESPONDING SECRETARIES OF THE BOARD.

For several years the work of the Board did not justify the employment of a Corresponding Secretary. In 1889 the Board reported the following:

At the beginning of the year Rev. J. H. Miller was employed as Corresponding Secretary, to have general supervision of the work, under the direction of the Board—his duties being to conduct all correspondence, devise and carry out such measures as may be deemed by him and the Board necessary, to awaken the interest and secure the co-operation of the Church in the extension of this work, receive and disburse all funds, paying over the same, from time to time, to the Treasurer or transmitting to the beneficiaries, as the occasion may demand, and perform all other duties, necessary to its successful prosecution, not intrusted to other officers.—1889, p. 128.

In 1892 the following changes were reported:

In August of last year Rev. J. H. Miller resigned the position as Corresponding Secretary, which he had filled with such signal ability and with marked acceptance to the Board and to the whole Church for three years. We regretted very much the loss of Brother Miller's services in this capacity, but were glad that this loss consisted simply in the transfer of his eminent abilities to a similar office in another Board of the Church.

The duties of the Corresponding Secretary of the Board were performed for a time by Rev. A. G. Bergen, one of its members. About the first of October Rev. W. J. Darby was chosen as Corresponding Secretary, he having retired, on account of long illness, from the position of General Manager of the Publishing Work of the Church. He took the position at the same salary that was paid to Brother Miller, and has been able, with steadily increasing strength, to perform the duties of the office up to this date.—1892, pp. 106, 107.

Dr. Darby is still (1899) the Corresponding Secretary of the Board.

## VIII. PERMANENT COMMITTEE ON SUNDAY SCHOOLS.

### 1. The Sunday school work directed by a committee.

The General Assembly determined to "appoint a committee of five, of which the General Superintendent should be the Chairman, whose duty it should be to have the oversight of our Sabbath school work, and to provide for the Salary of the Superintendent by collections from the Sabbath schools or otherwise, as it might think best."—1893, p. 32.

Accordingly the Committee was appointed as follows: Revs. J. H. Warren, J. S. Grider, and E. T. Bowers, and Ruling Elders Nathan Green and J. H. Fussell.—1883, p. 43.

It appears that this Committee accomplished but little. The next General Assembly said: We regret to learn that the plan set on foot at the last General Assembly has not resulted in greater good. We believe the cause of this grows out of the fact that the plan provided for a Committee taken from sections so far apart as not to be able to operate together successfully.—1884, p. 30.

### 2. The Sunday school work directed by the Board of Publication.

The following recommendation was adopted: We recommend that the General Superintendent of Sabbath School Work and the Board of Publication be instructed to confer together, and to devise and to carry into effect such plans as to them may be deemed most advisable to promote the general Sabbath school work of the Church, said Board being hereby substituted for the Committee on Sabbath School Work appointed at the last meeting of the General Assembly, with power to carry out the work prescribed for that Committee.—1884, p. 30.

The General Assembly decreed that the General Superintendent "be placed under the direction of the Board of Publication, which Board should have power to appoint the person filling this office, subject to the approval of the General Assembly."—1888, p. 31.

### 3. A Standing "Committee on Publication and Sabbath School Work."

The General Assembly adopted the following: Inasmuch as the work of the Committee on Sabbath Schools is so closely related to the work of the Committee on Publication, we recommend that hereafter, the General Assembly appoint for these interests but one Committee, which shall be called the "Committee on Publication and Sabbath School Work," and that this connection be maintained in all the synodical and presbyterial meetings.—1889, p. 47.

### 4. The Board asks to be relieved of this work.

In view of the large demands which the publishing work makes upon the time and energy of this Board, they respectfully submit to your Reverend Body the propriety of establishing a permanent committee to take charge of the Sunday school work, including the appointment of a General Superintendent.—1892, p. 100.

The General Assembly concurred in the following recommendation bearing upon this request: We recommend that you do not approve the recommendation of the Board that this work be taken out of their hands and given to a permanent committee to have charge of the general Sunday school work, including the appointment of a General Superintendent.—1892, p. 30.

### 5. An Advisory Committee appointed.

The following resolutions were adopted:

*Resolved*, 1. That an Advisory Committee on Sunday Schools be created, whose duties shall be to advise with the General Superintendent of Sunday Schools, the editor of the Sunday school literature, and the Board of Publication in the interests of our Sunday school work in all of its departments. 2. That J. H. Zarecor and T. M. Hurst, of Nashville, Tenn., and Prof. J. I. D. Hinds, of Lebanon, Tenn., be the local Committee, and that T. H. Perrin, of Alton, Ill., and J. W. Axtell, of East End, Pittsburg, Pa., be the corresponding members of said Committee.—1892, p. 45.

The Committee on Publication and Sunday School Work reported as follows, and the report was adopted:

In view of the great importance of the Sunday school work, we recommend:

1. That the Advisory Committee, appointed by the last General Assembly be increased by adding Rev. W. T. Rodgers, of Nashville, and Rev. J. V. Stephens, of Bowling Green, Ky.; that on account of distance and expense, J. C. McClurkin, of Evansville, be substituted for

J. W. Axtell, of Pennsylvania, and that H. H. Buquo be made a member instead of J. H. Zarecor, who is a member of the Board of Publication, thus making the Committee consist of J. I. D. Hinds, T. M. Hurst, W. T. Rodgers, T. H. Perrin, J. C. McClurkin, J. V. Stephens, and H. H. Buquo.

2. That this Committee be instructed to co-operate with the Board of Publication and the General Superintendent in an active and vigorous manner for the advancement of this work.—1893, p. 39.

In its report to the General Assembly, the Advisory Committee made the following suggestions:

1. That the Committee appoint and employ the Superintendent of Sunday Schools.

2. That the Committee have full charge and direction of the work, and that the Superintendent be made responsible to the Committee, and be required to report to them from time to time.

3. That the raising and distribution of the Children's Day Fund be entirely under the control of the Committee.

4. That the Committee meet at least once a year with the Board of Publication.

5. That the Committee and the Superintendent be instructed to do all they can to enlarge the circulation of our Sunday school literature.—1894, p. 109.

## 6. The Permanent Committee on Sunday Schools established.

The General Assembly appointed "the following Permanent Committee on Sunday Schools: W. T. Ferguson, J. I. D. Hinds, John D. Wilson, H. H. Buquo, W. J. Darby, and J. V. Stephens; and made J. H. Miller, T. A. Cowan, J. R. Morris, D. C. DeWitt, and T. H. Perrin corresponding members of the same."—1894, p. 31.

The Permanent Committee submitted its first annual report to the General Assembly, announcing its organization and plans of work:

According to the order of the General Assembly, last year at Eugene, Oregon, the Permanent Committee on Sunday School Work met at the earliest date possible for organization. This meeting was held on June the 27th in the Publishing House. The Committee on that occasion adopted the following

### REGULATIONS.

1. The officers of the Permanent Committee on Sunday School Work shall be (1) a Chairman, (2) a Vice Chairman, (3) a Secretary, (4) a Treasurer, and (5) an Executive Committee, consisting of three members. Three members of the Permanent Committee shall constitute a quorum for the transaction of business.

2. The annual meeting of the Permanent Committee shall be held in Nashville, Tenn., beginning at 9 A.M. on the first Tuesday in May of each year, at which time the Chairman, Secretary, Treasurer, and General Superintendent shall submit their annual reports.

3. The Executive Committee shall meet quarterly at such time and place as they may determine. At this meeting the General Superintendent shall submit (1) a financial statement of all expenses; personal, in the discharge of his duties; official, including the expenses and salaries that may be paid to synodical and presbyterial Sunday school workers laboring under his direction. (2) An official statement of work proposed, plans to be adopted, and suggestions as to methods to be considered by the Executive Committee.

4. The Children's Day Fund shall be held in trust by the Treasurer, and disbursed upon the written order of the Secretary acting under the direction of the Executive Committee.

5. In its annual report the Permanent Committee shall include a supplemental statement of all money raised and expended by various Synods and Presbyteries for the purpose of furthering the Sunday school work of the Church.

6. It shall be the duty of the General Superintendent to co-operate with all Sunday school workers, congregational, presbyterial, and synodical, and in every way possible press forward the Sunday school interests of the Church. (1) He shall urge the various Synods to organize the work within their bounds by appointing a Committee on, and electing a Superintendent of, Sunday School Work, and he shall do all in his power to assist the said Committee and Superintendent in the development of the Sunday school interests in their bounds. (2) He shall urge upon every Presbytery the importance of appointing a suitable person as Presbyterial Superintendent of Sunday school Work who shall co-operate with the General and Synodical Superintendents. (3) He shall be intrusted with the preparation of the Annual Children's Day Exercises, and the plans for the proper observance of this day, submitting the same to the Executive Committee for their approval. (4) He shall indorse the accounts of the synodical and presbyterial workers before they are submitted to the Executive Committee for final approval.

7. The Permanent Committee shall assist in the employment of the Synodical Superintendents, who may be compensated for their work to such an extent as the income from Children's Day will allow, the funds to be expended in such proportion as the size of the Synod and the amount of the work done by the Synodical Superintendents shall determine. These Superintendents shall be required to make monthly reports to the General Superintendent.

8. The Permanent Committee shall supply the presbyterial and synodical workers the necessary stationery and defray the expenses of the Presbyterial Superintendents in their work.



## OFFICERS.

Officers were elected as follows: Chairman, W. T. Ferguson, D.D.; Vice Chairman, J. I. D. Hinds, Ph.D.; Secretary, J. V. Stephens; Treasurer, the Publishing House. The Executive Committee was appointed as follows: H. H. Buquo, Chairman; J. D. Wilson and J. V. Stephens.

## CHANGES IN MEMBERSHIP.

On account of pressure of duties in other directions, W. J. Darby, D.D., resigned in September, and Rev. Taylor Bernard, of St. Louis, was elected to fill the vacancy. Rev. J. V. Stephens offered his resignation, after moving to Lebanon, Tenn., in order that the membership of the Committee might be better distributed over the Church. His resignation was accepted, to take effect June 1st. Rev. H. M. Steidley, of Lincoln, Ill., was selected to fill this vacancy. We ask that you approve these changes.—1895, pp. 137, 138.

## 7. A Standing Committee on Sunday Schools.

It was ordered that hereafter, instead of the Assembly's having a single Committee on Publication and Sunday Schools, there shall be the two Committees, one on Publication and one on Sunday Schools.—1898, p. 14.

## 8. Methods of prosecuting the work in the field.

## (1) CHILDREN'S DAY INAUGURATED.

In response to a memorial referred to us from the New Lebanon Presbytery, and to several private communications addressed to us, we recommend that the first Sabbath in June of each year be set apart as Children's Day. On that day let the conversion and Christian training of the children of the Church be presented in sermons and addresses, and a collection be taken for the Board of Publication, to be used in the interest of Sabbath school work specifically, by employing a General Superintendent of such work, and for such other Sabbath school interests as the Board may be able to aid.—1886, p. 40.

Special attention is called to Children's Day—the first Sunday in June. This has become one of the recognized powers of the Church as an educational agency, and we would reiterate that you urge upon all churches to observe this day by the use of suitable programmes, and that liberal contributions be taken in all churches, by young and old, for the extension of Sunday school and Church work.—1890, p. 22.

The General Assembly ordered "that all possible effort be made to increase the Children's Day Fund, and that this Fund be sacredly used for the promotion of the Sunday school cause, in such manner as the Board and Committee may deem best."—1893, p. 39.

## (2) PRESBYTERIAL SUNDAY SCHOOL SECRETARIES.

The General Superintendent, Rev. J. H. Warren, in 1888 reported the following: We have been trying to find one man in each Presbytery to act as Presbyterial Sunday School Secretary for his Presbytery. Up to the time of writing this report we have one hundred Secretaries. All plans and suggestions for work formulated are submitted to these Secretaries for their adoption or modification to suit the needs of their own particular fields.

We have tried to get Presbyteries to indorse this plan, approve these appointments, and relegate all Sunday school matters to them as individuals or as members of committees on Sunday schools. So far as I know, no Presbytery has refused to comply with this request when the matter has been brought to its consideration. These Secretaries are to keep up a regular correspondence with all the churches and schools in their respective Presbyteries; visit as many as possible, and call on brethren in different parts of Presbytery to do the same; to hold Sunday school institutes, conduct normal classes, or arrange to have these things done; secure the organization of denominational schools in all our churches, and have all to take our own literature as far as possible. These Secretaries have been earnestly engaged in work on the lines above indicated.—1888, pp. 137, 138.

The Board of Publication reports that Dr. M. B. DeWitt, "as General Superintendent of our Sunday schools, has been corresponding with the Presbyterial Sunday School Secretaries, and procuring suitable persons to act as such Secretaries, where none had been appointed, and that he has so far succeeded that there are now very few Presbyteries which have no Sunday School Secretaries at work, and he has procured and is procuring necessary statistics to aid him in advancing the Sunday school interests of the whole Church. What Dr. DeWitt has done since his appointment is in furtherance of the excellent work inaugurated by Rev. J. H. Warren as General Superintendent."—1889, p. 120.

## (3) CO-OPERATING WITH SYNODS IN THE EMPLOYMENT OF SYNODICAL SUPERINTENDENTS.

Much progress has been made in this department during the past year. In addition to the work done by Dr. DeWitt, General Superintendent of Sunday Schools, we have co-operated with several State conventions and Synods in the employment of men who give all or a portion of their time to the advancement of the Sunday school cause. The Children's Day Fund is being used in part for this purpose, which we regard as strictly missionary. This fund should be greatly enlarged, and this method of extending the Sunday school work should be carried forward on a much more extended scale. We believe it will pro-

duce the largest possible returns for the investment made.—1890, p. 82.

The General Assembly directed that a portion of the funds raised be used in the employment of such synodical agents as may be needed.—1890, p. 22.

The Board said: We have continued the policy of co-operating with State conventions and Synods in the employment of State superintendents or Sabbath school missionaries, who give all or a portion of their time to the work of advancing the Sabbath school cause, a part of the salary of these State missionaries being paid out of the Children's Day Fund.—1891, p. 93.

[NOTE.—For the plan of the Permanent Committee in assisting the synodical work, see Article 6, "The Permanent Committee on Sunday Schools established."]

Each Synod, that has not already done so, was urged to appoint, as soon as practicable, a Synodical Superintendent of Sunday Schools, and that he be instructed to organize thoroughly his Synod for systematic Sunday school work, as fast as possible.—1896, p. 36.

The Permanent Committee reported the following: Illinois, Iowa, Kentucky, and Tennessee Synods are maintaining their field men, as at the last report, except that Rev. J. W. Henderson, of Iowa, has become a pastor and Rev. R. A. Ferguson has succeeded him in the field. On account of ill health, Rev. J. E. McShan has been compelled to retire from the good work he was doing in Mississippi, but assures us that some one else will soon take up the work. Alabama Synod has put Rev. H. L. Walker, Arkansas, Rev. S. H. McElvain, Texas, Rev. W. B. Allen, Oregon, and Rev. L. D. Beck in their respective fields since last report; and these brethren are looking after the Sunday school interests of these Synods. Ohio Synod has secured a helper in this department of Church Extension in the person of Rev. G. H. Silvius, pastor at Lebanon, who will devote a part of his time to the Sunday school cause in the Synod.—1897, p. 125.

The following is the Permanent Committee's report: Indiana has employed Rev. J. W. Elder to devote part of his time to the Sunday school cause of the Synod. Missouri has put Rev. J. H. Tharp in the field, and he is giving much of his time to Sunday school matters, and will render our Committee valuable service. Rev. J. R. Walker has been employed to look after our Sunday school work in Pacific Synod. In Pennsylvania the Synod's Committee and Rev. J. W. McKay are caring for the cause. Negotiations are pending with the Committee of Kansas Synod, whereby we hope to arrange for an efficient man to devote part of his time to Sunday school mission work.—1898, p. 155.

## 9. General Superintendents.

The General Assembly determined to elect a General Superintendent.—1883, p. 32.

(1) REV. M. B. DEWITT, D.D., ELECTED TO THE OFFICE OF  
SUPERINTENDENT.

In pursuance of the order in the report of the Committee on Sabbath Schools, the General Assembly proceeded to elect a General Sabbath School Superintendent, whereupon Rev. M. B. DeWitt was chosen.—1883, p. 43.

The Board of Publication reported the following:

The Assembly of 1883 created this office, and elected Rev. M. B. DeWitt, D.D., thereto, and appointed a committee, of which the Superintendent was made chairman, part of whose duty was to provide for his salary by collections from the Sabbath schools or otherwise. Because of the failure of this Committee to make any satisfactory provision for the salary, Brother DeWitt never entered actively upon his work. The Assembly of 1884 substituted the Board of Publication for the Committee, and the Board and the Superintendent were left to provide a plan at discretion, and carry out the same. The Board has never been able to pay, or even guarantee, his salary, and the superintendent has not been willing to enter upon the work without such guarantee. We hope, however, that the office will be continued, trusting that the means of calling its functions into active exercise may hereafter be provided.—1886, p. 115.

The General Assembly, on the recommendation of the Standing Committee on Sunday Schools, approved of Dr. DeWitt's declination.—1886, p. 39.

(2) REV. J. H. WARREN ELECTED TO THE OFFICE OF SUPERINTENDENT.

The General Assembly proceeded to the election of a General Superintendent of Sunday Schools; and Rev. J. H. Warren was elected to fill said office.—1886, p. 44.

The first annual report of the Superintendent contained the following: That another year might not pass without something being done, I agreed with the President of the Board of Publication that if the Board would furnish all necessary printed matter, stationery, etc., I would do what I could to get the work inaugurated during the year. This I have done the best I could, consistent with my health and other duties. The line upon which we have been working has been to find out the Sunday school status of each church in the denomination. By this I mean to find out the churches having Sunday schools, and how many are denominational, and how many are union, and the churches that have no Sunday schools. Also the schools patronizing our own literature, and those taking literature not our own.

Through the Clerks of Presbyteries we first secured the names and postoffice addresses of Clerks of Sessions of all the Presbyteries except five, viz.: Florida, Hiwassee, Kentucky, Leavenworth, and

Louisiana, which make in all 2,478 Clerks. Many of the Clerks of Presbyteries, in making their reports, stated that they only reported the live, working churches, leaving out a great many that are dead, or in a semi-organized condition. To these 2,478 Clerks of Sessions has been mailed a circular letter, addressed to Sessions, in which this Sunday school work is brought to their attention, also a Sunday school blank can be filled out and returned. It is possible that a great many Sessions have not considered the circular letter, but very many have, and report hearty indorsement and promise co-operation.

To this date, May 16, 1887, 850 Sunday school reports have been received. These reports bring out some interesting facts which cannot be included in this paper. Of the 850 Sunday schools reported, 436 are denominational, 306 union, and 108 churches report no schools. Of the denominational schools, 370 patronize our own literature and 66 do not. Of the 306 union schools, 80 patronize our own literature, and 226 do not. Then of the 742 churches reporting schools, 450 use our Church literature, and 292 do not. About one-third of the churches to which blanks have been mailed have sent in reports. At this rate, if full reports could be had from all the churches in these Presbyteries, there are 2,226 churches that have schools, of which number 1,208 are denominational, and 918 union, and 324 churches have no schools. There are of these 2,226 denominational and union schools, 1,350 that use the Church's literature, and 876 that do not. This is approximately the true status of the denomination in Sunday school matters.—1887, p. 18.

(3) REV. M. B. WEWITT, D.D., CHOSEN BY THE BOARD OF PUBLICATION  
AS GENERAL SUPERINTENDENT AND SUNDAY SCHOOL EDITOR.

In compliance with your instructions to place the editorial management of our Sunday school literature and the superintendency of our Sunday schools under the control of one person, in September last we elected Dr. DeWitt, Editor and Superintendent, he being a man of ample experience in both departments of said work. He began work in January. In preparing the matter for the periodicals he is so grading as to adapt it to the various classes in our Sunday schools.—1889, p. 120.

The following recommendation was adopted: Believing that the combined labors of the General Superintendent of Sabbath Schools and of the Editor of Sabbath School Literature imposes too much labor upon one man, owing to the growing interest of the work, we recommend that the Board consider the advisability of employing a Field Secretary, who shall spend at least one-half of his time in the field, and the rest in assisting on the editorial work.—1890, p. 22.

In compliance with this suggestion, the Board reported as follows: To enable Dr. DeWitt to devote the greater part of his time to his work as General Superintendent of Sunday Schools, Prof. R. V. Foster,



D.D., has been engaged as one of the editors of the Sabbath school literature. By this arrangement the Church not only gains the scholarly and valuable labors of Dr. Foster, but the general Sabbath school work of the Church is benefited by receiving Dr. DeWitt's attention for two-thirds of his time instead of one-half, as hitherto.—1891, p. 93.

During the past year the Board have relieved Dr. DeWitt of all his editorial work except that of editing *Bible Study*, thereby surrendering at least two-thirds of his time to his work of General Superintendent of Sunday Schools.—1892, p. 99.

Dr. DeWitt resigned in 1894. The General Assembly expressed its regrets in these words: The necessity for the resignation of Dr. DeWitt is to be deplored, and the gratitude of the whole Church is due to him for his untiring labors in this office.—1894, p. 31.

(4) REV. GEO. O. BACHMAN ELECTED TO THE OFFICE OF GENERAL SUPERINTENDENT.

The Board has made a contract with Rev. Geo. O. Bachman, of Enfield, Ill., to act as Superintendent of Sunday School Work from the first day of April, 1894, to the first day of July, 1895.—1894, p. 108.

On the recommendation of the Permanent Committee, the office of General Superintendent was discontinued "for the present."—1895, p. 139, and p. 23.

(5) REV. TAYLOR BERNARD, ACTING SUPERINTENDENT.

The Permanent Committee held three meetings during the year. The Executive Committee held one meeting. After the retirement of Rev. George O. Bachman from the Office of General Superintendent, Ruling Elder H. H. Buquo acted in that capacity until the first of September, without any cost to the Committee. Since then, Rev. Taylor Bernard has been Acting Superintendent at the nominal salary of \$50.—1896, p. 130. Mr. Bernard is still the Acting Superintendent.

## IX. PERMANENT COMMITTEE ON CHRISTIAN ENDEAVOR.

A memorial from Indiana Synod, relating to the Young People's Society of Christian Endeavor, was presented, asking the General Assembly to appoint trustees to take charge of and develop the interests of said Society in the Cumberland Presbyterian Church.

Touching the foregoing memorial, the following preamble and resolution were adopted:

Whereas, The General Assembly has heretofore officially designated the Young People's Society of Christian Endeavor as the young people's society of the denomination; and, whereas, it is of the first importance that the interests of this Society in all departments of its work should be carefully considered by this body at each annual meeting; therefore,

*Resolved*, That a Committee on Christian Endeavor Work shall be appointed by the Moderator among the Standing Committees at each meeting of the General Assembly, this resolution to take effect at the present meeting.

The Committee provided for in the foregoing resolution was appointed as follows: Revs. R. W. Lewis, A. G. Bergen, J. L. Good-knight, D.D., J. W. Laughlin, and Ruling Elders W. P. Wynans, J. H. Gouldy, J. C. Cobb.—1894, pp. 16, 17.

This Committee submitted the following recommendations, which were adopted: We recommend:

1. That Ruling Elder A. E. Turner, Lincoln, Illinois, Dr. W. J. Darby, and Ruling Elder J. C. McClurkin, Evansville, Indiana, the Bureau of Information and Statistics, appointed by the General Assembly of last year, become the General Assembly's Permanent Committee on Christian Endeavor, and that the first named be the Chairman, the second the General Secretary of Christian Endeavor, and the last named Treasurer.

2. That since it is not to be expected that the Secretary can afford to devote himself without salary, and since competent help will be needed he may provide himself with a necessary assistant, who shall be paid from freewill offerings made by the Christian Endeavor Societies of the denomination.

3. That there be no levying of assessments by the General Assembly's Committee, Presbyterial or Synodical Unions, but that voluntary offerings alone be depended upon for the funds needful in conducting the Christian Endeavor work of our Church.

4. That there should be conference between the several Boards of the Church and General Assembly's Committee before the societies are asked to make a contribution, thus avoiding confusion of interests.

5. That the Committee shall appoint annually some one to deliver an address before the General Assembly on Christian Endeavor work.

6. That strictly denominational societies be formed; and the fact of a few persons from other churches, associated with a Cumberland Presbyterian majority, does not call for the conciliatory policy of a union organization.

7. That a Christian Endeavor Reading Course be provided for our young people, looking to their instruction in the history and doctrines of our Church, and training them to appreciate and support our general enterprises.

8. That for the current year you endorse the reading course outlined by the Bureau in their report to this General Assembly.

9. That you adopt the regulations offered by the Bureau and intended to govern Cumberland Presbyterian Christian Endeavor Societies in their work.—1894, pp. 58-59.

The Permanent Committee reported: Soon after the adjournment of the General Assembly, we issued a pamphlet of 16 pages, setting forth in detail the action of the last General Assembly regarding Christian Endeavor and making such helpful suggestions as we believed the interests in hand required.

Among the things to which special attention has been given was the observance of Joint Anniversary Day. Various conferences were had with the Board of Missions and a combined effort was made to enlist the societies to the fullest possible extent in observing this day and in making an offering for the erection of a church at Portland, Oregon. A special programme for the day was prepared and was generally observed. The aggregate of the offerings made, as indicated by the report of the Board of Missions, is \$2,023.69, the number of societies making offerings being 236.

While special attention has been given to this particular enterprise, we have endeavored in every possible way to promote a general interest in missions among the young people. We are happy to report that there are many evidences of an advance among them in this particular. In some societies the missionary offerings amount to as much as one dollar per member. Many have adopted the "two-cents-per-week" plan. All manifest a growing liberality.

Although the cause of missions in our church work necessarily ranks first among the enterprises that should engage the attention of the young, yet it is important that every department of our Church affairs should be brought before them in such a way as to prepare them for the broadest possible church life. They should be trained to understand and give to education, ministerial relief, and to all other general interests of the Church.

In the cause of good citizenship, including temperance, social purity, and all other virtues that lift to a better life, and in many other forms of activity, the societies of our denomination show a good degree of consecration.

An ever-present question of vital consequence is, What do our young people read? We are doing something as a denomination to furnish them suitable reading matter, but we come far short of what ought to be done. Reports from societies indicate that the course of reading suggested by the last General Assembly has not been generally observed. Lack of interest in the matter is so evident that it seems scarcely worth while to suggest a new list of books for the coming year. Possibly the best plan will be to continue the list of last year, and, in addition, to place one volume at a time before the young people of the Church, and endeavor by this means to secure their attention to this subject. So far as our Publishing House can afford to take risks in this direction we advise that the measures be prosecuted for the publication or adoption from time to time of such books as would be expected to secure the attention and patronage of the

youth of the Church. This, however, will be of no avail unless members of societies, pastors, and others do their duty in the circulation of what is published. We must have a young people's literature. Only earnest and persistent effort will accomplish this result, and the interests involved are too important to admit of any lessening of exertion. The necessity for a weekly Church paper in every home should be kept constantly before our Christian Endeavor Societies, and they should be made active agents to this end.

Christian Endeavor Unions have been formed in many of our Presbyteries and "rallies" of the societies have apparently taken their place as an established feature in our presbyterial work. This feature is proving itself exceedingly popular and of great profit to young and old alike. We recommend that every Presbytery be urged to adopt it, also that it have a place in the work of every Synod.

We further recommend that the General Assembly fix the time for the consideration of the Endeavor work, and that the Permanent Committee arrange a programme for said time.

We are pleased to note that the young people of our denomination are doing their full share for the promotion of Union Christian Endeavor work. They are present in force at Union Conventions, and are imparting as well as receiving great benefit therefrom. At the great International Convention in Cleveland last July there was a good representation of Cumberland Presbyterians, and due effort is now being made to secure a good attendance at the approaching Convention in Boston.

The Committee communicated twice during the year with every society whose address could be procured, soliciting a voluntary offering to meet the incidental expenses of our denominational Endeavor work. Replies have been meager, as the report of the Treasurer, herewith appended, will show. The astonishing lack of interest in this matter is suggestive of the difficulty of enlisting our young people with any degree of unanimity in our denominational affairs. Evidently the process must be slow, but the duty is upon us and it behooves us to meet it with persevering effort.

As directed by the last General Assembly, we have arranged for an annual Christian Endeavor address, to be delivered at this meeting of your body. This duty will be performed by Prof. J. V. Stephens, of Lebanon, Tenn.

Early in March we communicated with all societies, whose addresses we had, soliciting a full statistical report and furnishing suitable blanks for the same. To all who failed to report by the middle of April we wrote again. We have received reports from 350 societies. These show a membership of about 12,000. Of these 92 are Junior Societies, with a membership of 2,265.

There are 550 societies on our roll. Estimating the membership of those not reporting at an average of 20, it is fair to conclude that

these 550 societies number 16,000 members. There are doubtless many other societies that have not reported to us even their existence.

The greatest gain and most effective work are observed in the Synod of Tennessee, where we have 155 societies and 4,081 members. On account of pressure in other business, the Chairman and Secretary of your Permanent Committee respectfully ask to be excused from further service in this capacity.—1895, pp. 145, 146.

A recommendation was adopted in reference to a literature for the young people. We recommend that the Permanent Committee, in connection with the Board of Publication, arrange for the early preparation and publication of a series of books, especially adapted to the young people, and that the Publishing House publish the same at the lowest possible cost. We suggest the following as among the subjects upon which books should be written:

1. A brief Young People's History of the Cumberland Presbyterian Church.
  2. A concise and simple statement of general Christian doctrine, and of the special Cumberland Presbyterian doctrine.
  3. Systematic giving.
  4. History and claims of the enterprises of the Church.
  5. Sunday schools and Sunday school work.
  6. History of the Cumberland Presbyterian Christian Endeavor Work.
  7. Educational History of the Church.
  8. Brief biographies of the leading men and women of the Church.
- 1895, p. 49.

The great question, What shall our young people read? has received special attention at the hands of your Permanent Committee, our desire being to promote interest in denominational literature. Through the Church papers and by extensive correspondence, we have sought to stimulate our young people to read our weekly papers and such books as would bring them in closer contact with their own denomination. Every society has been urged to have a Good Literature Committee, and to organize a reading circle, taking care to introduce through these channels the literature of our Church.

The Committee has had considerable correspondence with individuals and with our Publishing House, looking to the publication of books and tracts that would interest and edify our young people. We had hoped our work in this line would show much more extended results, but we are conscious of having done the very best we could under the circumstances. Material has been collected and placed in the hands of our publishers for a pamphlet, under the title of "Our Boards," setting forth their history, their claims and the work they design to do. Owing to matters the Committee could not control, the publication of this booklet has been delayed. A small book setting forth concisely and clearly the doctrines of the Church is in course of preparation by a prominent writer, and we hope it will soon be



ready for publication. Much correspondence has been had with a view to securing in story form a history of the Cumberland Presbyterian Church, but we are not able to report satisfactory progress.—1896; p. 135.

The Permanent Committee has been glad to note the demand from every quarter for a literature of our own for the young people, and we regret being compelled to report so little done in that direction. We are deeply impressed with the need of such literature, and certainly the Church should devise some means whereby this demand may be met. The Committee has no fund with which to employ writers, and we have been unable to find those who would write gratuitously, the authorities of the Publishing House meanwhile insisting that financial considerations prevent their taking the risks incident to the creation of a Young People's Literature. Notwithstanding this obstacle we hope something may be done through the Publishing House the coming year, and in any steps they may take we will gladly co-operate.—1897, p. 120.

The Endeavor societies are to be congratulated that they are soon to have a representative in Central China, who is to be supported by their offerings. This should furnish sufficient inspiration to enlist every society in the denomination to adopt the two-cents-a-week plan as recommended by the Board of Missions. Adopted.—1897, p. 80.

Your Permanent Committee has had more satisfactory meetings, as well as an increased number of them, than during any previous year. In many ways the Committee feel that the work is better in hand than at any former time.

The Committee claim reasonable faithfulness in caring for the trust committed to them. We have tried to carry out your recommendations, as far as time and money at our command would permit. An immense amount of correspondence has been carried on with Synodical Superintendents and societies, seeking the development of the Christian Endeavorers, striving to bind them more closely to their own denomination, also aiding in the formation of new societies, and responding to a very large number of letters for general information.

Among special things emphasized by the Committee, we mention the following:

Denominational by-laws have been printed and sent to societies, urging them to adopt these by-laws in connection with the same from the United Society.

An annual letter was prepared and sent out to the societies, calling their attention to the special things in the general Endeavor movement; such as the Quiet Hour, Tenth Legion, Missions, Citizenship, etc., also referring specially to our denominational features. A suggestive programme for public meetings in the local society, in Presbyterial and Synodical Unions, was prepared and sent out, hoping thereby to

give direction to their rallies, in order to keep them in touch with our denominational as well as with the interdenominational work.

A programme for Anniversary Day service was prepared by the Committee, in connection with the Board of Missions, and in every way thought reasonable the Anniversary Day service and offering for Second Endeavor Church was kept before our young people.

While the contributions of Christian Endeavorers to the various Church enterprises cannot be separated from the contributions of other members of the congregations, as they have been urged to contribute, not as Endeavorers, but as church members, yet it is a fact that a very large number of them are giving at least one-tenth of their income to the Master's cause.

In addition to doing their part as church members, they have contributed for Home Missions, including the Second Endeavor Church, at Columbus, Ohio, about \$2,300; for China and other branches of Foreign Missions, about \$1,300; besides, in many cases, they are carrying local financial responsibilities.—1898, pp. 152, 153.

The General Assembly spoke as follows: We note with pleasure the good results of our Joint Anniversary Day, and we recommend that this Joint Anniversary Day be regularly observed by our societies with a suitable programme, to be prepared by the Permanent Committee on Christian Endeavor, and that the Board of Missions be instructed to decide upon the offering desired and the object to which it shall be appropriated, six months before the time, and a special effort be made to get it before our young people.—1898, p. 65.

#### X. PERMANENT COMMITTEE ON SYSTEMATIC BENEFICENCE.

The Standing Committee on Systematic Beneficence submitted the following, which was adopted: We recommend, therefore, the appointment of a Permanent Committee on Systematic Beneficence, consisting of five persons—three ministers and two laymen—viz.: Rev. Chas. Manton, Paris, Texas, President; Rev. W. B. Preston, Denison, Texas, Secretary; Elder T. J. Record, Paris, Texas, Treasurer; Rev. S. M. Templeton, Clarksville, Texas; Elder Eli Smith, Whitewright, Texas, whose duty shall be to disseminate knowledge and create sentiment on the subject of Systematic Beneficence.

This Committee shall be located at Paris, Texas, and shall formulate its own Constitution and shall make annual reports to the General Assembly.—1894, p. 57.

The Permanent Committee on Systematic Beneficence, appointed by the late General Assembly, held a meeting in Paris, Texas, June 21, 1894. Rev. Chas. Manton, Rev. W. B. Preston, Mr. Eli Smith, and Mr. T. J. Record were present. It was agreed that all our preachers should be asked to preach on the subject of Systematic Giving at least twice a year, once in June and again in December, and that Presbyteries

be requested to exercise their authority in requiring the observance of this rule. All Synods and Presbyteries are to be asked to arrange for special sermons on Systematic Giving at each of their meetings. It was also agreed that a circular letter should at once be sent to all our preachers and congregations asking for contributions of one dollar from each congregation, such contributions to be forwarded to the Treasurer, Mr. T. J. Record, Paris, Texas; the Committee promising to send a supply of literature on the subject of systematic giving for free distribution to every congregation contributing one dollar to its funds. It was also decided to ask our preachers to send at once to the Secretary, Rev. W. B. Preston, Denison, Texas, the names of all persons in our Church who are known to be systematic givers, that is, who regularly give the tenth or any portion of their income to the Lord. It was also decided to ask each of the Church papers to publish a symposium on the subject of Systematic Giving, or in some other way to give special prominence to the subject in the near future. Rules were adopted as follows:

The following rules shall govern the Permanent Committee on Systematic Beneficence, acting under appointment of the General Assembly of the Cumberland Presbyterian Church:

1. The objects of this Committee shall be to disseminate information, and to create sentiment on the subject of Systematic Giving throughout our entire denomination, and in every way to foster among our people the habit of regularly devoting a portion of income to the Lord's work.

2. The officers, consisting of a President, a Secretary, and a Treasurer, as provided for by the General Assembly, shall discharge the duties usually expected of such officers.

3. Meetings shall be held at such times and places as may be agreed upon by the Committee at any meeting, or may be called by the President at any time, or by the Secretary in case of the President's death, absence, or inability to act.

4. Three members shall constitute a quorum for the transaction of business at any meeting.

5. The funds of the treasury shall be raised by voluntary contributions, and no debt shall at any time be incurred in the work.

6. The annual report shall be forwarded to the General Assembly, covering all points of the work for the year.—1894, p. 144.

In its first report the Committee said: One thing which has been impressed upon us during the past year is the comparative scarcity of literature on the subject of systematic giving. Every tract and small book on the subject, published by or to be had from any source from eight or ten of the largest publishing houses in the nation, does not make a bundle more than four inches thick. For instance, from the Revell Publishing Co., Chicago, who are among the largest publishers of evangelical literature in the country, only one pamphlet could be had, and that

an address by Geo. D. Herron on "The Message of Jesus to Men of Wealth," not exactly on the subject of systematic giving, too advanced to be appreciated by the common people, and hence unserviceable for our purpose. From our own Publishing House at Nashville we could get nothing.

Many years ago Rev. L. C. Ransom, of precious memory, issued a pamphlet on Systematic Beneficence, but that is probably now out of print, and to-day our Publishing House can furnish not a line of anything to instruct and stir our people on this vital subject. In nothing is the life and progress of the Church more intimately involved than in this matter, and we cannot afford longer to be indifferent to it. Are there not pens among us which can write simply, popularly, and scripturally on this subject, in our papers and in special treatises, and cannot means be found to publish and scatter broadcast such treatises among our people? Is there not some man of means among us who will offer a prize for the best short treatise on the subject, and then provide the wherewith to put a copy into the hands of all our 200,000 Cumberland Presbyterians?

In the commercial world, in the industrial world, in the political and social worlds, and not less in all our Church machinery money is the great motor. It is money which builds churches, prints books and Bibles and papers, establishes schools and benevolent institutions, sends out missionaries, and moves all the multiform activities of aggressive service. And this money must come as the freewill offerings of our people.

We submit, then, that nothing more vitally concerns our welfare and our progress than the cultivation of systematic beneficence, growing out of a sense of stewardship, and guided and inspired by whole-hearted consecration to God, among our people.—1895, p. 144.

The Committee on Systematic Beneficence made a report, which was adopted, and is as follows: Believing that when the scripturalness and propriety of regular systematic bestowing of personal substance are understood and pressed upon the conscience, the service becomes a delight to the children of God, and having ample evidence that he always blesses both spiritually and temporally all of his people who pay their tithes, we recommend:

1. That this General Assembly shall now declare positively in favor of systematic proportionate giving.

2. That the proportion be at least the tenth of income, as enjoined upon God's ancient people and practiced by them, and that gifts above this amount be encouraged by all possessing liberal means.

3. That not only the subject of systematic beneficence in general, but the method of proportionate giving and tithing be fully discussed in all the Presbyteries and that they be urged to adopt such methods as will best educate the entire membership of the Church in the matter of offerings, requiring their ministers, elders, deacons, and Sun-

day school superintendents to searchingly investigate the subject and teach the same as directed in God's Word.

4. That each Presbytery appoint a Permanent Committee on Systematic Beneficence, and arrange for an annual address or sermon on the subject to be delivered before the Presbytery.—1895, p. 45.

Your Permanent Committee further agreed to send one thousand pages of literature, for free distribution, upon the payment of one dollar. As a result of this, quite a number of Committees have been appointed, and 150,000 pages of literature have been distributed. An effort was made to obtain the number of systematic givers in each Presbytery, but the information at hand is not sufficient to justify any specific report, other than to say that we are very much encouraged at the interest shown by many individuals, especially among our laymen.

In several of the Presbyteries there are quite a number of "tithers," and in at least two Presbyteries there has been a considerable awakening upon the subject, and pledges made to give a tenth to the Lord.—1896, p. 132.

Your Permanent Committee believe that when the Church realizes its stewardship and ceases to rob God, spiritual power will not be wanting and revivals of grace will abound. The labors of your Committee have convinced us that the money power of the Church is yet dormant, or is feeling only the first movings of life; when it is thoroughly awakened, then will Zion put on her strength.

The consecration of this mighty power will come largely by way of the printed page, and any money that may be put by the various Boards into the hands of the Committee for this purpose will, in our judgment, be well invested, and will bring in, by way of returns, larger collections and many individual offerings.

It is the thought of your Committee to prepare leaflets upon the question of systematic beneficence, adapting them to the various enterprises of the several Boards, and thus practically to bring the subject before the Church. An examination into the literature furnished by other denominations, and inquiry as to the nature of the demand, reveal the fact that leaflets of from two to eight pages are most effective and most generally read. If the General Assembly can put into the hands of the Committee an amount approximating \$500, for the next year's work, we believe that the returns will be "some thirty-fold, some sixty, and some an hundred." The subject has received so much attention during the past year, that to continue to press the work means large victories in the future. Nearly 350,000 pages of literature have been sent out, being more than double the amount sent out last year. Of this, but little has been that of our own Publishing House. Through the kindness of the Presbyterian Board of Publication, we have received from them 60,000 pages as a donation. Much has been obtained from the Women's Foreign Missionary Union of



Friends in America, as well as from other publishing houses.—1897, p. 132.

The following recommendation was adopted: That Rev. Charles Manton preach a sermon on the subject of Systematic Beneficence on Friday evening, at the next meeting of the General Assembly, to be held at Marshall, Mo., May, 1898.—1897, p. 47.

According to the order, passed at the last Assembly, a discourse on Systematic Beneficence was delivered by Rev. Chas. Manton.—1898, p. 40.

Believing that the Committee on Systematic Beneficence could work a very happy educational effect on the Church, if a sufficient amount of money were provided, we suggest that the Assembly instruct the Boards to pay into the treasury of the Committee on Systematic Beneficence an annual sum of \$300, for the publication and circulation of literature. Adopted.—1897, p. 55.

We, therefore, recommend that the permanent Committee on Christian Endeavor present to societies a standard of excellence, in keeping with the plans of the General Assembly, and that all societies attaining it be reported on the Endeavor Roll of Honor of our Church. Adopted.—1897, p. 80.

The demand for literature is constantly increasing, and the ability of your Permanent Committee to meet this demand is limited only by the means in their hands; over 600,000 pages have been sent out, the larger portion of this gratuitously, and in response to urgent requests for literature. Some literature has been purchased from our own Board of Publication, but by far the largest amount from other sources. Ten thousand copies each of "Tithing: A Layman's Experience," and "Reasons for Systematic and Proportionate Giving," have been distributed; in addition, five thousand copies of "Systematic Beneficence and Proportionate Giving;" five hundred copies of the "Law of the Tithe" and "The Ministry of Wealth" have been put into circulation.

Among the encouraging features of the work is the fact that each year witnesses an increasing number of those who become "tithers." Time may leaven the whole Church, and the vexing problem of church finance may be satisfactorily conducted upon the basis of giving unto the Lord systematically and proportionately. The great lever for accomplishing this is the printed page, and if the General Assembly will furnish the Committee with the means continuously to distribute literature in the congregations, without cost, there will be grand results. Our people must be educated upon this subject, and, to do so intelligently, information must be brought constantly before them. In nearly every instance the denominational boards of the several Churches send out the literature upon this subject free, or on receipt of postage. If we are to educate our people, we must do likewise; to send but one leaflet of but four pages to every member of the Church would require an edition of 200,000 copies, and this multiplied by sev-

eral times, would necessitate the distribution of at least 1,000,000 copies or 4,000,000 pages in one year. To succeed it must be done.

Your Committee is fully aware that there is no specific virtue in any mere plan, but its creation and existence presupposes that systems and plans are necessary to the carrying on of the Lord's work.

No plan, even though it be God's plan, will execute itself. No Committee can get in motion the spirit of Christian beneficence. A sincere love for Jesus Christ, a recognition of Christian stewardship, and an earnest desire to participate in the triumphs of the Gospel, are the forces that will lead the Church to contribute of its means and consecrate its wealth; in church finance there are certain fixed expenses to be met, but these should never be allowed to absorb the beneficence of the Church. They are but the necessary expenses of the business, while the beneficences of the Church are but the expression of the spirit of Christian giving unto the Lord. Three ends should ever be in view in the matter of Systematic Beneficence.

1. The development of Christian character. Christian giving is a part of Christian living, and the full measure of Christian stature is not reached until every one realizes his position as the steward of the Lord's money.

2. The education and the training of the Church. One of the most solemn obligations resting upon the pastor is to educate and train his church in systematic beneficence, in tithing and gifts, according as God prospers his people.

3. An increase of funds with which to carry forward the work of the Church. Offerings are an absolute necessity in the prosecution of religious work, and all departments wait upon the Church for larger offerings. Without any increase of expense, our Boards could easily double their effectiveness if they had the money.

Among the many difficulties in the execution of any plan that may be suggested, is the disorder in our beneficence. Societies of various kinds are all at work gathering funds, frequently according to their own fancies, and without the authority and sanction of the officers; churches, without regard to locality or distance, are constantly sending out their appeals, with no one accountable for results, and the treasury of the Church is in the dark as to much of the beneficence of the Church.

The work of course is in the Church, and for the Church, but there is no system, and all the unity of effort, and the development of a symmetrical Christian beneficence is destroyed. We need a reformation, and it must begin in the local church; therefore, we suggest

1. That every church have a definite system of beneficence arranged, looking to the development of the congregation in the support of each of the Boards of the Church.

2. That the pastor and officers constantly and earnestly engage the congregation in the particular objects of beneficence that periodically

engage the attention of the Church under the sanction of the General Assembly, and persistently discourage all offerings that do not come through the accredited avenues of the Church.

In regard to plans of work, your Committee do not feel that they can add very materially to past recommendations, but, for the information of all, would reiterate:

1. The appointment of a Committee on Systematic Beneficence in each Presbytery, whose duty it shall be to secure the presentation of the subject at each meeting of the Presbytery, to have a sermon preached in each congregation, at least once a year, on Systematic Beneficence, to secure the co-operation of the Christian Endeavor Society, and the organization, in each society, of a Tenth Legion, and organize, in each congregation, a Tither's Circle, for the purpose of developing the interest upon the subject.

This Committee of the Presbytery is to report to the Chairman of the Assembly's Committee the names and postoffice addresses of all who enter the Tither's Circle in each congregation.

2. The Permanent Committee of the General Assembly shall provide blanks for the use of the Presbyterial Committee, upon which to report, in a simple way, the work done by them during each year, showing the number of churches and individuals who adopt a plan of systematic beneficence, the number of pages of literature on Christian giving distributed, and such other information as may be helpful to an intelligent understanding of the progress of the work.

3. The Permanent Committee to furnish, free, as far as possible, suitable literature for distribution to all Presbyterial Committees.

4. That Presbyteries be requested to provide a fund upon the basis of one cent per member, from which to assist the Permanent Committee in meeting the expense of sending out literature free of cost to the Presbyterial Committees or the congregations.

5. That the General Assembly again instruct the Boards to pay into the treasury of the Committee on Systematic Beneficence the sum of \$300 annually, with which to prosecute its work.—1898, pp. 157-159.

The Standing Committee on Systematic Beneficence reported the following, which was adopted: That you reiterate a recommendation, passed by your body one year ago, to the effect that you express your disapproval of all indirect, unscriptural methods of raising money for God's cause, such as fairs, festivals, and entertainments of any kind, where tickets or money are demanded at the door, we add, and that you discourage the attendance of your people at such entertainments given by other denominations.

That the Boards shall place the \$300 asked for by the Committee in their hands as they may call for it.—1898, pp. 94, 95.

## XI. INSTITUTIONS OF LEARNING.

[NOTE.—The Theological Seminary is the only institution of learning which is under the direct control of the General Assembly. But as a matter of information the charters or articles of association of all the institutions belonging to the Inter-College Association of the Cumberland Presbyterian Church are printed below. Space does not permit the insertion of the charters of the various institutions of learning which are operated in the interest of the Church, but which do not belong to the Inter-College Association.—J. V. S.]

## 1. Cumberland University.

[NOTE.—The charter of Cumberland University will be found on page 531.]

## 2. Waynesburg College.

AN ACT to incorporate the Waynesburg College, in Greene County, State of Pennsylvania.

*Whereas*, Certain persons, holders of a lot of ground in the borough of Waynesburg, Greene County, with a large building in the process of erection thereon, designed for educational purposes, having manifested a desire to place the same when completed and ready for use under the control of the Pennsylvania Presbytery of the Cumberland Presbyterian Church of the United States, upon the condition that a college shall be started, in which at least three professorships shall be sustained by said Presbytery; therefore,

SECTION 1. *Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met, and it is hereby enacted by the authority of the same*, That there shall be, and hereby is, established, in the borough of Waynesburg, Greene County, State of Pennsylvania, a college or public school for the education of youth in the English and other languages, literature and the useful arts and sciences, by the name and style of "The Waynesburg College;" the said college to be under the direction, management, and government of seven trustees, a majority of whom shall constitute a quorum for the transaction of business, which trustees and their successors, shall be, and they are hereby, declared to be a body politic and corporate, in deed and in law, by the name, style, and title of "The Waynesburg College;" and by such name shall have perpetual succession, and shall be able to sue and be sued, plead and be impleaded, in all courts of law and equity; and shall be capable in law and equity, to take, hold, and purchase, for the use of said college, lands, goods, chattels, moneys, of any kind whatever, by gift, grant, conveyance, devise, or bequest, from any person or persons whatsoever

capable of giving or making the same; and the same from time to time to sell, convey, mortgage, or dispose of, for the use of said college; to erect any buildings that may be necessary, and generally to do all and singular the matters and things which may be lawful for them to do for the well being of the college, and the due management of the affairs thereof.

SECTION 2. That the said trustees shall have and use a common seal, with such devices and inscriptions thereon as they shall think proper, under and by which all deeds, diplomas, certificates, and written documents whatever, of said corporation, shall pass and be authenticated, and the same seal to break and devise a new one.

SECTION 3. That Jesse Lazier, Jesse Hook, W. T. E. Webb, Bradley Mahanna, John Rodgers, Honorable Mark Gordon, R. W. Downey, William Braden, A. G. Allison, William W. Sayers, Doctor A. Shaw, John T. Hook, and John Phelan are hereby appointed trustees of said corporation, to hold their office until their successors shall be elected or appointed in the manner hereinafter provided; said trustees shall be organized upon the call of any one of the members, and shall have power to adopt all needful rules and regulations, and to devise such means as shall be necessary for their government, as well as the speedy and effective completion of the college buildings; and as soon as such college buildings shall be finished and ready for use, it shall be the duty of said trustees to give immediate notice to the stockholders thereof, by publication or otherwise, and also to the proper authorities of the Pennsylvania Presbytery of the Cumberland Presbyterian Church, that the college buildings are ready for use and occupancy; whereupon the said stockholders shall, on the first Monday of April following, and annually thereafter, at the college buildings, elect three trustees; and the said Presbytery shall at the first Spring meeting after such notice, and annually thereafter, elect four trustees, and such trustees so elected, chosen or appointed, shall hold their office for one year, or until their successors shall be elected, chosen, or appointed; *Provided*, That if in case the said stockholders shall at any time fail to elect or appoint their number of the trustees, the said Presbytery may elect or appoint the seven trustees; and *Provided, further*, That said Presbytery shall establish and maintain at least three professorships in said college within three years from the notice of the erection of the buildings, otherwise said stockholders shall elect or appoint the whole number of trustees, after a failure by said Presbytery to establish and maintain such professorships within said period.

SECTION 4. The President and professors of the said college for the time being shall have power to grant and confirm such degrees in the arts and sciences, to such students of the college and others, when, by their proficiency in learning, professional eminence, or other meritorious distinction, they shall be entitled thereto, as they may see fit, or as are granted in other colleges or universities in the United States,



and to grant to graduates and others, on whom such degrees may be conferred, diplomas or certificates, as is usual in colleges and universities.

SECTION 5. The trustees of the said college shall have power to fill vacancies, and to make and enact ordinances for the government of the college; to elect or appoint the professors and teachers, and agree with them for their salaries; to remove them for misconduct, or any cause which they deem sufficient; to appoint all such officers as they shall find necessary for managing the corporation; to provide for the punishment of all violations of the rules, regulations, and ordinances of the college, and generally to determine all matters and things which may occasionally arise, or be necessary to be determined by said trustees; *Provided*, That no ordinance or regulation shall be of any force if repugnant to the constitution of the United States, or of this commonwealth.

SECTION 6. No misnomer of said corporation shall defeat or annul any gift, grant, devise, or bequest, to or from said corporation; *Provided*, That the intent of the parties shall sufficiently appear upon the face of the gift, grant, devise, conveyance, or assurance, or other writing, whereby any estate or interest was intended to pass to the said corporation.

SECTION 7. In all elections or other matters in which it shall be necessary for the stockholders to decide by vote, the right to vote shall be as follows; the holder of stock to the value of fifty dollars and under, shall be entitled to one vote; over fifty dollars, and not exceeding one hundred and fifty dollars, two votes; and all sums over one hundred and fifty dollars, three votes, and no more; the said stock may be transferred on the books of the corporation, and the assignee thereof shall be entitled to all the rights of the original stockholder.

SECTION 8. That the legislature reserves the right to revoke, alter, or amend the charter and privileges hereby granted, whenever in their opinion the same may be necessary; in such manner, however, that no injustice will be done to the corporators.

J. S. McCALMONT,

*Speaker of the House of Representatives.*

V. BEST,

*Speaker of the Senate.*

Approved the twenty-fifth day of March, one thousand eight hundred and fifty.

WM. F. JOHNSON,

*Governor.*

#### EXPLANATORY.

1. The Pennsylvania Presbytery in 1853 transferred its guardianship of the College to the Pennsylvania Synod.

2. The number of trustees is now eleven, instead of seven, all of whom are chosen annually by the Synod, there being now no "stockholders" to exercise rights under the Charter.

3. The Charter has been so amended as to conform to the changes; and the Synod's control of the College, through trustees of its own appointing, is absolute.

4. The endowment is held in trust for the Synod, by "The Board of Trust of the Pennsylvania Synod of the Cumberland Presbyterian Church."

### 3. Lincoln University.

SECTION 1. *Be it enacted by the people of the State of Illinois represented in the General Assembly*, That the Rev. Elim McCord, of the State of Indiana, and Robert B. Latham, and John Howser, of the State of Illinois, persons chosen by the Indiana Synod, of the State of Indiana, Rev. David Lowry, of the State of Iowa, George W. Edgar, and James F. D. Elliott, of the State of Illinois, persons chosen by the Iowa Synod, of the State of Iowa; Rev. James B. Logan, Abner C. Boyd, and James Coddington, of the State of Illinois, persons chosen by the Central Illinois Synod; Rev. J. M. Miller, Rev. Joseph E. Roach, and John Wyatt, of the State of Illinois, persons chosen by the Illinois Synod; George H. Campbell, John S. Metcalf, and Abram Mayfield, of the State of Illinois, persons chosen by the Sangamon Synod, of the State of Illinois; and their successors in office, be, and are hereby, created a body politic and corporate, by the name and style of "The Trustees of Lincoln University," and by that name and style to remain and have perpetual succession.

2. That present Board of Trustees of said University, as created by this act, shall be divided into three equal classes, the term of office of the first class to expire at the first annual meeting, to be held after the passage of this act, of the respective Synods by which said trustees were chosen as hereinbefore mentioned; that of the second class at the second annual meeting of said Synods; that of the third class at the third annual meeting of said Synods, or until their respective successors are appointed. The above named, Elim McCord, David Lowry, James Coddington, John Wyatt, and George H. Campbell, are hereby declared to be of the first class; Robert B. Latham, James F. D. Elliott, James B. Logan, Joseph E. Roach, and John S. Metcalf, are hereby declared to be of the second class, and the remainder of said trustees are hereby declared to be of the third and last class.

3. The appointment of successors to the above named Trustees is hereby vested in the several Synods, and each Synod shall have an equal number of Trustees, not exceeding three, who shall hold their offices for three years or until their successors shall be appointed. Vacancies by death, removal, or resignation may be filled by the said Trustees; *Provided, however*, That the appointee or appointees of the said Trustees shall hold his or their office only until the first annual meeting thereafter of the Synod in which such vacancy or vacancies

may have occurred, at which time said Synod shall have the power to fill the vacancy for the unexpired portion of said term. Vacancies occurring in the present Board of Trustees, from like causes, may be filled in like manner; *Provided, however*, That the persons appointed to fill any such vacancy or vacancies shall hold their offices only during the terms hereinbefore limited to the said several classes of said Trustees, or until their successors are appointed. All the Trustees appointed by the Sangamon Synod, or the Synod within whose territory said University may be located, and not less than one of the Trustees appointed by each of the other Synods shall reside at Lincoln.

4. The Board of Trustees shall meet annually, at or in the vicinity of the University, on a day which it shall previously designate, and special meetings may be held from time to time, according to such by-laws or ordinances as they may, at any annual meeting, adopt and prescribe. If any Trustees shall fail to attend the said annual meeting of the Board of Trustees for two years in succession, his office shall be declared vacant, and may be filled as hereinbefore prescribed. A majority of the members of the said Board of Trustees shall have power at any regular or called meeting to remove any one of their number for criminal or dishonorable conduct, or for any other cause, which, in their judgment, shall be prejudicial to the interests or welfare of said institution.

5. The Board of Trustees shall have power to make all rules and regulations which may be necessary and proper for the transaction of its business, and to appoint, according to said rules, a President and Vice President, who shall be of its own members, and a Secretary and Treasurer, and other officers and agents, at its discretion, who may be of its own members, or otherwise, as they deem proper, the times and tenures of whose offices, respectively, the duties belonging, and the pecuniary compensation attached to each, respectively, shall be prescribed by the by-laws and ordinances of said corporation, and until a permanent organization of said Board shall be effected by the election of said officers George H. Campbell is hereby declared to be the President of said Board of Trustees, with power to appoint a Secretary; and it shall be the duty of said President (or in case of his death, it shall be the duty of the Secretary appointed by him) within four (4) months after the passage of this act, to call a meeting of the said Board of Trustees, by notice, in writing, or otherwise, to each of said Trustees, at some time and place to be designated in said notice (such notice to be given at least twenty days before the time appointed for such meeting), for the purpose of effecting a permanent organization under this charter, and the transaction of any other necessary business.

6. A majority of the Trustees of said University, at any meeting, shall have power, as in their judgment the funds and property of said University may, from time to time, allow to establish schools of every

grade and description, together with a College and Seminary, and departments devoted to instruction in theology, law, and medicine, general or particular sciences, literature, or the arts; to prescribe and regulate the course of studies to be pursued in said University, and in each and all the departments thereof; to fix the rate of tuition, room rent, and other necessary expenses; to appoint a Faculty, consisting of a President and other instructors, Professors, Tutors, and Teachers of every grade, and the officers of the Board of Trustees and such other officers and agents as may be needed in the management of the concerns of the University; to define their powers, duties, and employments; to fix their compensation, contract for and pay the same; to displace or remove either or any of said instructors, officers, or agents, or all of them, as a majority of said Trustees shall deem the interests of said University to require; to fill all vacancies among said instructors, officers, and agents; to purchase books, chemical and philosophical apparatus, and other suitable means and appliances to facilitate instruction, including the establishment of an astronomical observatory, with all suitable and convenient apparatus; to put in operation, if deemed advisable, a system of manual labor, or gymnastic, or other exercises, for the purpose of promoting the health of the students and lessening the expenses of education; to make rules for the general management of the affairs of said University, and for the regulation of the conduct of its students, and to confer on such persons as may be deemed deserving, such academical and honorary degrees as are usual and customary in any other colleges or universities in this State and elsewhere; *Provided, however,* That five (5) members of said Board shall constitute a quorum for the transaction of any business, the power to do which is not in this charter specifically limited to a majority of said Board.

7. Said Trustees shall have a common seal, to be by them altered at pleasure; they may sue and be sued, plead and be impleaded, in their corporate name and capacity, and thereby shall have power to purchase, receive, and hold, to them and their successors forever, any lands, tenements, rents, goods, chattels, stocks, or moneys, and property of any kind whatsoever, which may be purchased by, devised, given, or bequeathed to them, or for the use of said University or any of the departments thereof, and a majority of them concurring, they shall have power to invest and loan all moneys and funds, and by bargain, sale, conveyance, lease, or otherwise, to manage, sell and dispose of any and all lands, tenements, stocks, rents, moneys, goods, and chattels, legacies, bequests, and estates, and property of any description whatsoever, of which they shall be legally seized and possessed for the sole use of said University, at such times and in such manner and on such terms as to them may seem best adapted to promote the objects of their incorporation; *Provided, however,* That no gift, grant, or devise, made to the said Trustees or to the University for a

particular purpose, shall be applied to any other purpose. Every gift, grant, or devise, made with the intent of benefiting said University, shall be construed liberally in the courts according to the intent of the grantor, donor, or devisor, and no misnomer of said corporation shall annul, defeat, or in anywise impair any gift, grant, or devise of any kind to or for the benefit of said corporation, if it shall sufficiently appear upon the face of the gift, grant, will, or other writing, that it was intended thereby to pass to said corporation, or for its use, or for the use of said University, any estate or interest whatever.

8. Before any Trustee shall enter on the execution of his office, he shall subscribe in a book, to be kept for that purpose, the following engagement: "In the presence of God, I do solemnly promise that I will faithfully execute the office of a Trustee of 'Lincoln University,' under the act to incorporate the Trustees thereof, and such other acts as may have been or may hereafter be passed amendatory thereto, so long as I may continue in this office."

9. All property, (of) whatever kind and description, belonging or appertaining to the corporate body created by this act, shall be and forever remain free and exempt from taxation for any and all purposes whatever.

10. Equal privileges of admission and instruction, with all the advantages of the institution in all its departments, shall be allowed to students of every denomination of Christians, both male and female, subject to such reasonable regulations as the Board of Trustees may adopt.

11. Each of the Synods mentioned in this charter may, at their annual meetings, or at any other meeting, appoint one and not more than two persons, and said persons shall constitute a Board of Visitors, whose duty it shall be to visit said institution annually, at such time as they may see proper, and to examine into the courses of study and methods of instruction pursued therein, and the manner in which the several trusts connected with the University are fulfilled, and into its general condition and progress; to advise and counsel with the Board of Trustees and the Professors and officers of said institution respecting all such matters pertaining thereto as they may deem important, and to report the results of their examination to the several Synods, with such suggestions as they may deem proper. At the time of any official visitation by the said Board of Visitors, all the books, records, and papers belonging to the University shall be freely opened to their inspection, and all persons connected with it shall be subject to their call for information or testimony in relation to the subjects of their official investigation.

12. Any Synod of the Church known and designated as "The Cumberland Presbyterian Church of the United States," which may hereafter be erected within or created out of the territory embraced within



the five (5) Synods mentioned in this charter, or any other Synod of the same Church within the bounds of the United States, any of whose constituent members shall have contributed to the fund for the erection of said University, its maintenance or endowment, or may desire to do so, shall have the privilege of becoming united in the government and management of said University, with the other Synods mentioned in this charter, by official notification of its desire to the other Synods connected with said University, and may thereupon elect the same number of Trustees of said University as the other Synods at that time may be entitled to have, and the Trustees that may be elected by said new Synods, shall have the same powers, privileges, and succession in every respect as the Trustees selected by said original Synods; *Provided, however,* That the number of Trustees of said University shall never exceed thirty (30).

13. This act shall be deemed and taken to be a public act, and shall be in force from and after the date of its passage.

Approved February 6, 1865.

#### 4. Trinity University.

The original charter of Trinity University was granted by act of the legislature of date of August 13th, 1870, which was amended in 1877 and again in 1888.

The following is a copy of the charter, as amended, and as it now stands, and under which the school is being conducted:

SECTION 1. *Be it enacted by the legislature of the State of Texas,* That an institution of learning, heretofore located and now in operation at Tehuacana Hills, Limestone County, Texas, be, and the same is hereby, incorporated by the name of Trinity University, and James M. Love, D. M. Prendergast, Isaac H. Roberts, I. H. Bell, J. S. Willis, H. A. Boyd, D. R. Oliphant, S. B. Campbell, and M. M. Burgess, and their successors in office, are hereby constituted a body corporate and politic, under the name and style of the Board of Trustees of Trinity University, to have charge of the interests of said institution, by which name they shall have succession, and be capable in law, to sue and be sued, plead and be impleaded, to contract and be contracted with, to enact by-laws, rules, and regulations, to buy, sell, and hold property of any and every kind, and manage the same, whether purchased or acquired by said institution by gift, devise, bequest, or otherwise; and generally to do and perform whatever, in the opinion of said Board, will advance the interests of said institution, without being inconsistent with the laws of the land.

SECTION 2. The Board of Trustees shall have a common seal for the transaction of business, which shall be kept by the Secretary of the Board, and shall have the direct control and management of said institution; but the consolidated Synod of Texas shall have a

general advisory supervision of the same, and said Board shall, once in each year, report to said Synod the condition of said institution, with such details as may be necessary to understand its workings and prospects.

SECTION 3. The faculty of said institution shall consist of a President, a Vice President (when the Board of Trustees shall think proper to name one), and such Professors and Teachers as the Board of Trustees may deem necessary, who shall be appointed, and may be removed by, and whose salaries shall be fixed by, the Board of Trustees.

SECTION 4. Said institution shall consist of both male and female departments, and the male department may embrace, beside the ordinary literary department, a department of law, medicine, theology, and such other departments as the Board of Trustees may from time to time deem proper.

SECTION 5. All property purchased, donated, bequeathed, or otherwise acquired by said institution shall be deemed to be held by said Board of Trustees, in trust for the Cumberland Presbyterian Church of Texas, with full power, however, to sell, control, and manage the same for the benefit of said institution.

SECTION 6. The Board of Trustees shall elect a Chairman, Secretary, and Treasurer. The Chairman and Treasurer shall be members of the Board, but the Secretary may or may not be, at the option of the Board. These several officers shall hold their offices for such times, and shall respectively perform such duties, and be subject to such orders, rules, restrictions, and obligations as may be prescribed by the Board. All seals, contracts, and obligations shall have the sanction of the Board, and shall be signed by the Chairman, and attested by the Secretary, with the seal of the Board affixed, or by the agent of the Board, regularly appointed and thereto authorized.

SECTION 7. The Board of Trustees shall meet on its own adjournment, but meetings may be called by two members of the Board or by the Faculty and one member of the Board, of which each member shall have timely notice. No meeting of the Board shall be held elsewhere than at the institution, and a majority of the Board shall constitute a quorum for the transaction of all business except as herein otherwise provided.

SECTION 8. The Board of Trustees shall have power to remove or expel any of its members for grossly immoral or disreputable conduct, or for continued and willful neglect of the duties incident to his position; to do this, however, it shall require a two-thirds vote of the entire Board, and the reason for so doing shall be entered in full upon the minutes of the Board.

SECTION 9. All donations heretofore made to said institution, or to the Board of Trustees acting in behalf thereof, and all sales, contracts, and obligations heretofore made and entered into by or with

said Board shall be held to be valid, and of the same binding force as if said institution had at the time been incorporated, and said Board of Trustees had then been by law a body corporate and politic.

SECTION 10. The following named persons, as soon as they shall meet and organize, shall constitute the Board of Trustees, in lieu of the present existing Board, to wit: D. M. Prendergast, T. W. Wade, J. M. Johnson, Charles Manton, J. M. Halsell, R. M. Castleman, N. A. Davis, John Karner, and J. N. Rushing. All vacancies which may occur by death, resignation, or otherwise shall be filled by the Board, and the person so selected shall hold his position until the next meeting of said Synod and action is taken thereon by that body.

SECTION 11. The members of the Board of Trustees constituted, as provided in the next preceding section, shall continue in office until their places are supplied by said consolidated Synod in order following, that is to say: said Board of Trustees shall be divided into three sections, consisting of three each, taken in order in which their names stand, and said Synod at each regular annual meeting, may appoint three to take the place of one of these sections, commencing at the regular meeting in 1889, with the first, and at the next regular annual meeting thereafter the next three, or second section, and so on indefinitely; but in all cases the members composing either section shall be eligible to reappointment.

SECTION 12. The Board of Trustees, acting in conjunction with the Faculty, shall have power to confer such degrees upon graduating students and upon other deserving persons as are usually conferred by institutions of learning of like grade, and give diplomas or certificates thereof in such form as they may deem proper.

SECTION 13. The property owned and held by said institution, being set apart exclusively for educational purposes, is hereby declared to be exempt from both State and County taxation.

## Missouri Valley College.

We, the undersigned, Erasmus D. Pearson, John C. Cobb, William T. Baird, Alphonso C. Stewart, James E. Ritchey, Thomas M. Casey, Peter H. Rea, James M. Stevenson, George W. Wilson, and Colley B. Holland, representatives of the Synod of Missouri, and Neill D. Johnson, George L. Osborne, and Dean D. Duggins, representatives of the Kansas Synod, the same being Synods of the Cumberland Presbyterian Church, and now having jurisdiction as such over the States of Missouri, Kansas, Nebraska, and Colorado, do hereby associate ourselves together for the purpose of forming and becoming an educational association under and pursuant to Article X., Chap. 21 of the Revised Statutes of the State of Missouri, 1879, and do hereby adopt the following Constitution, as articles of association for our government and as showing the purposes of our association.

## ARTICLE I.—NAME.

The name of this association shall be Missouri Valley College, and the college and principal office of the association shall be at the city of Marshall, in the County of Saline, and State of Missouri.

## ARTICLE II.—TRUSTEES.

SECTION 1. The undersigned, Erasmus D. Pearson, John C. Cobb, William T. Baird, Alphonso C. Stewart, James E. Ritchey, Thomas M. Casey, Peter H. Rea, James M. Stevenson, George W. Wilson, Colley B. Holland, Neill D. Johnson, George L. Osborne, and Dean D. Duggins, shall constitute the first Board of Trustees, and shall continue in office until their successors are duly elected or appointed and qualified. The said Erasmus D. Pearson, John C. Cobb, William T. Baird, and Colley B. Holland, of the Synod of Missouri, and Neill D. Johnson, of Kansas Synod, shall be and continue such Trustees for a term of six years, and the said Alphonso C. Stewart, James E. Ritchey, George W. Wilson, of the said Synod of Missouri, and George L. Osborne, of said Kansas Synod, shall be and continue such Trustees for the term of four years; and Thomas M. Casey, Peter H. Rea, and James M. Stevenson, of said Synod of Missouri, and Dean D. Duggins, of the said Kansas Synod, shall be and continue such Trustees for the term of two years.

SECTION 2. The said Synod of Missouri shall from time to time elect the successors to its members on said Board of Trustees, as their respective terms expire, and the said Kansas Synod shall likewise elect successors to its members, to serve for a term of six years, and until their successors are elected and qualified.

SECTION 3. Upon such election, said Synods shall grant to such person a commission in writing, signed by its Moderator and Clerk, stating therein whom such member is to succeed.

SECTION 4. In case of the death, resignation, or refusal to act, of any member of said Board, the Synod so electing any such member shall, at its next meeting thereafter, fill such vacancy.

SECTION 5. The said Board of Trustees shall have the general management and control of the business of said College, the corporate name of which shall be Missouri Valley College, by which name it shall be known and designated, sue and be sued, receive and hold property, contract and be contracted with.

SECTION 6. Seven members of said Board of Trustees shall constitute a quorum for the transaction of business.

## ARTICLE III.—PURPOSES.

The purposes of this Association are the following:

1. To acquire the legal title to, and hold sufficient land for the proper,



necessary, and convenient buildings of the Association, with a suitable campus.

2. To erect and maintain a suitable college edifice or edifices, and other proper and suitable buildings for the purposes of said College.

3. To found, build, maintain, and operate a college for liberal and thorough instruction in all the arts, sciences, and humanities, and to provide means and appliances for thorough education in all the branches of regular collegiate instruction and all human learning.

4. To receive, have, and hold from the educational commission of the said Synods the Educational Fund of one hundred thousand dollars (\$100,000) raised by said commission and now held by it for said College, and to invest and preserve said Endowment Fund, and collect and receive the increase and profits arising therefrom and apply the same to the purposes and objects of said College, but no part of the principal sum of said Endowment Fund is ever in any manner to be applied or used, or in any way lessened or diminished, but the same to be sacredly preserved intact and safely invested in good bonds or other securities, or at the highest legal rate of interest prudently obtainable. The interest only of said Permanent Fund, and of all additional contributions thereto shall be used in payment of the salaries of the Professors of said institution of learning; but if any part thereof may, in the judgment of the Trustees, not be necessary for that purpose, then such excess of interest may be otherwise used for the support of said institution, as may be directed by said Trustees; and in case said principal fund become impaired, or for any cause reduced below \$100,000, then such income on the remainder shall not be used, but added to the principal and reserved until the same be made up and restored to its original sum of \$100,000.

5. To accept, receive, have, and hold any and all gifts, grants, bequests, devises, donations, and contributions of money and property, for the erection and maintenance of said College edifice and other proper buildings and the improvement of the grounds of the Association, and also for the founding, building, and providing for libraries, museums, cabinets, laboratories, dormitories, conservatory of music, and gymnasiums in connection with said College, and also for the founding and conducting of free scholarships, or scholarships partly free, as may be prescribed by the donors, also the founding and maintenance of lectureships, professorships, and chairs of instruction in said College. The word scholarships, as used in this article, means and shall be held to mean maintenance for a scholar; foundation for the support of a student—and the Faculty of the College, under the regulations provided by the Board of Trustees, shall designate the beneficiaries of such scholarships, provided that the donor may designate the class of such beneficiaries.

6. To accept, receive, and hold any and all donations, gifts, grants, devises, and bequests, as additions to the said Endowment Fund,



and when so received to become a part thereof and held and managed in the same manner and for the like purpose as the original fund of \$100,000, and under the same limitations.

#### ARTICLE IV.—POWERS.

1. The Board of Trustees shall adopt all reasonable by-laws, not inconsistent with the laws of the land, and these Articles of Association, and may prescribe proper rules and regulations for its officers, agents, and employees.

2. The Trustees shall meet at least once in each year, at Marshall, Mo., and oftener if deemed best; require written reports from all officers, agents, and employees of the condition, necessities, and prospects of the business and matters of the College committed to them respectively.

3. The Board of Trustees shall employ a Faculty, consisting of a President and such other Professors, assistants, and Teachers as may be deemed necessary, and agree upon and fix the salary or compensation to be paid to each.

4. The Board of Trustees are authorized to employ all such workmen, agents, mechanics, and employees as may be necessary in the prosecution of the purposes of said Association and to fix their compensation; *Provided*, That they shall not mortgage or otherwise encumber any grounds, buildings, or other property of the College for any purpose whatsoever.

5. The Board of Trustees shall fix the amount of fees, tuition, and other charges of students and other persons seeking admission to, or instruction in, said College, or any department thereof.

6. Said Board of Trustees shall, upon the recommendation of the Faculty, confer all academic degrees upon the graduates and post-graduates of said College, and upon other worthy persons distinguished for culture and learning; *Provided*, That no honorary degrees shall be conferred relating to any department which is not at the time being actually taught in said College.

7. Said Board of Trustees shall make report in writing to each of the Synods within said States, at their respective annual meetings, of the condition, prospects, and necessities and wants of the College, showing the number and positions of the Faculty, the number, age, sex, advancement, time of attendance of pupils for the collegiate year last past, and also a particular and detailed statement of all moneys received, from whom and on what account, with a like statement and account of all disbursements, and also a particular statement and account of the investment of the said Endowment Fund, and of each and every fund under its management and control, with the proceeds and income of each.

8. That said Board of Trustees shall keep all permanent funds of said Association invested so as to secure and yield the largest income

thereon, and they shall only apply the profits and income thereon, together with the income arising from tuition fees and other charges and resources, to meet the current expenses of said College, and are hereby expressly forbidden to encumber, charge, use, or apply in any manner, the principal of any endowment fund or other permanent fund for any debt or obligation of the said College; and this shall be notice to all persons dealing with said Board and its agents that all such permanent funds are not to be holden for any liability of said College. But it shall be the duty of said Board to apply all profits and income of said funds, together with the ordinary income from tuition fees and other sources to the payment of any such liabilities.

#### ARTICLE V.—OFFICERS.

1. The officers of the Board shall be a President and Vice President, who shall be members of the Board, a Secretary, who may or may not be a member of the Board, and a Treasurer, who shall not be a member of the Board.

2. No member of the Faculty shall be a member of the Board of Trustees.

3. The terms of the officers shall be for one year or until their successors shall be duly elected or appointed and qualified.

4. The Treasurer shall give bond in double the amount of money and securities likely to come or be in his hands for the term of his office with no less than five good and solvent securities to be approved by the Board.

5. The Treasurer shall make to the Board quarterly statements of the condition of the treasury, and a full statement of his accounts at the annual meeting of the Board, when the Board shall make an examination of and list each and every security, together with all funds and moneys in his hands or under his control, and said Board may at any time inspect his books, papers, securities, funds, and moneys, and may in their discretion, suspend or dismiss him and appoint his successor.

6. The further duties of the officers shall be the same as usually devolve upon such officers and as shall be prescribed by the by-laws of the Association; and other necessary officers may be provided for in the by-laws, and their duties prescribed, and any officer may be required to give bond, conditioned as may be required.

7. The Board shall meet at least once a year, and as much oftener as may be required by the Synods aforesaid, but it shall appoint an executive officer or committee, of not more than three members, to manage and look after the interest of the Association in the vacation of the Board, and to receive and examine the quarterly statement of the Treasurer.

8. The Board of Trustees shall fix the salary or compensation of the

Treasurer and Secretary, and may allow themselves their actual expenses in attending the meetings of the Board.

#### ARTICLE VI.—FACULTY.

1. The Faculty of the College shall hold their respective chairs for such term as the Board of Trustees shall prescribe.

2. The Faculty shall have the internal management and discipline of the school, and shall make all needful rules and regulations for the government of the students and the conduct of all persons connected with the institution, in and about its buildings and grounds.

The Faculty shall have charge of the College instruction, its curriculum, classes, teachers, books, and employees, and over the admission of students to the College, and they shall have power to enforce discipline and obedience, and may suspend or expel students from the College; and said Faculty shall have and exercise all other power and authority usually possessed and exercised by the Faculties of such institutions, and necessary to promote the success of the enterprise, and the advancement of education and learning.

3. The Faculty may confer all academic degrees and honors upon the students who have met the requirements of the institution in that respect, as also honorary degrees as hereinbefore provided.

#### ARTICLE VII.—AMENDMENT.

1. These articles of association may be amended by the Board of Trustees at any regular annual meeting; *Provided*, That notice of such amendment shall be filed with the amendment proposed at the annual meeting next prior thereto; and, *Provided, also*, That said amendment must be approved by all the said Synods.

2. The by-laws of the Association may be amended as shall be provided therein.

E. D. PEARSON,  
JOHN C. COBB,  
WILLIAM T. BAIRD,  
ALPHONSO C. STEWART,  
JAS. E. RITCHEY,  
THOMAS M. CASEY,  
PETER H. REA,  
JAMES M. STEVENSON,  
COLLEY B. HOLLAND,  
NEILL D. JOHNSON,  
DEAN D. DUGGINS,  
GEO. L. OSBORNE,  
GEO. W. WILSON.

State of Missouri, County of Saline.—ss.

June Term, 1888.

In the Circuit Court of said County, on the 25th day of June, 1888, the following, among other proceedings, were had, viz.:

PETITION OF ERASMUS D. PEARSON, DEAN D. DUGGINS, AND THOMAS C.  
RAINEY, FOR THE INCORPORATION OF THE  
MISSOURI VALLEY COLLEGE.

Now at this day come the petitioners and this cause coming on to be heard, and the petition and articles of association having remained on file for more than three days since the same were presented to this Court, and the same having been seen and heard, it is the opinion of the Court that such articles of agreement, and the purposes of the Association come properly within the purview of Article X., Chapter 21 of the Revised Statutes of 1879 and acts amendatory thereto, and are not inconsistent with the constitution and laws of the United States, or of this State. It is therefore ordered that said petitioners, Erasmus D. Pearson, President, Dean D. Duggins, Secretary, and Thomas C. Rainey, Treasurer, and their associates, John C. Cobb, William T. Baird, Alphonso C. Stewart, James E. Ritchey, Thomas M. Casey, Peter H. Rea, James M. Stevenson, Colley B. Holland, Neill D. Johnson, George L. Osborne, Geo. W. Wilson, be, and they are hereby, consolidated and united into a corporation to be known and called "The Missouri Valley College."

State of Missouri, County of Saline.—ss.

I, Matt. W. Hall, Clerk of the Circuit Court, in and for said County, hereby certify the above and foregoing to be a true copy of the proceedings of our said Circuit Court, on the day and year above written, as the same appears of record in my office.

In testimony whereof, I have hereunto set my hand and affixed the seal of said Court, at office, in Marshall, Mo., this, the 25th day of June, 1888.

MATT. W. HALL,

*Clerk Circuit Court.*

[SEAL.]

By EUGENE GRAHAM, D. C.

State of Missouri, County of Saline.—ss.

I, M. C. Sandidge, Recorder of Deeds of said County, do certify that the foregoing instrument of writing, with certificate thereto, was, on the 25th day of June, 1888, at 6.10 o'clock P.M., filed for record in my office and duly recorded in Deed Record No. 59, p. 355.

Witness my hand and official seal; the date in this certificate mentioned.

M. C. SANDIDGE,  
*Recorder of Deeds,*

[SEAL.]

MICHL. K. McGRATH,  
*Secretary of State.*

Filed June 30, 1888.

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