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The First Presbyterian  
Church, Staunton, Virginia



















MRS. WILLIAM ELLIOTT BAKER

*Guest of honor at the Centennial Celebration of the  
First Presbyterian Church, Staunton, Va.*



The  
**First Presbyterian Church**

Staunton, Virginia

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*By*

ARISTA HOGE

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# *The* FIRST PRESBYTERIAN CHURCH

STAUNTON, VIRGINIA

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## CHAPTER I

THE PEOPLE OF BEVERLEY MANOR, IN THE BACK  
PARTS OF VIRGINIA

THE original settlers of Augusta County were natives of the Province of Ulster, Ireland, of Scotch decent, and therefore they and their descendants are called "Scotch-Irish." For a number of years a very few people of any other race came to the Valley. They generally landed on the Delaware river, and gradually pushed their way up the Valley, through the wilderness. They did not come to build towns, but to acquire lands and open up farms, and hence all the towns in the Valley are of comparatively recent date. No such place as Staunton was known until the courthouse was located here in 1745, at least thirteen years after the surrounding country was quite thickly settled.

With scarcely an exception, the immigrants were Presbyterians, as far as they professed any religion at all. Soon after they provided shelters for their families, they erected log houses in which to meet for the worship of God, first at Tinkling Spring and near the site of the present Stone Church. The latter was known from early times as "Augusta Church." The first settled minister of the two congregations mentioned was the Rev. John Craig. The Presbyterians at and near Staunton were connected with Tinkling Spring.

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In 1737 "a supplication" was laid before the Presbytery of Donegal, in Pennsylvania, "from the people of Beverley Manor, in the back parts of Virginia," requesting ministerial supplies. The request could not be granted immediately; but in the next year the Rev. James Anderson, sent by the Synod of Philadelphia, visited the settlement, and in 1738 preached the first regular sermon ever delivered in this section of the country at the home of John Lewis.

The Presbyterians of Augusta continued their "supplication" to the Presbytery of Donegal for a pastor to reside among them. In 1739 they first applied for the services of the Rev. Mr. Thompson, who came and preached for a time. Next they presented a call to the Rev. John Craig.

Mr. Craig was born in 1709, in county Antrim, Ireland, and was educated at Edinburgh. He landed at Newcastle, upon the Delaware, August 17, 1734, and was licensed by the Presbytery to preach, in 1737. The date of his arrival here is somewhat uncertain. In a narrative written by him, towards the close of his life, he says: "Being invited by Presbytery, I entered on trials, and was licensed by the Presbytery of Donegal, 1737. I was sent to a new settlement in Virginia of our own country people, near 300 miles distant." This would seem to imply that he came in 1737, or soon thereafter; but from the fact that the people applied for Mr. Thompson in 1739 and for Mr. Craig afterwards, the latter could not have come till several years after his licensure. The minute of the Presbytery, in September, 1740, is as follows: "Robert Doak and Daniel Dennison, from Virginia, declared in the name of the congregation of Shenandoah their adhesion to the call formerly presented to Mr. Craig," and on the next day he was "set apart for the work of the gospel ministry in the south part of Beverley's Manor." He, therefore, could hardly have come here before September, 1740, unless, possibly

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on a visit in 1739, or early in 1740 ; and other circumstances indicate that he arrived about the first of October, 1740. On February 26, 1741, he appeared at Orange County Court (the Court of Augusta County not having opened) and qualified according to law to officiate as a dissenting minister.

Mr. Craig's residence was on Lewis' Creek, about four miles northeast of Staunton. As is generally known, he was the founder of the two congregations of Tinkling Spring and Augusta, and for some years ministered to both. His parish was about thirty miles long and thirty miles broad. Referring to the country to which he had come, he says : "The place was a new settlement, without a place of worship, or any church order, a wilderness in the proper sense, and a few Christian settlers in it, with numbers of the heathens traveling among us, but generally civil, though some persons were murdered by them about that time. They march about in small companies from fifteen to twenty, sometimes more or less. They must be supplied at every house they call at with victuals, or they become their own stewards and cooks and spare nothing they choose to eat and drink."

It is said that Mr. Craig generally walked the five miles from his residence to the church. His morning service continued from 10 o'clock till after 12. The afternoon service lasted from 1 o'clock till sunset, and it was sometimes so late at the close that the clerk found it difficult to read the last psalm. Many of the people came long distances, and had to cross Middle River, coming and going, where the ford was somewhat unsafe. They petitioned the preacher to dismiss them at an earlier hour, so that they might make the crossing by daylight ; but he would not consent. His only printed sermon is from second Samuel, XXIII : 5—"Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things, and sure ; for this is all my salvation,

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and all my desire, although he make it not to grow." Being in the old-fashioned "exhaustive method," it contains fifty-five divisions and sub-divisions.

Mr. Craig was succeeded at Augusta Church by the Rev. William Wilson, and at Tinkling Spring by the Rev. Dr. James Waddell. The latter came to Augusta from Lancaster county, in May, 1776, and resided till 1784 on his plantation, called Springhill, south of Waynesboro. He preached occasionally in Staunton, but whether in the courthouse or the Parish Church, otherwise vacant and unused, is not known. At the close of the war, he was formally invited by people living in Staunton to officiate regularly there; but, having determined to remove east of the Blue Ridge, he declined the call. His successor at Tinkling Spring was the Rev. John McCue, who also preached now and then, if not at stated intervals, in Staunton.

### "THE BLIND PREACHER"

The following graphic account of the pulpit eloquence and forensic power of the Reverend James Waddell, D. D., is given by William Wirt, in "The British Spy." Mr. Wirt's distinction as a writer is largely based upon this famous passage, although, among his other literary works, he was the author of a "Life of Patrick Henry."

It was one Sunday, as I traveled through the County of Orange, that my eye was caught by a cluster of horses tied near a ruinous, old wooden house, in the forest, not far from the road side. Having frequently seen such objects before, in travelling through these states, I had no difficulty in understanding that this was a place of religious worship.

Devotion alone should have stopped me, to join in the duties of the congregation; but I must confess, that curiosity, to hear the preacher of such a wilderness, was not the least of my motives. On entering, I was struck with his preternatural appearance; he was a tall and very spare old man, his head, which was covered with a white linen cap, his shrivelled hands, and his voice, were all shaking under the influence of a palsy, and a few moments ascertained to me that he was perfectly blind.

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The first emotions which touched my breast, were those of mingled pity and veneration. But ah! sacred God! how soon were all my feelings changed! The lips of Plato were never more worthy of a prognostic swarm of bees, than were the lips of this holy man! It was a day of the administration of the sacrament, and his subject, of course, was the passion of our Saviour. I had heard the subject handled a thousand times; I had thought it exhausted long ago. Little did I suppose, that in the wild woods of America, I was to meet with a man whose eloquence would give to this topic a new and more sublime pathos, than I had ever before witnessed.

As he descended from the pulpit, to distribute the mystic symbols, there was a peculiar, a more than human solemnity in his air and manner which made my blood run cold, and my whole frame shiver.

He then drew a picture of the sufferings of our Saviour; his trial before Pilate, his ascent up Calvary, his crucifixion, and his death. I knew the whole history, but never, until then, had I heard the circumstances so selected, so arranged, so coloured! It was all new: and I seemed to have heard it for the first time in my life. His enunciation was so deliberate, that his voice trembled on every syllable, and every heart in the assembly trembled in unison. His peculiar phrases had that force of description that the original scene appeared to be, at that moment, acting before our eyes. We saw the very faces of the Jews: the staring, frightful distortions of malice and rage. We saw the buffet; my soul kindled with a flame of indignation; and my hands were involuntarily and convulsively clinched.

But when he came to touch on the patience, the forgiving meekness of our Saviour; when he drew, to the life, his blessed eyes streaming in tears to heaven; his voice breathing to God a soft and gentle prayer of pardon on his enemies, "Father, forgive them, for they know not what they do"—the voice of the preacher, which had all along faltered, grew fainter and fainter, until his utterance being entirely obstructed by the force of his feelings, he raised his handkerchief to his eyes, and burst into a loud and irrepressible flood of grief. The effect is inconceivable. The whole house resounded with the mingled groans, and sobs, and shrieks of the congregation.

It was sometime before the tumult had subsided, so far as to permit him to proceed. Indeed, judging by the usual, but fallacious standard of my own weakness, I began to be very uneasy for the situation of the preacher. For I could not conceive, how he would be able to let his audience down from the height to which he had wound them, without impairing the solemnity and dignity of his subject, or perhaps shocking them by the abruptness of the fall. But—no; the descent

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was as beautiful and sublime, as the elevation had been rapid and enthusiastic.

The first sentence, with which he broke the awful silence was a quotation from Rousseau, "Socrates died like a philosopher, but Jesus Christ, like a God!"

I despair of giving you any idea of the effect produced by this short sentence, unless you could perfectly conceive the whole manner of the man, as well as the peculiar crisis in the discourse. Never before, did I completely understand what Demosthenes meant by laying such stress on *delivery*. You are to bring before you the venerable figure of the preacher; his blindness, constantly recalling to your recollection old Homer, Ossian and Milton, and associating with his performance, the melancholy grandeur of their geniuses; you are to imagine that you hear his slow, solemn, well-accented enunciation, and his voice of affecting, trembling melody, you are to remember the pitch of passion and enthusiasm to which the congregation were raised; and then, the few minutes of portentous, death-like silence which reigned throughout the house; the preacher removing his white handkerchief from his aged face (even yet wet from the recent torrent of his tears) and slowly stretching forth the palsied hand which holds it, begins the sentence, "Socrates died like a philosopher"—then pausing, raising his other hand, pressing them both clasped together, with warmth and energy to his breast, lifting his "sightless balls" to heaven, and pouring his whole soul into his tremulous voice—"but Jesus Christ—like a God!" If he had been indeed and in truth an angel of light, the effect could scarcely have been more divine.

Whatever I had been able to conceive of the sublimity of Massillon, or the force of Bourdaloue, had fallen far short of the power which I felt from the delivery of this simple sentence. The blood, which just before had rushed in a hurricane upon my brain, and, in the violence and agony of my feelings, had held my whole system in suspense, now ran back into my heart, with a sensation which I cannot describe—a kind of shuddering, delicious horror! The paroxysm of blended pity and indignation, to which I had been transported, subsided into the deepest self-abasement, humility and adoration. I had just been lacerated and dissolved by sympathy, for our Saviour as a fellow creature; but now, with fear and trembling, I adored him as—"a God!"

If this description give you the impression, that this incomparable minister had anything of shallow, theatrical trick in his manner, it does him great injustice. I have never seen, in any other orator, such a union of simplicity and majesty. He has not a gesture, an attitude or an accent, to which he does not seem forced, by the senti-

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ment which he is expressing. His mind is too serious, too earnest, too solicitous, and, at the same time, too dignified, to stoop to artifice. Although as far removed from ostentation as a man can be, yet it is clear from the train, the style and substance of his thoughts, that he is, not only a very polite scholar, but a man of extensive and profound erudition. I was forcibly struck with a short, yet beautiful character which he drew of our learned and amiable countryman, Sir Robert Boyle: he spoke of him as if "his noble mind had, even before death, divested herself of all influence from his frail tabernacle of flesh;" and called him, in his peculiarly emphatic and impressive manner, "a pure intelligence: the link between men and angels."

This man has been before my imagination almost ever since. A thousand times, as I rode along. I dropped the reins of my bridle, stretched forth my hand, and tried to imitate his quotation from Rousseau; a thousand times I abandoned the attempt in despair, and felt persuaded that his peculiar manner and power arose from an energy of soul, which nature could give, but which no human being could justly copy. In short, he seems to be altogether a being of a former age, or of a totally different nature from the rest of men. As I recall, at this moment, several of his awfully striking attitudes, the chilling tide, with which my blood begins to pour along my arteries, reminds me of the emotions produced by the first sight of Gray's introductory picture of his bard:

"On a rock, whose haughty brow,  
Frowns o'er old Conway's foaming flood,  
Robed in the sable garb of woe,  
With haggard eyes the poet stood;  
(Loose his beard and hoary hair  
Streamed, like a meteor, to the troubled air:)  
And with a poet's hand and prophet's fire,  
Struck the deep sorrows of his lyre."

Guess my surprise, when on my arrival at Richmond, and mentioning the name of this man, I found not one person who had ever before heard of *James Waddell*! Is it not strange, that such a genius as this, so accomplished a scholar, so divine an orator, should be permitted to languish and die in obscurity, within eighty miles of the metropolis of Virginia? To me it is a conclusive argument, either that the Virginians have no taste for the highest strains of the most sublime oratory, or that they are destitute of a much more important quality, the love of genuine and exalted religion.

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A tablet, containing the following inscription, in commemoration of the Rev. James Waddell, was erected in the Courthouse of Lancaster County, Virginia, in 1905:

### IN MEMORIAM

REV. JAMES WADDELL, D. D.

Son of Thomas and Janet Waddell, of the County Down, Ireland. Born on the Atlantic Ocean, in 1739, when his parents emigrated to America. Died in Lousia County, Virginia, Sept. 17, 1805.

Licensed as a Probationer April 2, 1741, by the old Presbytery of Hanover.

Resided on Corratoman River, Lancaster County, Virginia, in 1762, and had three preaching places, viz: Lancaster C. H., the Forest Meetinghouse, and the Northumberland Meetinghouse.

In 1768 married Mary Gordon, daughter of Col. James Gordon, of Lancaster County, an elder in the church, and a member of the Court, and the maternal grandfather of Gen. William F. Gordon, of Albemarle.

Taught Meriwether Lewis and Governor James Barbour.

Was at one time minister of the Tinkling Spring Church, Augusta Co., Va., and as a patriot, in the Revolution, addressed Tate's Company at Midway, Rockbridge County, Virginia.

Immortalized in Wirt's British Spy, when in a sermon of thrilling oratory and magic eloquence on the passion of our Saviour, he electrified his hearers by the beautiful and sublime quotation from Rousseau: "Socrates died like a philosopher, but Jesus Christ like a God."

This tablet is presented to Lancaster County through the Circuit Court, by Capt. Geo. P. Squires, Ocran, Lancaster, County, Virginia.

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### REV. JOHN McCUE

Rev. John McCue graduated at Liberty Hall, studied Theology under the blind preacher and succeeded him as pastor at Tinkling Spring. He founded the Church at Lewisburg. Dr. McIlhaney was his immediate successor there. He was the first man, who ever, as an ordained minister, preached the Gospel in the Valley of the Mississippi. He traveled on horseback to the meetings of the Synod of Philadelphia. He was present at the first meeting of Lexington Presbytery, which was held at Timber Ridge, Rockbridge County, Virginia, September 26, 1786; and was



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Moderator of six of its stated meetings, between the years 1790 and 1817.

In the records of Staunton Lodge No. 13 A. F. & A. M. we find that the Rev. Jno. McCue preached a sermon to the Craft, Dec. 27, 1791. In 1792 he was made a Mason and became a member of the Lodge and thereafter preached special sermons at their celebrations to their satisfaction, as evidenced by the following resolution adopted June 24, 1793: "Ordered that Brothers, Jas. Perry, Humphreys, Bowyer, O'Neil, Christian and Kinney form a committee to meet at the Hall on Thursday next to draw up a Bill of thanks to the Rev. Jno. McCue for his truly pertinent and Masonic sermon delivered this day and that they fix upon a premium to be paid him out of the funds for the same not exceeding ten dollars." On June 27, \$8.00 was appropriated for this purpose. Finally on Sept. 21, 1818 we, find the following resolution:

RESOLVED, Unanimously, that the Church of Christ, society at large and the fraternity of Free and Accepted Masons in particular, have suffered and incalculable loss in the death of our much esteemed and highly respected friend and brother, Rev. Jno. McCue, and that in commemoration of departed worth, the members of this Lodge will wear crepe on their left arm for thirty days, and that a copy of these resolutions be published for two weeks in the "Republican Farmer," of Staunton.

His tombstone records his death on the Sabbath morning of September 20, 1818, in his 66th year; and bears the further testimony that "having served his generation in dignified and faithful discharge of all relative duties, he was suddenly removed from labor to rest." It contains the additional inscription that "his relations, numerous friends, and the church at large deplore the loss of his talent, erudition, eloquence, and evangelical ministrations, especially the Church of Tinkling Spring, amongst whom he had arduously labored in the ministry for twenty-seven years."

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Liberty Hall, where Rev. John McCue graduated, was the successor of a school founded by the first settlers of Augusta County, about fifteen miles southwest of Staunton, and called the Augusta Academy. After several times changing its name and location, it became in 1780, Liberty Hall, near Lexington. In 1782 it was incorporated as "Liberty Hall Academy"; and two years later Gen. Washington endowed it with a number of shares in a canal company, given him by the Legislature of Virginia, in recognition of patriotic services. In 1798 it became Washington Academy, and afterwards Washington College and Washington and Lee University.



## CHAPTER II

A SERMON BY REV. A. M. FRASER, D. D., PREACHED AT  
THE DEDICATION OF A NEW HOUSE OF WORSHIP  
FOR HIS NATIVE CHURCH IN SUMTER, S. C.

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[The local application in this sermon was prepared for this volume as a substitute for that in the original sermon, which referred only to Sumter].

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*“Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.”—JER. VI:16.*

WITHOUT explanation or introduction, let us go directly to that part of the text which commends the “old paths” and calls them “the good way.” For if we travel the right road we shall infallibly reach the right destination. Why does the Lord exhort us to ask for the old paths and in what sense does he call them the good way? I answer first that he certainly does not do so because old things are always better than new. Mere old age is never a virtue in itself. The old is never to be preferred to the new unless it is intrinsically better when it is considered on its own merits. If it were otherwise, we would cease to study, abandon all the results of invention, discovery and progress, and confine our attention to the effort to find out the oldest things in every department of life. We would discard the modern methods of agriculture which both experiment and experience have proved to be the best and return to the most primitive methods. The steel plow would have to give way to the

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sharpened forked stick with which the servants of Abraham broke the ground, and the steam threshing machine that disposes of the year's harvest in a few hours would yield to the hand flail, or to the driving of oxen to and fro across the grain, or to some other equally tedious and wasteful process. In medicine, we would abandon the successful treatment of disease that has been taught us by enlightened science and revert to the ancient theories that those medicines which are costliest and most ill tasted are the best. In religion, we would all believe in witchcraft and burn the witches, and we would consider doctrinal differences as a crime against the State to be treated with physical penalties, extreme cases to be cured by torture or punished by death. Such illustrations are sufficient to show how absurd it is to imagine that everything old is good just because it is old. When, therefore, the Lord says, "Ask for the old paths" we are not to understand Him as laying down a general law that whatever is old is good, but He is referring to something definite in the laws, customs or experiences of the past that in some satisfactory manner has been proven to be superior and to which His people are urged to return.

A consideration of the circumstances will reveal very clearly what that reference is. In this passage God is addressing the Jews through Jeremiah. God had dealt with his chosen people as he has never dealt with any other people. He had called Abraham out from the heathen to be the founder of a consecrated race, and for this purpose had given to him the garden spot of the world for a possession. His descendants had gone down into Egypt and there had fallen into a bondage so severe that Abraham by prophetic vision had called it a "horror of great darkness," and one that has passed into history as the extreme instance of degrading servitude and cruel oppression. From this bondage they had been delivered by the outstretched arm of Jehovah, which all the sur-

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rounding nations saw and remembered and feared for many generations. Having brought them out of Egypt He led them to Mt. Sinai, in the desert, and there He taught them what all men in all ages have supremely needed to know, and what in their darkness they have groped after and have striven to know. He taught them how to worship the Most High acceptably. He revealed the true religion with a clearness and fullness such as no other nation has ever known unless it has derived the knowledge in some way from Israel. He taught them how their sins might be forgiven and they might be at peace with God, how they might themselves become holy, how they might live aright with their fellow men, how they might be noble, useful and happy throughout the earthly life and how after death they might have everlasting holiness and bliss. This revelation was accompanied by such a disclosure of the ineffable glory and authority of God as was suitable to command their reverence and win their loving confidence. Subsequent revelation in that age and in after ages, more fully unfolded what the first revelation contained, by precept, by prophecy, by promise, by object lesson. There was scarcely a generation that did not have a prophet of its own, Joshua, the Judges, Samuel, David and the prophets of the kingdom period. There was scarcely a generation that did not witness some miracle, the pledge of God's presence and His purpose to guide, to protect, to sanctify. While the commands of Jehovah were respected there was peace and prosperity, and when that religion was forgotten or neglected there was trouble. Jeremiah lived in a time of the greatest departure from the old religion which God had so graciously given to them. Idolatries, unmentionable immoralities, crimes, and oppressions abounded and awful calamities overhung the nation. In their high carnival of irreligion, of lust and cruelty, in their alarm and confusion and despair, there comes this voice to them from the skies as if to a

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bewildered traveller, "Go no further in that direction, stop and see how strange is your position, how threatening the prospect, inquire the way back to the old road from which you have strayed, and having found it walk in it, for that alone will lead to peace." "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

The call of God was not vague, therefore, nor general, but a summons to seek a specific blessing the fathers had had and the descendants had lost. It was an appeal to return to the commandments and covenant of Sinai, and to resume the pursuit of the true religion which had been revealed from Heaven. It was called "the good way" because it was right. It was known to be right because it had been divinely revealed and certified. It carried the imprimatur of Heaven and was stamped with the great seal of the kingdom of God. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

The question may here be asked, of what practical consequence is all of this to those who live in this generation? We are not Jews but Christians. We are not under the Old Testament but under the New Testament, we are not come to Mount Sinai in Arabia but "we are come unto Mount Zion." My answer is that the religion which God revealed from Sinai is the only religion which God has ever revealed to men. The conditions of religion to-day are substantially the same that they were when Moses gathered the Israelites around Mt. Sinai, and no different religion has ever been given to men. The old

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religion has not been repealed nor superseded. There have been other revelations since the days of Jeremiah, but they have only thrown a stronger light on the same religion. The Son of God has come in the flesh bringing "life and immortality to light through the gospel," but He is the incarnation of all the principles involved in the old revelation, the meaning in living form of all that God had made known concerning the way of salvation and the way to glorify God and to enjoy Him forever, which is the chief end of man. The coming of Christ abolished many rites and customs but this did not impair the integrity of the scheme of religion as given at Sinai. It was merely a removing of the drapery from the figure that its true outline and its beauty might be the more clearly seen. Christ was the promised "Seed" of Abraham. He was the "Rock" that followed the Israelites in the wilderness. He was "the end of the law for righteousness to every one that believeth." "To him give all the prophets witness." He was the antitype of all their typical forms. He was the theme of every song, the burden of every prophecy, the meaning of history, the Messiah of Israel, the hope of all ages, the desire of all nations, the light of the world, the brightness of the Father's glory and the express image of His person, "the King eternal, immortal, invisible, the only wise God," to whom "be honor and glory forever and ever. Amen."

Do you grant that there is a God, "A spirit infinite, eternal and unchangeable, in His being, wisdom, power, holiness, justice, goodness and truth?" Of course, you do. The existence of such a Being is the indispensable condition of all thought and indeed of all other existence. But if such a Being exists it follows as a matter of course that He can communicate with His intelligent creatures, else He would be inferior to them, for they can communicate with each other. Then there is a God who can communicate with men.

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Is there a body of literature called "the Bible" which claims to be such a revelation from God to men? Of course there is. That is a fact of common knowledge. Are there convincing evidences that this Bible did really come from God? See how transcendent, incomparable, immeasurable it stands amidst all human literature. It is transcendent in "the heavenliness of its matter," in its majesty and authority. It is transcendent in its form and in the circumstances of its construction. It is composed of sixty-six books, written by many different authors, and the time consumed in the construction of the whole was not less than fifteen hundred years, and yet there is an absolute unity of purpose and consistency of statement in it. The giving of this Bible to men was at all times accompanied by miracles, the sign manual of divinity. Moreover, it is transcendent in its effects upon both individuals and nations. Its influence falls as gently as the dew upon the unfolding life of the child in the pious home, causing it to blossom into rectitude, and spirituality and strength and beauty. Through the Bible, the most degraded are purified and lifted up and given a place among those who respect themselves and win the confidence of men and render a useful service to humanity. By it the self-righteous learn humility through tortures of repentance. The transformation of nations is no less marked than that of individuals. Every thing lives whither this river cometh. Savagery and barbarism yield to civilization, ignorance to learning, suffering and despair to healing and content, hatred to charity, and besotted vice and superstition to the cultivation of intelligent piety.

Once more, do you grant that the mind of man is imperfect and that his heart is prone to sin? These are matters of universal consciousness. Then man is not qualified to frame a religion for himself to supplant the one that God has given him.



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Now, if all these things be true, if man is unable to devise a religion for himself and if God has revealed a religion to him, it necessarily follows that that religion revealed by God remains in force until it is repealed or another is given in its stead which is equally as well authenticated. To seek the old paths then is to hark back to the Bible, ever back to the Bible, away from all human invention, however plausible or fascinating, back to the Bible as the only infallible rule of faith and practice. In the language of a distinguished English controversialist, "The Bible and the Bible alone is the religion of Protestants."

This is the claim which the Bible makes for itself. It calls itself the "incorruptible seed," "the word of God which liveth and abideth forever." Christ said, "Heaven and earth shall pass away, but my words shall not pass away." Paul said "I determined not to know anything among you, save Jesus Christ, and Him crucified," and "God forbid that I should glory, save in the cross of our Lord Jesus Christ." To Timothy he said, "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the word." Concerning those who would persuade the Galatians to modify their rule of faith, he says, "Though we, or an angel from Heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." Finally among the closing sentences of the Bible we find this startling warning: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

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We hear of the “effete doctrines of the seventeenth century,” and much also of a “new theology” and “advanced views in religion.” Of course, we can see how such expressions might be used with propriety in certain circumstances. If by the “effete doctrines of the seventeenth century,” it is meant that those doctrines did not agree with the teaching of God’s word, it is proper to describe them as “effete.” Indeed in that case they never did have any life in them. But if by “effete doctrines” it is meant that those doctrines correctly represent the teachings of the Bible, but that the human race has outgrown them and no longer needs them in this progressive age, the error is fundamental and deadly. If by a “new theology” is meant a re-study of the Bible and a more correct statement of its teachings, well and good. But if the “new theology” is something wrought out by the mind of scholars, different from the Bible and supposed to be an improvement on it, then the name and the thing are alike to be repudiated and to be feared as a malignant poison.

The Bible bears the same relation to Theology that nature bears to science. It contains the ultimate facts and it is the final appeal. If we find we have misunderstood the Bible we must change our doctrine, as we abandoned Scholasticism for the Baconian system. But we may no more change or discard the Bible than we may discredit nature.

We also hear of “new methods” in religion. If these new methods are intended to win the attention of men and bring them into contact with the gospel, they are harmless and may be beneficial. But if they are new methods to secure peace with God and holiness of life, they are alien and hostile to Christ and an affront to the Almighty Spirit of grace.

We do not need a new religion, for none of the conditions have changed since the old one was given us.

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1. Human nature has not changed. Man has the same dual nature, soul and body, with the same intricate and inscrutable relations to each other. Man's body has the same members, and is composed of the same materials, and the same chemical, physical, and mechanical laws control its life and action as when Jeremiah or Moses lived. What was food then is food now and what was poison then is poison now. Man's soul is the same. The mind has the same faculties of reception, reproduction and thought. The heart bears the same affections and emotions, the same joys and sorrows, loves and hates, hopes and fears. The moral nature is the same and makes the same distinction between right and wrong. What was moral in former days is moral now and what was immoral then is immoral now. Conscience approves the right and condemns the wrong just as it always did, and man has lost none of his fear of punishment or hope of reward. Human virtues and vices have not undergone any changes. The unprincipled business man of to-day who regards conscience in business and a consideration for the interests of others as antiquated, is startled on reading the story of Jacob and Laban to find the same sharp practice in their dealings with each other that he imagined were discovered in the present age. The artful politician finds his counterpart in Absalom and the resourceful public man finds his in Joab. And where shall we find constructive statesmanship, or where such versatility of genius as in Moses, the poet, orator, historian, lawgiver, statesman, masterful leader of men?

2. God is the same, three persons and one God forever. He has the same attributes, omniscience, omnipotence and omnipresence. When David's meditations on these themes were gathered up from a life time of varied experiences, from the shepherd life, from the court, the camp, the battle field, the exile's cave, and he gave expression to them in that magnificent outburst:

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- “O, Lord, thou hast searched me, and known me,  
“Thou knowest my downsitting and mine uprising, thou understandest my thought afar off,  
“Thou compasses my path and my lying down, and art acquainted with all my ways.  
“For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether.  
“Thou hast beset me behind and before, and laid thine hand upon me.  
“Such knowledge is too wonderful for me; it is high, I cannot attain unto it.  
“Whither shall I go from thy Spirit? or whither shall I flee from thy presence?  
“If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there.  
“If I take the wings of the morning, and dwell in the uttermost parts of the sea;  
“Even there shall thy hand lead me, and thy right hand shall hold me,  
“If I say, Surely the darkness shall cover me; even the night shall be light about me.  
“Yea, the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee.”

We are sure that we can never get beyond that description of these attributes.

If God was love when the New Testament was written He is love to-day, and all the infinite reaches of His nature are permeated with that divine tenderness. He is characterized by the same righteousness and holiness, “dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen.” He is “of purer eyes than to behold evil, and cannot look on iniquity.” He has the same indignation against sin and the same delight in holiness. Therefore God’s attitude toward sin and the sinner remains unchanged and if He were to promulgate another plan of salvation to-day, his nature must express itself in the same way and reproduce the same old plan,

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embodying the same principles of righteousness and mercy.

There is no new Christ, the Son of God incarnate, very God and very man. The apostle exclaims, "Jesus Christ the same yesterday, to-day and forever."

The virgin birth has not ceased to be a fact. Christ's ministry of love and reconciliation is still a fact. His crucifixion, his burial, his resurrection, his ascension are all as much realities as they ever were. Are we to imagine that all these stupendous facts involved in God's gift of His Son for a perishing world are of temporary effect? Has the atonement lost its meaning? Has the blood of Christ lost its value?

"Dear dying Lamb thy precious blood  
"Shall never lose its power  
" 'Till all the ransomed church of God  
"Be saved to sin no more."

The Holy Spirit is the same, in His nature, His office and His work, renewing, convincing, persuading, enabling, sanctifying, guiding, comforting and crowning with final triumph.

3. The old methods of delivering souls out of the estate of in and misery and bringing them into the estate of salvation, are found by experience to be as effective to-day as they ever were and they are the only methods that produce the unmistakably genuine results. They are the methods of Peter and Paul and the other apostles. They narrated the facts of the gospel story. They told how the Son of God became incarnate, how He lived among men and ministered to them with divine sympathy and almighty power, how He died for them and rose again and ascended to heaven, where seated on the right hand of the majesty on high, He has all power in heaven and in earth and wields it with the same loving heart He displayed when He was in the flesh. Having

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told this story they offered eternal life without money and without price to all who would turn from their sins and trust in the mercy of God as it had been displayed in Jesus Christ. As they preached this curious gospel the hearts of hearers were opened by the Holy Ghost so that they accepted the divine offer and embraced Jesus Christ as their Savior and Lord forever. Henceforth these converts had peace of conscience and their lives were more and more altered into the likeness of Christ.

These methods have been found sufficient for all the religious effects desired among men, in whatever age and regardless of the learning or the abilities of the preacher. They were the methods of Augustine, of Bernard of Clairvaux, of Savonarola, of Luther and Calvin and Knox, and Jonathan Edwards, and Whitefield, and the Wesleys and Spurgeon and Moody. They are adapted to all classes of hearers. Here is a convict in his cell, a profane swearer, a drunkard, a burglar, a libertine, a murderer all in one. By what we call an accident, some fragment of the old story falls under his eye and the familiar transformation takes place within him. He comes forth a different man. A live coal from off the altar of God has touched and purged his lips. He becomes a preacher of the gospel and multitudes of every shade of moral character and every degree of intelligence attend his preaching and many are brought in penitence and faith and whole surrender to the feet of Jesus. Here is another case at the opposite pole of morality and intelligence, the scion of a long line of scholars and moralists, himself the exponent of high ethical refinement and an eminent instructor. He attends an evangelistic meeting, that as a student of social and religious phenomena, he may observe the enthusiasms which he pities. He hears the simple gospel story, his heart is touched by the Spirit of God, he is completely humbled at the foot of the cross and is not

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afraid in the face of all his antecedents to avow his change of heart and declare, "God is in you of a truth."

What holy enthusiasm, what high loyalty to conscience, what exalted heroism this religion has excited.

What great men have come from its crucibles, whether greatness be measured by the standards of earth or heaven? On the one side, what intensity and dimensions of intellect, what breadth of view, what fertility of resource, what indomitable purpose, what capacity to wait, to endure and to command success. On the other side, what sublime unselfishness and self-sacrifice, what passion for truth, for humanity, for God. Consider a Joseph, in the home, in the fields, in prison, upon the throne; a Moses, in the sublimity of self-repression and solitude, and in the equal sublimity of confronting and subduing Pharaoh, "seeing Him who is invisible;" an Elijah at the brook Cherith or on Mt. Carmel or on Mt. Horeb; the Hebrew captives before the fiery furnace; Daniel in the den of lions; the disciples before the council in Jerusalem; Paul before Agrippa; Wicklif, Huss, Luther, Calvin, Knox, Latimer, Ridley and a host of others who cannot be mentioned, who in all ages of the church "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens;" who "were tortured, not accepting deliverance; that they might obtain a better resurrection;" who "had trial of cruel mockings and scourgings, yea moreover of bonds and imprisonment;" who 'were stoned, were sawn asunder, were tempted, were slain with the sword, wandered about in sheepskins and goatskins, being destitute, afflicted, tormented, of whom the world was not worthy.'

What national life and character have been wrought by this religion! What virile intellectuality, what dis-

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covery, what invention, what mastery of nature, what civilization, what progress, what achievement, what civic righteousness, what sobriety, what honest commerce, what industry, what home life, what peace, what prosperity, what love of man, what care for the unfortunate, what sense of the infinite and the eternal!

Consider the illustration of itself our religion has put on the pages of history, the story of the Waldensian Church, the rise of the Dutch Republic; the romance of the Huguenots, their sufferings at home, the splendor of their deeds abroad, the leaven of their blood among the nations; the signing of the Solemn League and Covenant in the Greyfriars churchyard in Edinburgh; the record of the founding of religious liberty in America; and last but not least, in our own day, the martyrdom of thousands of Chinese in the Boxer uprising, "not accepting deliverance."

But we need not go beyond our local history to find an illustration of the divine energy of our religion. When the fathers came to settle in this Valley, so the historian records, one controlling reason of their coming was that they might have unrestricted enjoyment of their religion, which they could not pursue in peace at home and which they could not be forced to abandon. Here they made their homes in the solitudes of the forests or prairies, among the wild beasts, without human neighbors, without shelter till they could build one, with only such food as the streams and the woods supplied till they could clear the land and raise a crop. Here they were exposed to the incursions of savages from a distance and in course of time actually suffered every species of anxiety and loss and torture from that source. All of this they endured rather than renounce their religion, or be oppressed in the enjoyment of it. All this was the measure of their devotion to their religion and through all of this they were sustained by the comforts this religion afforded. Among



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the effects brought with them across the sea, and along the wilderness trail to these remote localities were "their Bibles, the Confession of Faith and Shorter Catechism and Rouse's Version of the Psalms of David." Nor did they wait for the home missionary to come at the suggestion and the expense of others to preach the gospel to them. As soon as they were well settled and in sufficient numbers, they began their "supplication" to the nearest Presbytery, hundreds of miles distant, to send them a minister. And they continued these "supplications" till the man of God appeared among them. Soon houses of worship were built and congregations were organized. Then the school and later the college followed in succession. There came inroads of Indians, with massacres, burnings, captivities, tortures, bondages and daring escapes. Through it all we are sure they found comfort and support and hope in the teachings of the old religion, in Bible texts, catechism answers and stanzas of Rouse's Version, with all which the mind had been stored in youth against such a time as this.

It is now not far from two hundred years since the first settler came to this vicinity. In that time the people of whom this congregation forms a representative part, have done their share of what the country has accomplished. In every war, in the French and Indian War, in the Revolution, in the War of 1812, in the Mexican War, in the War between the States they have never been behind their countrymen in sacrifice, in service, in courage or in achievement. And religion has been a conspicuous motive in it all. They originated the declaration of independence and were leaders in the movement for religious liberty and the separation of Church and State. It was their religion that taught them these things. They gave an Archibald Alexander to the church and a Stonewall Jackson to the State.

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Now whether this religion is to be preserved in the future and continue a power for good, bringing men into communion with God, training them for service on earth and glory in heaven, will depend upon how closely you adhere to the old paths as they are charted in the old Bible. Once for all, acquire the truth that the Bible is a revelation of God, infallibly inspired. Buy this truth and sell it not. Avoid the poison of all criticism that tends to weaken your confidence in that truth. Let the heart be imbued with the spirit of the Word of God and the mind be stored with its teachings and its promises. Teach them diligently to your children in the home and in the Sabbath School and let them come, with authority and confidence from the pulpit. In this much depends upon the preacher and quite as much upon the congregation. It is yours to call your minister and to dispense with him if he proves untrue. What you demand and expect of him will largely determine the character of his preaching. The preacher and his congregation act and react on each other. He fashions them and they fashion him as well. "Like priest, like people," and like people like priest. If you are of the number of those of whom the apostle prophesied that "they will not endure sound doctrine," but will "heap to themselves teachers, having itching ears," that is their ears will so itch for novelties that if their teachers cannot supply those novelties they will keep on changing their teachers; if you demand that he shall prophesy only pleasant things, and your greatest ambition for him is to be able to say to him as they said to their preachers in Ezekiel's day, "Thou art as a very lovely song of one that hath a pleasant voice and can play well on an instrument of music," you can easily emasculate his ministry of all spiritual virility. But if you ask him for "the old paths," and inquire of him "Where is the good way," if you heartily sustain him when he declares to you all the counsel of God, saying in the language of an old hymn:

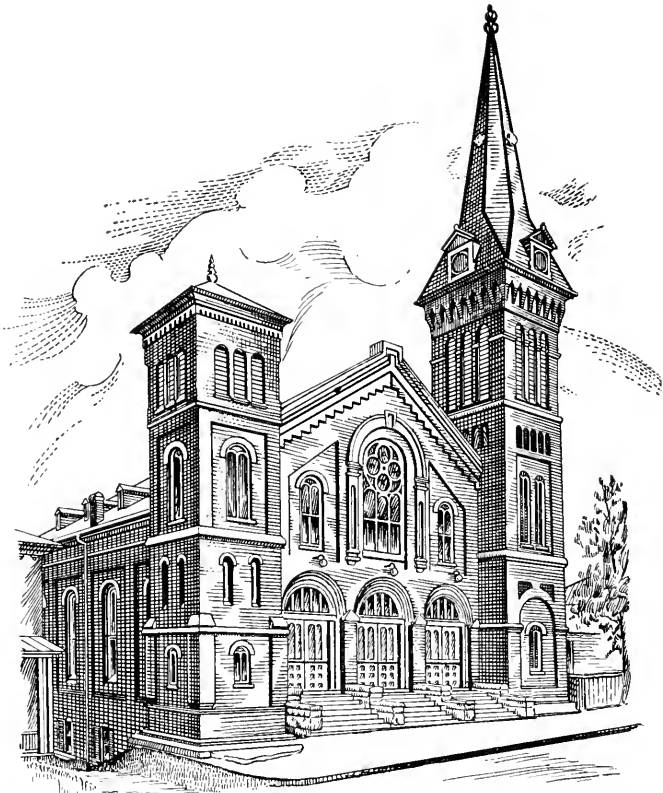
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“This is the way the fathers trod,  
“The way that leads me home to God,  
“The King’s highway of holiness,  
“I’ll go for all his paths are peace;”

you will make him a true ambassador of Christ, and  
“a workman that needeth not to be ashamed, rightly  
dividing the word of truth.” “All thy children shall be  
taught of the Lord; and great shall be the peace of thy  
children.” Your sons shall be as plants grown up in their  
youth and your daughters will be as corner stones,  
polished after the similitude of a palace? Into all the  
walks of life you will send forth faithful men and women,  
fearing God and loving their fellow men, intelligent and  
capable, conscientious and devoted, whose names are writ-  
ten in Heaven.





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### CHAPTER III

THE UNITED CONGREGATION OF STAUNTON AND TINKLING  
SPRING PRESENT A CALL TO THE  
REV. JAMES WADDELL

**T**HE First Presbyterian Church, Staunton, Virginia, was organized by Lexington Presbytery in 1804. But it inherits a much longer history. The Presbyterians at and near Staunton were connected with Tinkling Spring Church. On the 1st day of May, 1783, "the united congregation of Staunton and Tinkling Spring" presented a call to the Rev. Jas. Waddell, D. D. (immortalized in the "British Spy" by William Wirt as "The Blind Preacher"). He preached occasionally in Staunton, but having determined to remove east of the Blue Ridge, he declined the call.

"This call is respectfully presented by the united congregations of Staunton and Tinkling Spring to the Rev. Ja. Waddel :

Rev. Sir :

The congregations of Staunton and Tinkling Spring, having cordially agreed to unite under your ministerial care and to share equally of your labors and provide equally for your support, have appointed us, the subscribers, in their name and behalf, solemnly to invite you to take the pastoral charge of them by installments. Preaching, catechising, reproving, and administering the ordinances of baptism and the Lord's supper to worthy subjects, are official duties which will be expected from you; and as the discharge of these imply on their part a respectful attendance and Christian submission, you have a right to demand both, and every virtuous effort to promote and maintain order, peace and love in the societies. Moreover, we, Alexander St. Clair and William Bowyer, Commissioners, do hereby covenant and promise in behalf of the Congregation of Staunton to pay to you, or your order, from time to time, at the end of every six months from the date hereof, you conducting yourself as a minister of

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Christ Jesus, the sum of twenty-five pounds in gold and silver, or in current money, fully equivalent thereto, for the half of your labours.

And we, \* \* \* \* \* bind ourselves in the same terms and manner with the above gentlemen, to pay in behalf of the congregation of Tinkling Spring twenty pounds. In Witness whereof, we the parties for ourselves and for our respective societies, do subscribe our names, this first day of May, 1783.

For Staunton, { ALEXANDER St. CLAIR, } Commissioners."  
                  { WILLIAM BOWYER, }

The names of the Tinkling Spring Commissioners have been cut out, by whom or why I do not know; it will be observed that their names are not given in the call.

The foregoing is a copy of the original paper in my possession. It shows that there was a Presbyterian organization in Staunton in 1783, although the church here was not constituted by Presbytery till 1804.

JOS. A. WADDELL.

The Rev. James Waddell was born in the month of July, 1739, and it is believed that his birth occurred on board of the ship which brought the family from Ireland to America. A failure of crops in Ireland at that time induced many people to leave the country and come to a land of greater abundance. Many of the early settlers of Augusta County came at that time, and possibly in the same ship with the Waddell family.

While many of the new-comers came directly from the landing place, on the Delaware river, to Augusta County, the Waddells settled in the eastern part of Pennsylvania.

James Waddell was sent to school at an early age, and educated at one of the most celebrated schools in the Colonies at that time. He became an assistant teacher, and the afterwards celebrated Dr. Benjamin Rush was one of his pupils.

When about nineteen years of age he started to go from home on horseback to South Carolina, where he expected to engage in teaching. Passing through Virginia, he encountered the Rev. Samuel Davies, who induced him to remain here. He was first employed as a teacher in

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the school of the Rev. Mr. Todd, in Louisa County, and there began to study for the ministry. He was taken under the care of Hanover Presbytery, at a meeting held at Augusta Stone Church in 1760.

After being licensed by Presbytery he preached for a time in Bedford county, and, according to the narrative of an aged member of the church there, his preaching attracted much attention. He finally accepted a call to Lancaster County, and remained there 'till May, 1776, when he removed to Augusta County, residing on South River above Waynesboro. While living in Augusta he preached regularly at Tinkling Spring. In 1784 he removed to a plantation near the present town of Gordonsville, where he spent the remainder of his life. While living there he became totally blind from cataract, but continued to preach in a rustic meeting-house, built by himself on his own land. His blindness was partially relieved by a surgical operation. In the year 1794 the honorary degree of Doctor of Divinity was conferred upon him by the college at Carlisle, Pennsylvania. His death occurred in 1805.



## CHAPTER IV

### ORGANIZATION OF CHURCH WITH BRIEF HISTORY TO THE YEAR 1884

ON the 9th of May, 1804, Presbytery appointed the Rev. John Montgomery, of Rocky Spring, and the Rev. Benjamin Erwin, of Mossy Creek, to organize the church in Staunton. The church consisted originally of only fifteen or twenty members, and the first Ruling Elders elected and ordained were Joseph Bell, Joseph Cowan, Andrew Barry and Samuel Clarke. In 1805, the Rev. William Calhoun removed from Eastern Virginia to Staunton, and in August, 1806, at Brown's Meeting House (since Hebron) he was installed pastor of the united congregations of Brown's Meeting House and Staunton. Mr. Wilson, of Augusta Church, and Mr. McCue, of Tinkling Spring, were the committee of installation. The first church building was erected in 1818. The building was originally a very plain brick house, having neither portico nor steeple. The tower for the bell, at the north end of the church, was built some nineteen or twenty years afterwards. As is generally known, the house is now a part of the Mary Baldwin Seminary, though altered in appearance.

The Rev. Dr. John H. Rice attended a meeting of the Synod in Staunton in October of that year, and in his diary says: "The Presbyterians have a large and very decent house of worship in the town in a state of considerable forwardness. If completed in the style in which it is begun it will do great credit to the public spirit of the citizens."



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At a meeting of Presbytery, in Staunton, on Thursday, April 27, 1826, the pastoral relation of Mr. Calhoun with this church was dissolved, and he thereafter, for many years, devoted his whole time to Hebron congregation. Under his ministry the number of church members in Staunton greatly increased.

The next pastor was the Rev. Joseph Smith (afterwards D. D.) who was installed April 29, 1826. While pastor of the church Mr. Smith also taught a classical school, being principal of the Staunton Academy. Mr. Smith resided in Staunton more than six years, and then resigned his charge, the relation being dissolved by Presbytery October 22, 1832.

The celebrated Dr. Nettleton spent the winter of 1828-'9 in Staunton, and his labors here were instrumental in much good. Many valuable members were added to the church, and the cause of religion generally was greatly promoted.

For nearly two years the pastorate remained vacant, the pulpit being occupied occasionally by various ministers.

The Rev. John Steele was elected pastor in 1834, and on the 20th of June was ordained and installed by Presbytery. He remained here rather more than three years, the relation being dissolved August 4, 1837, and then emigrated to the State of Illinois.

The Rev. Paul E. Stevenson, of New York, succeeded Mr. Steele as pastor. He came to Staunton from Princeton Seminary, on invitation, in the fall of 1837, and was installed June 8, 1838. During Mr. Stevenson's pastorate the church and congregation made considerable progress in various respects. Amongst the outward improvements was the enlargement of the church grounds by the purchase and addition of the lot lying between the church and New street. This lot previously rugged and unsightly, was graded and neatly enclosed, and soon presented an attractive appearance. Augusta Female Seminary also

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was founded during this period, by the Rev. Rufus W. Bailey, who came to Staunton to establish a school for girls. For many years a school of this kind had been maintained here by a succession of teachers, in more or less intimate connection with the church. Among the teachers successively were a Mr. Esterbrook, the Rev. Mr. Thatcher and Mr. R. L. Cooke. But no attempt had been made to erect buildings, and different private houses, rented by the teachers, had been occupied. Through Mr. Bailey's influence, however, the Presbyterians of the town and county were induced to take an interest in the matter as a denominational enterprise. Trustees were selected, an act of incorporation was obtained from the legislature (in 1845) and in a short time the centre building of the seminary was erected by means of funds raised by general subscription. The principal room of this building was designed, and was used for several years as a lecture-room in connection with the church. The Ruling Elders of this period were Samuel Clarke, John C. Sowers, Jacob Lease, Dr. A. Waddell, William H. Allen, Lyttleton Waddell and William A. Bell. Mr. Stevenson resigned his pastoral office in 1844, the relation being dissolved April 2d, and returned to New York. Mr. R. R. Howison occupied the pulpit about six months. The Rev. Benjamin M. Smith (afterwards Dr. Smith, long a professor in the Theological Seminary at Hampden-Sidney) was the next pastor. He was installed on Saturday, November 22, 1845. During his incumbency the manse in which the pastors of the church have since resided was erected, chiefly through the agency of Mr. Bailey. Large additions to the seminary were projected by Mr. Smith, and the first election of Deacons was made during his ministry here. He resigned his charge in 1854.

The Rev. Joseph R. Wilson, professor in Hampden-Sidney College, accepted a call from the congregation in December, 1854, and removed to Staunton the last week

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in March following. He was installed June 24, 1855. While he resided here the enlargement of the seminary as previously planned was accomplished, so as to provide a residence for the principal and his assistants and boarding for a considerable number of pupils. The principal room of the centre building was then converted into a study hall, and the large basement apartment in the eastern wing was used as a congregational lecture-room. The church building was also enlarged and otherwise improved.

Mr. Wilson remained in Staunton a little more than two years. His pastoral relation was dissolved October 8, 1857, and he removed to Augusta, Georgia, to take charge of the Presbyterian Church in that city. He has since then been successively professor in the Theological Seminaries at Columbia, South Carolina, and Clarksville, Tennessee. The degree of Doctor of Divinity was long ago conferred upon him. He is the father of Dr. Woodrow Wilson, president of the Princeton University, who was born here.

His successor was the Rev. William E. Baker, who commenced his labors on the 1st of December, 1857, but was not installed until April 23, 1859. Since then the church and congregation have made marked progress. The number of church members has greatly increased; the Seminary has grown to its present dimensions, being capable of accommodating within its walls two hundred and fifty pupils, besides officers and employes; and the size of the congregation demanding it, the work of erecting a larger and more commodious church edifice on another site was begun in the summer of 1870. The congregation worshiped in the old church for the last time on Sunday, June 25, 1871, and on the next day it was occupied by workmen to be fitted up as part of Augusta Female Seminary. Subsequently, by authority of an Act of the Legislature, the property was conveyed by the trustees of

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the church to the trustees of the Seminary. The new church was not completed till 1872, but for some time previously the congregation worshiped in the basement lecture room.

The following is from the *Staunton Spectator* of June 11, 1872:

### DEDICATION OF THE NEW CHURCH

The services in the new Presbyterian Church of this place on last Sabbath were of an interesting character. In the morning the dedication of that large and splendid church, in the afternoon the thanksgiving services in connection therewith, and in the evening the anniversary celebration of the Sabbath School of that congregation.

Before the hour—11 o'clock a. m.—arrived for the beginning of the services attending the dedication, that very large church was filled to its capacity, both on the floor and in the gallery. The exercises were commenced by the rendition in admirable style by the choir of an anthem composed some twenty years since by Mr. J. W. Alby, of this place. Rev. Dr. Moses D. Hoge, of Richmond, then offered a brief prayer, after which the 137th Psalm, second part, was sung. After an earnest prayer by the Pastor—Rev. Wm. E. Baker—he stated that the Building Committee would report; whereupon the chairman of that committee, William Frazier, Esq., read the following:

ARCHITECTURAL DESCRIPTION OF THE NEW CHURCH, BY MAJ. THOS. H. WILLIAMSON, PROFESSOR OF ARCHITECTURE AND CIVIL ENGINEERING IN THE VIRGINIA MILITARY INSTITUTE, LEXINGTON

The new Presbyterian Church in Staunton is of the same style as that selected by Gen. R. E. Lee for the Chapel of Washington and Lee University. The style of both is the modernized Norman.

The Norman, the Saxon, and the Lombard are all of the same family, and had their origin among the early Christians. The first Christian churches of Great Britain were Saxon, and the sturdy English and Scotch-Irish races first worshipped the only God in these massive, thick-walled temples with short, thick, round columns, the round-headed windows and deeply recessed and circular-headed doors. The Norman differs from the Saxon in the amplification of all its parts. The Normans were fond of stateliness and magnificence, and though they retained the other characteristics of the Saxon style, yet by the amplification of dimensions and the elaboration of details, they made such a striking change and improvement as to entitle it to be characterized as a new order of architecture.

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No people ever exhibited an example of so rapid transition from the excess of pagan barbarism and of the worship of Odin, their idol god, to the Christian civilization, industry and refinement as did the Normans on the cession of Normandy to them by Charles the Simple, A. D. 912, and on the alliance of his daughter with their valorous leader, Rollo, when they quickly became earnest converts to the Christian faith.

The Normans were unquestionably the finest race of men that ever poured forth from the regions of the North. Amidst the barbarism, the obscurity and the ignorance of the middle ages, they seem to rise up like a superior generation of beings to advance the cause of civilization and religion. By dint of their bravery they established themselves in France, founded a dynasty in Italy, wrested Sicily from the Saracens, and finally became the conquerors of England. They were warm-hearted and sincere to their friends, generous and humane to their vanquished enemies, and, indeed, to them may be attributed many of the best and highest qualities which at present constitute the boast of the English and Virginian character.

It is pleasant, then, to see our churches built in a style which originated and prevailed with our noble and Christian forefathers, and that we are taught by the same Bible to worship the same God.

The Staunton Church, though in the modernized Norman style, in consequence of the many modern improvements, yet retains the round-headed windows and doors, the stately and magnificent tower, and instead of the open timber roof and ceiling of the middle ages has introduced the modern arched ceiling sunk in deep caissons or panels by moulded and otherwise ornamented ribs. The crown or key-stone rib has the modern movable ventilator inserted, quite unknown to our Norman ancestry. The styles and mouldings of the panel work are rendered in walnut and the sunken panel of yellow poplar, oiled and varnished on the natural grain. The gallery front and the ceiling under the gallery are made to correspond in style and finish, and the whole effect is most pleasing and presents a very rich appearance. The cornice, also, which surrounds this audience room is beautiful and in accord with the general style. The pulpit, platform, and desk are in solid black walnut, very richly treated and yet in perfect good taste. The walls are in course of being plastered in sand finish with a beautiful neutral tint of French gray. The stained glass windows have all been subscribed for, I understand, by individuals, even to the smallest ones in the two towers. The spire is now rapidly going up, which is another of the more modern inventions grafted on the old Norman, but has been accepted by all Christians as the finger of Christian-

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ity, ever pointing to the dwelling-place of the only true God, and directing all mankind to His throne. T. H. W.

After reading the above, Mr. Frazier delivered the keys of the building to the pastor, who, on behalf of the congregation, expressed thanks to the committee for the efficient manner in which they had discharged the arduous and perplexing duties devolved upon them.

The 567th hymn was then sung, after which Rev. Dr. Hoge delivered the dedicatory sermon. He took as his text the 22d verse of the 45th chapter of Isaiah :

*“Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.”*

He prefaced his remarks by stating that he would not preach a sermon like those usually preached on similar occasions—that they were quite proper, but that on this occasion he would discuss a subject of more importance than those usually treated of on such occasions. The theme of his discourse was “Salvation,” which, in a sermon of an hour’s length, he discussed in an able and eloquent manner, and presented forcibly the different important ideas embraced in the text, which he analyzed clearly and illustrated graphically. At the conclusion of his discourse, in a solemn and impressive manner, he dedicated the new church to the worship of God and the preaching of the blessed Gospel of Jesus Christ.

### THANKSGIVING SERVICE

The thanksgiving meeting in connection with the dedication of the church was held at 4 o’clock in the afternoon. In addition to the pastor of that church, the services were participated in by Rev. Geo. B. Taylor, pastor of the Baptist Church of Staunton; Rev. Jas. Murray, pastor of Bethel Church in this county; Dr. Moses D. Hoge, of Richmond; Rev. Daniel B. Ewing pastor of Hebron Church, in this county; Rev. D. M. Gilbert, pastor of the Lutheran Church of Staunton; Rev. J. I. Miller, principal of the Staunton Female Seminary, and Rev. R. S. Walker, pastor of Union Church in this county.

The services were opened by a voluntary, “Lord of Hosts,” by the choir, which was rendered in admirable style.

Then an appropriate prayer was offered by Rev. Mr. Ewing, after which Rev. Mr. Gilbert read the 84th Psalm, third part, which was sung by the choir.

Rev. Mr. Baker then delivered a brief address of welcome to the ministers and members of other denominations who were present.

Rev. Geo. B. Taylor responded on behalf of the ministers of Staunton in a sensible and suitable manner, after which appropriate

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addresses of congratulation were delivered by Rev. Mr. Murray and Dr. Hoge, which were of an interesting character.

At the conclusion of the addresses, Rev. J. I. Miller offered an earnest prayer, after which Rev. Mr. Walker read the 122d Psalm, which was sung by the choir. The services closed with the singing of the doxology.

During Mr. Baker's pastorate, and shortly after the close of the war, in 1865, Mr. T. B. Coleman, a member of the Staunton Church, began to hold prayer-meetings in a neglected neighborhood, two miles east of town, on the Waynesboro road. This service grew into a Sunday school in a public school house, which the ladies of the Staunton Church helped to build. After a time it was thought desirable to have a separate house of worship, and finally Olivet Chapel was erected on ground donated by the Messrs. Doom. There Sunday school and other services have been held on Sabbath afternoons by members of the Staunton Church, the pastor and other ministers occasionally preaching. During several years various young ministers were employed from time to time to preach at that point. Of the people connected with the chapel more than thirty became church members. In 1898 Olivet was organized as a separate church, having a pastor of its own.

The General Assembly of the Southern Presbyterian Church began its session in the First Presbyterian Church of Staunton on May 19, 1881. The Assembly was at that date composed of twelve Synods, sixty-seven Presbyteries, one thousand nine hundred and twenty-eight Churches, with one thousand and sixty ministers, and a membership of 120,028.

The opening sermon was preached by Rev. T. A. Hoyt, D. D., of Nashville, Tenn., from Galatians, 1st chapter and 6th and 7th verses. Dr. Wm. Brown, Permanent Clerk, called the roll, and Rev. R. P. Farris, D. D., of St. Louis, Mo., was elected Moderator, and Rev. G. A. Trenholm, of Bethel Presbytery, South Carolina, Reading Clerk.

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At that time the entire Missionary force, under the direction of the church, consisted of eighteen ordained missionaries, one missionary physician, twenty-six assistant missionaries from this country, thirteen ordained native assistants, variously employed as teachers, colporters, and Bible readers, making ninety-three in all. The receipts for the year were \$59,215.39. Lectures on foreign missions were delivered by Rev. Dr. Palmer and Rev. Dr. T. A. Hoyt.

After a nine days' session the Assembly adjourned to meet in Atlanta, Ga., in May, 1882.

The Ruling Elders during Mr. Baker's incumbency, but not all at the same time, were Lyttleton Waddell, William A. Bell, John Wayt, John Trimble, James Gilkeson, John B. Tinsley, Alexander H. Taylor, Joseph A. Waddell, William J. Nelson, John K. Woods, John Paris, Dr. J. Alexander Waddell, Davis A. Kayser, T. B. Coleman, Dr. George S. Walker, Charles Grattan, John Echols, Robt. D. Lilley, Henry L. Hoover, and Henry D. Peck.

Mr. Baker resigned his charge early in 1884, and was released by Presbytery on the 20th of February.





## CHAPTER V

REV. JOHN PHILIP STRIDER, D. D.

THE Rev. John P. Strider having been elected pastor, was installed November 23, 1884. The committee of Presbytery officiating on that occasion were the Rev. Dr. C. R. Vaughan and the Rev. W. M. McElwee. During Mr. Strider's brief pastorate, the Rev. Dr. William Dinwiddie conducted services in the congregation for ten days or more, and as the result one hundred persons were received into the church, February 8, 1885, some six or eight being received afterwards.

Mr. Strider's health being seriously impaired, he found himself unable to perform the duties of pastor. He therefore resigned and accepted a professorship in Washington and Lee University, which had recently conferred upon him the degree of Doctor of Divinity. He was released by Presbytery September 24, 1885, and died in Staunton, in January, 1886. During his pastorate the following Elders were elected and installed: John Murray, Dr. N. Wayt, and James N. McFarland.

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### "AT REST"

DEATH OF

REV. JOHN P. STRIDER, D. D.

No lovelier manifestation of mutual esteem and affection between pastor and people—between hearts bound in Christian attachment and sympathy—was ever exhibited in a community in a higher degree than was in this during the few but eventful months which have passed since Dr. Strider assumed the pastorate of the First Presbyterian Church in this city. His frequent visits since entering, last Fall, upon



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his duties at Washington and Lee University, added to the fervor of the friendship previously existing, and not only his former congregation, but many in the community likewise, could not but regret the separation. A few weeks since intelligence was received here that his health had again failed, and that he had called a sister to his bedside at Lexington, who at once obeyed the solemn summons. About three weeks since, in feeble and rapidly failing health, he was brought to the home of his attached friend, Mr. G. G. Gooch, in this city. Day by day and night after night since, an anxious enquiry for his welfare moved every heart. Able and sympathetic physicians, prayerful hearts and tender hands did all that human skill could devise for his relief. With him have been his sister and his father and friends without number. On Saturday, the 23d instant, at six and a-half p. m., he breathed his last. During the Sabbath, and until the obsequies, the body, reposing in the casket at the residence of Mr. Gooch, was visited by large numbers of persons. The plate upon the casket had but a short line engraved upon it, but it was full of significance. In German text were the expressive words—"At Rest"—reminding all of the impressiveness and the beauty of his prayers on like occasions, when he would lay "At Rest" the forms of those who had kept the faith and had departed in peace.

### HIS YOUTHFUL LIFE

John Philip Strider was one of several children, sons and daughters of John H. Strider, of Jefferson county, now West Virginia. He was born in July, 1848. In 1853, his father removed to Washington city, and as soon as he was old enough, this son entered a primary school there. He was studious above his years, unfolding a character for resolution, courage, and elevated bearing in the development of those traits which are not usually so conspicuous in one of his age. When he was only ten years of age his father was called to the far west upon the borders of the settlements and the son accompanied him, and, to gratify his expressed desire, was allowed to prolong his stay, and he travelled alone over four hundred miles through the settlements, often walking long distances before he rejoined his father, who had local business engagements requiring his constant time in Missouri.

The events which culminated in war between the States caused his father to return with his family to the Valley of Virginia. This son was placed under the tuition of Major Jed Hotchkiss, then conducting the "Loch Willow" school in Augusta county. He had not been there long, before that school, like hundreds of others, was discontinued. Washington College continued an academic course during most of the war, and to that institution he made his way, and was re-

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ceived into the family of the Rev. Dr. McElwee, then residing near Lexington. Here he pursued his studies with occasional interruptions, when called out in the reserve forces of military defense, of which youths under eighteen years formed a part. He volunteered, and was in the battle of Piedmont, receiving a severe wound. He was cared for at the kind home of Mrs. Thos. McCue, where he remained three months till able to return to his home.

### A GRADUATE—CHURCH COMMISSION

After 1865, and when Gen. Robert E. Lee became president of the college, he was still a student, and attracted the special attention of that great man, who would not consent to a contemplated withdrawal of him on his father's part. Continuing, he graduated in 1868, and immediately thereafter, in association with two other young gentlemen, was sent to Kentucky upon an important church mission. He had previously, in 1863, under the pastorate of the late Rev. Wm. S. White, D. D., then at Lexington, connected himself with the church, and had determined to prepare himself for the ministry. His commission to Kentucky, occupying three years, was well performed, and during the time all his energies which could be applied to the consecrated work he had in view were so exerted, with characteristic devotion to his Master's work.

### TRAVELS AND STUDIES IN FOREIGN COUNTRIES

Returning from Kentucky in 1871, he, in company with two young associates, made a tour in Europe, and in parts of Asia and Africa. Two winters were occupied respectively at the universities in Berlin and Leipsic. The summer months were spent in traveling. He visited the countries of Western Europe, and was on the Russian borders. He was in Egypt and Palestine, and observed, for several months, a corps of scientists exploring at Jerusalem for the foundations of the ancient city. In Egypt he contracted malarial fever, which was seriously felt in after-life in an impaired constitution. To Edinburg he then made his way and studied in the Theological Seminary there, and, with other students, devoted himself with much earnestness to Sabbath school work in and around the city. He also taught a class at the Seminary.

During his stay in Europe he was appointed by the Governor of West Virginia as commissioner to the World's Exposition at Vienna.

### AT UNION THEOLOGICAL SEMINARY IN VIRGINIA

Whilst in Europe and on his travels he had been a constant pedestrian. Nature and her works had charms for him next to his sacred

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calling, and upon her beauties and her glories he always delighted to feast his eyes and mind. It will not be out of place here to mention that he read of the great waterfall in our mountains, on the border of Nelson county, and had arranged for a visit there in the early Spring.

On his return from Europe, his father observed the great draft which had been made upon his physical strength, and desired that he should rest a year, at least, before commencing his studies again. This he declined to do, and at once proceeded to the Union Theological Seminary, where, in two years, he was graduated.

### ORDINATION AND MINISTRY

Immediately after completing the course at the Seminary he was ordained by the Winchester Presbytery and called by the churches at Rapidan and Mitchell's Station, and afterwards to Culpeper C. H., where he remained about five years, physical disability often interfering with his labors as he desired in constancy to perform them. He made occasional winter visits to the South, and became a great favorite in Florida and Georgia. The intercourse ripened into affection for him, and the church at Savannah called him to become its pastor. Though reluctant to assume the great responsibilities of the charge without the physical strength sufficient for a full performance of its duties, he, however, served the church for a year or more, and then returned to Virginia.

In the summer of 1884, the pastorate of the First Presbyterian Church in this city being vacant, Dr. Strider was called to it. He accepted and entered upon its duties, and the early fruits of his ministry here, which were so signally enriched by the aid of Dr. Dinwiddie when the pastor was too feeble to continue the protracted service he had commenced, will long be remembered in connection with religious revivals in Staunton.

Being still in delicate health, in the Spring of 1885, his charge insisted that he should take rest, and, accordingly, he visited Thomasville, Georgia, and returned after two months' absence with the hope, which soon proved delusive, that he could renew his pulpit labors with safety to his health.

### PROFESSOR AT WASHINGTON AND LEE UNIVERSITY

Rev. J. L. Kirkpatrick, D. D., who filled the Chair of Moral Philosophy and Belles-Lettres in Washington and Lee University, died in the early part of 1885. The attention of the trustees was directed to many eminent scholars from which to select to supply the vacancy. Dr. Strider was chosen, and, after due consideration, and with the hope

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that the change of labor would be beneficial to his health, he accepted the appointment, and in September entered upon his new duties.

In the meantime, the Church here not having as yet chosen his successor, his frequent visits here to preach and to administer the ordinances of marriage, to bury the dead and to offer consolation to the sick and distressed, increased the sincere affection which bound his former charge to him.

### THE OBSEQUIES

At three p. m., Monday afternoon, the funeral cortege proceeded from the residence of Mr. Gooch to the First Presbyterian Church. The ministers in attendance were Reverends Henry S. White, of Winchester; A. R. Cocke, of Waynesboro; H. H. Hawes, D. D., of the Second Presbyterian Church; James Nelson, D. D., of the Baptist, and W. Q. Hullihen, of the Episcopal.

The Elders and Deacons of the Church had been designated as pall-bearers, and all, not absent or too much indisposed to be out, were in attendance, as follows :

W. J. Nelson, Chas. Grattan, Henry D. Peck, D. A. Kayser, J. N. McFarland, Thomas A. Bledsoe, W. H. Weller, W. A. Burke, J. H. Blackley, H. F. Lyle, and Arista Hoge, Esqs., and Dr. N. Wayt, Dr. Geo. S. Walker, and Prof. John Murray. As pall-bearers, also, were Professors A. L. Nelson and C. J. Harris, of Washington and Lee University, and Col. J. W. Lyell and Maj. F. H. Smith, Jr., of the Virginia Military Institute.

At the Church Dr. Hawes and Revs. White and Cocke conducted the ceremonies—the two latter delivering tributes to the deceased, in which his lovely life, his genius and cultivation, and his services in the pulpit and lecture room were mentioned in feeling and appropriate terms. Mr. Hullihen delivered a deeply impressive prayer at the grave.

The floral offerings were beautiful beyond description. Some of them came from the Augusta Female Seminary. A pillow of white hyacinths and chrysanthemums, with the word "Rest" in raised letters of double violets; a crescent and star of japonica, white hyacinths, and white pinks on an easel wrought of straw-fibre, were observed among the floral tributes.

Three sisters and a brother of the deceased, with the father, were present.—From *Staunton Spectator*, January 27, 1886.

## CHAPTER VI

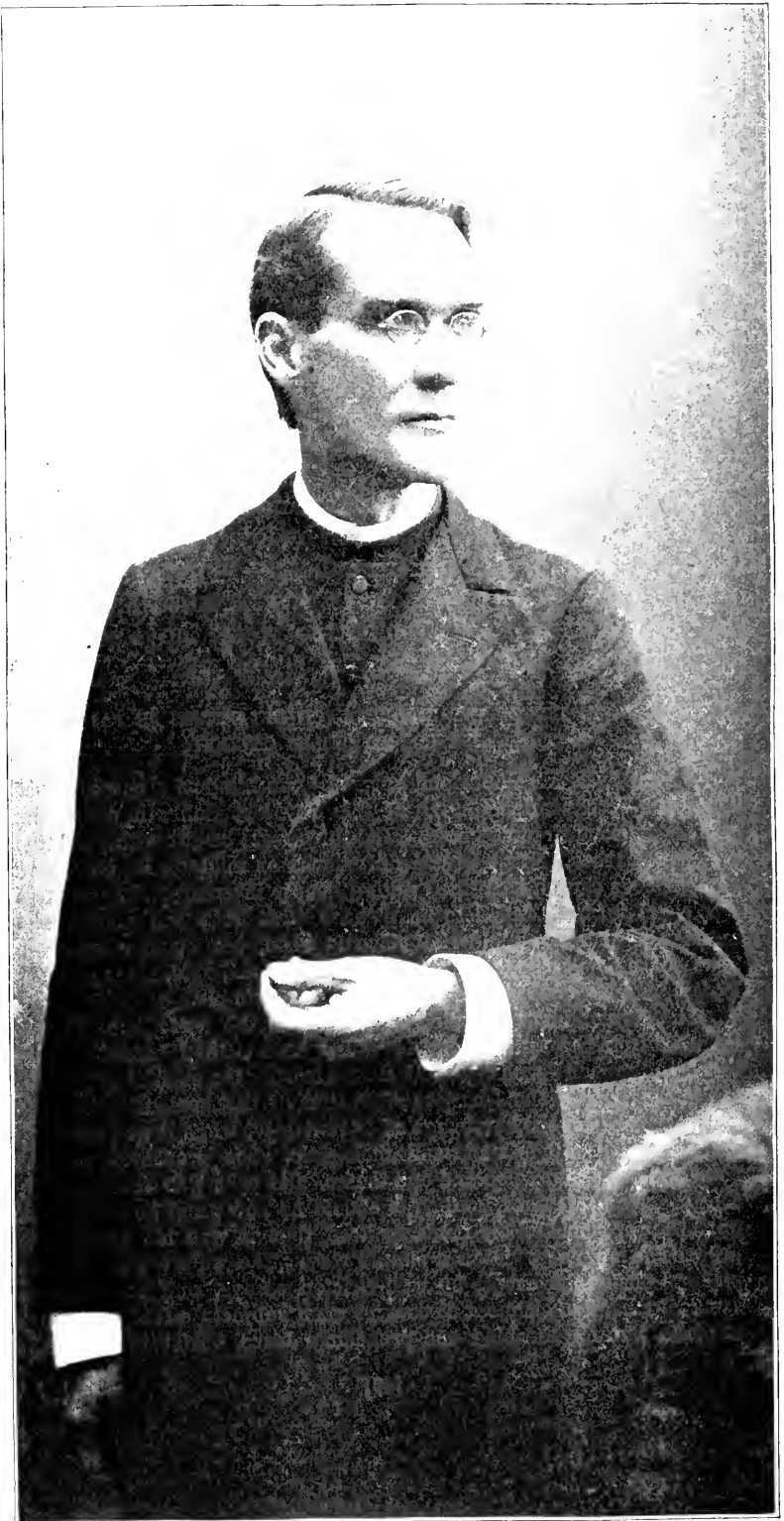
REV. D. K. MCFARLAND, D. D.

**T**HE Rev. Dr. D. K. McFarland, of Oxford, Mississippi, visited the church by invitation in December, 1885, and was immediately thereafter elected pastor. Accepting the office, he was installed March 21, 1886. The installation committee were the Rev. Drs. James Murray and H. H. Hawes.

### REV. DR. D. K. MCFARLAND ENTERS UPON HIS DUTIES AS PASTOR OF THE FIRST PRESBYTERIAN CHURCH

Rev. Dr. D. K. McFarland entered upon his duties as pastor of the First Presbyterian Church of this city last Sabbath under the most auspicious circumstances. The skies were bright with sunshine, and the weather, though in midwinter, was as mild as in May, and the spacious church was filled with a deeply interested congregation who could not have failed to be pleased with both the matter and manner of his discourse. His voice is good, his manner easy and graceful, his delivery fluent, his matter sound and solid, his arguments logical, and his style earnest, clear, plain and simple.

The sermon in the morning was based on the text: Acts V: 42—“And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.” He contrasted the manner of preaching in the days of the Apostles with that of the present age. The apostolic era was the heroic age of Christianity, when it was bold and aggressive—now it is timid and apologetic. The preachers at that time had but one mission and one theme, and that was Jesus Christ, the Prince and Saviour, and so it should be now; and he announced upon the threshold of his ministry here that it was his purpose to preach the simple gospel in a simple way. The pulpit was not the place to please the people by well-written essays, and fine literary compositions, and eloquent discourses upon subjects affecting society or state, but for teaching and preaching Jesus Christ in the most



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earnest, direct, and simple manner for the salvation of souls. Persons should never leave the church and say that they had enjoyed a "literary treat."

The sermon in the evening was founded on the text: St. John IV: 10—"Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water."

This sermon, like that in the morning, was marked by clearness of presentation and earnestness of manner.—*From Staunton Spectator, February 17, 1886.*

After a ministry of about four years, Dr. McFarland's health began to fail because of a pulmonary trouble, contracted, it is thought, in the course of the loving pastoral ministrations for which he was so distinguished. His decline began at once and continued almost unbroken to the end, notwithstanding the most skillful medical attention at home and elsewhere and all that love could do in the home and by a devoted congregation. It was pathetic in the extreme to witness the gradual wasting away of that life so full and rich in all that goes to make a model minister of the gospel.

Fully a year before the final dissolution of his pastoral relation, he insisted that his resignation should be accepted, but his loving people firmly refused to consent to it. At length it became a necessity and he was released from his office March 15, 1892. He lived for nearly a year after this. The greater part of that last year was spent away from Staunton in quest of relief. Throughout the time, the congregation with its affections and sympathies profoundly stirred, had almost daily tidings from him.

He died in South Carolina, February 28, 1893, and, in accordance with the earnest wish of the congregation, his remains were brought to Staunton for interment.

### DEATH OF REV. D. K. MCFARLAND, D. D.

It is with inexpressible sorrow that we announce the death, after a protracted illness of pulmonary consumption, complicated with heart

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disease, of Rev. D. K. McFarland, D. D., from March, 1886, to March, 1892, the able and dearly beloved pastor of the First Presbyterian Church of this city, which occurred at Maysville, S. C., on Tuesday night of last week, Feb. 28th. He was a model minister, pastor, and Christian gentleman. His intellect was strong, his language pure, his manner earnest, and his disposition amiable, tender, and kind. He won the hearts of all who listened to his discourses or were brought into association with him in any way—those outside of the church or his denomination as well as those within—and his death is deeply and universally lamented.

He was born in Oxford, Miss., in 1849, and was in the maturity of his faculties, enabling him to render good and valuable service if his health and life could have been preserved. His mother was a Miss Morrison, of North Carolina, a cousin of Mrs. "Stonewall" Jackson, and his wife was a Miss Witherspoon of South Carolina, who, with his two daughters—Nannie and Abbie—survive to mourn their irreparable loss. His daughters are pupils of the Augusta Female Seminary. He was educated at the University of Mississippi, and afterwards at the Columbia (S. C.) Theological Seminary. His first pastorate was at Savannah, Ga., and then at Oxford, Miss., from which he was called to the First Presbyterian Church of this city, to fill the vacancy caused by the lamented death of Rev. Dr. J. P. Strider.

In compliance with his expressed wishes, his remains were brought to this city for interment. They arrived here on Friday morning, and the funeral services took place at 11 o'clock at the First Presbyterian Church, which was filled with his sorrowing admirers and friends. After lying in state in the vestibule for half an hour, the remains, at 11 o'clock, were borne into the church by the active pall-bearers, W. A. Burke, H. F. Lyle, H. A. Walker, J. A. Templeton, Jas. H. Blackley, J. W. Alby, W. H. Weller, Arista Hoge and Dr. S. H. Henkel, and placed in front of the pulpit.

The following were the honorary pall-bearers (both the active and honorary being officers of the church) J. N. McFarland, Professor John Murray, Judge Charles Grattan, D. A. Kayser, Dr. N. Wayt, Dr. George S. Walker, Hon. J. A. Waddell and H. L. Hoover.

As the remains were borne in, the hymn, "Come unto me when the shadows darkly gather," etc. was sweetly sung by Messrs. Ed. Timberlake and C. R. Caldwell, and Misses Fannie and Ella Paris.

Then "Rock of Ages" was sung by the same with the addition of Mrs. Mary Crawford Darrow, of the Augusta Female Seminary.

Then an appropriate prayer was offered by Rev. G. W. Finley, D. D., pastor of Tinkling Spring Church. Rev. J. E. Booker, pastor of Hebron Church, then read the scripture lessons, after which brief,

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but eloquent and touching, tributes to the memory of the deceased were delivered by Rev. Dr. Finley and Rev. J. S. Gardner, D. D., Presiding Elder of this District of the Baltimore Conference of the M. E. Church South.

Mrs. Darrow then sang "Come ye Disconsolate," etc.

Then Dr. McCoy,\* of South Carolina, a physician, who attended Dr. McFarland during his last illness, in compliance with the wishes of the family of the deceased, and on their part expressed their great appreciation of the affection and kindness of the congregation. He spoke also of the last moments of the deceased and the sublime Christian resignation he manifested.

The closing prayer was offered by Rev. W. Q. Hullihen, rector of Trinity Episcopal Church, when the services at the church were concluded by the singing of the hymn, "How Firm a Foundation," etc.

The remains were then taken to Thornrose cemetery and buried beside those of Rev. J. P. Strider, D. D.—*From Staunton Spectator, March 8, 1893.*

At a meeting of the Session of the First Presbyterian Church of Staunton, on March 5, 1893, the following memorial of their late pastor was adopted and ordered to be recorded and published :

Mr. McFarland was borne March 10, 1848, near Oxford, Mississippi, and educated at the University of that State and the Theological Seminary at Columbia, South Carolina. His first ministerial work was as pastor of Hopewell Church, in which he was baptized and reared, and to which he was invited before he left the Seminary in May, 1873. Having served this church for eighteen months, he accepted a call to become pastor of the First Presbyterian Church of Savannah, Georgia. During his residence there of about seven years, the city was devastated by yellow fever,\* and remaining at his post, he fell a victim to the disease and suffered a protracted illness, from which, however, he entirely recovered. In January, 1877, he was married to Miss Annie R. Witherspoon, of South Carolina. Receiving a call to Oxford, Mississippi, he ministered to that people from about 1882 till 1886. On the 21st of March, 1886, he was installed by Lexington Presbytery pastor of this church. His health failing, the relation was dissolved March 15, 1892. He died near Maysville, S. C., at

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\*NOTE—The gentleman here referred to is the Rev. W. J. McKay, D. D., an eminent minister of the Presbyterian Church in South Carolina, and a brother-in-law of Dr. McFarland. The name is pronounced "McCoy," hence the mistake above.

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the former home of his wife, at 11 o'clock Tuesday night, February 28, 1893, leaving a widow and two young daughters.

For the rest, despairing of finding words of our own to express our appreciation of our late pastor, and our grief on account of his early death, we gladly adopt the following tribute prepared by the Rev. D. W. Shanks, D. D., in every sentiment of which we heartily concur:

"We are often, in obituaries, under the stress of friendship and sympathy, tempted beyond the point of resistance, to indulge in excessive praise of the dead. But in this instance there is little danger of transgressing the bounds of propriety and truth and offending public sentiment by unmerited eulogy. The difficulty here is to do, in a brief sketch, complete justice to an uncommon life and an exalted character.

"Dr. McFarland was an extraordinary man. That he was so regarded in this community there is abundant evidence. Very few men in so short a time have ever made such an abiding impression for good upon a community; won such universal and unstinted admiration, and entrenched themselves so strongly in the esteem, sympathy and love of all classes as he did. Tongues which lashed all others have either spoken his praise or been dumb under the spell of him who

Thro' all this tract of years,  
Wore the white flower of a blameless life.

"He was one of the few who never uttered an imprudent word, or did an unwise thing. In his singularly acute sense of propriety and his intuitive and almost infallible appreciation of the fitness of things, his people safely trusted. They were never disquieted by the fear that through either forgetfulness or wilful disregard of the counsels of Christian prudence, he would, in what he said or did, offend the taste or wound the feelings of any, or fail to receive the approbation of all. He was a Christian gentleman in the best sense of these words, and always manifested in word and manner a sincere regard for the feelings of others. He possessed, in an unusual degree, the gift of a wise reticence, the happy talent of saying in perfect consistency loyalty to truth and righteousness, just enough to satisfy the obligation of the occasion without unnecessarily disclosing his whole mind and provoking a personal antagonism and resentment which would endanger his influence for good in respect to other matters and occasions. But this reserve never embarrassed his social intercourse or restrained him from a hearty participation, within the limits of Christian ethics, in the "feast of reason and flow of soul." To those who knew him well, his fellowship was enticing and enjoyable, and his

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manners engaging, and affable to the edge of a becoming intimacy and companionship. He was dignified, but easily accessible; serious, but not sad; sober, but not gloomy; religious, but not morose—in touch with every rational enjoyment, and a patron of everything that is helpful and tends to bring to us, in this life, all that is possible of heaven this side of the actual vision and possession of that eternal and proffered asylum for all sinners and all sufferers.

“His pulpit manners were peculiarly solemn. His reading of the Scriptures could hardly have been more reverential if he had been standing before the great white throne and under the eye of Him who sits thereon. His prayers were humble, reverential, thankful, importunate, particular and comprehensive, disclosing a deep and throbbing sympathy with his people in their temptation, infirmities, needs and sorrows, and animated by that faith which “leans hard” upon our Elder Brother, and sees

‘Neath winter’s field and snow  
The silent harvest of the future good.

“His sermons, simple, logical and definite in structure, were never marred by the decorations of a garish rhetoric or the confusing coruscations of genius which “blind with excessive light.” The usual exposition of the context, which was singularly clear and instructive, prepared his hearers for the oncoming discussion, the distinguishing features of which were transparency and force. The matter of his sermons was practical and varied, and adapted to the spiritual needs of a large and diversified congregation. While there was nothing offensive in his exposures of the nature, deadly influence, and certain end of sin, unless forgiven, there was also no uncertain sound—no timid, apologetic criminal cry of peace! peace! when there was no peace. He often preached as one who had a dread of having the blood of souls upon him. But he loved to discuss the great underlying principles of the Gospel in their manifold relations, and to reach and move men through the truth savingly applied by the Holy Ghost. Sometimes he broke forth in impassioned remonstrance and appeals, and in his visions of the heavenly state with its eternal fruition, he exhibited the precious promises and hopes of the Gospel, all ablaze with the coming glory. In a word, from beginning to end, from the first syllable of invocation to the last word of benediction, his pulpit performances were marked by reverence and profound conviction of a living and personal God, and singleness of purpose—the one end of all being to save men and exalt God, and whatever other impression was made, this one every reflecting hearer certainly carried away with him—“there is one man who believes what he preaches.”

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As a pastor, Dr. McFarland was a model of wisdom, tact, and fidelity. He was affable, untiring, self-denying; in touch with high and low, rich and poor, the recognized friend of all; suffering that others might rejoice; a benediction in the house of affliction; the blessed comforter at the couch of the sick and dying, and the grave of the dead. And so, regardless of the remonstrances of friendship, the appeals of his suffering body, and the wishes of an affectionate and fearful people, he went about doing good, pouring out a feeble and waning life in countless channels of blessing, till at last, under the burden of a great and felt responsibility, and worn down by the chafings of a soul which could never rest as long as anything remained to be done, like a hero—as he was—with the banner of his Master in his hand, he fell prostrate in the house of God. And then through the succeeding months of decline and suffering, during all which, however thick earth's damps, it was to him "always daylight towards the Father's face," he waited patiently for the final summons, and that last day, which was no doubt to him a bright day—

"The bridal of the earth and sky."

"Is it any wonder that his stricken people asked the privilege of being the guardians of his dust in this city where his character and life have already builded for him a monument more lasting than marble or brass.

Servant of God, well done !  
Rest from thy loved employ :  
The battle fought, the victory won,  
Enter thy Master's joy.'



## CHAPTER VII

THE REV. D. W. SHANKS, D. D.

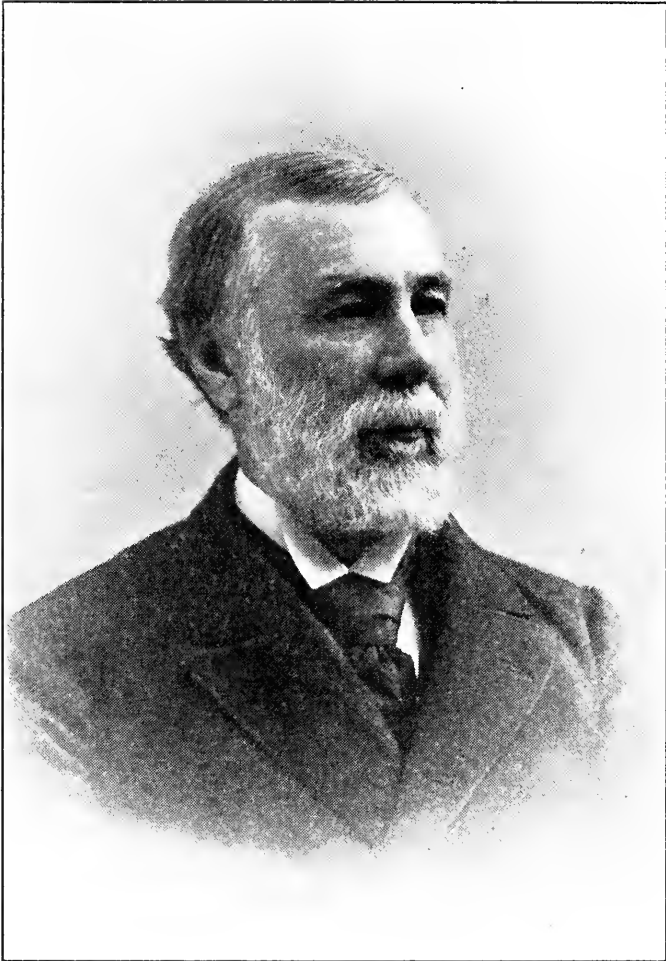
By REV. A. M. FRASER, D. D.

**T**HAT period in the experience of the First Church which was covered by the ministry of the Rev. Dr.

D. W. Shanks will never be forgotten by any one who was present. Dr. Shanks was not the pastor of the church, but acted as stated supply for two years. He began at the time when Dr. McFarland's failing health compelled him to suspend his labors, and continued after the dissolution of the pastoral relation and until another pastor arrived. During that time the hearts of the people were tender with sympathy and anxiety for the greatly loved pastor, whose health was steadily declining and whose sufferings were intense. They needed consolation and were, to an unusual degree, susceptible to the ministrations of religion. Dr. Shanks, by his poise and dignity, his cheerful, genial and affectionate disposition, and his strong, bright, hopeful preaching, proved the very minister to supply their needs. Not only our own congregation but the whole community was drawn to him.

It is therefore proper that this book should contain some account of his life. The following sketch has been culled from obituary and memorial tributes and newspaper articles appearing at the time of his death.

David William Shanks was born in Fincastle, Botetourt County, Virginia, December 11, 1830. His parents were devout members of the Episcopal Church, but as his mother died when he was eighteen months old, he was reared by his father's sister, Mrs. John T. Anderson, the wife of a Presbyterian elder. She gave him a mother's love and



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watchful care till he was sixteen years of age, when he left her home for his education. It was years afterwards, however, before the godly training bore fruit and the prayers were answered in an impressive conversion.

He was educated at New London Academy, in Bedford County, Virginia, and at Washington College, now Washington and Lee University. He studied law at the University of Virginia, under Prof. John B. Minor. Not finding the profession congenial, he abandoned it within a few months and went into merchandizing in Memphis, Tennessee, and was very successful. In 1859 a remarkable revival of religion swept over Memphis and he was converted, his conversion occurring in an obscure Methodist church. He did not join the church until he could decide which of the existing denominations appealed to him as being nearest the Bible model. He did, however, begin active Christian work at once by holding prayer meetings in destitute parts of the city. It was not long before he joined the Presbyterian Church, and soon recognized his call to the ministry. He attended Union Theological Seminary and completed the course there in two years. He was licensed to preach by the Presbytery of Montgomery, April 27, 1861. The next fall he took charge of the church at Amelia Court House which he served successively as supply and pastor for six years. He was then called to be the pastor of Falling Spring Church to which he ministered for sixteen years. Here he continually grew upon the love and confidence of the people and in the esteem of his brethren in the ministry. While here he received from Washington and Lee University the degree of Doctor of Divinity. When his health became impaired his people still clung to him and to the hope of his restoration. Only after every recourse was exhausted did they reluctantly consent to release him from the pastoral tie. He was never able to

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resume pastoral duties. He spent the remainder of his life in Lexington, Virginia, and was usually engaged in supplying vacant churches.

Allusion has already been made to the peculiar conditions under which he came to supply the First Church, Staunton, and to the gracious adaptation of his presence and ministry to the needs of the congregation at this time. His last sermon as supply is worthy of special mention. The occasion itself was eloquent, Dr. McFarland had been buried two days before. On the next Sabbath another pastor was to take charge. A new era, with tremendous issues and uncertain results, was about to open. Dr. Shanks appreciated the full significance of the critical moment and justly portrayed it in his sermon. The *Staunton Spectator* said of it: "His morning sermon was unusually solemn and excellent. The subject was the qualifications of a minister of the gospel and his need of the support and prayers of his people. At the close he became truly eloquent, 'on Friday last,' said he, 'the remains of your late pastor were laid by loving hands in Thornrose Cemetery, and on next Sunday your new pastor will occupy this pulpit. *I stand between the living and the dead.* Oh, that the mantle of McFarland may fall upon his successor!' The whole sermon was excellent, and there is a general desire for its publication."

Only once more did he appear in our pulpit. At the request of the Presbytery of Lexington (of which he was not a member) he took part in the installation of the new pastor, March 21, 1903. A few months after this he began to supply the church at Danville, Virginia. While serving that church he was overtaken by his last illness. The kind, Christian home of Mr. W. B. Brooks, an elder of the church, was opened to him and there he received from the family and whole congregation every attention that Christian love and open-hearted liberality could devise. His illness was

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of two weeks duration and was full of suffering. He died just after midnight in the morning of March 4, 1894, in the 64th year of his age. A telegram announcing his death reached this city that evening while the First Church was engaged in worship. Just after the benediction had been pronounced and the congregation had turned to leave the house, a signal from the pulpit arrested them, while the pastor read the telegram. "Immediately a death-like hush fell upon the Congregation, and it silently filed out with a silence and awe that was eloquent with deep feeling."

The body was taken to Lexington for burial. A simple service was held in the Presbyterian Church there, participated in by the Rev. T. L. Preston, D. D., the Rev. J. A. Quarles, D. D., and the Rev. D. C. Irwin. The funeral was attended by the following delegation from Staunton, appointed by the Session of the Church: J. N. McFarland, Henry L. Hoover, Charles Grattan, J. Howard Wayt, J. A. Templeton and William A. Burke. A number of others from Staunton, ladies and gentlemen, young and old, from within the church and without, also attended out of personal respect and affection for the deceased man of God.

Dr. Shanks was twice married, first to Miss Niles, of Holly Springs, Mississippi, and after her death to Miss Juliet Irvine, of Bedford County, Virginia. His second wife still survives. She was his loving and efficient collaborer in the years of his sound health and vigorous ministry and, by her faith and courage, his solace and inspiration through the long period of his ill health and his trials.

One who knew him well wrote of him thus: "Dr. Shanks was a man of fine presence. Somewhat above the average height, he carried himself with ease and dignity. His face was of a kind to arrest attention and attract confidence, intelligent, manly, genial. Few men were more generally welcome in the social circle than he. Wherever

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he entered he carried sunshine with him. He had the happy art of drawing to him the young and the old, the poor and the rich. Firm in his convictions, inflexible in his maintenance of them, he nevertheless knew how to treat with proper consideration and courtesy those who differed from him.

“As a preacher, Dr. Shanks was fortunate in that he commanded the admiration not only of the pews, but also of his ministerial brethren as well. He ranked easily among the foremost preachers of our Church. He was specially happy in the use of illustrations. His were always judiciously introduced and never permitted to usurp an undue prominence or to divert the attention from the subject in hand. Withal there was an element of native, irrepressible humor in the man which would from time to time assert itself in his preaching with the happiest effect. It was kept well in hand and never allowed to approach levity.

“He was gifted as a presbyter as well as preacher, a ready and able debater, a wise counsellor, and with a modest and genial nature that made his presence greatly valued by his brethren.

“The most beautiful and attractive aspects of his noble character were seen only in his home. He was gentle and patient towards all around him, lenient towards their faults and appreciative of their excellencies. He was most unselfish, seeking ever to forget his own trials by ministering to the happiness of those around him. He was called to undergo pains and trials such as fall to the lot of few men, and these sufferings were enhanced by anxieties for a large and dependent family and by the disappointment of cherished hopes, but his faith was equal to the task. He was not broken nor soured by the discipline, but only matured by it. Of him it can be truly said his was

‘A winter faith which braved the Northern blast,  
And blossomed in the rigor of its fate.’ ”

## CHAPTER VIII

REV. ABEL McIVER FRASER, D. D.

(A sketch copied with some changes from *Men of Mark in Virginia*)

**F**RASER, ABEL McIVER, D. D., minister of the Presbyterian Church, was born in Sumter county, South Carolina, June 14, 1856, and his parents were Judge Thomas Boone Fraser and Sarah Margaret McIver. His earliest known ancestor was Andrew Moore, who came from County Antrim, Ireland, to Sadsbury, Pennsylvania, in 1723; another was John Fraser who came from Scotland to Georgetown, South Carolina, 1745; and still another was Roderick McIver, who came from Scotland to Welsh Neck settlement, Darlington county, South Carolina, previous to 1761. Probably his most distinguished ancestor was Col. Andrew Love, who fought on the American side in the battle of King's Mountain. Evander McIver was a soldier on the same side in the War of the Revolution.

In childhood and youth the subject of our sketch was well and strong. His home was in a town of about four thousand inhabitants, but he made frequent and extended visits to the country. At the age of seven years he lost his mother, and when the war closed he was only nine years old. His experience in the trying times following the war taught him never to be ashamed of any honest work and to respect every man who works.

He had no difficulty in obtaining an education beyond that inherent in the task and the trouble of weak eyes. He was prepared for college by Thomas P. McQueen in Sumter county, South Carolina, and having attended Davidson College, North Carolina, for the usual time he

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received, in 1876, the degree of Bachelor of Arts. Having, from his earliest years, felt the call to preach, he attended the Columbia Theological Seminary, South Carolina, for three years, was graduated in 1880, and during the same year he began the active work of life at Frankfort, Kentucky. From 1881 to 1893 he was pastor of Mt. Horeb Church in Fayette county, Kentucky, and for a part of that time Walnut Hill and Bethel churches in the same county were grouped with Mt. Horeb under his care. From March, 1893, to the present (1908) time he has been pastor of the First Presbyterian Church of Staunton, Virginia. He was moderator of the Presbytery of West Lexington in September, 1881; of the Presbytery of Lexington in October, 1894; and of the Synod of Virginia in October, 1903. He was also a member of the Southern Presbyterian General Assembly at Atlanta in 1882, and in New Orleans in 1898. In 1904 he was elected co-ordinate secretary of foreign missions for the Southern Presbyterian Church, but declined the honor. In 1896, he was given the degree of Doctor of Divinity by his alma mater, Davidson College, North Carolina and from Central University of Kentucky the same year.

In 1901 Dr. Fraser, received an invitation to the pastorate of the First Church of Macon, Georgia, but declined the call in deference to the wishes of his friends in Staunton. The following is an extract from an article which appeared in the "*Staunton Daily News*," January 20, 1901: "Dr. Fraser has served the First Church (of Staunton) about eight years, having been called here from Kentucky, succeeding the late Rev. Dr. D. K. McFarland. Coming into the Lexington Presbytery and the Synod of Virginia as a stranger he has gradually come to be one of the most influential ministers in those bodies. His progress has not been made by any self-seeking on his part, for it would be difficult to find a man of greater modesty and humility, but it has been due to his simple and lovable ways, coupled

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with marked ability as a man and preacher. Presbyterians have found him a clear expounder of the Scriptures of the old Scotch Covenanter type, who has himself found in them consolation and been able to bring it to others without seeking new interpretations or casting aside the old doctrines. His influence in the community in bringing all denominations into close fellowship, whilst quietly and unostentatiously exercised, has been very great. In his own congregation this quiet force has produced results for good that are incalculable and will prove lasting. In the county also affection for Dr. Fraser is deep-rooted, and many tender expressions came from county Presbyterians yesterday, who heard of the call."

Dr. Fraser is chaplain of the Sons of Confederate Veterans of Staunton, Virginia. His favorite relaxation is walking and quiet home games.

In reply to the question what books he had found most helpful in fitting him for his work in life, he answers: "I read the Bible through when I was thirteen years old. That impressed me more than any other reading I ever did. Next to that in effect upon me was Pilgrim's Progress. While studying geometry, logic, and the evidences of Christianity, I felt an expansion of mind such as I have never undergone at any other time."

Asked to state any lesson from partial failures for the sake of helping young people, Dr. Fraser says; "A closer application to study in my college days would have enabled me to attain greater success. I have very often been unable to avail myself of opportunities for the lack of what I might easily have acquired at college. Subsequent application has never satisfactorily restored what I then lost." He has much that is valuable to say of the best means of promoting sound ideals in American life: "Belief in a personal God: a conviction of man's fall from a primitive state of holiness and the possibility of restoration through those divine arrangements known as The

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Plan of Salvation ; a sense of stewardship to God in all possessions (property, position, influence, friendship, endowments of mind and body, etc.) ; and appreciation of the illimitable opportunities for personal development and service afforded by voluntary surrender of one's self to God and anticipation of the heavenly glory, supply a motive power in human life with which nothing else can compare."

Among the influences which have shaped his life he reckons the influences of home as supreme—the home of his childhood and that of his married life. The effect of early companionship was partly bad, but for the most part negative. Hardly any difference existed in the force of the influences of school, private study and contact with men in active life—all of which were distinct and strong.

On July 14, 1881, he married Octavia Blanding, a daughter of Col. James D. Blanding, who was an officer in the Mexican War, and commanded a regiment in the Confederate army. Six children were born to them of whom five survive at the present writing.





## CHAPTER IX

### A MISSIONARY CHURCH.

**T**HE present pastor is the Rev. A. M. Fraser, D. D., who was installed May 21, 1893. A native of South Carolina, he was at the time of his call to Staunton, pastor of Mt. Horeb and Bethel Churches in Kentucky. Following two learned, eloquent and much beloved pastors, he naturally had a difficult task to perform to please his new congregation ; but the warmth of the welcome he received has grown into a steady flame of devotion as the years have gone by, the relation of pastor and flock having become a very close and tender one. Dr. Fraser holds to the simple faith of the old Scotch Church, and preaches it with a sincerity and a fervor that have carried conviction to many hearts. He is no less loved and honored by the church at large in Virginia than by his home people, and best of all, is beloved by all the people of this community, regardless of creed and station.

Since Dr. Fraser has been pastor of the First Church, the membership of the church has increased, and it has become more and more a Missionary Church. Missionary societies have multiplied, and the church has more contributors to all causes than ever before. The offerings for Home and Foreign Missions now exceed the amount contributed by the church in the lifetime of Miss Mary Julia Baldwin whose contributions to these causes made up forty to sixty per cent. of the whole amount contributed by the church. There are single contributors who are quite liberal, but no one contributor has taken Miss Baldwin's place, her mantle and blessing having fal-

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len on numbers of small contributors. Dr. Fraser's earnest appeals to carry the Gospel to all parts of the world have not fallen on deaf ears.

### SOCIETY FOR WOMAN'S WORK.

When Dr. McFarland organized the Society for Woman's Work one of its Committees was the Missions Committee. Before this the women of the church gave at the church collections but there was no systematic and distinctive mission work done by them.

After several years it was found that one committee could not attend to all that was desired for Home and Foreign Missions and two committees were established to work for these objects respectively. They continued as committees until the formation in 1905 of the "Women's Missionary Union of Lexington Presbytery," in order to join the union the Mission Committees separated from the society for Woman's Work and organized as societies.

The Home Missions Committee for years under the efficient leadership of Mrs. Davis Kayser was an important factor in the work at Olivet, and by sending boxes and other contributions, aid was given to weak churches in the Home Mission field. This was continued after the death of Mrs. Kayser.

On the appointment of Mrs. Peale as chairman, she made a house to house canvass of the congregation and greatly increased the membership and interest in this Society.

Miss Mattoon succeeded as leader and with her assistants the work is carried on with enthusiasm—The Society gives stately to Synod's Home Missions, and to that of Lexington Presbytery and to Olivet.

Miss Nellie Van Lear, before going as a missionary of the China Inland Mission, organized a Young Ladies' Foreign Missionary Society. These ladies uniting with

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the members of the Foreign Mission's Committee now form the Woman's Foreign Mission Society.

The object of this society is to study systematically the subject of missions and to contribute regularly to the cause.—It gives to the support of "Our Foreign Missionary" and also to other needs as they are presented.

Mrs. Dubose, one of our missionaries to China, spent a winter in Staunton and formed a society among the little girls. This has grown into the Young Ladies' Missionary Society. They aid in the support of "Our Foreign Missionary," give to other causes in both the home and foreign field and make a regular study of missions.

A Children's Missionary Society has been organized to interest the little ones in missions.

In an enumeration of the mission work of the societies of the church, we should not omit that done by "The Covenanters" who though not called a Mission Society contribute liberally to both Home and Foreign Missions.

Almost all the societies donate smaller or larger sums to Home Missions.

The Ladies' Aid has for years been an important contributor to Olivet and has aided by boxes as they heard of special cases of need, and there is also a Junior Aid Society engaged in similar work.

The Woman's Work also besides its work for our own church, contributes to Olivet, and when possible to special appeals.

The following paper copied from the *Central Presbyterian* of June 14, 1905, was read at a meeting of the Women's Missionary Union of Lexington Presbytery by Mrs. Joseph A. Waddell :

### WHAT THE WOMEN OF LEXINGTON PRESBYTERY CAN DO FOR MISSIONS

In *The Missionary* was found at one time the diagram of a clock with the hands pointing to the hour of noon. This indicated that in the mission rooms of the various societies at that hour daily,

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prayer is made for the spread of the gospel and for God's blessing upon those laboring to carry the glad tidings to all people. It seems appropriate that as the sun travels from land to land flooding the earth with his noontide glory, at that hour, in every Christian nation, earnest prayers are ascending that the Sun of Righteousness will illumine all the dark places of the earth, until moral night shall be no more.

I speak to busy women who may not be able to use that emblematic hour; but the lesson of a set season for daily prayer remains. Should every Christian woman in Lexington Presbytery set aside a few moments daily for earnest, definite prayer for the coming of the kingdom, can we doubt the Pentecostal blessing that would follow?

The gifts of women are prominent in the gospel records. It was a widow who was commended by the Master. She cast two mites into the treasury. Women ministered to him of their substance. A woman anointed his feet with costly ointment, and bathed them with her tears. Another broke the alabaster box of precious ointment upon his person, filling the house with its odor and the world ever since with the perfume of her love and gratitude, for wherever "this gospel is preached shall this be told for a memorial of her."

Is it not for our instruction that the extremes are recorded—the gift of poverty and that of the alabaster vase deemed an offering worthy of a king's acceptance? The Lord looked at the love, and where that is found the offering will be of good measure.

Whatever be the method of bringing our gifts—whether a penny a day, a thank offering for each constantly recurring mercy, or a proportion of what God has given let it be a systematic and commensurate offering to the Lord.

Lexington Presbytery has given to the missionary work many sons and daughters. In every country where our church has established missions, there have been or are missionaries from the Presbytery. If in the future, as in the past, the Holy Spirit whispers to some woman in our midst, "Carry the good news to those who have not heard the glad tidings in our own land, or in foreign countries," let her not be disobedient to the heavenly call. We cannot all go, but thank God we can serve the cause of missions in our churches.

The call is just as much that of the Holy Spirit when he says stay and work, as when he says go and work. In each case it is the voice of the Master who commands, and it is the Holy Spirit who empowers; in each case the responsibility and privilege is the same when the obedient soul says here am I, use me; the sin and disgrace the same in resisting the command.

How are you to know when you are called to special service in the

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home work. Sometimes others see that you are the one for a particular service. If the pastor and judicious friends urge it, be very sure that God has not called you before you decline to take up the labor. Sometimes you see clearly that something ought to be done in the church; borne in upon me, we say, very likely then it ought to be borne in upon you that *you* are the person to work for the advancement of that cause.

Do you say, "I am not fit?" Paul said, "Who is sufficient?" and if he was not sufficient for his work, be sure you will not be for yours. Paul's history teaches where only strength for service can be found. If one gladly does what his hands find to do, the way opens for doing more. "The reward of service is more service."

These three things, then, can the women of Lexington Presbytery do for missions: Pray regularly and earnestly; give systematically and proportionately, and above all, surrender themselves to the Lord for service when and where *He* may direct.

When asked to take this subject for a paper, it was urged that some practical suggestions on ways of working, founded on experience, would be helpful. Let me say to those who have recently become leaders, to successfully conduct a society means *work*. There must be constant vigilance in this, as in every other occupation, if good results are to be attained. With the mind constantly on the thought of missions, one comes across a surprising number of interesting items in the secular papers and magazines. The ubiquitous shoe box comes in handily, labelled with the country or topic; let the appropriate clipping and tract be put into it. A moment's work, and the matter can be brought out whenever needed without a search, which uses up time and strength.

If possible, let every member of the society subscribe to *The Missionary*, and it can be made the basis of much study. I would suggest that either the president subscribe for the *Missionary Review of the World*, or the Society for her. For seventeen years that periodical has never failed to furnish the very information needed in a condensed and striking form. These two magazines should be filed, and if the files belong to the society, in case of a new president, the files should be sent to her as a part of her necessary outfit. As well expect a carpenter to work without tools, as a leader without materials for increasing her own knowledge and diffusing it. Good missionary books and other good periodicals are of great value, but for making interesting programmes I know of nothing that exceeds a right use of *The Missionary*, *The Review*, clippings, and well selected tracts and booklets.

Some suggestions about the meetings of the societies may not be amiss. These should always begin with devotional exercises. We all

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know the natural shrinkage from leading in prayer—prayer the most sacred exercise which the soul can perform. To one unaccustomed to praying in public, I would suggest writing out the prayer beforehand, to give definiteness to the petitions. Pray it over to the Lord as well as pray for his grace for the time of trial. If possible, get other ladies to join, at first in sentence prayer, with only one definite petition. Some of the happiest meetings, our society has had, have been when several, one after another, prayed in this way. The Bible gives beautiful short prayers, which may be committed to memory and repeated till one ceases to dread the sound of her own voice.

For years the Woman's Foreign Missionary Society of the First Church, Staunton, has used the Missionary Lesson Leaf. It gives a responsive reading of well selected verses of Scripture, two hymns, and closes with a short prayer to be said in unison. The missionary information is valuable, and can often be so used as to assist with the subject of that meeting. The price, for thirteen copies to one address for every month for a year, is one dollar. I have bought a number of leaflets, which contain the address and terms, and will serve as sample copies for any one who may wish to have one.

Taking one of the great mission fields for study at a meeting is a natural thought, and will be found very profitable. When possible, it is well to give two meetings to one country, as the missions have so increased that even a bird's eye view cannot be gained at one time.

The study of one number of *The Missionary* has been used with benefit. As the issue of the current month would not arrive in time, it is well to take *The Missionary* of a month or two previous, and formulate and distribute the questions on it. In this way the ground is more thoroughly covered than in reading *The Missionary* as it comes out.

For several years, as we know, text-books have been prepared for study classes. 1902—*Via Christi*, an introduction to the study of missions. 1903—*Lux Christi*, an outline study of India. 1904—*Rex Christus*, of China. 1905—*Dux Christus*, of Japan. Also *Sunrise in the Sunrise Kingdom*. The Woman's Foreign Missionary Society, First Church, Staunton, has been studying the last named volume with a marked increase of interest; indeed the enthusiasm excited has been great, owing, no doubt in part to the war in the East, which is engaging the attention of the world. But, with due allowance for this, the more accurate and full knowledge of any heathen people, of their needs, of the efforts being made by consecrated, heroic men and women for their salvation, must warm the hearts and enthuse the minds of intelligent Christian women. Without knowledge it is impossible to interest, without more knowledge, to maintain that interest. The present war

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is a striking illustration of this. Attention having been turned to the nations in deadly conflict, everything that concerns them is read and discussed with avidity. Maps are eagerly scanned for places until lately unheard of, and men with outlandish names have become household words.

A few years ago Dr. Paton, of the New Hebrides, lectured in Staunton to a crowded audience. We had his life in our missionary library. A few faithful sisters had read it, and fewer brothers. The demand for it now became so great by those within and without the society, that we had to lend it with the proviso that it should be read quickly and passed on to a specified person.

This brings me to the importance of a missionary library. Let quality rather than quantity be the aim. Add one or two books a year, and get a librarian who has read and can recommend them from her personal enjoyment of them. I regard the proper librarian as almost as important as good books. Busy people need tactful pressing to undertake a book, and yet love to hear of what is being done by our modern Pauls, and may I add, Priscillas.

It may at first be difficult to get the members to take a part in the study programme. At first give only short readings; then ask that the matter be told instead of read. After a while the members to condense longer articles, only reading some striking quotations. On some occasions the salient points of a whole book have been presented in twenty or thirty minutes.

The main object has been the increase of missionary knowledge and zeal, but a second result has been an intellectual benefit. Our minds become incrustated with the daily cares in serving the physical wants of our families; the intellectual, and above all, the spiritual, need these helps to greater development.

Try to get the members in rotation to take charge of the meetings. It lightens the burden of the president gives variety in the treatment, and adds interest, as we will enjoy what we have taken an active part in.

In closing let me entreat that prayer be constantly made for the race of continuance. "Ye did run well" for a time, is written on many a promising society. Zeal will flag, enthusiasm wax cold, and then the sense of responsibility to Him who was ever mindful of the work the Father gave Him to do, will enable us to be faithful to the end. Let "patient continuance" be the motto of all who strive to advance the kingdom, knowing that "all the promises of God, in him are yea, and in him amen, unto the glory of God by us."

*Staunton, Va.*

MRS. J. ADDISON WADDELL.

# FIRST PRESBYTERIAN CHURCH, STAUNTON, VA.

## STATISTICAL REPORT TO PRESBYTERY.

Annual Report of the First Presbyterian Church, Staunton, Va.,  
to Presbytery, for the year ending March 31, 1908.

Elders	10
Deacons	12
Communicants added on Examination	10
Communicants added on Certificate.....	16
Total of Communicants	596
Adult Baptisms	4
Infant Baptisms	7
Baptised Non-Communicants	105
Officers and Teachers in Sabbath-Schools and Bible Classes	35
Scholars in Sabbath-Schools and Bible Classes	418

## FUNDS CONTRIBUTED.

Foreign Missions	\$1963 28
Assembly's Home Missions	127 94
Local Home Missions	1197 75
Colored Evangelization	94 68
Ministerial Relief	165 31
Education	566 82
Publication and S. S. Mission	75 54
Bible Cause	53 05
Presbyterial	45 00
Pastor's Salary	2400 00
Congregational	2378 40
Miscellaneous	505 70
	\$9573 47

A. M. FRASER, D. D., Pastor.

JOSEPH A. WADDELL,  
Clerk of Session.

## SESSIONAL REPORT OF WOMAN'S SOCIETIES

### SOCIETY OF WOMAN'S WORK—68 Members.

Contributed for Local Causes	\$282 00
“ “ Home Missions	35 00
“ “ Other Causes	10 00
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### LADIES' AID SOCIETY—38 Members.

Contributed for Miscellaneous Causes	\$ 93 00
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# FIRST PRESBYTERIAN CHURCH, STAUNTON, VA.

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## WOMAN'S HOME MISSIONARY SOCIETY—106 Members.

Contributed for Home Missions . . . . . \$197 00

## WOMAN'S FOREIGN MISSIONARY SOCIETY—27 Members.

Contributed for Foreign Missions . . . . . \$149 00

## SESSIONAL REPORT OF YOUNG PEOPLE'S SOCIETIES

### YOUNG LADIES' MISSIONARY SOCIETY—34 Members.

Contributed for Current Expenses . . . . . \$ 14 89  
“ “ Foreign Missions . . . . . 165 00  
“ “ Home Missions . . . . . 25 00  
“ “ Other Causes . . . . . 61 74  
—————\$266 63

### JUNIOR AID SOCIETY—25 Members.

Contributed for Miscellaneous Causes . . . . . \$ 50 00

### CHILDREN'S MISSIONARY SOCIETY—20 Members.

Contributed for Foreign Missions . . . . . \$ 20 00

### COVENANTERS—15 Members.

Contributed for Current Expenses . . . . . \$ 4 00  
“ “ Foreign Missions . . . . . 70 00  
“ “ Home Missions . . . . . 35 00  
—————\$109 00

### YOUNG WOMAN'S CHRISTIAN ASS'N, M. B. S.—116 Members.

Contributed for Foreign Missions . . . . . \$ 5 50  
“ “ Other Causes . . . . . 65 00  
—————\$70 50

### SUNDAY SCHOOL.

Contributed through Treasurer . . . . . \$304 98  
Other Contributions . . . . . 21 60  
—————\$326 58

### M. B. SEMINARY SUNDAY SCHOOL—205 Members.

Contributed for Foreign Missions . . . . . \$250 00

## CHURCH OFFICERS

The Ruling Elders in 1897, named in the order of their election, were Joseph A. Waddell, Davis A. Kayser, George S. Walker, Charles Grattan, Henry D. Peck, N. Wayt, James N. McFarland, Henry A. Walker and Samuel F. Pilson.

## FIRST PRESBYTERIAN CHURCH, STAUNTON, VA.

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The Deacons were James H. Blackley, William A. Burke, Arista Hoge, C. B. Somerville, James A. Templeton, S. H. Henkel, William H. Landes, Charles K. Hoge, John M. Spotts and James A. Fulton.

### PRESENT ORGANIZATION

*Pastor* :—Rev. A. M. Fraser, D. D., installed May 21, 1893.

*Elders* :—1858, Joseph A. Waddell ; 1875, Dr. George S. Walker ; 1880, H. D. Peck ; 1885, J. N. McFarland ; 1894, S. F. Pilson ; 1894, H. A. Walker ; 1894, H. H. Bolen ; 1903, W. H. Landes ; 1903, Dr. J. B. Rawlings ; 1903, C. F. Neel.

*Deacons* :—1864, J. H. Blackley ; 1880, Arista Hoge ; 1888, J. A. Templeton ; 1888, Dr. S. H. Henkel ; 1896, J. M. Spotts ; 1896, C. K. Hoge ; 1896, J. A. Fulton ; 1903, R. E. Timberlake ; 1903, H. J. Taylor, 1903, McH. Holliday ; 1903, C. S. Hunter ; 1903, W. W. King.

*Sunday School* :—C. R. Caldwell, Superintendent ; C. S. Hunter, Secretary ; H. A. Walker, Librarian and Treasurer.



## CHAPTER X

### THE BEGINNING OF A REVOLUTION IN THE MODE OF RAISING CHURCH REVENUES.

**A**T a meeting of the officers of the First Presbyterian Church of Staunton, held June 1, 1892, to consider the condition of its finances, which is somewhat discouraging, owing to the large arrearages in pew rents; pending a proposition to enforce the pew rent system to its logical results, or else to abandon it altogether, and substitute some other method of revenue, Elder Jos. A. Waddell read a paper which so forcibly set forth the objections to the pew rent system, that some of those who sympathize with his views, thought it best to have the same printed and distributed to the congregation for their consideration.

The following is a copy of the paper :

#### HOW SHOULD CHURCH REVENUES BE RAISED ?

A little more than a hundred years ago, the church was constituted by law in Virginia. The people were assessed by public officers, and the money due from them "for the support of religion," was collected by tax-gatherers, like any other public dues. The money thus raised was applied for the support of "the church," and Dissenters, consisting then mainly of Presbyterians and Baptists, had to contribute as well as others, and in addition to provide for the maintenance of their own institutions, as best they could. Amongst the results of the Revolution of 1776, the religious establishment was abolished.

But soon afterward, the scheme of a "general assessment" for the support of religion was proposed in the State Legislature. It was earnestly advocated by Patrick Henry and other distinguished public men, who appreciated the importance of religion and desired to promote its influence amongst the people. According to this scheme all tax-payers were to contribute, willingly or unwillingly, to a general

## FIRST PRESBYTERIAN CHURCH, STAUNTON, VA.

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fund, to be apportioned to the various denominations, the liberty granted to the tax-payer being that of indicating the church or society to receive his quota.

The Presbyterian clergy and people warmly opposed the scheme, as an infringement upon liberty and injurious to religion. Memorial after memorial in opposition to it, was adopted by Hanover Presbytery, then the only Presbytery in the State, and the Rev. John B. Smith, of Hampden-Sidney, was sent to Richmond to remonstrate in person before the Legislature. Finally, a general convention of Presbyterians was held at Bethel Church, in Augusta County, which adopted an earnest protest against the measure. Soon afterward, the bill securing complete religious liberty was passed by the Legislature, and our people congratulated themselves on the establishment of just and sound principles.

The policy of our church was therefore long ago established, that the institutions of religion should be supported by the voluntary, free will offerings of the worshipers. Whatever plan for raising money infringes in any degree upon this fundamental principle, should be carefully avoided. In my opinion, the common practice of RENTING PEWS is directly in conflict with it.

After the completion of our present church building, it was determined to raise the necessary revenues by renting pews. Accordingly prices were affixed to the various pews, from \$15 to \$40 each, per annum, in view of the supposed eligibility of the different sittings. A number of pews under the gallery and elsewhere, in out-of-the-way and undesirable locations, were set apart as "free," for the use of casual attendants or members of the congregation too poor to pay for more desirable places. It was understood that a family or person taking a pew and afterward becoming unable to pay for it, should take a cheaper pew, or, if necessary, retire to one of the free pews. Thus the sittings in the church were disposed of like stalls in a market, or boxes in a theatre, and it was contemplated to "run the church" on "strictly business principles."

How has this system worked? I hazard nothing in saying that as a financial scheme it has proved an utter failure, while in other respects it has caused much discomfort to many of our people and no little injury to the best interests of the congregation. In New York and other large cities the system may be practicable so far as raising money is concerned. A popular preacher, or attractive music, will draw a crowd of wealthy worshipers; it is fashionable to go to church and have some sort of religion; and many people will attend on Sunday to display their finery and keep in good society. But the poor and people in moderate circumstances are practically excluded. In a

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town and community such as ours, necessary church revenues cannot be raised by such means—certainly not without constant irritations and injury to the cause intended to be promoted.

The system is based, it seems to me, on wholly erroneous principles. It discourages the scriptural doctrine that each individual ought to contribute in proportion to his ability. A comparatively rich man occupies a \$20, \$30, or \$40 pew, and because he pays the sum fixed by the officers of the church as his quota, he is apt to conclude that he has fully discharged his duty in the premises. Next to him in church may be a poor family, struggling for daily bread and decent apparel, who must pay the same sum as the richer brother, or run the risk of being ejected from their place. This threat is involved in the system, and is held over the head of every pew-holder. The Board of Deacons have not generally enforced the system. That they have not is proved by the fact that probably three-fourths of the present pew-holders are not now paying the full prices of their pews as originally assessed. Yet with every disposition to deal kindly, the officers, in accordance with their duty as long as the system remains in force, have several times deprived families of their places and practically excluded them from the building. It is not their fault, but the blame is to be attributed to the plan adopted, and which they are required to enforce. But carry out the system, as it ought to be carried out as long as it is continued, and what will it result in? Three-fourths of the worshipers must give up their pews and take refuge in the free pews. Who are to occupy the vacated seats? As far as now appears they must remain vacant, while the recent occupants, unable to find accommodation in the seats appropriated to them, must stay outside altogether.

Further objections to the plan are, that it fosters the idea of an aristocracy of wealth in the house of God—that the rich are to be better accommodated than the poor, or to the exclusion of the poor; that it causes much discomfort to those who from a reverse of fortune, or otherwise, cannot pay the stipulated sum; that it tends to exclude people from the church; and generally that it is unscriptural and injurious to the cause for which the building was erected.

The Apostle James says we must not have the faith of our Lord Jesus Christ “with respect of persons,” nor say to the rich man, “Sit thou here in a good place,” and say to the poor, “Stand thou there, or sit here under my footstool.”

Let us then try some other plan. Let us take down the labels which appear on many pews—on one “For Rent” on another “Free.” The latter proclaims: “Sit here if you choose, but do not forget that you are a pauper.” Take down those labels, and declare that every

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seat not already appropriated is FREE to who ever will take it. Make no distinction between the rich and poor. Let the poorest member in the congregation have the best seat in the house, if there be such a seat. Cause all who come to feel AT HOME. It is their Father's house, and their home. Thus the membership will be increased, and there will be no lack of necessary funds for defraying the expenses of the congregation.

It will be observed that the objection is not to a proper pew system, but to the renting of pews. On many accounts it is desirable that every family, and if possible, every individual, shall have a fixed and recognized place in the house. It is not seemly or agreeable for the regular worshippers to enter pell-mell and scramble for seats—a father here, a mother there, and the children scattered about. Therefore, let one or more pews be assigned to each family, and bear their name. At the same time the body of the congregation, through its officers, must retain a proper control of the sittings. Every individual must understand that he is indebted to the congregation for his appointed place, and that he is not at liberty to monopolize more space than is necessary for his comfortable accommodation. Of course it is impossible to furnish a whole pew to each person; and where several persons are associated, by their own agreement or by the church officers, there must be amongst them a spirit of mutual courtesy and regard. The one who enters first should not insist upon sitting at the entrance, and require others entitled to the same accommodation to work their way in over knees and feet as best they can. This selfish, unaccommodating spirit is fostered by the system of renting pews. The feeling is: "This is my pew, I pay for it. YOU have no right here." The whole church, however, and every seat in it, belongs to the congregation, and all worshippers are entitled to accommodation without distinction.

According to the plan proposed, no family will be disturbed in the present arrangement, but each will retain its place as far as agreeable and suitable. When strangers apply for accommodation, they will not be told, as now, "Here is a pew you may have for \$40, there is one for \$30," etc., but, "Here are the vacant pews, or seats, take whichever you prefer."

Thus having relieved the church from the odium of affording its accommodations to those only who can pay for them—throwing the doors wide open, inviting all to come and welcome, whether they pay much, or little, or nothing at all—the poorest having all the rights which money can obtain—how shall the amount necessary to defray expenses be raised? Money is indispensable. There is no denying that, and there is no incongruity in keeping the fact before the people.

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In every civilized community money is necessary for subsistence, and without it the religion of Jesus Christ cannot be maintained and propagated. In the hands of one who loves God and his fellowmen, it is a blessed thing. It may be sanctified and become a holy thing. Let us not fall into the mistake of contemning money as something unclean and not to be mentioned in connection with religion. It is not money itself, but the undue, sordid love of pelf, which the Bible denounces. It not only represents dwellings and food and clothing, but also churches, Bibles, and to some extent even the proclamation of the gospel. How shall preachers abide in their calling, or go on their errand, without the means of subsistence? And how shall meeting-houses be built, and warmed, and lighted at night, unless funds are provided for the purpose?

Money is indispensable. How shall it be obtained? Not by a system of governmental taxation—our ancestors delivered us from that burden a hundred years ago. Nor by an arbitrary and impracticable assessment by church officers, in consideration of a certain allotted space in the house of worship. But rather by each individual assessing himself. It is not for me to say what my neighbor shall contribute. I am bound to give, or pay, in the fear of God and according to my ability. The Bible lays down the rule—“Each one according to his ability.”

It is objected to this plan that some persons who are able, will contribute nothing, and that the fear of losing their pews must be kept before them in order to obtain their contributions. I imagine there are very few people of this kind. No one of the least self-respect, who is able to maintain his family, would allow his neighbors to furnish subsistence to his wife and children or even to himself; and it is almost incredible that any one able to help would consent to receive all the accommodations afforded by the church without contributing to the fund. But if their be such a man, the remedy is not by a threat to turn him out of his pew. That man specially needs the gospel. Keep him in his place, therefore, hoping that by the grace of God he may yet be brought to appreciate his duty and privilege in this respect. In the meanwhile, others ought to make up the deficiency with the same spirit which induces them to send the gospel to idolaters and other benighted people.

I have heard of a society of simple-minded Christians in one of the West India Islands, who, it seems to me, hit upon the true plan for raising the expenses of true religious services. They adopted three rules, as follows: 1. We will give cheerfully; 2. We will give promptly; 3. We will give as the Lord has blessed us. It is related that on one occasion, when the officers of the church had met to

*It is not for me to say what my neighbor shall contribute. The Bible lays down the rule.*

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receive the offerings of the people, a comparatively rich member of the flock put down a very small sum as his contribution. The chairman said: "No, brother we can't take that." "Why not?" asked the other. "Because," was the reply, "you have not complied with the 3d rule." The member took up his money and trudged off. Presently he returned and putting down a larger sum said huffishly: "Take that." "No," said the other, "we cannot take it. You have not complied with the 1st rule." The contributor retired again with his money, but finally returned, and with a changed manner begged that as a favor to him it might be received. "Yes with pleasure," said the chairman, "now you have complied with all the rules." This story illustrates the true principle of Christian beneficence, and the manner in which the people may be educated with reference to it. The Lord does not need the gifts of any of His creatures. He, however, condescends to accept the free-will offerings of His people. He does not want enforced presents, and the church should not receive them. But the church should enlighten the people and exhort and rebuke in respect to the duty and privilege.

It may be taken for granted that no plan can be devised which will not involve some trouble to the officers of the church. One or more persons must be authorized to collect, or receive, the contributions, and disburse them; and owing to the infirmity of human nature, it cannot be expected that every individual will always pay in his quota promptly at the appointed time. Some degree of solicitation, or reminder, must therefore be practiced.

Upon the whole, the plan which seems to me most in accordance with scripture and the theory of our institutions; best calculated to prevent irritations and discomfort in the congregation; and most likely to result in raising the necessary amount of money, is the following: Let the officers of the church at the beginning of every year invite each adult member of the congregation to say what sum he or she will contribute, in monthly or quarterly instalments, FOR THAT YEAR. If the aggregate subscribed shall be sufficient for the purpose the desired object will be accomplished. A subscription list for one year may be relied upon as likely to be solvent and promptly paid in. If the aggregate subscriptions shall prove insufficient, the fact should be reported to the congregation, and an opportunity afforded to subscribers to increase their respective donations. Frequent reports of the financial condition of the church should be made, not by announcements from the pulpit, but by means of printed statements placed in the pews. Every individual attending the church should be kept informed in regard to these affairs. All are equally interested, and



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every proper means should be used to excite the interest and call forth the liberality of the members.

There will, of course, be some members of the congregation unable to contribute ; or at least to promise any sum they may think worth subscribing. Christ said : "The poor ye have always with you," and as long as such are in the community, God grant that a reasonable proportion of them may be in our church, and cherished and accommodated as well as the richest. In fixing the amounts of their contributions, the comparatively wealthy must have reference to the fact that some of the brethren are able to do very little. We will not say that any are able to do NOTHING. And the smallest gifts may be more in the estimation of God than the largest. The widow who cast two mites into the treasury of the temple, Christ himself said, "cast in more than they all."

In our common conversation we speak of GIVING to the church, or to religious objects, and many people pay every claim upon them in preference to church dues. The latter are, however, DEBTS of the first dignity, higher than "debts of honor," and are entitled to be first discharged.

A word in conclusion in regard to the collection of church revenues. Church officers serve without pay, and certainly not for their own enjoyment. They have become our servants for Christ's sake. When they present to us the collection baskets during public worship, or elsewhere call upon us for money, it is to save us trouble, or to remind us of our duty. They deserve respect and sympathy, as friends and faithful servants, not the rebuffs which debtors sometimes give to exacting and harsh creditors.

"Every man according as he purposeth in his heart, so let him give ; not grudgingly, or of necessity, for God loveth a cheerful giver."

"If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

If the present system of pew-renting is a proper one, it ought to be enforced. It is due to good faith and fair dealing that there shall be no discriminations—one delinquent allowed to remain, and another, directly or indirectly, ordered to leave.

Whenever a pew-holder fails to pay the full price, turn him out. PUNISH the wife and children for the fault, or it may be the misfortune, of the head of the family. Owners of warehouses and other buildings for rent, act so. The object of all renting is to raise money. True this is not the professed primary object of the church, but when the church turns from its proper purpose and undertakes to play the landlord, it must adhere to sound business principles. Therefore, let the system be faithfully carried out or abolished.

*Staunton, Va., June 1, 1892.*

## CHAPTER XI

TWO SERMONS BY REV. A. M. FRASER, D. D., PASTOR OF THE  
FIRST PRESBYTERIAN CHURCH OF STAUNTON, VA.  
SUBJECT : THE WORSHIP OF GOD WITH OUR  
SUBSTANCE; DELIVERED IN  
FEBRUARY, 1904.

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### FIRST SERMON

TEXT : — *Prov. III: 9, "Honor the Lord With Thy Substance."*

THE subject presented to us by this text is that of worshipping or "honoring" the Lord with our "substance" or property. In advance of everything else I have to say on the subject, I wish to make this statement: I shall not lay down a single main proposition but such as I feel sure of securing your unqualified concurrence in, and if you act in accordance with the convictions thus reached, such a thing as a financial problem will disappear from our church operations, and we will be doing more in proportion to our means than any church of which I have any knowledge.

Now if I have succeeded, during my residence in your midst, in winning, to any extent, your confidence in my judgment, this statement at the outset of such a discussion ought to secure the closest and most serious attention to all I have to say. Let me repeat and emphasize the statement: I shall not lay down a single leading proposition but such as I feel confident of securing your unqualified assent to. I may be mistaken, but I doubt if a lawyer ever stood before a jury more confident of his case than I

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am of carrying my case in the minds of this jury of six hundred persons. And that is a great deal to say when money is the subject to be discussed. And, moreover, if all will act in accordance with the views thus formed, financial difficulties will disappear from our church and we will be doing more in proportion to our ability than any church of my acquaintance. With this preface I proceed to announce my first proposition.

I. *In order that the Church may do the work which the Lord has given it to do, IT MUST HAVE MONEY.*

It is unscriptural and impossible for the church to do the work the Master has given it to do, without the use of money. It might seem unnecessary to insist upon a proposition so nearly self-evident as this one is, but there are some who dispute it, and it is possible that the leaven of this error is working to a greater extent than we suspect. They say that the gospel is free and then deceive themselves with the sophistry that because the gospel is free, no money should be employed in its operations. Salvation is offered to all who will accept it, "without money and without price," and if any man thinks when he pays money into the Lord's treasury that he is paying for his redemption, he has never begun to know the value of that redemption, and greatly over-rates the value of money. When Simon, the sorcerer, offered to give the apostles money for the gift of the Holy Ghost, Peter rebuked him indignantly saying, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." Possibly it was to this occasion that Peter's mind reverted when he afterwards wrote in his first epistle, "Ye were not redeemed with corruptible things as silver and gold." But because God has chosen to make eternal life a free gift, he has not, therefore, denied us the privilege of worshiping him with our substance and using our money to serve him.

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That money is needed to do this work, the following considerations will show :

1. It is right, and God has ordained that there shall be a ministerial office in the church. There should be at least one man for each Christian community who shall devote his whole time to the study and ministry of the word and to prayer. God has commanded him to give himself "wholly" to these things. Of course it is necessary for that man to get a living. But whence shall that living come ? If he stops to make his own living, he will not be giving himself "wholly" to these things. In proportion as his spiritual ministrations are interrupted by worldly cares and avocations will his knowledge of the word be imperfect and his ministry enfeebled. My standard of ministerial scholarship and efficiency are very far above the plain on which I labor, but if I were forced to work for a living from Monday morning till Saturday night and then preach on Sunday such things as I had gathered through the week, I would sink to a level very far below the one I now occupy. If, then, a minister may not stop to earn his own living, whence can that living come except it be from the offerings of God's people which they make for the maintenance of the worship of God ? God has made no other provision.

2. Not only has God not made any other provision than that, he has in fact made exactly that provision. [Perhaps I should pause here for an explanation. I hope that no one imagines for a moment that these remarks have any reference that is personal to myself. No congregation could discharge its obligations to its pastor more completely and punctually than you have met all your financial obligations to me. If it were otherwise I would not feel at liberty to discuss the subject as freely as I do. As I explained in a former sermon, I am preaching upon this class of subjects in response to a request to do so, and because we are now contemplating a change in our method

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of raising the revenues of the church. I wish, therefore, to discuss the subject in a manner that shall be free from all personal references and upon the high ground of Bible teaching and Christian duty and privilege. With this explanation I will proceed with the proof that God has ordained that the ministry shall be supported out of the offerings of his worshippers].

At I Timothy v:17 we find these words: "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." What is this "honor" that is to be accorded all elders and a double portion of which is due to those "elders who rule well" or "who labor in the word and doctrine?" A close study of the word in its historical uses in Israel and in its connection with the passage here, will lead you to the conclusion that by "honor" Paul meant a material support of some kind. This is made clear by the following verse. When we discuss religious subjects we are in the habit of quoting from the Bible to support our positions, and so Paul did in this case. Passing to the next verse (the 18th) we find him quoting from Deuteronomy: "Thou shalt not muzzle the ox that treadeth out the corn."

The old way of threshing wheat (for that is what is meant by "corn") was to drive oxen to and fro across it and let them tread the grain out of the straw. When they became tired and hungry, they would reach down and get a mouthful of straw, sometimes getting grain along with the straw. A stingy man would be inclined to stop this little waste by muzzling the oxen or tying baskets over their mouths. The law of Moses forbade their treating the oxen so. It was upon the principle of justice that the oxen were earning all they got. They were yielding incomparably greater quantities of grain than they were getting. Now why does Paul quote that particular scripture in this connection? What bearing has it on the subject in hand, the giving of "honor" to elders? The logic

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of the quotation is that "elders who rule well, especially they who labor in the word and doctrine," are treading out the bread of life for the people, and whilst they are so engaged they are not to be debarred from getting a living by that work. He follows up this quotation with another, "The laborer is worthy of his hire." The minister is a laborer, and if you get any good at all out of his labors, it is worth far more to you than the support you give him. Paul says elsewhere on the same subject, "If we have sown unto you spiritual things, is it a great thing if we reap your carnal things?" In further proof of the same position we might turn to the ninth chapter of First Corinthians, where a great deal of the chapter is taken up with the direct discussion of this subject and it is all so forcible that it is hard to select one verse or a few verses for illustration. There we find the apostle using the same quotation he did in 1 Timothy, v:18: "Thou shalt not muzzle the ox that treadeth out the corn," and again applies it to the subject of supporting the ministry. And he adds the question, "Doth God take care for Oxen? or saith he it altogether for our sakes? For our sakes, no doubt, this is written." That is, God's object in putting that precept into the law of Moses and keeping it there through all these centuries was to impress upon the people this simple principle of justice in order that it might be applied to the support of the Christian ministry in these latter times. "That he that ploweth should plow in hope, and he that thresheth in hope should be partaker of his hope." In this same ninth chapter also occurs this language: "Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." Do not such passages satisfy us that the church must have money to keep itself supplied with the Gospel?

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3. But the church needs money not only to supply itself with the ministration of the Gospel, but also to send that Gospel to those who do not have it. The command of Christ is to "preach the Gospel to every creature." And Paul asks in reference to the heathen, "How shall they call on Him in whom they have not believed, and how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?" And it is in the line of these questions to add, "How shall they be sent without money?" Whether they go by railway and steamship or afoot, money is necessary to support them. But it is useless to dwell longer on this proposition. Enough has been said to show that both Scripture and sound reasoning place it beyond every vestige of doubt.

II. The next proposition is this :

*In order that the church may do the work which the Lord has given it to do, it must have A GREAT DEAL OF MONEY.*

If you were to travel from this point in a westerly direction for a hundred miles you would doubtless encounter communities that are thickly settled with an ignorant, thriftless, godless population that needs the Gospel. There will, of course, be some ready to say that it is useless to preach the Gospel to such people, but they say so in ignorance of what the Gospel is now doing in many such communities and forgetful of the fact that their own ancestors were rescued from a far worse condition by this same Gospel. I once heard a lawyer say to a jury, "If I thought my client was guilty of the crime of which he is accused, I would not reach out my hand to save him from torment." Everybody knew that the client was guilty and that the lawyer knew he was and had consented to defend him only on condition of a fee of five hundred dollars. He was not only reaching out his hand to save him, but putting forth all his might. No, there never lived a

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man so infamously wicked and cruel, but what we would do all in our power to save him if we believed he was going to torment. Now when a minister goes to such a community as I have mentioned and preaches the Gospel there, that Gospel proves just as sweet and saving there as it does among us. They accept it, and they are gathered into a church. They must have a house to worship in and a preacher to instruct them. They cannot supply these for themselves. It takes time for the Gospel to work such a change in their lives that they can become industrious, economical, yet liberal and self-supporting. Meanwhile, according to the Bible rule that we ought to bear one another's burdens and the strong should help the weak, it is our duty to assist them. Now there are many such churches throughout the country and they create a demand for a great deal of money. Again, more than one-fifth of all the churches on our roll are marked "vacant" in the minutes of the assembly. A great many of those not marked "vacant" have preaching but rarely. Many have preaching only every other Sabbath; many have it but one Sabbath out of three or four, and some of them but once in two months. Many ministers whose whole time is occupied with one church or a group of churches are insufficiently supported. They are driven to penurious economy wearing coarse and often threadbare clothes themselves subjecting their families to privations, in order to eke out a scanty living on from four to seven hundred dollars a year—less money than is often paid by large cities for fourth-rate officials to idle away their time. This is not an exaggeration. A few years ago I met a gentleman who had often visited in a congregation that was served by a minister whom I had known as a student at the Theological Seminary. I asked how this former acquaintance was succeeding in the ministry and had this reply: "He is doing very poorly. Sometimes he preaches very good sermons and they show what he can do. But generally he



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preaches very poor sermons, though the people bear with the poor ones very patiently, for they understand that he has been at the plow all the week when he preaches to them." I grant that that is an exceptional case, but it is not a rare exception, as I could show by other illustrations. But what must the rule be that admits of such exceptions! Money is needed to piece out the living of such men so as to allow them to give themselves fully and efficiently to the ministry.

Again, take the case of ministers disabled by age or disease, and of helpless families of deceased ministers. So many have been receiving such small salaries that they are unable to save anything against an evil day. When sickness, old age or death overtakes them they are found in absolute destitution. You may place them upon the roll of paupers if you wish, but still the duty of making some provision for them as for other paupers is an imperative one. The Masons take care of their poor and so do other fraternities. How much more should the church do so when these have sacrificed themselves in her service? But to meet this obligation, there must be more money.

Again, we have candidates for the ministry to be aided in getting an education. A very large proportion of our candidates for the ministry come from poorer families. They have nothing to offer to the Lord except themselves. We must either cut off the supply of ministers to that extent or else provide the means for educating them.

Again, consider the work of home missions proper, or that of carrying the Gospel to parts of this country that are destitute of it. Those of you who have read Dr. Strong's book will recall the outline of his argument setting forth the problem of home missions as it lies before the church to-day. Think of the immense influence to be wielded in the future by the Trans-Mississippi region of the United States! Think of the portentous forces of godless immigration, Romanism, Mormonism, socialism, intemperance,

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sudden wealth and the congregating of large bodies of wild, lawless men into the cities and mining camps, all of which are fast combining in the formation of an ominous national character there! How important it is that the power of the Gospel shall be felt there while the mass is forming, to neutralize the evil and to create a religious life among the people! To do this immense work requires a great deal of money.

Once more, remember that there are yet a thousand million heathen in the world, and our Saviour has laid upon this generation the obligation to do all it can to make known the Gospel to every one of them. He said: "Go ye into all the world and preach the Gospel to every creature." He did not grant the church an unlimited time in which to obey that command. He did not say, "I will give you ten thousand years," nor "I will give you six thousand years." He did not allow two thousand years. He did not say to us, "Go on and take your ease, build fine homes, buy up great farms, accumulate bank stock, surround yourselves with every luxury and occasionally when you get into a mellow mood give a little something to save some of your perishing fellowmen. But take your own time." He did not speak in that way. He did sanction some delay. He said, "Tarry ye in the city of Jerusalem until ye be endued with power from on high." But as soon as that "power from on high" came down upon them on the day of Pentecost, the command became at once a present, pressing, imperative, terrific, explosive, "Go!" The Duke of Wellington is said to have called this command the "Church's marching orders," but this army has waited two thousand years to obey the General's orders to march!"

Dr. Pierson has drawn a telling contrast between the conduct of the church in this matter and the action of Mordecai when the Jews were threatened. Haman secured a decree for the extermination of the Jews. That decree

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could not be revoked, but Mordecai secured a counter-decree permitting the Jews to defend themselves when assailed. It was necessary to make known this decree to all the Jews living in all the kingdom. There were one hundred and twenty-seven provinces, extending from Hindostan on the east to Ethiopia on the west, and each province had its own language or dialect. Mordecai undertook the work of placing this decree in the possession of every Jew in all these provinces, and in his own dialect. He had no facilities for the work, such as printing presses, mail, telegraph, railroad or steamship, and yet in less than nine months he had finished the work.

He also tells a story to illustrate the same point : A minister once asked an English soldier if Queen Victoria were to issue a decree and command the British army to place it in the hands of every creature, how long it would take to accomplish it. His reply was : "I think we could manage it in about eighteen months." But the church, with equal resources and with infinitely more tremendous motives, has dragged along for nearly 2,000 years and has scarcely made a beginning of doing the work yet. Now that Great Commission rests upon the conscience of the present generation with all the weight it would have had if no preceding generation had been negligent of its duty. It is just as if all intervening generations were obliterated and the church of to-day were standing in the immediate presence of its Lord, and receiving the whole commission, were charged with its prompt accomplishment.

Imagine yourself standing on the brink of a precipice and as you look landward you see a cloud of dust in the distance. As you closely watch it, you see the moving forms of human beings in the midst. As it approaches nearer, you discern that it is a moving column of humanity, marching four abreast and directly towards you. When it gets very near, you stand aside to see what it will do, expecting it to turn either to the right hand or to the left.

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But it does not do either. It marches on and off and is dashed to pieces on the rocks below. File after file follow to the same dreadful death. You shriek yourself hoarse and make the wildest gestures to warn them of their danger, but it is all in vain—they are blind and deaf. You look back to see how long that column of death is, and you cannot see the end. It is interminable. Now if you know something that could save them and do not resort to it, would you not be something less than human?

This is not a fancy scene I have tried to draw, but a terribly earnest reality. That moving column is the heathen world, blind and deaf, marching with that same steady step toward the brink of ruin, and every step launches its file of four into that abyss. On and on it comes, a ceaseless stream, till God through his church shall arrest it:

Now take a birdseye view of the work. There are weak churches to help, ministers to be supported, invalid ministers to care for, poor boys to educate for the ministry, a vast unoccupied territory in this country to be evangelized, and a thousand million heathen to whom the Lord has commanded us to take the Gospel. Do you not then assent to the second proposition that the church needs a great deal of money to do its work?

III. My next proposition is :

*The Church of to-day has MONEY ENOUGH to do the work, if it were only consecrated to that end.*

A few simple calculations will make this evident. What is the total amount of money paid out by the people of the United States in a year as the result of revenue-legislation? It is impossible to tell exactly, but we can reach a safe working estimate. The Secretary of the Treasury of the United States has recently given out his estimate of the expenses of the government for the current year (1894) and it is about four hundred and fifty

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millions of dollars. The annual revenues amount to possibly a little less than that, though not much. To make a safe estimate, let us say that the revenues amount to \$400,000,000. Add to this, \$100,000,000 as a safe estimate of the revenues of all the states. But this is not all. I once heard an eminent statesman, who had occupied the high position of chairman of the committee of ways and means of the National House of Representatives, make this statement in a public speech: "The increase in the price of manufactured goods in this country, resulting from tariff laws, which does not go into the National Treasury but to manufacturers, amounts to a thousand millions of dollars a year." You understand he does not say that that is the cost of manufactured goods, but these goods cost that much more than they would if legislation were different. I take it for granted that a man occupying his high position, and at that time aspiring to a higher, would not be reckless in the statement of facts of which he had every opportunity to judge, especially in a public speech that would be reported in all the large papers in the country. But suppose that it be granted that he was not a statesman, but merely a politician, making these statements for party purposes. Suppose we say that he is very wide of the mark and so, in order to be safe, divide his figures by two. That would still leave \$500,000,000 going in that direction. Now, if we add that to the other \$500,000,000 we found actually paid into National and State treasuries, the grand total paid out annually by the people of this country as the result of revenue laws will certainly reach the sum of one thousand million dollars. [I take it that in these remarks I am not touching on the dangerous ground of politics. Political parties differ as to conclusions drawn from such estimates rather than upon the estimates themselves]. That thousand millions of dollars is paid without any very perceptible strain. Six years ago we had a national political campaign in which

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the parties joined issue upon the single question of whether or not the laws should be changed so as to reduce these burdens. But, though the intellectual faculties of the people were fully aroused and concentrated upon this question, it was impossible to persuade them sufficiently of the grievousness of taxation to make them consent to any change in the laws. Now, what part of that large sum of money do the Christian people pay? The Christians (Protestants) are one-fifth of the whole population? It is true that many of these are women and children who do not control much money. On the other hand it is true that comparatively very few of the very poor are in the church. Letting these two facts offset each other, it will be fair to conclude that these Protestant Christians, who are one-fifth of the population, own one-fifth of the wealth. That is, they pay one-fifth of that thousand million dollars paid out as the result of financial legislation! That means that the Christian people in this country pay annually \$200,000,000 for the luxury of being governed. And they do it easily. When asked practically at the ballot box, "What do you think of the burdens of taxation?" they answer, "We do not care anything about the burdens of taxation. We do not feel them." Many of them become angry because the question is raised. Christian people pay out annually \$200,000,000 and never miss it!

Let us look at the question from another point of view. Dr. Strong calculates that the increase of wealth of the Christians of this country is very nearly \$500,000,000 a year. That is not their entire income, but their surplus. After they have met all their necessary expenses, and paid their taxes, and made their church contributions, and done their charities, and made their presents, and bought their luxuries and pleasures, and can find no way by which they can spend any more, they then have \$500,000,000 left over that does nothing but roll itself over like a snow-ball and get bigger.

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Examine the question from still another point of view. What proportion of our people are consumers of ardent spirits? In view of the fact that but a small proportion of women and children use them at all, I think it would be safe to take the estimate given by one who is regarded as an authority, and say that about one-fifth of the population are consumers of intoxicants. That means that for every Christian in the land there is one consumer of drink. Now certainly the Christian people are equally as able financially as those who use strong drink, and probably they are better off. What then are the people of this class able to give for their beverage? They pay \$900,000,000 annually. They pay eagerly and greedily \$900,000,000 a year for that which is taking their bodies to the grave and their souls to hell. Could not the church with the same number and the same ability pay the same sum with the same ease, if it loved its Master as they love their enemy?

Let me not speak injuriously of the church as a whole. There is no such devotion in the world as some of the followers of Christ show to Him and His cause. I know a candidate for the ministry now in college who walks the whole distance from his home across mountain roads to get to college. He takes the little sum given him by his Presbytery and friends to pay his board. After college hours he makes a little money by small jobs of work through the town. In vacation he spends his mornings teaching school and his afternoons in a railroad cut shoveling and hauling dirt. All this he is doing in order that he may have the sweet privilege of preaching the Gospel.

I recall another case of one of the purest and brightest young men we had at college while I was there. He was a candidate for the ministry and he had to stop one year and teach school to get means for completing his education. While teaching school, another opportunity was offered to do remunerative work and he accepted it,

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though it kept him up nearly all night. At length the great strain of working so constantly with so little sleep, affected his brain. In a moment of temporary insanity he assailed a man with a horse whip and was shot to death. He was a man of such a gentle, loving spirit that he was one of the very last men we would have suspected to be capable of such violence.

There are sewing women who are wearing their fingers out to make a living, and then give a large part of what they earn to the worship of God. There are those in this town who habitually deny themselves what we regard as the necessary things of life in order that they may give to the worship of God. There are also wealthy persons who consecrate their substance after the same manner. There is no passion in the world so strong as the love for Christ is in some souls. What a revolution there would be if the whole church were aroused to the same degree of consecration.

Now what could be accomplished if the Christian people would contribute for religious uses such sums as they are manifestly able to do? I calculate that for every one thousand dollars expended in foreign mission work, there is one living missionary in the field. I do not mean that every missionary gets a salary of one thousand dollars. Very far from it! I mean that when all the money expended in various ways in mission work is added up and the whole divided by the number of missionaries, it amounts to a thousand dollars to each missionary. So that if the Christians would put as much money into the work of the church as is now paid because of revenue laws, it would put two hundred thousand missionaries into the field. If they would use the \$500,000,000 of surplus earnings in the work, that would put five hundred thousand missionaries into the field. And if they would give as bountifully as men pay for intoxicants, they would place nine hundred thousand missionaries in the field



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—nearly a million men. If these million missionaries divide up the heathen world equally among themselves there would be one missionary to every one thousand souls. This shows what the Christians of the United States alone could do, to say nothing of the rest of the Christian world.

This has been a century of marvellous progress in every department of human activity. All the modern work of missions has been done during this century. While that work has not more than fairly begun, yet it is opening up wonderfully. It seems to lack but one thing. It lags for want of means. But there are signs of awakening on every hand. Some ten years ago our church was giving less than fifty thousand dollars to the cause of Foreign Missions and the Assembly asked for a hundred thousand. I for one felt depressed about it, when I thought how much was needed and how little was given, and how hard it was to raise that little. But within these ten years we have increased to an amount nearly three times as great as it was then. Of course, the demands have grown as well as the supply, but I wish to call attention to the fact that there is growth in giving.

Now if the church should awake to a sense of its full ability and responsibility and send out its two or nine hundred thousand missionaries, and the other churches of Christendom do as well, prosecuting their work with equal vigor for the next six years, and so enter upon a great campaign to occupy the world for Jesus, it could put the gospel into the hands of every living creature before the year 1900, and so as we pass from this century into the next, we would pass into a new era. This may seem extravagant, but so have all great achievements seemed before they were realized. Steam is one of the greatest agents man has ever mastered, and while it is so simple we wonder every child did not discover its use, for ages it struggled in vain from every tea pot to declare itself to man.

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If some prophet would predict to us some of the uses to which electricity will be put within a few years, he would be laughed at, if, indeed, he were not regarded as too silly for laughter. Yet this immense agency lies idle all around us, struggling in some language we cannot yet read to tell us what it can do—services long desired, but long esteemed impossible. But there is a mightier power than either steam or electricity lying within the reach of the church, crying out for recognition and crying in vain. For two thousand years the church has been praying, “Thy kingdom come,” and doubtless really wishing it to come, yet here is the simple means for bringing it to pass whenever it shall be consecrated to that end. It is a lever by which the church may be prized from its militant to its triumphant state.

IV. The next proposition is :

*The Church has NOT PROPERLY CONSECRATED ITS MONEY to the work.*

We sometimes hear a remark like this: “All that Christian people need is to have a cause properly presented to them and they will respond liberally.” That means that people will contribute a few cents or dollars to any proper cause however indifferently it is presented, but that if a good appeal is made they will contribute a few more cents or dollars. And this may be liberal according to prevailing ideas, but prevailing ideas are all too low. The conduct of Christians in this matter is frequently like that of a man who has suddenly become very rich, who wants to live like a rich man, but who does not know how. He does not know the comparative value of different objects nor their relative importance. He does not know what is the proper amount of money to spend on this class of luxuries and that. Now, Christians, with all their education and culture in other matters, have never learned the true measure of the worship of God with their substance. Out of all the wealth owned by Christians in this country,

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and confronted with such a problem of work as they are, they give only five and a half millions to foreign missions. This may seem like a large amount, but "large" and "small" are relative terms. As compared with the little you and I may have, it is a large sum. But when we compare it with the total wealth of Christians, when we compare it with what they uncomplainingly give for the support of the government, with what the intemperate man pays for his beverage, with the needs of the work, it is very, very small. There is a cry from every part of the church for more money. I think the managers of our beneficent enterprises are the saddest looking men in our midst. Letters come pouring in upon them all the time, telling of personal distress, domestic tragedies and spiritual destitution, wringing their hearts till they have acquired a look and tone of suffering.

About twenty years ago there was a singular phenomenon in the city of Charleston, S. C., perhaps peculiar to that city and possibly it may be witnessed there still. During an alarm of fire at night it seemed as if the whole population rushed into the streets and shouted "Fire!" That same cry coming from so many different directions and in so many different keys blended into one continuous, prolonged, unearthly wail that, like some great live thing, seemed to wind itself around and around in the darkness above the city as long as the alarm lasted. If we could hear all the cries of distress that come from all over the church, would they not combine into such a piteous wail like the wailing of the lost! Could this be so while the church has all the wealth we have seen that it possesses, if that money was in any sense really consecrated to the Master's work?

I hope to be able to conclude the discussion when we meet again next Sabbath.

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SECOND SERMON

TEXT :—“*Honor the Lord with Thy Substance.*”  
*Prov. III: 9.*

ON last Sabbath I began to preach on “The Worship of God with Our Substance,” treating the subject in a series of propositions. I had proceeded as far as the fourth proposition. This morning I bespeak your interest while I resume the series.

*V. My next proposition or set of propositions have reference to a plan for bringing the church up to a PROPER STANDARD OF CONSECRATION. What are some of the characteristics to be sought after in devising such a plan?*

1. It should be a plan that will result in a sufficient supply of money to do the work.

I need not dwell on that. If we have the work to do and have the money to do it, we should certainly adopt some plan for applying the money to the work.

2. It should be a plan that will distribute the burdens of church support equitably among the members.

A plan is wanted that will secure from each member a sum that in proportion to his income is the equivalent of what every other member is contributing in proportion to his income. How often it happens that this state of things exists in a congregation: There is a wealthy man in the church who contributes largely to all causes, and he is a complainer. He complains because he has too much of the burden of the expense of the church to bear. He says that he has the whole church on his shoulders. Then there is in the same church a poorer man who contributes much less than his rich neighbor, and he, too, complains. He complains that the wealthy brother is far too proud of what he does, and after all he does not believe that the wealthy man is doing as much as one of his means ought to do. We want, if possible, to devise a plan that will

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restore the equilibrium and remove these small jealousies and heart-burnings.

3. It should be a plan that will work with the least degree of friction possible.

One of the most perplexing questions in our churches is: "How can we secure enough money for our necessary expenses and do it without wounding anybody's feelings and without causing any unpleasantness?" The money problem is one that causes more heart-burnings between pastors and people; more ruptures between churches and their higher courts, more envyings, jealousies and alienations between former friends in the same church than perhaps any other. It is a problem that is fairly wearing out the spirituality and efficiency of the church. Now whenever we can do something to remove this friction, we, to that extent, advance the prosperity of the church. When a machine is first invented the friction is sometimes so great that the machine tears itself to pieces. All the expense saved in the amount of work done is lost in the wear and tear of the machine itself. Every unit that is removed from the friction of running the machine is one or more units added to the value and efficiency of it. Just so in the work of the church. Every unit that is taken from the worry and annoyance involved in the mechanical operations of it will add a great deal to its spiritual power.

4. It should be a plan that will relieve the deacons of the unpleasant and unscriptural task of collecting.

We need a system with some spontaneity about it—one by which, when the appointed time comes, members will come of their own accord and deposit their offerings with the deacons. That will leave to those officers only the scriptural duty of receiving those offerings and disbursing them.

5. It should be a plan that will establish a community of interests between a pastor and his congregation and draw them into a fuller sympathy with each other.

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The preacher ought not to be the richest man in the community (unless his property has come from a private source, and even then the effect is bad). He ought not to live as a prince among the people and "a lord over God's heritage," as is said to be the case in the north of Scotland, for instance. It is said that, however abject the poverty of the people may be, the preacher lives in a comfortable home. (There, however the minister is supported by the State and not by money contributed by the worshippers). But if the minister should not be the richest man in the community, neither should he be the poorest. "Let him that is taught in the word communicate unto him that teacheth in all good things." To "communicate" means "to make a common cause with." Let the hearer make common cause with the preacher. Let him give towards his support such an amount as, added to similar gifts of others, will make the preacher an average man in the community. For my part, I would be glad to see the plan of a stated salary dispensed with, and another put in its place by which the minister's support might adjust itself to the ever varying ability of the people. According to the salary plan, a stated amount must be paid to the preacher every year, whether the people are making much or little. In years when business depression prevails, it may be a great strain upon a church to meet its obligations to its pastor. In successful years it is so easy to pay that it never causes the people to have a serious thought of God. Now, if possible, such an arrangement should be made that the interests of the minister, and of religion generally, would rise and fall with those of the people, and so minister and people would have an additional pledge of mutual sympathy.

6. It should be a plan that will promote the spirituality of the church.

The very working of the plan itself should have the effect of drawing the people closer to God. There should

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be such a fixed ratio between the amount the people make and what they offer for the worship of God, that in the act of offering it their thoughts would be turned to God as the giver of "every good gift." Thus in years of prosperity, the largeness of the offering would remind them of the bounty of God to them and prompt them to gratitude, and in adversity they would be led to humiliation and self-examination.

Now, before I proceed with the other propositions, allow me to pause here to lay emphasis upon the desirability of a plan embodying these features. For while I still feel confident that you will concur in the remaining propositions, so far as the intellect and heart and conscience are concerned, observation has taught me that there are always some whose minds and wills part company at this point. Let us then make sure of so much as we have thus far gained. It is not right and it is not wise to leave such an important matter as the support of the kingdom of Christ to mere caprice or to be determined by the amount of small change people may happen to be carrying with them when a collection is taken up on Sunday. No other business is carried on without some systematic provision and forethought, and why should this? Let me recommend some such method as this: Decide first of all that you will consecrate to God a *definite fraction* of your income. However much more you may give, resolve not to give less than that particular fraction. Whether that fraction be one-fourth of one per cent., or one-half of one per cent., one, or two, or five, or ten, or twenty per cent., whatever it be, let it be settled. If you cannot decide in any other way what that fraction should be, I would suggest this plan: Make an estimate of the amount of money your church ought to raise for all purposes, and, comparing your own prosperity with that of the other members of the church, make a just estimate of what part you should contribute to the whole. And then when you learn

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what fraction of your income that is, you will be in a position to decide intelligently what fraction you ought to give permanently. Now, if a methodical procedure like that is adopted, it will result in your having some money always on hand for religious uses, and whenever the proper time comes you will not need to have the deacons dun you, but you can carry your offering promptly and gladly and hand it to them. By all means let some intelligent, consecrated *method* be substituted for the lax and unsystematic habits that prevail with so many Christians. We often hear criticism of the manner in which the church conducts her different financial operations. Persons ask "Why doesn't the church have better business methods in her work?" If improvement is needed and is ever to be made, it ought to begin among the private members of the church. They ought to introduce better business methods in their handling of their money for God. The ministers who generally have charge of these financial operations, put into practice the lessons they in their youth have learned as members of our various congregations, and you cannot expect a stream to rise higher than its source. If it be true that there is any lack of the wisest thrift in the management of our home and foreign missions and other great enterprises of the church, the best way to effect improvement is to introduce reform into the fountain heads, in the congregations. Let our boys who, as ministers and elders, will have the control of these enterprises in the future, learn to do God's work in the most discreet way by seeing good business methods all around them in the way God's people make their contributions to the maintenance of religion. Let me, then, urge this much upon your serious attention, even if we cannot go hand in hand to the end of the discussion.

VI. My sixth proposition is :

*At one time in the history of the world a system of religious finances was in operation which embodied these fea-*



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*tures. It was instituted by divine command, and it is the only system that we are sure God ever appointed.*

I refer, of course, to the tithe law of the Israelites. When an Israelite received the product of his labor, of whatever kind it might be, whether grain or oil or wine or lambs or whatever else, before using from it himself, he set aside a definite fraction of it for the worship of God. That fraction was one-tenth or a tithe. That tenth belonged to God. It was consecrated; it was holy. "And all the tithe of the land, whether of the seed of the land or the fruit of the tree, is the Lord's; it is holy unto the Lord. And if a man will at all redeem aught of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd or of the flock, even whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he charge it." (Lev. xxvii, 30-32). There was also set apart in Israel about one-tenth of the people (to be exact, one tribe out of twelve, the tribe of Levi) whose duty it was to do all the official acts of religion. To these Levites God gave the tithes of the rest of Israel for a means of living. They had no inheritance in the division of the land and their living came from these tithes. (Num. xviii, 24). Here then is a system of religious revenues that God appointed at one time and it bears the stamp of God's approval as a just and wise system. It is the only system that does thus bear the clear and unquestionable approval of God. It has been maintained that God has withdrawn that system and substituted another for it, but there is at least a doubt or question as to whether He has done so or not. There is no doubt that He at one time ordained the tithe law. So that law has the distinction of being the only system of religious finances concerning which there is no doubt that God did appoint and approve of. I shall return to the question of

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whether or not He has supplanted that system with another.

There are some popular misconceptions of the nature of these tithes. 1. Some have understood the tithe to be a tithe of one's surplus earnings. I have had right wealthy men to tell me that they practiced the tithing plan, when I knew perfectly well that they did not do so. If they had tithed, their offerings would have amounted to several hundred dollars, whereas they did not give, at the most, more than \$100. They were not telling a known falsehood. They simply failed to understand what the tithe meant. They thought it meant a tenth of the *surplus*. They paid their family expenses, improved [their homes, decorated these homes, purchased books and pictures, indulged in luxuries, took pleasure trips, gave presents, and when they had spent all they could in these ways and had a few hundred dollars left over, they gave a tenth of that to the Lord and then imagined that they were tithing as the Israelites did. But the tenth which the Israelite gave was not a tenth of his net profits or his surplus, but of his unused, undivided, gross income. He deducted the Lord's tenth before he took any part for himself. Of course it is proper to deduct the business expenses or those expenses incurred in the actual making of the income. That cannot be fairly reckoned as a part of the income itself. But while the business expenses are deducted the personal and family expenses ought not to be.

2. It has sometimes been supposed that the tithe was exacted for both religious uses and civil taxes, because there was an alliance between the church and the State in Israel. Acting upon that theory, some men claim to pay a tenth because when they add their taxes and their contributions to religious purposes they amount to a tenth of their income. Now this is a misconception also. Whatever may have been the relations between the church and the State under the old dispensation, their revenues were kept dis-

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tinct. The tithes were assigned to the Levites as their living and these Levites were religious and not civil officers. They were not numbered among the soldiers, they had no inheritance or landed property, they performed no offices of a civil or secular government. They were set apart for religious duties. All the duties mentioned as proper for them were of a religious kind. They were to bear the ark, attend upon the tabernacle, minister to the Lord and bless the people. On the other hand there were civil officers distinct from these, such as judges and kings. They exacted taxes of their own. The great quarrel which the ten tribes under Jeroboam had with Rehoboam was because of the taxes. They demanded that Rehoboam should reduce the taxes his father Solomon had imposed and he would not do so, but increased them. We do not read of their appropriating the tithes nor sharing their taxes with the Levites. Uzziah, the king, was stricken with leprosy, which clung to him throughout life, for disregarding this distinction between the civil and religious officers in the matter of offering sacrifices. The tithe then was a religious tax, and he does not tithe in the Bible sense who divides his tenth between the taxes and religious officers.

3. It has sometimes been supposed that when the Israelites paid a tenth it was devoted to both charities and public worship. There were three kinds of offerings in Israel—tithes, alms and free-will offerings. The first of these was compulsory and the last two voluntary as to quantity. "The tenth shall be holy unto the Lord. The tithe is the Lord's." It did not in any sense belong to the man on whose place it was made. It was not his to make charitable offerings out of. Suppose you own a farm and you put a tenant on it, agreeing to give him one-half of the yield for the other. When you go to make a settlement with him at the end of the year, you find that he has a large share and has assigned you a small one. When

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you inquire the reason, he tells you that he has been helping the poor in the neighborhood out of your half, and that is the explanation of its being so reduced. I think you would give him to understand that hereafter if he wished to be charitable he must show that charity out of his half of the property, and if you wish any of your half to be spent in that way you would prefer to distribute it yourself. The case is exactly analogous except that God said to the Israelite, "I will allow you nine-tenths and you must reserve me one-tenth." If the Israelite wanted to be charitable and give alms he must do it out of his nine-tenths and leave the Lord's tenth alone. That was God's in such a special sense that if a man took it, it would be stealing. That is the very language God's word applies to it. "Ye have robbed me," God said to Israel. They replied: "Wherein have we robbed Thee?" He answered: "In tithes and offerings." Wherever else of the tithe law may or may not have survived, this much at least has. Whatever is contributed for religious uses is contributed to the worship of God and not as a charity. The minister, for instance, is not an object of charity. He may in the providence of God become an object of charity. He may become disabled through disease or injury, and may not have any friends to whom he can properly look for assistance and he may have to go to the almshouse. When that time comes it is his duty to go, and not to go rebelliously, but go rejoicingly as to the new sphere in which God permits him to labor and suffer for His glory. But so long as he retains the use of brain and muscle sufficiently to earn his own living, he ought to scorn a charity as an affront to his manhood and an impeachment of his integrity. What the Christian people contribute to the support of religion is the tribute they pay to God, and when they have paid it to Him He gives it to the minister, as He formerly gave the Lord's tenth to the Levite.

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*VII. There are those who claim that the tithe is still binding, and they present a strong argument in support of this claim.*

1. It is claimed that the tithe law was not repealed along with the other regulations belonging to the Mosaic dispensation, because it did not belong specially to that dispensation, but it existed before it. Like the Sabbath law, it was in operation before the Mosaic law, and therefore, like the Sabbath law, it is intended to continue after the Mosaic law is repealed. (I once asked a gentleman who held these views, why it was that the tithe law was not put in the Ten Commandments just as the Sabbath law was, if it was intended to be so much like that law. He answered: "It is in the Ten Commandments. It is represented in the eighth commandment which says, 'Thou shalt not steal,' for the tithe is the Lord's and it is just as truly stealing to take what belongs to God as to take what belongs to man." I throw out that suggestion for what you may think it is worth.) Now if we ask these advocates of the tithe law what is their ground for saying that there was any tithe law before the time of Moses, they cite the case of Abraham's paying tithes to Melchisedec. The tenth which Abraham paid Melchisedec was not a voluntary offering. As the Greek word in the seventh chapter of Hebrews shows, Melchisedec "tithed" or exacted tithes of Abraham, showing that there was a law or a divine command working in that case. Another instance of the operation of the tithe law before the time of Moses was that of Jacob's paying a tithe. Was it merely by accident that Jacob decided to offer to the Lord exactly the same portion which God had demanded of Abraham and which was afterwards fixed in the law of Moses? In further proof of the statement that the tithe law did not belong specially to the Mosaic law and therefore was not repealed with that law, they refer us to the fact that the practice of tithing was not confined

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to the Israelites. A great many nations practiced it. Some claim that the practice has been universal. I have never been able to verify that claim. It is not necessary to prove that it is universal, for it is remarkable if it proves to be general. The question arises, "How did so many nations get the idea that a tenth was the proportion of the income which they ought to give to religious purposes?" When the question is asked, "How did the nations get the idea of animal sacrifices?" we answer that they received it by tradition from Adam. Adam was taught to shed the blood of animals in expiation of sin and as a type of the sacrifice of Christ, and the custom was handed down from father to son till it prevailed in nearly all nations. If this is a satisfactory account of the prevalence of animal sacrifices, why is it not an equally satisfactory explanation of the prevalence of tithing, thus tracing the custom back to a probable origin in Eden?

Another argument by which they seek to prove that the tithe law is still binding upon us is that there is no sentence in the New Testament expressly repealing that law, and if it is repealed no other plan for raising money has been substituted for it. It has sometimes been supposed that the law was formally set aside and a new one put in its place by the command in I Cor. xvi, 2: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." It is very hard to see how this language can be regarded as opposed to tithing. Even if the apostle were here discussing the raising of money for church purposes, the language applies to tithing. If you make a thousand dollars and give one hundred to the church, and I make five hundred and give fifty, we are giving as "God hath prospered us." But the truth is the apostle is not discussing the raising of money for the church at all, but for a merely charitable purpose, as will be seen by examining the first and the third verses of the chapter. If then the law is not ex-

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pressly repealed and no other has been put in its place, what right have we to say that it is not in force to-day ?

3. Another argument that is used to prove that tithing was intended to continue as God's plan for raising the revenues of the church is the language of the apostle in I Cor. ix. 13-14 : "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel."

Now I will not claim that such arguments prove that the tithe is still binding. I promised at the beginning of the discussion that I would not lay down a single main proposition, but such as I felt sure I could secure your absolute concurrence in. I can see how this reasoning, strong as it is, may fail to convince you, so that I content myself with a statement of the position without claiming that it has been established. But if I am not prepared to take that position, I am prepared to take a safer and a stronger one, and now I proceed to announce my eighth proposition from which I do not see that there can be any escape.

*VIII. Christians should not be satisfied to give less than a tenth.*

1. If the advocates of a tithe law have not proved that such a law is obligatory, they have presented an argument so strong that no one can, in the face of it, assert that the tithe law has been repealed. Such is the state of the case that no one can affirm with confidence that he knows it has been repealed. And if there is any *uncertainty* about it, we *dare not withhold the tenth* lest we rob God. The bare doubts as to whether God laid a special claim to that tenth or permitted me to use it, would make me afraid to touch it, just as I would have been afraid to touch the ark of the covenant after Uzziah had been stricken dead for laying his hand upon it.

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2. Again, either the law has been repealed or it has not. If it has not, then we are bound to give the tenth. If it has been repealed, why has it been? Doubtless in accordance with the analogy of all repeals, it has been removed to make way for something larger. The Passover has been taken away to make room for the Sacrament of the Lord's Supper. Bloody sacrifices have been abolished because the great antitypical bloody sacrifice has come. The temple has been removed that Jehovah might fill the earth with His presence, that those who wish to worship Him might worship Him in spirit and in truth. So if the law of the tenth has been withdrawn, it is doubtless to prepare for *larger* and not smaller offerings.

Everything else has expanded in the Christian dispensation. The sphere of worship is enlarged. Formerly it was confined within the narrow limits of Palestine, but now national boundaries have been broken, and it is to go into all the earth. The motive is increased. If a tenth was a fitting tribute of worship to the Jew, who knew the Christ only through the obscurities of symbol and of prophecy, what should be the measure of our gratitude when we know the dying love and tender sympathies of Jesus and the gracious influences of the Holy Spirit?

3. The appeal becomes even stronger yet when we contrast ourselves with the heathen. The Egyptians paid tithes to the worship of an ox, the Greeks and Romans paid tithes to the worship of their unclean deities, the Mormons pay tithes to support their infamous religion, and when we think of all the glories that invest our religion, and with which it will invest us, can we yield precedence to these heathen religions? Blood-bought servants of Jesus, shall we not remove this dishonor from us that when all restrictions are removed, and we are left to choose what amount we shall give as an expression of our love and a symbol of our liberty, we give less than the heathen do?



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At three different times I have made a special study of this subject, and each time the study has been as exhaustive as I could make it. Each time I have accompanied the study with a special prayer that I might be guided to see the truth, to know whether this law has been repealed or not. I have asked for views upon that question so clear that I might not only know how to act myself, but, as a public teacher, I might be able to point out the path of duty to God's people and say to them confidently, "this is certainly the truth." God has not seen fit to answer the prayer in that way, but he has answered it in a better way. He has not shown me certainly whether the law is binding or is not, but instead of giving me a strong probable argument on one side or the other, he has enabled me to plead for the practice of tithing by an argument that is to my mind irrefragable. The reasoning seems to me so compact that I do not see a crevice in which the point of a needle may be inserted.

It is proper at this point to allude briefly to some of the common practical objections to tithing. I might say in general that all the objections brought against the practice of tithing in this day, could have been brought against it with the same force in ancient Israel.

1. There are some who say: "I am too poor to pay a tenth of my income." But they are not really poorer than many who had to pay tithes in Israel. They are not poorer than the laborers who "earned a penny a day," when Christ was on earth.

2. Others object that they do not know what their income is and so cannot give a tenth of it. I admit that there is some practical difficulty here, and there are different kinds of difficulties in different kinds of business. No general rule can be prescribed. Each man will have to settle this question for himself and by the help of such information as his account books give. But it is possible in every case, by a close study of the situation, to reach a

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safe working estimate. The Jews, no doubt, had the same sorts of difficulties in making an estimate that we have. From the circle of my own acquaintance I recall ministers, lawyers, physicians, merchants and farmers who have practiced it. It has been suggested that if the case were reversed and God had offered to add a tenth to our income instead of subtracting a tenth from it we would very readily make some sort of satisfactory estimate.

3. It is sometimes objected that tithing is wrong in principle, since it creates the impression that only a tenth belongs to God, whereas all that we have is His and all must be used for His glory. In reply to this objection, I would ask if it is not true that God owned everything that the Israelites owned too? And yet God said, "The tithe is the Lord's." That tenth was the Lord's in a sense in which he did not lay claim to the remainder. That tenth was simply a tribute, it was a token of the fact that God had a title to the whole. We call the Sabbath "The Lord's Day," but we do not mean thereby that only one day in the week is the Lord's. That day is specially consecrated to him in token of the fact that he owns all our time. Now the question for us as Christians is, when we go to consecrate a part of our substance to the Lord as an acknowledgment that He has a right to it, what is a proper proportion? Should we give more or less than the Israelite did?

*IX. Tithing brings a blessing both spiritual and material.*

I need hardly discuss the spiritual benefit that would accrue, as that is almost self-evident. Every act of consecration whether of ourselves or of our substance is attended with spiritual blessing. The remarkable thing about tithing is that one does not lose, but rather gains by it *financially*. If it had been desirable to do so, I could have occupied the whole hour I have been speaking with the recital of the cases of persons who have been blessed

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with success in business as the result of their paying tithes. The first case I met with in my own experience was that of a gentleman, 75 years of age, who was quite a wealthy man. He told me that after he began to pay tithes his contributions were seven or eight times as much as they had ever been and he felt the loss of what he gave less than he had ever done. A few years ago, when this subject was discussed throughout our church, a minister wrote a number of postal cards to eminent ministers in the church asking their opinion of the practice of tithing. He was particularly anxious to see the answer of a venerable minister, who was reputed to have made a great deal of money during his life. This was the substance of the answer he received; "For several years after I entered the ministry I had a hard time. I received a small salary and found it very hard to make it support my family. At last I began to pay a tenth of my salary to the worship of God. I then began to feel a relief from the strain of poverty and even to accumulate a little. As this relief and success came, I increased my contributions beyond the tenth, and the more I gave the more I made until now I am considered rich. So that my experience has led me to object to the practice of paying one-tenth to the Lord. I think that is too little." I know a young lawyer in the Southwest whose friends once asked him how it happened that he always gave so readily and so generously to every religious object that was presented to him. They could not understand it because he did not seem to have any better clients nor any more of them than the other lawyers in the town. He said: "Whenever I get any money I always put a tenth of it into a box by itself. So when I am asked to make a contribution there is always plenty of money to do it with, and it does not hurt me to give it because the money is already consecrated to the Lord, and I could not use it for any other purpose anyhow." A gentleman has sent out a

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circular to thousands of people in this country advocating the custom of tithing and challenging the production of a single case in which a man had proven a failure in business who gave a tenth of his income to the worship of God. Though that challenge had been standing now for years and the circular is all the while actively sent out in every direction, not one such case has ever been reported to the author. Sometimes it has been reported that the success of such persons is not uniform and unbroken. Sometimes they meet with business reverses, such as will come to the most prosperous men, but in all cases they recover from their embarrassments and start again at once on the upward grade. If the rule even had many exceptions it would be wonderful, how much more wonderful when it has no exception.

It would be wrong in me not to give you the benefit of my own experience. If I should give you that experience it would not be a violation of the Saviour's command, "Let not thy left hand know what thy right hand doeth." That commandment refers to alms and not to what is paid to the worship of God, which was a public act. Every word I bring you this morning, I bring from the hotly contested battle-ground of a personal experience. I come to tell you of victory, but a victory achieved through absolute surrender, and of relief from financial straits brought about by giving to the Lord the honor due to him.

Some will doubtless say that this is an appeal to a wrong motive. But ought we to characterize it in this way when God distinctly appeals to this motive in his Word? He makes that very appeal in the verse which I have chosen for a text for this sermon. "Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty and thy presses shall burst out with new wine," Prov. iii, 9. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty,"

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Prov. xi, 24. "Give and it shall be given unto you ; good measure, pressed down, and shaken together and running over, shall men give into your bosom," Luke, vi. 38. "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it, Malachi iii, 10.

Now I have concluded what I proposed to say on this important subject. I have presented the subject in a series of nine propositions as follows :

I. In order that the church may do the work which the Lord has given it to do, it must have money.

II. In order that the church may do the work which the Lord has given it to do, it must have a great deal of money.

III. The church of to-day has money enough to do the work, if it were only consecrated to that end.

IV. The church has not properly consecrated its money to this work.

V. A desirable plan for bringing the church up to a proper standard of consecration will embody the following features :

1. It will result in a sufficient supply of money to do the work.

2. It will distribute the burdens of church support equitably among the members.

3. It will work with the smallest possible degree of friction.

4. It will relieve the deacons of the unscriptural task of collecting.

5. It will establish a community of interests between a pastor and his congregation and draw them into a fuller sympathy with each other.

6. It will promote the spirituality of the church.

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VI. At one time in the history of the world a system of religious finances was in operation which embodied these features. It was instituted by divine command, and it is the only system that we are sure God ever appointed. I refer, of course, to the tithe law of the Israelites.

VII. There are those who claim that the tithe law is still binding, and they present a strong argument in support of this claim.

VIII. Whether this argument is conclusive or not, Christians should not be satisfied to give less than a tenth.

IX. Tithing brings a blessing both spiritual and material.

I prefaced these propositions with the statement that I would not announce one leading proposition to which I did not feel sure of securing your assent. I thought it would serve to arouse your attention, if I would tell you what great confidence I had in these positions and in the prospect of securing your concurrence in them. Now have I fulfilled the opening promise and are we fully agreed as to the truth of these propositions? If you believe the positions are not tenable, I do not ask you to adopt them. If you are in doubt as to the correctness of them, the subject is one of too much importance to every interest you hold dear for you to rest in that uncertainty. You owe it to your temporal welfare, you owe it to your spiritual and eternal interests, you owe it to your family for their instruction in divine things, and you owe it to the church you have promised to serve, to remove the doubt by continuing to investigate the subject till you reach a satisfactory view of it. But suppose you do not occupy either of these attitudes toward the subject. Suppose that instead of having any doubt on the question and instead of being convinced that I am mistaken in my views, you are fully persuaded of the truth of every one of these nine propositions, permit me to press the question, "What will you do about it?" Will the opinions so formed have any effect on

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the life, and if so, what will that effect be ? From an experience of several years I might forecast some of the possible results. I have presented these views before a congregation, where some in it who had been my very warm personal friends, became highly incensed and left the church in a towering passion, manifesting their anger in about the same way that children would do under the circumstances. While that is about the silliest way to treat the matter, it is not always the most barren of results. Sometimes a little warmth of resentment like that ends in a complete surrender and an enthusiastic discharge of the duty that had caused the feeling. So in that case, while these friends never renewed their friendship for me with the same ardor, I have observed with great delight their increased devotion to the church and their more liberal support of all its enterprises. I can always be resigned to the sacrifice of a personal friendship for such results as these. On one occasion, when I had preached about these things, one member of the church approached another and asked, "What are we going to do about that ?" He replied, "That was a good sermon." "Ah ! but," said his friend, "What are we going to do about it ?" He answered again, "That was a good sermon." Now there are a few things that are as delicious to a minister as the praises of the people of God when they are accompanied with evidence of their increasing love for the Master, but a minister should not want any praises which he cannot lay as a tribute at the Master's feet. When the applause is not accompanied by a renewed consecration of the hearer, it is a dangerous indication and one which every faithful minister must deplore. No sermon is "a good sermon" except in the light of its results.

Again, there are those who plainly say that they are convinced that it is their duty to pay tithes, but who flatly refuse to do it. One Monday morning, succeeding a Sabbath on which I had preached on this subject, I met a

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gentleman on the street who had been in the congregation. He was such a gentleman, in every best sense of the word! One could not but be attracted by his pleasant bearing and his genuine character. He came out of his way to speak to me and to refer to the sermon. He concluded by saying, "I regard the argument as absolutely unanswerable, and all that I can say is that we do not always do what we know to be our duty." He shook my hand, bowed politely and passed on. I thought he sighed. His face certainly wore an expression of sadness. Well he might be sad! There are not many things fraught with so much spiritual disaster as the deliberate refusal to do a known duty. Once when I had preached on this subject to a congregation, I concluded by making an estimate of the funds that they could control if they would adopt these suggestions. I showed how it would extricate the church from its embarrassment, and what they could accomplish for the Master besides. My estimate was a safe one and I challenged them to show that it was not. Some of the best business men in the congregation met casually that week and they concluded to review my figures and they unanimously agreed that my estimate was far too small. When I heard it, my heart leaped with expectation, and I eagerly asked my informant what they were going to do about it. He answered with a shrug of his shoulders, "Nothing." I will tell you what the subsequent history of that church has been, and leave you to judge of its connection with that incident. From that day to this, the financial strength of that church has steadily wasted away. Some of their best men have died, many have moved away and some who were left and most willing to help it, have lost their property. Now it is with the greatest difficulty that they can supply themselves with preaching twice a month.

When, therefore, I stand up to-day once more to proclaim the truth as I see it, I realize that it is a critical



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time in the spiritual history of many of you. I feel sure that many agree with me fully, and they are then brought face to face with what is to them a clear command of the Master, and if they deliberately refuse to obey that command, a baneful blight may settle upon their lives, such as falls upon the sinner who is almost persuaded to accept Christ but will not yield and who lapses into a deadly indifference. When the children of Israel stood on the very border of the promised land and would not obey God's command to enter it and possess it, they were doomed to their forty years of wandering in the wilderness. Every duty is a privilege, and when God causes us to stand up before a duty by clearly revealing it to us, it is like standing on the verge of a new Canaan of spiritual happiness and power and glory, and only woe and wandering can result from a refusal to enter in. God help you in this critical hour and save you from such a mistake. May He kindly lead you to surrender at discretion and, gladly bowing at his feet, to say, "Lo! I come, I delight to do Thy will, Oh! My God."

I am done. I am grateful for the patient attention you have given me through two sermons of unusual length. I bring this offering and lay it at the Master's feet and pray that He may make it a blessing to you. "Bring all your tithes into the store-house and try me now herewith." See if I will not make you grow in grace and knowledge. See if I will not convert your sons and daughters. See "If I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

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THE DOORS THROWN WIDE OPEN, INVITING ALL TO COME;  
PEWS DECLARED ABSOLUTELY FREE

The following was adopted by the congregation of the First Presbyterian Church, at a meeting held March 4, 1894:

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“Voluntary contributions ‘as the Lord hath prospered’ is the literal scriptural mode. If each gives as he thinks right as between him and the Lord, and as the Holy Spirit may direct him in answer to prayer for guidance, irrespective of what his neighbor may give, we shall doubtless have all the money the church needs.

“The Session fully recognizes the importance of having families seated together in public worship, and therefore recommends that although the pews shall be absolutely *free*, families continue to occupy their present pews (unless more desirable ones are or shall become vacant, in which case the first family applying to the Deacons will be assigned to such vacant pew) and that the right of family occupancy be fully recognized among members, but that the ushers shall be authorized to seat strangers and others at their discretion.”

Receipts from pew rents for the year ending	
March 31, 1894 . . . . .	\$2,710 80
Free-will offerings for pastor’s salary and ex-	
penses during the year ending March 31,	
1895 . . . . .	4,236 72
Increase for the year ending March 31, 1895 . .	\$1,525 92

During the year ending March 31, 1895, \$1,127.54 was applied to the payment of the church debt from the surplus from contributions for pastor’s salary and current expenses.

It is now nearly fifteen years since the change went into effect. “More money for current expenses of the church has been collected within that time than was ever collected from pew rents in any like period under the old plan. But better than that there has been literally no friction or unpleasantness in collecting money and best of all the plan is RIGHT.”

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THANKSGIVING AT THE FIRST PRESBYTERIAN CHURCH,  
SUNDAY, JUNE 19, 1898.

At the First Presbyterian Church on Sunday morning June 19, 1898, a thanksgiving service was held to commemorate the liquidating of the church debt, which had been hanging over the church for twenty-six years. Rev. A. M. Fraser, D. D., the pastor, amidst thunder and lightning and a heavy rain storm outside that almost darkened the inside of the church, preached an earnest and thankful sermon from a passage in the 84th Psalm that will never be forgotten or fail to be appreciated by his hearers. He gave a short sketch of the church, which he interspersed with tender references to the sacrifices and trials of the members of the church, many of whom have been gathered to their fathers, and all of whom groaned under the burden of the debt.

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CORRECTION—The two sermons by Rev. A. M. Fraser, D. D., subject: "The Worship of God with our Substance," were delivered in February, 1894, and not in February, 1904, as stated on page 84.



## CHAPTER XII

### MISS MARY JULIA BALDWIN

**T**HE Augusta Female Seminary was incorporated by an act of the General Assembly of Virginia, passed January 30, 1845, designating as trustees thereof the following persons:

Francis McFarland, James Crawford, William Brown, Adam Link, John McCue, David Fultz, Addison Waddell, Solomon J. Love, J. Marshall McCue, William Frazier, Alexander S. Hall, William M. Tate, James A. Cochran, Benjamin M. Smith.

By an Act of the Legislature of Virginia, passed during the session of 1895-'96, at the request of the Board of Trustees, the name of this institution was changed from Augusta Female Seminary to Mary Baldwin Seminary as an acknowledgment of their high appreciation of the valuable services and unparalleled success of the principal for thirty-four years.

Endowed with wonderful business talent, fine executive ability, and clear judgment in management, she has made the Seminary one of the foremost institutions in the land for the higher education of women, and from it have gone forth many noble, brilliant daughters to various spheres of usefulness; some to labor as missionaries in foreign fields, and others as principals of educational institutions. The Seminary now stands a great monument to her untiring energy, arduous labors, devotion to her profession, and the Master's work. *Si monumentum quaeris circumspice.*

The estimate of Miss Baldwin by the Trustees of Mary Baldwin Seminary is set forth in the following Memorial

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prepared by Judge Grattan, and adopted at the first meeting of the Board after her death:

“After nearly half a century of earnest, faithful and successful labor, Mary Julia Baldwin passed to her rest at 8 a. m. July 1, 1897, in the 68th year of her age.

“The time of her departure was appropriate. The fields around her native city were yellow with the golden harvest, the orchards of her loved Valley laden with ripening fruit. The flowers in every yard and garden exhaled incense. A fitting time for this faithful life to end, for this mortal to put on immortality, for this tired reaper to lay down her well-used sickle and take up her golden harp.

“She was the daughter of Dr. William D. Baldwin and Margaret L. Sowers. Left an orphan in her seventeenth year she was reared by her maternal grandparents, John C. Sowers and his wife, and while she was the recipient of all the care and love that could be bestowed upon her by these good people, she must have sadly missed a mother’s tenderness and pined for a mother’s love. May we not see the hand of a wise Providence in this, which fitted her so well to fill the place of mother and guide and friend to the lonely girls who left their happy homes to come to her? She knew the sorrows of their hearts and how to win them to love and truth. Is there one of them in this fair land upon whose ear this mournful news shall fall, who will not feel a mother’s loss in her? Unmarried and childless she passed away, and yet in all the borders of this Southland her daughters will rise up and call her blessed.

“She was educated at the Augusta Female Seminary, then in charge of the Rev. Rufus W. Bailey and her whole life was spent in the city of her birth. Modest and retiring, it was with difficulty she was induced to undertake, in conjunction with Miss Agnes McClung, the conduct of the Seminary in 1863; but having entered upon her duties all doubts vanished and these two, complements

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of each other, moved on from adventure to success. Since 1880 she had the sole conduct of the school, now in honor of her named, by act of the Legislature, Mary Baldwin Seminary.

“It is difficult to analyze the character of one so well rounded. She was modest without timidity, tender without effusion, firm without severity, kind but true, her justice was nice and discriminating and so tempered with mercy as to lose its sting. Her judgment was clear; her convictions strong; her faith firm; her will determined. She never strayed from the paths of duty to walk in ways of pleasure, but flowers sprang under her feet and blessings attended her progress. Her great generosity was without ostentation, guided by wisdom, and neither bounded by sect nor continent. She loved her friends without dissimulation and never had an enemy. She was oftentimes bold to audacity in the conduct of her school, but the secret spring of her conduct was an unfaltering faith in her Heavenly Father and the efficacy of fervent prayer. An atmosphere of purity and holiness seemed to surround her, which repelled the coarser things of the world, while it mellowed and fathomed the higher and more refined.

“Her place in the hearts of this people will never be filled.

She scattered bounty o'er a naked land  
And read her history in its grateful eyes,  
Servant of God, well done.

By the will of Miss Mary Julia Baldwin, which was recorded in the Corporation Clerk's office of this city on July 8, 1897, it is recited that the late Miss Agnes R. McClung having by will given her interest of one-third in two pieces of ground, purchased from the estate of the late Judge L. P. Thompson, to the trustees of Augusta Female Seminary to take effect at the death of Miss Baldwin, she, Miss Mary J. Baldwin, devises her interest of two-thirds in said property to the Trustees of said Augusta

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Female Seminary; also that property known as "Hill-Top," as well as the personal property belonging to her and in carrying on said Seminary, such as furniture, musical instruments, apparatus, books, etc.

After the payment of sundry legacies to friends and the bequest of \$3,000 to the First Presbyterian Church and of \$2,000 to the Second Presbyterian Church; of \$10,000 to Foreign Missions and \$5,000 to Domestic Missions, and a clause providing that the daughters of the successive pastors of the First and Second Presbyterian Churches of Staunton be instructed free of charge by said Seminary in all branches of education and accomplishment taught therein, she gave all other property belonging to her, both real and personal, to the Trustees of said Augusta Female Seminary.

### UNVEILING OF THE MARY BALDWIN MEMORIAL WINDOW

The following address was delivered by Rev. A. M. Fraser, D. D., on the occasion of the unveiling of the Mary Baldwin Memorial Window in the Chapel of the Mary Baldwin Seminary, May 24, 1901:

#### REV. DR. FRASER'S ADDRESS

On behalf of the Mary Baldwin Seminary, its trustees, its officers, its teachers, its pupils, its employees, every one of whom has a proprietary interest in the memory of Miss Baldwin, I accept this window which has been placed here as a memorial of the honored woman for whom the school is named. On behalf of the City of Staunton, which feels a maternal pride in her most distinguished daughter, I accept this tribute from the *alumnæ*, a noble band of matrons and young women, scattered abroad throughout the United States and in foreign lands, makers of homes, of communities, of churches, and missionaries of the cross on the frontiers of civilization, who themselves have been molded by the gentle but powerful influence of this great, modest spirit.

We receive the window as a monument, that will not allow to perish the memory of our benefactor and friend. When the Israelites passed dry shod over the river Jordan, they erected on the other side a monumental pile of the stones they had gathered in the dry

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bed of the river, that in the years to come when their children should ask, "What mean ye by these stones?" they might answer, "This Jordan was cut off before the ark of the covenant of the Lord." As successive classes of young ladies come into this institution and ask, "Why is it called the Mary Baldwin Seminary?" they will be told it was named for the woman whose genius made its walls to rise and whose philanthropy gave it a permanent endowment. But when they enter this chapel and see that window, they will know without being told not only that Miss Baldwin was great and good, but also that there was a grace and a charm in her life, because her pupils loved her and they have risen up to "call her blessed."

If you will turn with me for a while and study the details of the design of the window you will see, what the excellent poem just read has already led you to anticipate, how fittingly the ornamental execution makes it serve the purpose of a memorial.

The pretty device at the top is an emblem in heraldry. It is the coat of arms of the Baldwin family. It was not by accident that Miss Baldwin was a rare woman. She was a descendant of that family, honorable in history and all of its associations, whose unsullied name she bore. Lower down in the design we see a spray of flowers on either hand, roses on the left and lillies on the right. These flowers are the emblems respectively of the royal houses of England and France. I am told they are put here to perpetuate the information that Miss Baldwin, like Queen Victoria herself, was descended from both Alfred the Great and William the Norman. Lower down still, on the stem of the torch of knowledge and near its base, is the device of a spinning wheel. That is the official seal of the Daughters of the American Revolution. Near ancestors of Miss Baldwin were among the heroes of that struggle for the independence of America. She felt great pride in that fact and took a deep interest in the Daughters of the Revolution. For these reasons that official seal has been given a place in the design. Clear perception, a strong grasp of facts, lofty purpose, bold enterprise, daring execution, tireless energy, purity of heart, honesty of mind, unselfish benevolence, exquisite modesty, profound and simple piety were some of the traits which she gleaned from all the generations of her people who had gone before her on both sides of the house, and bound them in the single sheaf of her own character.

Consider also the torch of knowledge which is so prominent in the foreground. For thirty-four years she held the torch of knowledge in her hand in this institution. The Seminary was her torch of knowl-



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edge. How brightly it shone, and how far, and how long its rays will linger and illumine and bless, the alumnæ themselves are the best testimonial.

But mere secular learning was no object with Miss Baldwin and it was no concern of her heart. Knowledge transfused with the grace of religion and sanctified by it was the consuming zeal of her life. Long after money ceased to be a consideration with her, long after she discontinued the active work of instruction, long after she was compelled by failing health to relinquish the reins of administration, she held on to the school with a marvellous tenacity, in order that she might gather young girls about her and by the influence of her person and by her prayers might win them for Jesus Christ and for the service of religion. It was, therefore, a happy thought to spread against the stem of that torch of knowledge and make the central object in the whole design, an open Bible, inscribing upon its pages those words from the Latin version *Dominus illuminatio mea*, "The Lord is my light." For her, there was no light in any knowledge if it was not according to this light.

Next, inscribed upon a scroll comes the name Mary Julia Baldwin, a name which in this community, at least, we believe will be immortal.

Following the names are the dates of her birth and death. It is a singular fact that while Miss Baldwin's life was a long one, just one half of it was spent in comparative obscurity and inactivity, and her special gifts were not suspected by herself or any one else. We often hear one say, "I am of no use in the world." Miss Baldwin's life was a complete refutation of that error. At the age of thirty-four she might have said with as much reason as most people who say it, "I am of no use in the world." And yet all unknown to her there lay before her and opened to her a career of extraordinary usefulness and renown. Truly "We know not what a day may bring forth," and truly "There is a tide in the affairs of men which taken at the flood leads on to fortune."

At the foot of the window is the modest recital that this window is "Erected by the Alumnæ Association." It is that fact which lends its peculiar value to the tribute. It would not be the high encomium that it is if it had been erected by any other hands. While it speaks most eloquently of Miss Baldwin's worth, it speaks no less eloquently, though unconsciously, of that of the alumnæ. It is because the alumnæ are what they are that we hold our high opinion of Miss Baldwin who made them what they are. It is because they appreciate her that we know them to be what they are. So in receiving

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this memorial window at your hands we dedicate it to the double office of commemorating at once the virtues of the great teacher and those of her pupils.

Once more, may I direct your attention to the two substantial columns flanking the design on either hand. May they not serve to suggest the two pillars on which rests the whole fabric of Miss Baldwin's work: her moral character and her intellectual ability.

The Good Book says, "The righteous shall be held in everlasting remembrance." It is for God alone to make the remembrance of the righteous "everlasting," we are doing what we can to-day to make it at least lasting. How long will this window last? Shall it be fifty years, a hundred years, five hundred, a thousand years? I pledge you that we shall take it into sacred keeping and resolve that it shall outlast everything else in this school except its name. If by the wear and tear of time, these walls, which have already stood for nearly a hundred years, should fall and it should become necessary to build another chapel, we would build it to fit that window. If by the progress of invention the houses we now use should become as antiquated as cave dwellings are compared with them, the problem for the future architect will be to build his structure in harmony with this graceful relic. If by the further progress of invention, houses may be dispensed with and architecture itself become a relic or a lost art, the genius which works this transformation in the modes of human living must also devise some way to preserve what is dear to human sentiment and make some casket for this jewel, for what this woman hath done must be told for a memorial of her.

Again we receive the window as a suggestion—the inauguration of a movement, the first of a group of monuments. Already the happy thought has taken root of erecting another here in honor of the full graduates of the Seminary. I believe I am in a position to say that when a young woman has mastered the university course in this institution and has enrolled herself among the full graduates, she deserves a monument of her own for the capacity and the indomitable perseverance and courage she has shown in that achievement.

We shall also want a window that in a peculiar sense shall be the companion of this one, a memorial of Miss Agnes McClung, whose lofty character and wide acquaintance contributed dignity and fame to the undertaking at the outset, whose sanctified wisdom helped to build the school, whose motherly influence and sympathy radiated to the whole circle of girls that gathered about her and who at her death bequeathed her earnings to the endowment.

We should also perpetuate the name of the Rev. Mr. Baily who first conceived the thought of founding the school, to whose judicious

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and faithful labors we owe the inception of it, and of whom we have now no other memorial than the portrait which adorns the parlor walls.

Speaking of our debts of gratitude suggests that there are some words which should be spoken of the distinguished gentleman who so ably and touchingly presented this window to us on behalf of the *alumnæ*. We feel to-day more than ever before how much we owe Miss Mary Julia Baldwin and the Mary Baldwin Seminary to the sagacity of Mr. Waddell. He was one of those who rocked the cradle of the Seminary in its infancy, for he was one of Mr. Baily's co-laborers and one of the first contributors to the foundation. It was his penetration that first discovered Miss Baldwin's fitness for the responsible position of principal. What though he was not at first aware of the full value of his discovery ; what though he mistook for only an unusual order of talent what afterwards proved to be no mean order of genius, it was he who made the suggestion that she be called to this great trust. From that time to the day of her death, he was her chosen, intimate and trusted adviser. It is true she did not always follow his advice, but it is true that she almost always did. And when she did not follow his advice, she always respected it and always used it in forming her own opinions. He could not always restrain what he often thought was her too daring enterprise, but many a time did he save her from the opposite extreme of despondency to which her temperament rendered her peculiarly liable. The result is that to-day the impress of his judgment and his loving heart is seen on everything connected with this institution.

And now on this occasion he has added the crown to all his long services by the admirable address with which he has presented this memorial window. Without the slightest jealousy of the fame of his great protege, without extravagant pride in his great discovery, with a glowing admiration, with the moderation of truth, with the accuracy of the trained historian, and with the skill of an artist he has placed before us a pen picture of Miss Baldwin, in lieu of any photograph or any portrait by the artist's brush. I feel that the sentiment of the Seminary will not be fully gratified and our minster abbey will not be complete in its array of monuments till loving and reverential hands shall have placed somewhere in this chapel an imperishable memorial to Mr. Joseph Addison Waddell.

If I may for a few moments rob him of his office as the representative of the *alumnæ* and presume to speak for both them and the Seminary, I would say that every heart craves for him the most gracious benedictions of God. We pray that he may live many years to love this school and labor for it and pray for it, that his remaining

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years may be the happiest and most fruitful of his life and that there may be light for him at the eventide.

Once more and briefly we receive the window as an education and an inspiration. It is said that in those cities of the old world where are gathered the most numerous and the best specimens of art in museums and galleries and exposed in open parks and market places, the people themselves who live in the constant contemplation of these ideals of beauty, at length conform themselves to the models in face and figure. So we have placed here in this room, that is used as both a chapel and a study hall, this object which gathers into itself all that is romantic in chivalry, all that is inspiring in history, all that is refining in education and all that is saving and ennobling in religion as these were represented in the person of Miss Baldwin. As the young ladies shall pursue their studies and conduct their worship in the presence of it, we shall trust that they will gradually be molded to the image unto which she attained and that each in her own measure may reflect the character of Miss Baldwin as every dew drop reflects the whole image of the sun.

On behalf of the Seminary, then, I accept this memorial presented by the *alumnæ*, and I tender to them our congratulations upon the completion of this noble undertaking and our thanks for their costly and exquisite contribution to the adornment of this hall.

*Staunton, Va., May 24, 1901.*



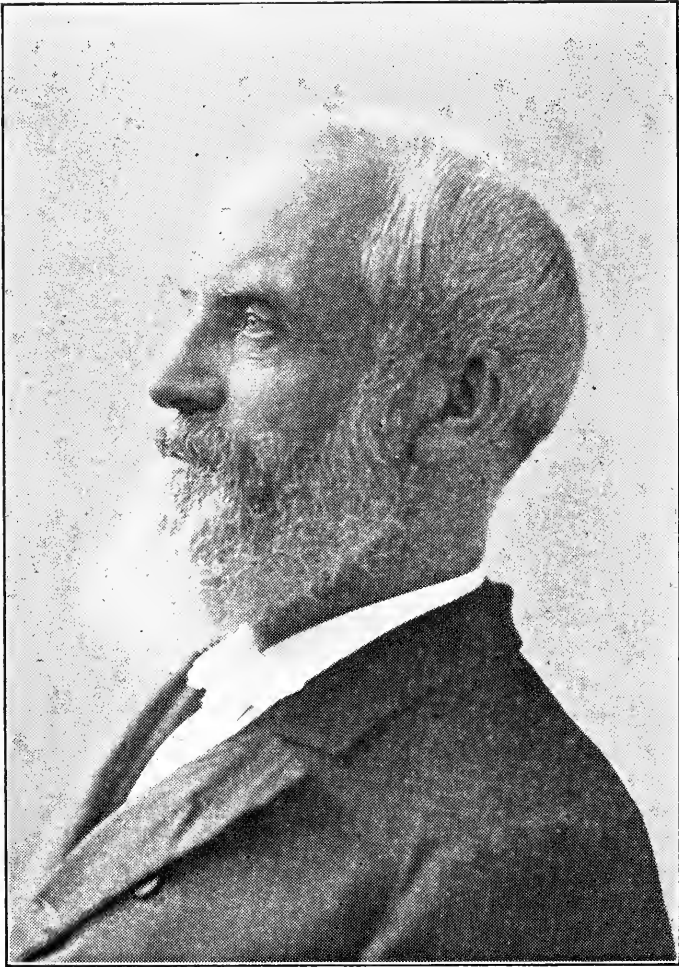
## CHAPTER XIII

THE REV. JAMES A. QUARLES, D. D., LL. D.

**D**R. QUARLES, whose sermon follows, was born in Cooper County, Missouri, April 30, 1837. He was educated at Westminster College, in Missouri, the University of Virginia, and Princeton Theological Seminary. After serving as pastor of churches in Lexington and Saint Louis, Mo., he became president of Elizabeth Aull Seminary, at Lexington, Mo. In 1886 he was elected Professor of Moral Philosophy in Washington and Lee University, at Lexington, Va., which position he continued to hold until his death, in 1907.

During these last twenty years, in which he lived within the bounds of the Presbytery of Lexington, there were few ministers in it who preached in as many of its churches or had as wide an acquaintance with its membership as Dr. Quarles. There were few if any more widely and greatly loved and whose preaching was so much enjoyed. He took great delight in thus serving the churches and mingling with the people. It was quite common for him to walk to his appointments, even when they were many miles distant. He was a man of scholarship and extensive reading, and genial and affectionate in disposition, and always preached interestingly and with unction.

It is eminently proper that a sermon from Dr. Quarles should have a place in this memorial volume. He supplied the pulpit of the First Church very frequently, and no where was he more beloved or his preaching more highly appreciated than here. The particular sermon inserted here is a fair specimen of his preaching and gives a cor-



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rect idea of his style. It is thoroughly characteristic of the man, who was himself so deeply imbued with the love of which it discourses and who was so lovable. It is also interesting because it is the last sermon he ever preached for us.

“*God is Love.*”—*I John VIII: 4-16.*\*

I hesitate to deliver the message with which I am charged to-night; not that there is aught in it that is disagreeable to the speaker, or that will prove unwelcome to the hearer. I shrink because these lips are unworthy bearers of the message and tremble with diffidence as they undertake to utter it. No painter has ever yet attempted to put the sun upon the canvas; the pigments are not to be found on earth that can display its glory, nor the eye with strength to gaze upon its dazzling radiance. There are some thoughts which you master, that are like the sapling, which you can encircle with the grasp of your hand. There are other thoughts which master you, that are like the giant redwood of California, which you vainly try to encompass with the widest embrace of your arms. Some are foothills which you easily climb; others are Mt. Everest in the Himalayas, whose summit no human foot has trodden; at whose base one pauses in reverent admiration. Sir Henry Drummond has written on what he calls “The greatest thing on earth”; to-night we are to consider that which is not only the greatest thing on earth, but also the greatest thing in heaven.

When the command came from the Master, whose servant I am, that I should bear this message to you, I looked into His revealed Word to find that expression of it which seemed most richly freighted with the truth, so that the text might be a sermon in itself, and leave nothing for the speaker beyond its simple, loving utter-

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\*Sermon preached extemporaneously in the First Presbyterian Church, Staunton, Va., Sunday evening, March 22, 1903; and written out since at the request of Mr. Arista Hoge, Deacon and Treasurer of the Church.

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ance. I opened the Book, and, turning over its pages, from cover to cover, I found them luminous with the message; some less bright perhaps, but others glowing with an effulgence like that which irradiates the throne and makes it to finite vision a blinding light that is inaccessible. My eye was caught and held by such passages as these: "He poured out His soul unto death"; "I have loved thee with an everlasting love"; "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, she may forget, yet will I not forget thee"; "God commendeth His love toward us in that while we were yet sinners, Christ died for us"; "Greater love hath no man than this, that a man lay down his life for his friends"; "That ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length, and height and depth, and to know the love of Christ, which passeth knowledge." Any one of these would do, and would more than fill our powers of reverent comprehension. There is another text, chosen to be placarded upon the walls at our Centennial Exposition, as a rich epitome of the Gospel, that, when the nations should come together at that bazaar of civilization and festival of freedom, each one might read in his own vernacular, his mother's tongue, "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life"; and this indeed would admirably serve our purpose.

As, however, the message is the most glorious truth on earth or in heaven, we are not content until we are sure that we have found its simplest, sublimest utterance as given by inspiration; the greatest truth should have the sublimest expression. Longinus, a Greek critic of the second Christian century, in a review of the world's literature as he knew it, calls to our attention the third verse of the first chapter of Genesis, as he read it in



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the Greek, “Γενέσθαι φῶς καὶ ἐγένετο,” “Light, be, and light was”; and he comments appreciatively upon its terse expressiveness. But we are concerned to-night with the sublimest utterance of the grandest thought ever revealed to man. We find it, strange to say, in an anonymous letter believed to have been written by a fisherman, and addressed to no particular person. Indeed, how appropriate this is; for all individuality would narrow it, and all human distinction would degrade it. So it comes to us the more directly from the throne and from the mind and heart of Him who sits upon it; through the ministry of the humble Galilean, the disciple whom Jesus loved. Twice within the limits of a single chapter, the fourth of his first epistle, in verses eight and sixteen, he declares, “GOD IS LOVE”; three short words, three single sounds; three syllables are all that is needed for the utterance of a truth, which no angel has ever fathomed and which eternity can never exhaust nor fully display.

The Scriptures tell us that God is powerful, but never that God is power; that God is truthful, but never that God is truth; that God is wise, but never that He is wisdom; that God is just, but never that He is justice; but they do tell us twice that God is Love.

No man can paint the sun; no human eye can gaze upon it without being blinded by its glory. Even when in eclipse we must darken the glass through which we dare to fix our eyes upon it. Otherwise we must content ourselves with mere glimpses at its brilliance. So it must be as we essay to-night to enter the Holy of Holies, and stand before the Shekinah, the manifested presence, the revealed heart of God; glimpses are all that we may hope to get of that love which passeth knowledge. We shall take three posts of observation from which to catch these glimpses as best we may.

1. We estimate love by the *source* from which it comes, from the character, the nature of the lover. Love is

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never a despicable thing; in the humblest there is something sacred in it. You do not despise the love of your dog, your horse, your servant; he that does is unworthy to own dog, or horse, or servant; he that does shows himself more ignoble than dog, or horse, or servant. The humblest that loves is better than the highest that does not love.

Nevertheless we graduate love from the dignity of the lover. We rate the affection of a friend, a brother, a sister, a wife, a husband higher than that of a dog, a horse or a servant. So we put a higher value on the love of father and mother, and teacher, and pastor, because of their relative or official superiority to us. How pleased we should be did we know that the most honorable man, the loveliest woman in our community regarded us with a tender, affectionate interest. Still more should we appreciate the fact to be assured that we possess the love of the greatest man, the highest dignitary, the most worthy person on the earth. It pleases us more than this to believe that there are those in heaven, now kings and priests unto God, our sainted mothers, who feel for us an affectionate regard and are waiting to welcome us home.

But between the highest angel in heaven and throne there is an infinite distance. If Michael, the archangel, is a creature, and not, as some conjecture, the Son of God Himself, then even he, though the highest of finite beings, is infinitely lower than God whom he worships even as do we. The love that fills our thoughts and hearts to-night does not come from the finite, shallow depths of any created spirit, but descends from the inaccessible heights of the throne itself, the infinite and eternal Jehovah, "who spake and it was done, who commanded and it stood fast; who sitteth upon the circle of the earth, and to whom its inhabitants are but as grasshoppers; who stretcheth out the heavens as a curtain and spreadeth them out as a tent to

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dwelt in; who taketh up the isles as a very little thing, to whom the nations are as a drop of a bucket and are counted as the small dust of the balance”;

“The God that rules on high,  
That thunders when He please,  
That rides upon the stormy sky,  
That manages the seas,  
This awful God is ours,  
Our Father and our love.”

‘Tis He, even He, who assures us that He is love, that His nature, His very heart, is love.

II. Another standard by which to estimate the preciousness of love is the *object* on whom it is bestowed. As the Father thinks upon the coequal Son, “the effulgence of His glory and the very image of His substance,” we do not wonder that the full tide of His love should flow forth in admiring appreciation, though to our finite thinking it is infinitely deep beyond our highest conceptions. When that divine love passes the infinite barriers and fixes itself upon Michael, the archangel, and his companions, pure, sinless spirits, that kept their first estate of holiness, we can see the fitness of the affection in the moral worthiness of its objects. We can understand why that love, radiating from the throne, bathes with its blessings the spirits of the just made perfect, the holy patriarchs and prophets, apostles and martyrs, godly men and women, a multitude that no man can number, in their robes made white, as with golden crowns and palms of victory, they ascribe “blessing and honor, and glory, and power unto Him that sitteth upon the throne, and unto the Lamb forever and ever.” These happy inhabitants of heaven, holy even as God is holy, dwelling in the city wherein there shall in no wise enter anything that defileth, whose very streets are of transparent gold, clear as crystal, ever breathe the atmosphere of love, because it is the air of heaven issuing from the heart of God.

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We do wonder, however, when this love of God, native to heaven and specially at home there, should come to this earth, this speck in the universe, this workshop of Satan, this home of sin. On whom does it rest here? On the innocent infant, nestling in its mother's arms and yet unflecked by stain of personal sin? Yes, it blesses the babe. On the pure, virtuous woman, born and bred within the hallowing shelter of a home, where she has been shielded from contact with the vileness to be found without? Yes, it blesses the virtuous woman. On the stalwart moral hero, who braves the demons of temptation and comes forth the triumphant victor, panoplied with truth and righteousness? Yes, it blesses the moral hero. On the faithful pastor, the sincere preacher of the cross, on the godly mother in Israel, on the patient, praying teacher in the Sunday School, on the generous giver to every cause that is good, on the gentle nurse that strokes and bathes the fevered brow through the midnight watches, on the hand that feeds and clothes and shelters the poor, on the missionary that carries the gospel to torrid, darkest Africa? Yes, it blesses one and all of these.

But does it come to the careless, stumbling, backslidden Christian, who has forgotten his first love, who has gone back to the fleshpots of Egypt? Yes, God says, "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within me, my compassions are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim; for I am God and not man, the Holy One in the midst of thee." God loves the poor, backslidden, inconsistent Christian, and blesses him with the cheering words: "Return unto Me and I will return unto you; I will heal your backslidings; I will love you freely; for a small moment have I forsaken thee, but with great mercies will

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I gather thee; in overflowing wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer."

But surely this is as far as the love of God can go. On the sinner, the habitual sinner, the willing sinner, the unrepentant sinner, the unbelieving sinner, the wicked sinner, the depraved, degenerate sinner, the outcast sinner, we think God pours the vials of His wrath without stint and without ceasing. But does He? Jesus Christ is the fullest revelation of God, for in Him dwelt all the fullness of the Godhead in bodily form. As we read His life, we find that there was but one class of persons whom he condemned and chastised with scorpion sting of His wrath. Read that terrific arraignment in the twenty-third chapter of Matthew, that seven times repeated denunciation, "Woe unto you, Scribes and Pharisees—Hypocrites; woe unto you, ye blind guides; ye fools and blind; ye blind guides; thou blind Pharisee; ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?" Here we see something of what is meant by "the wrath of the Lamb"; and its objects are not the harlots and the outcasts, but the self-righteous, hypocritical, respectable, official, leading members and officers of the church.

Is the worst man, the worst woman in Staunton here in this house of God to-night? I would that you were, for I have a message from the God of heaven, from the Lord Jesus Christ to you, and through you to every one of us. Every good man, who has been blessed with a good mother, or sister, or wife, or daughter, knows that women as a rule are purer, better than men. Sheltered, protected, untried, untempted, with a more delicate, refined, moral fibre, woman has retained most of the primeval purity of Eden. The more exalted the height the deeper the plunge into the abyss below. When woman falls, she sounds the depths of depravity. Probably the vilest wretch in Staun-

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ton is a woman. So it was in Palestine when Jesus was here among men. We are told that He did not hold himself aloof from the common people, that He ate with publicans and sinners, that He allowed the harlot to wash His feet with her tears and to wipe them with the hairs of her head.\*

But there was one person in Palestine in His day who was the vilest of the vile. Possibly at first the victim of man's treachery; but, yielding to temptation, she fell; and, like Satan, when she fell, she did not stop in her headlong plunge until she had reached the lowest sink of human wickedness. We are told that Mary of Magdala had seven devils; seven in the Scriptures is a symbol of fullness, and so we know that Mary, the famed harlot of Magdala, was filled with the spirit of the devil, that she was a fiend incarnate, who had probably led many a man astray and had broken the heart of mothers and of wives. We are prone to think that Jesus treated her as we would have done; that such purity as His would not have walked in the path which she had polluted with her filthy steps; that He would have drawn His vesture close about Him as she passed, that He might not be defiled by touching the hem of her garments. But not so with Jesus. Does the doctor refuse to attend upon the patient wrestling with a mortal malady? Does the mother tear from her heart the fibers of affection for her truant boy and banish his image from her memory? Can we doubt the love of Jesus for the sinner, for the worst of sinners? Can we, whose sins have been forgiven, into whose unlovely and unloving hearts the stream of Jesus' love has flown, can we doubt His grace to our fellow sinners? Paul felt himself less than the least of all saints, nay, the chief of sinners; and so, brethren, you and I feel that the love which could

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\*It is thought by some that this sinful woman in the house of Simon, the Pharisee, was none other than Mary of Bethany; by others, that it was Mary of Magdala; and still others think that she and Mary of Bethany and Mary of Magdala were all one and the same person. These are interesting conjectures.

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come to us, even to us, miserably, utterly, unworthy as we know ourselves to be, cannot, will not hesitate to reach to any degree of human wickedness.

We know that the love of Jesus did not shrink; when He saw the soul of Mary in the deepest depth of the cess-pool of iniquity, putrified, disgusting as it was. He did not falter as He plunged His almighty, loving arm into the filthy ooze and brought up the immortal soul hidden there, and cleansed it with the washing of regeneration and the renewing of the Holy Spirit. Henceforth "she loved much, for she was much forgiven"; and when the easter morn had come and the risen Lord had triumphed over hell and the grave, it was to Mary of Magdala that He appeared, and to her, not to Peter, nor to John, was given the privilege of first heralding the risen Redeemer; and to-day Mary, from whom Jesus cast seven devils, is one of the crowned queens of heaven, stationed near the throne, where her loving and beloved Saviour sits, holding the sceptre of universal power.

Mary, the harlot of Staunton, Jesus bids me say to you, He loves you; go and sin no more. Your heart may sing,

"O Light of light, O God of God, for me,  
Across the prison-house of long disgrace,  
Fetter and chain have fallen and left me free,  
Since I have seen His face."

III. But little time is left for our third point of view. After all, the truest criterion for the testing of love is *what it does*, what it gives, what it suffers. In a crowd gathered around an unfortunate man and expressing their sympathy, one said, "I sympathize with him five dollars worth; how much do you?" A mother's love is measured by the sacrifices she willingly makes. So the love of God is known by what it gives, by what it suffers. The theme is boundless, and we must limit ourselves to the lowest and the highest, leaving it to our grateful imaginations to

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supply what lies between. The least of what God does, by means of which He shows His love, is seen in the common, the universal experience of us all. The air we breathe, the water we drink, the food we eat, the clothes we wear, the house that shelters us; "every good and perfect gift is from above and comes down from the Father of lights." "He opens His hands to satisfy the desire of every living thing," and "gives us richly all things to enjoy."

"Ten thousand, thousand precious gifts  
Our daily thanks employ;  
Nor is the least a cheerful heart  
That tastes those gifts with joy."

But these multiplied blessings, great as they are, yet are as nothing when compared with God's "unspeakable gifts." Men may give millions, as some men are now doing, but there is a proof of love that outweighs the worlds. The highest test of a woman's love is when she gives herself to the man of her choice; and so it is with man; and so it is with God. "Greater love hath no man than this, that a man lay down his life for his friends." "God commendeth His love toward us, in that while we were yet sinners, Christ died for us." Yes, Christ laid down His life, Christ died for us. Here is the sunshine of God's love in its meridian glory, upon which no human eye can look to take in all, or more than an infinitesimal part of its meaning. Christ died for us, "the just for the unjust, that He might bring us to God." We are apt to think of this death as physical, rendered excruciating by the agonies of crucifixion. Such indeed it was, but this is only the shadow, only the background, only the setting, only the antechamber of the temple of our Lord's sacrifice for us. As Isaiah saw and said, His soul was made an offering for sin, He poured out His soul unto death, the travails of His soul He should see. As He said, His soul was exceeding sorrowful, even unto death. The cup which He prayed might, if possible, pass from Him, but which



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He willingly drank to its dregs, was the cup of God's wrath and curse due to you and me, the sinners for whom He died, for whom His soul died, as He exclaimed, "My God, my God, why hast Thou forsaken Me?"

“Were the whole realm of nature mine,  
That were a present far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all.”



## CHAPTER XIV

### TWO HUNDRED AND FIFTIETH ANNIVERSARY OF THE WESTMINSTER ASSEMBLY

ON APRIL 29, 1647, the great Westminster Assembly, in session at Westminster Abbey, completed the most important part of their valuable work.

On April 29, 1897, the Presbyterians of Staunton and Augusta County met to celebrate the 250th anniversary. Elaborate preparations had been made by the two local churches. History and Biography, Doctrine and Influence, had been assigned to able men for treatment. And as session after session was held the hearers found that the planning had not been in vain.

On Thursday evening, April 29, 1897, a large audience gathered in the First Presbyterian Church. Rev. Dr. A. M. Fraser presided. Rev. H. A. White, of Washington and Lee University, was the speaker of the occasion. His theme was, "The Political and Ecclesiastical Conditions which Led to the Calling of the Westminster Assembly." With great power he gathered up the threads unravelled from the tangled skein of history from 1543 to 1643, showing clearly how the irresistible trend of events demanded the calling of the Assembly and made its work a necessity.

"The Intellectual and Moral Character and Qualifications of the Westminster Assembly as Compared with any Other Great Church Council" was the subject of the address prepared by Rev. T. C. Johnson, D. D., but who was unable to be present owing to indisposition. The paper was read by Dr. J. M. Wells, of the Second Presbyterian Church, of Staunton, Virginia. This was followed by an address by Rev. Thornton Whaling,

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D. D., of Lexington; by Mr. Joseph A. Waddell, of Staunton, on the "Shorter Catechism," and he by Rev. Dr. Finley, on the "Doctrines of Calvinism in Notable Revivals of Religion." The evening was spent in a reception tendered by the ladies of the First and Second churches in the lecture rooms of the First Church.

On Saturday Rev. F. R. Beattie, D. D., of Louisville Theological Seminary, was introduced to the audience by Hon. H. St. George Tucker in well-chosen words. Dr. Beattie was one of the originators of the movement to celebrate this anniversary, and it was fitting that he should be heard on this occasion. With true Scotch fire and power he treated his subject, "The Influence of the Westminster Symbols on Civil and Religious Liberty." He laid down as an established fact that the four communities where civil liberty had its most perfect growth—Switzerland, Holland, Great Britain, and America—were Calvinistic Presbyterian at the time that civil liberty was in its largest measure acquired, and then he gave the reasons why Calvinistic Presbyterianism always produced civil and religious liberty.

On Saturday a poem was read by Rev. Mr. Lapsley, of Bethel, upon "the Covenanters, or the First Generation Raised on the Shorter Catechism," beautifully recounting the suffering and heroism of those Godly people.

"The Catholic Spirit of the Presbyterian Church" was the subject of an address by Maj. T. J. Kirkpatrick, of Lynchburg.

Maj. Jed. Hotchkiss made an entertaining talk on the "Influence of the Westminster Assembly on Education," followed by Dr. Cocke, of Waynesboro, on "Calvanism in Foreign Missions."

The afternoon services on Sunday were a joint meeting of the Presbyterian Sunday Schools of Augusta county, over which Rev. J. E. Booker presided.

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Then the Sunday School worker was truly in his element, and probably never looked into the faces of so many children at one time before. The various schools from over the county were grouped in blocks around the speaker's stand, and back of these sat the visitors. Mr. Booker's own church—Hebron—sent the largest out-of-town delegation, the solid appearance of which created much favorable comment. Of course, the feature of the evening was the address to the children by Rev. Jas. P. Smith, D. D., of the *Central Presbyterian*, and the distribution by him of thirteen hundred certificates. These certificates were presented through the Sunday School Superintendents to every one in their congregations who had at any time recited perfectly the shorter catechism.

Sunday was the great day of the meeting. The Presbyterian churches of the County and City were closed, and the great gathering met in Columbian Hall, filling it with over 2,000 souls long before the hour for morning service, the two local churches furnishing the choir. The visiting ministers who took part in the exercises were Thornton Whaling, D. D., R. A. Lapsley, A. H. Hamilton, and H. A. Young. Rev. Dr. G. B. Strickler, of Union Theological Seminary, preached the sermon on "Presbyterian Doctrines."

At 8 o'clock p. m. Rev. Dr. Moses D. Hoge, of Richmond, made the closing address, saying that the Presbyterian structure had been builded by the other speakers that preceded him, brick by brick, and now all that remained for him was to place the capstone, which he did most ably with the subject, "The Ethical Results of a Belief in Calvinism as Shown in the Character of Men and Communities."

The great meeting ended, a strength to the faith of its own people and a benediction to the community.

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All the addresses made on the occasion of this celebration that could be obtained are given in the following pages :

The address of Rev. Thos. Cary Johnson, D. D., of Union Theological Seminary, Richmond, Virginia, was as follows:

### THE INTELLECTUAL AND MORAL CHARACTER AND QUALIFICATIONS OF THE WESTMINSTER ASSEMBLY AS COMPARED WITH ANY OTHER GREAT CHURCH COUNCIL

The Westminster Assembly has been held in relatively low esteem in many quarters of Protestant Christendom. Even Presbyterian people do not prevalently hold the *Assembly* in that *high* honor of which it is deserving. Strange to say, while holding the *work* of this body in extraordinary veneration, they give to the workmen a very subordinate place in their regard.

This want of appreciation of the Assembly may be partially explained by a consideration of the following facts: Most of the Church histories of the world have been written by German Scholars. That "Germany is the school-mistress of the world" is the proud boast of the scholars of that land. And this school-mistress was for a long time ignorant of English Church History. German historians, until the middle of our century, paid little attention to the history of the church in Great Britain. It was perfectly natural for the great theologian and philologist, Dr. Winer, of Leipsic, to *barely* mention the Westminster Confession in his Symbolics, prior to 1825.\* It was perfectly natural that H. A. Niemeyer, who issued his "Collection of Reformed Confessions" so late as 1840, should omit the Westminster Standards, in his first edition. Germans knew little of the struggles and achievements of Christianity in England. They taught us fully about the church of Constantine's day; fully about the Council of Chalcedon and the Council of Trent. They taught us next to nothing about the great Assembly into whose labors we have entered.

Again our minds have been prejudiced against the body that constructed our Standards, by the works of hostile or contemptuous English historians. We may not have known this, but there is no room for reasonable doubt that it is true.

Clarendon, like his masters, the Stuarts, hated Presbyterianism. He regarded it as a religion of plebeian origin. He thought it was unfit for gentlemen. He naturally underrated the Assembly. He

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\*Compare Schaff's Creeds, Vol. I p. 728.

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says in his "History of the Rebellion," Vol. I p. 827: "Of about one hundred and twenty of which that Assembly was to consist \* \* a very few reverend and worthy persons were inserted, yet of the whole number they were not above twenty who were not declared and avowed enemies of the doctrine and discipline of the Church of England; some were infamous in their lives and conversations, and most of them were of very mean parts in learning, if not of scandalous ignorance; and of no other reputation but of malice to the Church of England; so that that convention hath not since produced anything, that might not then reasonably have been expected of it." These charges were utterly false; but they have percolated through literature; and they may have lowered your own conceptions of the body thus caricatured and slandered.

Even John Milton must needs asperse this Assembly, as "A certain number of divines neither chosen by any rule or custom ecclesiastical, nor eminent for either piety or knowledge above others left out; only as each member of parliament in his private fancy thought fit, so elected one by one." Men are influenced by these aspersions, forgetting that Milton's antagonism, in considerable part, was born of the Assembly's opposition to his lax views on divorce into which he had been provoked by his unhappy marriage.

Hume treats the Westminster Assembly as a fit subject for detraction and contempt. Lingard, in his widely read history of England, betrays not only the hostility to be expected in a Roman Catholic against such an assembly but little power to appreciate the intellectual and moral character of the body of which he says: "In the month of June, 1643, one hundred and twenty individuals selected by the Lords and Commons under the denomination of pious, godly and judicious divines were summoned to meet at Westminster."\* Knight who is sometimes ranked next to Mr. John Richard Green among popular English historians, ignores the Westminster Assembly. Hardly more can be said of Mr. Green himself in his matchless "Short History of the English People." Craik and McFarlane, in their great pictorial history, present in no adequate way the real importance of the great Assembly. But why go further in this review? Scores of books, widely read which should treat of the Assembly whose anniversary we now celebrate, mistreat it or ignore its very existence. It could hardly be otherwise than that the Westminster Assembly should be generally held in too small esteem.

Again, through carelessness men have imputed some of the intolerant and bigoted enactments of the Long Parliament to the Assembly.

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\*Lingard's History of England, Vol. I p. 129.

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They have confused the two bodies, one with the other; and accordingly have laid to the charge of the Assembly much of which it was altogether blameless.

Finally, when men are told that this body of divines borrowed largely from theologians and creed-makers before them; when they learn that the Assembly made a free use of the Irish Articles, various Continental Symbols and the old Ecumenical creeds, they often jump to the conclusion that there was no originality in the body, and no extraordinary greatness. And when they look over the Assembly for some great denominating personality in it, like Augustine's or Luther's, or Calvin's, and find no man so lifted above his fellows; some on that account hold the body in light esteem.

But let us stop this speculation as to why the Westminster Assembly of Divines has not received its due mead of honor. We do not hesitate to affirm that it was intellectually and morally one of the noblest ecclesiastical bodies known in history.

We concede that in that Assembly there was no dominating personality like that of Luther, or Calvin or Augustine. But we rejoice to think that if one of those great men had been a member of that Assembly he would have appeared less superior there. There was too much talent in the body for any one man to assume such dominance. The Father of the German Reformation had not appeared so large in the company of such fellows. On the other hand, more than one member of the Assembly might under suitable circumstances have played the role of a great reformer. There is a deal of truth as well as beauty in those words so often quoted from Gray's *Elegy* :

"Some mute, inglorious Milton here may lie,  
Some Cromwell, guiltless of his country's blood!"

In spite of all their gifts, their places in history have contributed to the reputation of Augustine, Luther and Calvin. There were men in this Assembly of extraordinary power, intellectual and moral.

We concede also that the Westminster divines borrowed largely from existing creeds and systems; and we admire them greatly for doing so. The greatest theologians since the dawn of the Reformation have done the same. The teaching of John Calvin has an ecumenical element. His doctrines concerning the Trinity and his Christology are those of the old ecumenical councils. His teaching has also an Augustinian element. His doctrines of Anthropology and Grace and Predestination are substantially Augustinian. Calvin's teaching, again, has an Anselmic element. His doctrine of the atonement is that of Anselm, as modified by Thomas Aquinas. And so by further analysis we might show that in his immortal Institutes Calvin put very

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little that had not been taught by some other servant of God standing between him and the Apostolic Age. Calvin's great merit was in rejecting error, discerning truth, and throwing the Bible truth of which the Church had become thoroughly conscious into the completest system ever framed by the intellect of man. Now it is precisely this kind of work in which the Westminster Assembly excelled. It framed the most logical and complete, as well as the most Biblical set of Standards ever framed by any body in Christendom. And both the Assembly and Calvin showed their wisdom in accepting the correct results of the labors of their predecessors. One aim in creed-making is clear and comprehensive statement of Scripture teaching. It was the *part of a genius*, like John Calvin, to accept the statement on the Trinity which the Church under the blessing of God had been able to make after a struggle of three hundred years; and to accept the Christology which the Church evolved from the Scriptures after a still more protracted struggle. It was still more becoming in a creed-making body like the Westminster, to adopt the very phraseology of old creeds so far as they were correct and sufficiently comprehensive. For *every word* in those old creeds had been chosen for a purpose. Every word stood as a barrier against some particular error. Every word was the result of conflict; and every word was a monument of victory. When the Westminster Assembly would answer the question 21 in the Shorter Catechism: "Who is the Redeemer of God's elect?" It did well to answer as the Council of Chalcedon had done in 451 A. D.: "The only Redeemer of God's elect is the Lord Jesus Christ, who being the eternal Son of God, became man, and so was, and continueth to be, God and man, in two distinct natures and one person forever." It could see that the answer was an admirable statement of the Bible teaching, and it knew that every word in the Chalcedon statement was a tried word.

The body which in such circumstances would abandon a tried phraseology would be very foolish. It is a mark of great worth in this Assembly that it preserved that which was of real worth in the earlier work of the Church; that its aim was not the reputation for originality; but the systematic and correct statement of the truth of God concerning all matters of doctrine, government and worship in His church.

But it should be remarked further in this connection: Not only is the splendidly *coherent system* of truth in these standards proof of the great ability of the body for the very purpose for which it was called; but there is not wanting evidence of real originality. The Covenant Theology which finds expression in the Assembly's work seems to have been English, not Dutch in its origin. As the Reformation in



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several Continental countries was spontaneous in each, so Covenant Theology sprang up about the same time in the Netherlands and in England. That in England seems to have been indigenous in its origin. The Westminster Assembly moulded this theology in its own way and in a masterly manner. Again, in the sphere of polity the Assembly did work of original interpretation.

We may concede that the Assembly believed in the propriety of a State establishment; and in oppressive measures on the part of the State to secure uniformity. But there was no considerable church in that age which did not believe and practice the same when it had the power. The Independent bodies in England about this time are sometimes said to have been ahead of the church at large in this particular; but unfortunately for that representation, as soon as those very Independents reached a controlling civil position and thus had an opportunity to illustrate in a practical way their views of religious liberty, they lost their desire to do so. While suffering for their own faith they naturally betook themselves "to the ramparts of sound principles"; but when in the providence of God they passed from an oppressed and suffering condition to a dominant position, they left their sound principles behind.

Full toleration and religious liberty were to come decades later. The Westminster Assembly was simply like the whole rest of Christendom in this particular, an individual here and there excepted.

Once more, we admit that the Westminster Assembly of Divines was called by the Parliament; that it was not called in any formal way by the Church, but by the State. It was necessarily so. There was no organized Church in England at the time to call such a council. The Convocation could not call it. There was no Convocation. The hierarchical form of Church government had been abolished months before the calling of the Assembly. There was no form of Church government common to the English churches at this time. There was a Church but no general organization. The government claimed the right to exercise its accustomed headship over the Church; and the people expected it. If any council was to be held, it was natural and, in the circumstances, necessary that the government should call the body.

We deplore the fact that the Assembly did thus depend for its very existence on an Erastian act; but neither this fact nor the fact that it wanted somewhat of a true and full conception of religious liberty as the inalienable right of man can obscure the splendor of the intellectual and moral character of the body.

In treating thus far of objections alleged against the Assembly, we have incidentally brought out certain proofs of its moral and

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intellectual greatness. If the tree is known by its fruits, if a body can be known by its works, if this body may be judged by the Standards it produced, the Westminster Assembly was a notable body intellectually and morally. Let us now address ourselves directly to other evidences of its greatness. We observe:

FIRST. The kingdom of England has had, perhaps, in no other period of its long history such resources out of which to draw an Assembly mentally and morally great as at the time of the Westminster Assembly.

Puritanism of the noblest type had long been doing its work of making great men. Men may speak in dispraise of Puritanism, after the Puritans had become a political party. There were then many *in* the party who were not *of* it. They had caught the phraseology of the Puritans. They had put on the external garb of the Puritans; but they were not Puritans. Genuine Puritanism was a noble movement. It was of the very essence of Puritanism that man should regard himself as the subject of the Sovereign Jehovah of Hosts. As the Puritans saw matters, God had put men into the earth, had given to every man his work, and expected every man to do his duty. These two great ideas of the sovereignty of God and the responsibility of man, whose spread, history shows to be productive of the largest manhood, the Puritans had been teaching, and preaching, and living in England for about a century. They had lived their Puritanism too, in the midst of trying circumstances. They had grown in allegiance to their great principles amidst the merciless persecution of Laud. Thus stuff of the best quality had been prepared out of which an assembly of unusual character might be called. And if literary remains prove anything, they prove that the Puritan scholarship of the age of the Assembly lends a glory to the whole history of the English church. This very age was the age of Baxter, and of Owen, and of Howe, and a host of other great names. It was an age too of brilliant preachers. In fact, in the history of the London pulpit, the age of the Assembly is one of the great ages. The time was one of great enterprises. The common mind was aroused. Great minds were employing themselves in divers ways. The result was great statesmen like Pym, and Hampden, and Cromwell; great lawyers like Selden; great writers like Milton; and above all, because religion received universal and intense attention, great theologians. There can be no question, therefore, that it was possible to summon an assembly of extraordinary merit.

SECOND. The Parliament aimed to make a wise choice of men for the great work of the Assembly. The Parliament saw that a great work should be done and it tried to choose fit men to do it.

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In the "Grand Remonstrance," which it prepared in the fall and early winter of 1641, the Parliament declared that it desired that some changes should be made in the government of the church and its worship, "and that there might be a general synod of the most grave, pious, learned, and judicious divines of their Island, assisted by some from foreign parts professing the same religion, to consider all things necessary for the peace, and good government of the church."\*

After obtaining a favorable expression on the part of the King, the Parliament in the spring of 1642, appointed the commissioners. Dr. Alexander F. Mitchell, the foremost authority on the Westminster Assembly says: "The general opinion has been that the divines were recommended by the members of Parliament representing each county and the boroughs within it (the House in one or two instances however, insisting that a vote be taken on the names proposed) and the balance of evidence seems to me to favor that opinion."† But there is evidence that the nominations were made with care and perhaps with the advice of one or more of the accomplished divines of the day. Two commissioners were appointed for each English shire, two for each of the universities, Oxford and Cambridge, one for each county in Wales, four for the city of London, and some others.

Had the King given his consent the Assembly would have met in July, 1642. But the King was now openly opposed. Finally in June, 1643, an ordinance for calling the Assembly was passed by the Parliament on its own authority.

"This ordinance declares that the purpose of the Assembly was to settle the government and liturgy of the Church of England, to vindicate and clear the doctrines of that church from false aspersions and interpretations in a way most agreeable to the word of God and most apt to procure and preserve the peace of the church at home, and a nearer agreement with the Church of Scotland and other Reformed churches abroad."‡

We have very ample evidence that this very able body of men, the Long Parliament—a body, too in spite of grave faults very conscientious, and earnest and enlightened—a body away above the ordinary Parliament—we have ample evidence, I say, that this body both conceived the work to be done by the Assembly as of vast importance, and *tried* to select a body of men fit to do the work.

THIRD. The body chosen is shown to have been of extraordinary intellectual and moral worth by contemporary and subsequent testimony.

Old Richard Baxter had all the qualifications needed for credible

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\* Mitchell: The Westminster Assembly, page 105.

† Mitchell: The Westminster Assembly, page 108.

‡ Mitchell: Westminster Assembly, pp. 111, 112.

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witness-bearing about the Westminster Assembly. He had the natural ability to acquire the truth about it. He had the amplest opportunity to inform himself on the subject. He is conceded to have been uncommonly free from prejudice and honest and godly. No better witness could be desired, and he says of the Assembly at Westminster: "The divines there congregated, were men of eminent learning, godliness, ministerial abilities and fidelity, and being not worthy of being one of them myself, I may the more freely speak that truth which I know, even in the face of malice and envy, that so far as I am able to judge by the information of all history \* \* \* \* the Christian world since the days of the Apostles had never a synod of more excellent divines."\* Dr. Stroughton says: "The Westminster divines had learning, Scriptural, patristic, scholastic and modern enough and to spare, all solid and substantial and ready for use. They had a clear, firm grasp of evangelical truths. The godliness of the men is proved by the spirit of their writings and by the history of their lives. Their talents and attainments, even Milton does not attempt to deny." Mr. Hallam, in whom the desire to be just is a marked characteristic, said of the Assembly: "They were perhaps equal in learning, good sense, and other merits to any Lower House of Convocation that ever made a figure in England." There is good reason for supposing that Mr. Hallam's testimony had been more nearly correct if he had asserted that the Assembly was superior to any Lower House of Convocation that ever cut a figure in England. The lay element in the Assembly—statesmen and scholars—and the extraordinary men from Scotland who sat as corresponding members helped to lift it above any Lower House of Convocation, perhaps. But taking Mr. Hallam's estimate as correct, the Westminster Assembly appears as a great body; for the great Church of England in all its years can show no Lower House superior to it; and the Lower House of Convocation is almost always, in enlightened ages, superior to the Upper House just as the House of Parliament is almost always superior to the House of Lords.

General von Rudloff, who has written the best account of the Assembly in the German language, according to Dr. Phillip Schaff, says, "A more zealous, intelligent and learned body of divines seldom ever met in Christendom." The great German-American prince of church historians, Schaff, says: "The Westminster Assembly forms the most important chapter in the ecclesiastical history of England during the seventeenth century. Whether we look at the extent or ability of its labors, or upon its influence upon future generations, it stands first among protestant councils." Dr. Charles A. Briggs, who

\* Quoted in Schaff's *Creeeds*, I p. 729, from Baxter's "Life and Times" I p. 73.

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has done good historical work on the Westminster Assembly, and who will probably not be accused by any one of us of over-attachment to the body says: "Looking at the Westminster Assembly as a whole it is safe to say that there never was a body of divines who labored more conscientiously, carefully and faithfully, produced more important documents, or a richer theological literature than the remarkably learned, able and pious body who sat for so many trying years in the Jerusalem Chamber of the Westminster Abbey."\*

But time fails us, we cannot continue to multiply these testimonies to the mental and moral worth of the Westminster Assembly.

Hear now from the *records* of the Assembly itself an extraordinary proof of at least the moral greatness of the Assembly. Every member of the Assembly was required to take the following vow, which was read in the Assembly every Monday morning": I do seriously promise and vow in the presence of Almighty God, that in this Assembly whereof I am a member, I will maintain nothing in a point of doctrine but what I believe to be most agreeable to the Word of God; nor in point of discipline but what may make most for God's glory and the peace and good of the Church." This vow was required by the Parliament, it is true, but probably was suggested to the Parliament by the divines, themselves; and was received as an injunction from Parliament with entire satisfaction by the Assembly.

Now, we appeal to the hearer, does not this recognition of man's liability to continue debate after the scripture teaching has been made plain, implied in the form of this vow, speak both for the wisdom and goodness of the Assembly? Disputants are apt to argue a poor cause after the strength of the opposite cause has been made *evidently* impregnable, out of hatred of acknowledging defeat, out of pride of consistency, out of a dozen unworthy motives. This vow manfully recognizes the fact, and obligates the members in a most solemn way to withstand the tendency. It says, I am not in this Assembly to consider my reputation, but God's truth, God's word, God's glory, and the peace and reputation of God's Church.

Consult the past records of these men, too, and note the fact that not a few of them have felt in their own persons and fortunes the bitterness of persecution. When we look back on the Council of Nicea, 325, the martyr element in that body lends a sort of glory to the whole body. We see men there ready to suffer unto death for the testimony of Jesus—men who bore in their bodies the marks of Christ from the Diocletian persecution—"Paphnutius, of the Upper Thebaid; Potamon, of Heraclea, whose right eye had been put out; and Paul, of Neo-

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\* Presbyterian Review, vol. — p. 136.

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Cæsarea, who had been tortured with red hot irons under Licinius, and crippled in both his hands." These men had the courage of their convictions. The martyr element of the Nicene Council gives an increment of dignity to the Council as a whole. But the martyr element in the Westminster Assembly was far larger than that in the Nicene Assembly. The Westminster was predominantly a martyr Assembly. It is the testimony of the ablest historians of the great body that not a few of its members had been honored to suffer on account of the truths to which they clung, and that "many of them had the courage afterwards to brave suffering, ignominy, and penury rather than renounce their creed and their views of Church polity and discipline," and further that "they may be said by the very act of their meeting, to have put their livings, if not their lives, in jeopardy"; and so to have given of the true spirit of witnesses to Jesus, of heroic type.

We may add that a study of the period shows that the Assembly was so constructed as to include all the learning of the time which could be conceivably applied in the work to which the body was destined save that in the extreme High Church party. It was not designed to include all the learned men, of course, but all the learning. The three most learned men in the British Isles were appointed members. Two of them became active members. The third did not become a member; but his work was freely used in the construction of our Confession. So that though absent, his great personality was yet powerful in the Assembly. And about one-third of the active, working members of the Assembly are admitted, even by those who depreciate the body, to have been men of *special* eminence. They were scholars, men of talent, of constructive, and creative power in literature. Many of the ablest works of the age come from their pens.

Can any one with the testimonies here given to the intellectual and moral excellence of the Assembly regarded as a whole, doubt as to its very superior character? We believe that these testimonies alone are sufficient to show that the Assembly was worthy of the British people, worthy of Puritan Britain, in its purest and highest days.

FOURTH. Let us confirm ourselves further in the favorable impression which we have of the Assembly by considering for a little time the several parties into which the Assembly was divided, and some of the more prominent leaders of the parties severally.

Not all who were requested to become members of the Assembly did so. The Assembly was designed to consist of 151 members in all — one hundred and twenty-one divines, ten Lords and twenty Commoners. Among the appointees were in fair proportions, moderate

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Episcopalians, Erastians, Independents, and Presbyterians. The party of Laud was naturally not desired in the Assembly, nor would it have appeared had it been desired. For it was utterly hostile to Puritanism; and irreconcilably opposed to all compromise with Puritanism. But other parties were fairly represented.

Dr. Mitchell says "that almost all the clerical members named by the Parliament were in Episcopal orders. Most of them graduates in Arts, and not a few of them graduates in Divinity, either of Oxford or Cambridge. Three or four were bishops, and five of them afterwards rose to be so, and several others were known to be favorable to the continuance of Episcopacy and a liturgy, and some of them to side with the King rather than with Parliament. Many were known to favor Presbytery. A place was found among the members for some of the most prominent ministers of the French Church in England, for one of Dutch or German descent, for two or three Irishmen, and for some who, to avoid the persecution of Laud, had left their native land for a time and acted as pastors to the congregations of English exiles and merchants in Holland. Invitations to send some commissioners were addressed to the Church of Scotland, and it is said also, to the Congregational churches of New England."\* And this is a correct representation of the ecclesiastical complexion of the body. It thus appears that there were four distinct elements among the appointees, viz.: Moderate Episcopalians, Erastians, Independents, and Presbyterians.

THE EPISCOPALIAN ELEMENT included the names of three bishops and five doctors of divinity. One of the bishops was Archbishop Usher, one of the three most learned men appointed, and indeed of all Great Britain of the time. Usher did not attend. At any rate there is no good evidence that he attended even once. But he was held in the highest honor by the Assembly; and his work embodied in the Irish Articles was much used by the divines at Westminster in the construction of their Standards. Of the other Episcopal appointees only one or two attended, and they exercised no influence in determining the course of the Assembly.

THE ERASTIANS, who maintained the ecclesiastical supremacy of the civil government in all matters of discipline; and who made the Church a department of the State; who held that clergymen were teachers only and not rulers; and that the power of the keys belonged to the civil magistrate; the Erastians who, out of fear of priestly tyranny, would have set up and maintained a civil tyranny in matters spiritual, constituted a small but powerful party in the Assembly.

\* Mitchell: The Westminster Assembly, pp. 116, 117.

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They were Selden—a man learned in the law, in theology, and in Hebrew lore—accounted one of the three most learned men of his time in the British Isles—and Lightfoot and Coleman, who were also distinguished for Hebrew learning, *and* the lawyers generally among the lay assessors in the Assembly.

THE INDEPENDENTS, who maintained congregational independency, that a local congregation is not subject to the jurisdiction of Presbyteries or Synods, and that it has a right to ordain its own ministers, were also a small element in the Assembly. The Independents were at most not more than a dozen, but four or five of them were strong men (particularly Dr. Thomas Goodwin and the Rev. Phillip Nye). They were not only men of ability and learning, but of great strength of character. They had learned to love deeply their preferred form of polity while suffering for it during the persecution under Laud. They made as able a defense of it as could, perhaps, be given to-day. There seems to be some evidences indeed, that Nye was not above political measures in the effort to accomplish what he believed to be good ends; and that he pursued indirection more than once in his battle against the Presbyterians. But in this respect he was beneath his party. The Independents in the Assembly, as a body, have a high moral record.

The party of independents advocated religious toleration. The Independent party at large, as we have already remarked, gets a great deal of credit for its advanced views on the subject of religious toleration and religious liberty. And it deserved some credit; but not so much as it gets. We repeat: The oppressed party often betakes itself to a correct position. Christians, prior to the time of Constantine the Great, pleaded for universal toleration as right and proper. But they forgot the propriety of universal toleration once Christianity had become dominant in the empire. Under oppression they had seen the truth; prosperous, they forgot it. This history has repeated itself over and over. While under oppression in England Independency saw the propriety of toleration; but when the party became supreme, as a party it ceased to act on the principle, both in England and in New England. The tolerance of the Independents and the intolerance of the Presbyterians in the country at large and in the Westminster Assembly have been misunderstood and misrepresented. There was really little essential difference between Independents and other denominations on this subject. Christendom was to wait for some time yet before any considerable body of Christians should maintain the tenet of toleration while having an opportunity to grant toleration to others on a large scale. Presbyterians indeed, had illustrated a partial toleration prior to this time. The Dutch Presbyterians had



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furnished an asylum to these very Independents, and had even granted to them the use of their own church buildings to worship in. This is but one instance of many of the kind in the history of Continental Presbyterianism prior to 1640. And this history was paralleled in the British Isles. But it is true that Presbyterians in the middle of the seventeenth century believed in the propriety of a state religion, and were thus logically shut up to intolerance, save by way of exception. We repeat, however, that if Independents as a body entertained other views it was while they were in no position to determine what the form of the state religion should be.

THE PRESBYTERIAN ELEMENT was the great element in the Assembly. They formed the majority at first and grew as the Assembly advanced. This party held to the original identity of Presbyters and Bishops, and that the church ought to govern itself by representative courts made up of teaching and non-teaching elders. It was on these subjects that the greatest debates took place, and that the great powers and learning of the Assembly were most exhaustively displayed. Moderate Calvinism was so general in the Assembly that it was comparatively easy to reach agreement in the statement of doctrines, while the divergent beliefs on the proper polity of the Church made it immensely difficult to agree on the fundamental principles of polity. Among the Presbyterians there were two parties, one holding the so-called *Jure Humano* theory of Presbyterianism—the theory that Presbyterianism is simply the best form of government; but to be adopted or not according to the preferences of God's people; the other party holding the *Jure Divino* theory, the theory that Presbyterianism is the form of Church government expressly established and commanded by Christ. This latter theory triumphed substantially.

The leaders of the Presbyterians were Messers. Twisse, Gataker, Reynolds, Palmer, Thomas Young, Stephen Marshall, Edmund Calamy, Matthew Newcomen, and William Spurstow and others, and the Scotch commissioners who were joined to the Assembly as corresponding members after the adoption in England of the Solemn League and Covenant.

DR. WILLIAM TWISSE, the Prolocutor, or Moderator, of the Assembly, was a man "full of learning and speculative genius." "He was distinguished by his writings against the Armenians, particularly against the Jesuits." Bishop Hall, himself a royalist and strong defender of the hierarchy, speaks of Dr. Twisse as "a man so eminent in school divinity that the Jesuits had shrunk under his strength." Thomas Fuller says, "his plain preaching was good, solid disputing

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better, pious living best of all good." Four folio volumes and one quarto attest at once his industry and ability, learning and godliness.

THOMAS GATAKER, the divine and critic, was reputed to be the most learned man in England after Usher and Selden. He was not only a great Hebrew scholar; but in his real insight into New Testament Greek surpassed every other Englishmen of his day. His religious books were numerous, including "English Annotations upon Isaiah, Jeremiah, and Lamentations." He put forth also valuable critical works among which was the edition of Marcus Antonius, which Hallam says, "was the earliest edition of any classical writer published in England with original annotations." He was offered the Mastership of Trinity College Cambridge; and refused it.

DR. EDWARD REYNOLDS, was a divine, "eloquent, learned and cautious," one of the most attractive and influential members of the Assembly; and some times spoken of as "the pride and glory of the Assembly," though without sufficient warrant.

HERBERT PALMER, "gracious little Palmer" as Bailie saw him, was a devout man, the best catechist, perhaps, in England, a scholarly and powerful preacher with scruples at first about the divine right of ruling elders, but coming over bravely to the support of Presbyterianism in the end. He was made master of Queens College, Cambridge, in 1644.

STEPHEN MARSHALL, was characterized by one of his enemies as the "Geneva Bull, a factious and rebellious divine," but he was the greatest preacher and the most popular speaker of his times; the most influential member of the Assembly in ecclesiastical affairs, a great favorite in the Assembly and "their trumpet by whom they sounded their solemn fasts."

EDMUND CALAMY was a popular preacher. He was the first openly to avow and defend the Presbyterian government before a committee of Parliament. He was active in the restoration of the Stuarts, but impervious to all temptations to enter the Episcopal fold, the re-establishment of which followed upon the Restoration.

THOMAS YOUNG was the Master of Jesus College, Cambridge, a Scotchman by birth and an able protagonist for Presbyterianism.

But we cannot go on with this list of English worthies. We cannot speak of SEAMAN, the orientalist, "the man of profound judgment in matters of controversial divinity, the invincible disputant," nor of HERLE, nor of DR. CORNELIUS BURGESS, nor others, clever College Professors, and authors whose published works show their scholarship and ability.

THE SCOTCH COMMISSIONERS were a great power in the Assembly. They did not vote. But like Athanasius at Nicea, they swayed the

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voting members by their intellectual and moral power. We cannot speak particularly of the lay commissioners from Scotland, though they included the MARQUIS OF ARGYLE, who afterwards proved his loyalty to the Scotch Church by suffering death for her; and that great lawyer, and devout Christian, SIR ARCHIBALD JOHNSTONE, of Warristone. Nor shall we speak of SAMUEL RUTHERFORD and ROBERT BAULIE, worthy professors of Divinity though they were as well eloquent and godly preachers. But of HENDERSON and GILLESPIE we must a word.

ALEXANDER HENDERSON is to be put into the company of Knox, Melville, and Chalmers. He was one of the very greatest of Scotch ecclesiastics. Hardly one of these other men had such a universal range of influence in his own country and in England. He was remarkable for tact, statesmanship, and patriotism as well as for conscientious devotion to the principles of the Reformed religion and the Presbyterian polity. He had in his mature manhood given up Episcopacy for Presbytery. He had soon afterwards opposed "the five articles" in the Perth Assembly, 1618; his hand had been one of the most forceful in framing the National League of 1638. He was the Moderator of the General Assembly which was convened later in the same year—that Assembly which continued its sessions after the royal commissioner had dissolved it; and which "condemned the spurious Assemblies from 1606 to 1618, as well as the Service book;" and excommunicated eight of the bishops and deposed the other six, and prohibited Episcopacy, and the Articles of Perth." He was appointed on several commissions to treat with Charles I. And when at length hope of pacification between Charles and the English Parliament had been exhausted, and the Puritans of England looked to Scotland for help, Alexander Henderson drafted the Solemn League and Covenant which was adopted in both countries. "My researches," says Professor Masson, "have more and more convinced me, that Henderson was, all in all, one of the ablest and best men of his age in Britain, and the greatest, wisest, and most liberal of the Scottish Presbyterians. They had all to consult him; in every strait and conflict he had to be appealed to, and came in at the last as the man of supereminent composure, comprehensiveness and breadth of brow. Although Scottish Presbyterian rule was that no churchman should have authority in state affairs it had to be practically waived in his case; he was a Cabinet minister without office."\*

Such a man, of course, was bound to have immense influence even in the Westminster Assembly.

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\*Life of Milton, Vol. III p. 16.

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GEORGE GILLESPIE entered the Assembly at the age of thirty-one years, "the youngest and yet one of the brightest stars," the prince of debaters and a man of learning. He had in his twenty-fourth year attracted much attention by his work entitled, "The English Popish Ceremonies Obtruded on the Church of Scotland," this had been followed four years later (1641) by a vindication of the government of the Church of Scotland against Independents. His ablest work was to be published in 1646, a vindication of *Jure Divino* Presbyterianism against Erastianism. He was thus fitted for his great debates against Independency and Erastianism. He was furnished as well as able and skillful. There is a Scotch tradition that he once made the great Selden reel and say: "That young man by his single speech has swept away the labors of ten years of my life." This may be patriotic exaggeration, but it is a historical fact that Selden never made any attempt to answer Gillespie's demolition of his Erastian theory, while yet he attempted to answer others.

Now brethren, had we not already occupied so much of our time, we would have summoned all the great Church Councils of the past, called to make creeds, and compared them with our own Westminster Assembly. As it is, we rest with the assertion that we know of only one other such body worthy of comparison with the Westminster Assembly. That is the Synod of Dort. The moral and intellectual character of the Synod of Dort does approximate—some say it equals—that of the the Westminster Assembly. Nowhere else in all the past since the days of the Apostles do we find such a body. The First Ecumenical Council of Nicea and the Fourth, at Chalcedon, are far inferior in the learning, ability, and piety of their members; and *they* are universally esteemed the most venerated Councils in the Church prior to the Reformation.

The age of the Westminster Assembly was a great age, particularly in religion. It may well be doubted whether in any age since that of Paul and John there has been such study given to the Word of God as these Puritans gave it—for the purposes for which they studied it—viz.; to get out the very heart and core of the Scriptural ethics and doctrine, as a rule of life and a means of salvation.

The Assembly was in every way worthy of its age. The study of the Assembly should, we believe, tend only to the further exaltation of the Westminster Standards, of the Bible, of the Grace of God, and His glory in the salvation of men. Amen.

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The address of Rev. Thornton Whaling, D. D., of Lexington, Virginia, was as follows:

### THE WORK OF WESTMINSTER ASSEMBLY

The Westminster Assembly met at 9 o'clock of the morning on Saturday, the 1st of July, 1643, in Westminster Abbey, and was opened with a sermon by their moderator, termed by them *Prolocutor*, Dr. Twisse, on John XIV; 18: "I will not leave you comfortless, I will come to you." There were present at this opening session sixty-nine of the 151 members named in the ordinance of the Long Parliament convening the Assembly of Divines; there were also present both houses of Parliament and a vast congregation which thronged the ample spaces of the historic Abbey Church. At the close of the protracted opening services (services so protracted that I fear they would have taxed and perhaps overtaxed the patience of modern Presbyterians) which according to the custom of the patient and heroic Puritans consumed many hours, the Assembly began its work in the gorgeous chapel of Henry VII, which three years before had been the scene of the Convocation of 1640, notorious for its forlorn attempt to carry that policy of "Thorough" which brought both Strafford and Laud to the block—"thorough" despotism in both Church and State. Lightfoot, a member of the assembly and whose journals furnish us much of our knowledge of its proceedings, tells us that at this opening meeting "*divers speeches were made by divers*" [which would aptly characterize the proceedings of many of our church assemblies] "and that Parliament not having as yet framed or proposed any works for the Assembly suddenly to fall upon, it was adjourned till the Thursday following." On Thursday the Assembly, with a wise and elaborate foresight, adopted the ample rules by which its procedure in future sessions was to be governed, and appointed the next day as a day of fasting and prayer for God's blessing on their work. Accordingly the Rev. Oliver Boyles preached all the forenoon of Friday before the Assembly, both houses of Parliament and a crowded congregation in the Abbey church, and the Rev. Matthew Newcommen occupied the afternoon in the same way. They had more preaching and fasting than is fashionable at ecclesiastical courts in our day. On Saturday the protestation or vow required of the Assembly was taken by the members present—peers and commoners as well as divines—to the following effect: "I do seriously promise and vow in the presence of Almighty God, that in this Assembly, whereof I am a member, I will maintain nothing in point of doctrine, but what I believe, to be most agreeable to the Word of God; nor in the point of discipline, but what may make most for God's glory and the peace and good of His church."

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At the same meeting by the advice of Parliament, it was resolved to proceed at once with the revision of the thirty-nine Articles in order to free them from false glosses put upon them by Pelagianizing and Romanizing divines, and especially to render impossible that interpretation of the Articles which a bold *pervert* to Romanism, Dr. Davenport, in 1634, anticipated Newman on his Tract No. 90, in publishing.

To facilitate their work the entire Assembly was divided into three equal committees, the first, of which Dr. Burgess was chairman, was to meet in Henry VII chapel and to take in hand the first, second, third and fourth Articles; the second committee, of which Dr. Stanton was chairman, was to meet in St. John's and St. Andrew's chapel, and proceed on the fifth, sixth and seventh Articles; the third was to meet in the Jerusalem Chamber and to take up the eighth, ninth and tenth. From the 12th of July till the 12th of October the Assembly was occupied with the revision of the thirty-nine Articles. And now as we have the Assembly at work, let us have some description of it from good old garrulous Robert Bailie, who was a member and whose letters are preserved for us to the extent of three octavo volumes, that reproduce for the historic imagination the most lively pictures of its proceedings. "They did sit in Henry VII's chapel, in the place of the Convocation, but since the weather grew cold they did go to Jerusalem Chamber. At the one end nearest the door and both sides are stages of seats. At the upmost end there is a chair set on a frame, a foot from the floor, for the Mr. Prolocutor [moderator] Dr. Twisse. Before it on the floor stand two chairs for the two assessors [or vice moderators] Dr. Burgess and Mr. Whyte. Before these two chairs through the length of the room, stands a table, at which sit the two scribes [or clerks] Mr. Byfield and Mr. Roborough. The house is all well hung with tapestry and has a good fyre which is some dainties at London. Foranent the table upon the Prolocutor's right hand, there are three or four ranks of forms. On the lowest we find do sit the five Scotch commissioners. At our backs the members of Parliament deputed to the Assembly. On the Prolocutor's left hand going from the upper end of the house to the chimney and at the other end of the house and backside of the table, are four or five stages of forms. From the chimney to the door there are no seats but a void for passage. The lords of Parliament sit on chairs in that void about the fire. We meet every day of the week but Saturday. We sit commonlie from nine to one or two afternoon. The Prolocutor at the beginning and end has a short prayer. The man, as the world knows, is very learned in the questions he has studied and very good, beloved of all, and highlie esteemed, but merely bookish, and not much as it seems acquaint with conceived prayer and among the unfittest of all the

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company for any action; so after the prayer he sits mute. It was the canny convoyance of those who guide most matters for their own interest to plant such a man of purpose in the chair." [So that Bailie thinks that what the moderns call "log rolling" was practiced even in the choice of the moderator of the Westminster Assembly. Perhaps it was only Bailie's suspicion.] "The one assessor, our good friend, Mr. Whyte, has kepted in with the gout since our coming; the other, Dr. Burgess, a very active and sharpe man, supplies so far as is decent, the Prolocutor's place. Ordinarily there will be present about three score of these divines. They are divided into three committees; on one whereof every man is a member. No man is excluded who pleases to come to any of the three. Every committee, as the Parliament gives order in wryte to take any purpose to consideration, takes a portion, and in their afternoon meeting prepares matter for the Assembly, setts down their minde in distinct propositions, backs their proposition with texts of Scripture. After the prayer Mr. Byfield, the scribe, reads the proposition and Scriptures, whereupon the Assembly debates in a most grave and orderly manner. No man is called up to speak, but who stands up of his own accord, he speaks as long as he will without interruption. If two or three stand up at once, then the divines confusedlie call on his name, whom they desire to hear first; on whom the loudest and maniest voices call he speaks. They harangue long and very learnedly. When upon every proposition by itself and on every text of Scripture that is brought to confirm it, every man who will has said his whole minde and the replies and duplies and triplies, are heard: Then the most part calls to the question. Byfield, the scribe, rises from the table, comes to the Prolocutor's chair, who from the scribe's book reads the proposition, and says as many as are of the opinion that the question is well stated in the proposition let them say, 'aye': When 'aye' is heard, he says, as many as think otherwise say, 'no.' This way is clear enough and saves a great deal of time which we spend in reading our catalogue. When a question is once decided there is no more debate of that matter, but if a man will vaige he is quickly taken up by Mr. Assessor or many other confusedly crying 'Speak to order, to order.' I thought meet for once to give you a taste of the outward form of their Assembly. They follow the way of their Parliament. Much of their way is good and worthy of imitation; only their longsomeness is wofull."

Good brother Bailie is not the only man who ever complained of Puritan and Presbyterian preachers, "*their longsomeness is wofull.*" He fails to mention the insufficient remuneration of a Westminster divine which at first was very irregularly paid and afterwards not paid at all. Satirists of that time make themselves merry over their

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*per diem* of four shillings, and yet because it was not paid, some were reduced to great financial straits and were compelled to cease attendance upon the Assembly. Even the Westminster divines were not birds of Paradise feeding upon the dews of heaven.

Before the 12th of October the Assembly had completed the revision of fifteen of the articles and were proceeding with the sixteenth when an order came from Parliament to lay aside this work and take up at once the government and liturgy of the Church. This order was the result of an alliance formed between the Long Parliament and the Scotch Estate and General Assembly. While the revision of the thirty-nine articles was being carried on by the Westminster divines, the cause of the Parliament had experienced severe reverses in the country and the resolution was formed to outbid the King for the Scotch alliance. Negotiations were entered into for that purpose with the result of the adoption by both kingdoms of the Solemn League and Covenant, drawn up by the Scotch divine, Alexander Henderson, which pledged "the defense and preservation of the Reformed religion in the church of Scotland in doctrine, worship, discipline, and government, and the reformation of religion in the kingdoms of England and Ireland, according to the word of God and the practice of the best Reformed Churches and the bringing of the Church of God in the three kingdoms to the nearest conjunction and uniformity in religion. Confession of faith, form of church government, Directories for worship and catechising." The work of the Westminster Assembly had been originally defined to be "to confer and treat concerning the liturgy, discipline and government of the Church of England, and the vindicating of the doctrine of the same from all false aspersions and misconstructions," but its mission as indicated in this Solemn League and Covenant, was now broadened to include the provisions of formularies of doctrine, government, discipline and worship for the Church of God in the three kingdoms of England, Scotland and Ireland. This solemn covenant between England and Scotland was not formed without meeting opposition even in the Westminster Assembly itself, Dr. Burgess, a leading member of that body, one of the assessors and chairman of the first committee, spoke in opposition to it, and petitioned the House of Commons against it. For these offenses Dr. Lightfoot, equally prominent among the Westminster divines characterized, him as a "wretch to be branded to all posterity, seeking for some devilish ends of his own or others or both to hinder so great a good of the two nations." Even ministerial controversies had not always been tempered by a sweet and gentle courtesy. Paul and Barnabas, Lightfoot and Burgess. But the Covenant was adopted, and in consequence commissioners



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from the General Assembly of the Church of Scotland, whose influence was destined to be so great, in some respects to be paramount, in future deliberations in the Westminster Assembly, took their seats in that remarkable body, amongst which commissioners were inscribed the venerable names of Alexander Henderson, Samuel Rutherford, George Gillispie, Robert Bailie, and John Lord Maitland.

And now began those interminable controversies over the government of the Church, which consumed more of the time of the Assembly than the framing of any of its majestic doctrinal symbols. The reason of this is found in the fact, not that the polity of the Church was regarded as of equal importance with its formularies of faith, but because while all were agreed in the acceptance of Calvinistic doctrine, there were many shades of opinion in the Assembly as to the Scriptural and convenient polity of the Church. There were advocates of Episcopacy of the type of Dr. Featley, there were prudential Presbyterians who afterward conformed to Episcopacy at the time of the Restoration, of the type of Doctor, afterwards Bishop Reynolds; there were *Jure Divino* Presbyterians of the type of the Scotch commissioners, with whom agreed perhaps a majority of the Assembly; there were moderate Presbyterians who denied the presbyter theory of the eldership; there were independents of the type of the five famous brethren, Mr. Goodwin, Mr. Nye, Mr. Burroghs, Mr. Greenhill, Mr. Bridge; there were Erastean of the type of the learned and godly Selden, *anti-quariorium coryphalus*, in fact all parties were represented in it except extreme high churchmen of the type of Laud and the anabaptists; a body thus composed must be racked with controversies when attempting to frame a form of church government and discipline for the Church of God in the three British kingdoms. There were three treatises upon the subject of ecclesiastical government and discipline prepared by the Westminster Assembly during the first two years of its history. On the 20th of April, 1644, more than six months after it began its work in the field of Church polity, the Assembly sent to the House of Parliament the first installment of its form of church government in the Directory of Ordination. Six months later, on the 8th of November, 1644, the second installment was remitted in the treatise entitled "Propositions Concerning Church Government"; these two were united and entitled "Form of Church Government" when they were adopted by the Church of Scotland, and with some amendment they constitute the form of government of the Presbyterian Church of America as well. The third treatise was a practical directory for church government and discipline prepared in the latter part of the year 1644 and the earlier part of 1645, and delivered to Parliament on 7th July, 1645. This practical directory was never adopted by the Church of Scotland, which still

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clung to its old book of discipline, but was embodied in the ordinance passed by the House of Parliament in 1648, under the title, "The Form of Church Government, to be Used in England and Ireland"—so that the Presbyterian Church was for some years the established Church of England. This third Westminster treatise on church government, has never been adopted by any Church as a part of its form of government, save by the Anglican Church for this short time, but it remains as a valuable illustration of a large and liberal construction of Presbyterian polity sanctioned by the Westminster Assembly itself, for if it be not invidious to constitute comparisons it manifests a more liberal and catholic spirit than any of the products of the Assembly in this vexed field of church government, actually sustaining, I do not hesitate to say I think incorrectly, the opinion that the people may be represented by *idoneous* persons as well as elders, since it asserts that "synodical assemblies to consist of pastors, teachers, Church governors, and other fit persons (when it shall be deemed expedient) where they have a lawful calling thereunto." \* \* \* \*

But the chief work of this Assembly for which after ages will keep it in everlasting remembrance is in the sphere of doctrine. The revision of the thirty-nine Articles which in the providence of God constituted its work in the earlier months of its existence was an admirable preparation for the fresh and original creation of new symbols of faith. These Articles are often published in the shape in which they were adopted by the Long Parliament but never, so far as I have been able to discover, in the form in which they were presented by the Westminster Assembly. Dr. Mitchell tells us that its original Westminster form may be found in a rare volume of tracts in the British Museum. During the long controversy between the Parliament and the Assembly, for such it ought to be termed, the Assembly prepared a short creed to be required of applicants for admission to the Lord's table and containing the fundamentals of the Christian faith. The noisy advocates who perplex the modern Church by arguing for the substitution of the longer and complex Confession by a shorter creed, should be referred to this short Creed in which their demands are anticipated but perhaps not in a form to their taste, as this Short Creed is as distinctly Calvinistic as the Confession or the Catechisms. Short Creed is the next best thing to no Creed to those who wish to rid themselves of all doctrine and dogma.

The real preparation of the present Confession of Faith began on the 20th of August, 1644, by the appointment of a committee to prepare matter for a joint Confession of Faith; the subject of most of the chapters embodied in the Confession being fixed by this committee.

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The heads of the chapters of the proposed Confession prepared by this committee were later distributed amongst the three committees into which the whole Assembly was divided with instructions to fully discuss and elaborate them before bringing into the Assembly.

The exact form which our Confession assumed of thirty-three chapters covering the entire field of theology and Christian ethics is due to this distribution of topics amongst these permanent committees of the Assembly. The reports of these committees began on the 7th of July, 1645, but was much interrupted by the differences which arose in the houses of Parliament and the Assembly as to the autonomy of the Church. So far as appears from the minutes, the various Articles of the Confession were passed by the Assembly all but unanimately. The main occasions on which there was a failure to secure unanimity were with regard to the omission of the word "blessed" before the Virgin Mother of our Lord; the dissent from the words "foreordained to everlasting death," and the decided protest against the Westminster doctrine of Church and State, which indeed has been completely revolutionized by the American Church. After five months of constant work by the Assembly, on the 4th of December, 1646, the completed Confession of Faith without Scripture proofs was presented to the House of Commons, but a new order was made that the Scripture proofs be added, and on 29th of April, 1647, a committee of the Assembly further presented to both houses the Confession of Faith with the Scripture proofs inserted in the margin. I am sorry that the proof-texts printed in our present Confession of Faith are not those adopted by the Westminster Assembly. The proof-texts which the Westminster Assembly spent three months in providing for the Confession and four months in providing for the Catechisms were removed by the First General Assembly of the American Presbyterian Church in 1788, which adopted the constitution without proof-texts, but in 1794 a committee was appointed to add proof-texts, and thus our present proof-texts are those provided by a committee of the American General Assembly and not those so carefully prepared by the Westminster Assembly.

The contents of the Confession may be described as Puritan theology, Puritan ethics, and the Puritan doctrine of the Church and the sacraments. It is true that all the doctrinal achievements of the Church in the past are conserved and utilized, the Athanasian and Nicene Trinitarianism, the Chalcedonian Christology, the Augustinian Anthropology, the Anselmic and Reformed Soberiolgies are wrought into its organic structure but the organic principle which unifies and vitalizes all of its constituent materials is the doctrine of the Covenants, which all historians of the development of doctrine are now agreed in holding

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was not derived by the Puritan divines from the Dutch school of Witsins and Cocoeius, but which the Dutch divines derived from the English Puritans.

The preparation of the catechisms went on simultaneously with that of the Confession. Early in the sessions of the Assembly a committee was appointed to prepare a catechism whose chairman was the most learned catechist in the kingdom, "the learned and godly little Palmer," as garrulous Bailie calls him. The Westminster Assembly was an Assembly of catechists; twelve or fourteen of them had published catechisms of their own and all of them practised the now obsolete art of pastoral catechising in their congregations and hence the work commanded enthusiastic and undivided attention; the preparation of the larger Catechism consuming more time than that of the Confession itself; indeed the most elaborate and complete exposition of Puritan and Westminster theology and ethics is to be found in this great catechism. The Shorter Catechism, however, has been far more popular and influential. But it makes one shudder to contemplate how near the Westminster Assembly came to miss preparing the Lesser Catechism for the children. The Assembly's catechism had been prepared after a year's work by Mr. Palmer's committee, had been debated in the Assembly for four months, when, on January 14, 1647, after much discussion, it was resolved to prepare two catechisms, a larger and a smaller; the larger one to be explained to the people by the minister from the pulpit following the custom of the Reformed Churches on the continent, and the smaller one designed for the instruction of children. Even after the decision was reached to frame this shorter catechism, Mr. Palmer, supported by the Scotch commissioners, whose influence was great and often decisive, insisted on breaking up all the principal answers into a series of short questions admitting of the simple reply by the child "yes" or "no"—the result of which would have been to give us an entirely different catechism from that historic one with which all of us are so familiar. Certainly such a catechism would have violated the fundamental principle which guided the construction of the one we have as stated by Dr. Lazarus Seamon: "That the greatest care should be taken to frame the answer not according to the amount of the knowledge the child hath, but according to that the child ought to have." After a "longsome and woful discussion" in the good Providence of God "little Palmer" died and the catechism was prepared in the form in which we now have it. Many a good man has to die and get out of the way before God's work can go on in the way He wants it. And so the work went on, the Larger Catechism was completed October 15, 1647, and the shorter one, called indiscriminately in minutes of

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Assembly the "Little Catechism," the "Lesser Catechism," the "Short Catechism," the "Shorter Catechism," on November 25, 1647, and with their proof-texts, which it cost the Assembly four months to prepare, were presented to Parliament April 12, 1648. \* \* \*

It falls not within my purpose this morning to explain the failure of the Westminster Assembly to accomplish the purpose for which it was convened by the Long Parliament, viz: To secure uniformity in the Church of God in England, Scotland and Ireland in doctrine, worship, government and discipline nor is it my purpose to discuss the wide and helpful influences which its Standards exerted upon the Churches of Christendom, especially upon the Presbyterian Churches of Scotland and North America.

But perhaps I may point your attention to the adamant industry with which it carried on its work through more than 1,200 sessions; to the unflinching courage with which it faced the threats of the King and of its ally, the Long Parliament—to the fidelity to God's Word with which it sought to base every principle of doctrine, government and worship upon its teachings—"to back every proposition with texts of Scripture" as was said of them; above all I may emphasize the breadth and catholicity of the Westminster Standards. There may be narrow Presbyterians; there can be no such thing as narrow Presbyterianism, if the Westminster symbols be an adequate expression of Presbyterian doctrine and polity. All who accept Calvinistic doctrine and Presbyterian order may accept its liberal and generous and yet carefully drawn and scientific statements. Supra and Sub-lapsarians, Creationists and Traducianists, immediate and mediate Imputationists may all find ample room within its catholic embrace, which was widened of set purpose to enclose all these and many other parties, provided they only accept the historic Calvinism and a generous Presbyterian polity. Nor is there wanting proof that the Westminster divines looked beyond the catholic Presbyterianism in which they believed with all their hearts to the wider interests of the Kingdom of God, of which they felt that all individual and national Churches were but fractional parts.

The address of Hon. Joseph Addison Waddell, of Staunton, Virginia, follows:

### THE SHORTER CATECHISM

If the Legislature of Virginia or the Congress of the United States should pass an ordinance convening an ecclesiastical assembly to adopt a confession of faith and rules for church service, it would be considered a very strange proceeding. But that is what the

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Parliament of England did a little more than two hundred and fifty years ago, and it was generally regarded as entirely right and proper. It was not till the American Revolution that the Christian world began to understand that civil governments had nothing to do with church or religious affairs. It was almost universally considered the right and duty of the State to provide for the maintenance of religion, and that involved the necessity or expediency of prescribing the system of doctrine and the mode of worship to be supported.

Therefore, the Parliament and a majority of the people of England being dissatisfied with previous Church establishment, which had been abolished, the Westminster Assembly was convened, to recommend a Confession of Faith and Directory of Church Government.

It is not my appointed task, however, to speak of the members or the general work of the Assembly. One result of their labor has been assigned to me—the Shorter Catechism. A recent writer in a Quarterly Review describes this Catechism as “the work of the greatest intellects in one of the most intellectual periods of Great Britain, and the fruit of the richest Christian experience of saints, at least as distinguished as any that the Church of God has ever, at any one time, included in its membership.”

The Larger Catechism was completed first, but the Shorter was first reported to the House of Commons. The framing of the Catechism appears to have been the work of a committee, and not of any one individual. It was brought to its present degree of excellence by the united deliberations of the whole Assembly; but its concise and logical answers are supposed to have been finally adjusted by Dr. Willis, a professor at Oxford, and one of the most distinguished mathematicians of his day.

The Catechism is not distinctively Presbyterian, as it is confined exclusively to doctrine and does not touch the subject of Church Government. It has been adopted, in whole or in part, by other churches besides the Presbyterian, and, with the exception of a few of the answers, is the creed of universal Protestantism.

It is divided into two parts. The first part, to the 36th question, inclusive, teaches what we are to believe concerning God, and the remainder what duties God requires of us. It embraces also analyses and expositions of the Ten Commandments and the Lord's Prayer.

The title given by the Assembly was, “The Grounds and Principles of Religion, Contained in a Shorter Catechism.” The Catechism is, therefore, a systematic statement of religious truths—a “body of divinity.” Read the answers, omitting the questions, and observe the continuity. How grandly it begins: “Man's chief end is to glorify God and enjoy him forever.

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“The word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how to glorify, and enjoy him.

“The Scriptures principally teach what man is to believe concerning God and what duty God requires of man.

“God is a spirit, infinite, eternal and unchangeable, in his being, wisdom, power, holiness, justice, goodness and truth.”

Observe also the completeness and yet brevity of the answers. There is not a surplus or an unnecessary word, nor a word absent that ought to be there to bring out the meaning. In a literary point of view, and as specimens of the exact use of words, the answers are unsurpassed.

Examine the first answer for a moment. Ancient Stoics and Epicurians disputed as to the chief purpose of life—the object that should engage the attention and enlist the efforts of intelligent creatures; and some modern philosophers, so called, assign one object and some another. Here we are taught that we are created, first to glorify God. God made all things for His own glory, not as an arbitrary and selfish tyrant, but as a beneficent being, for, secondly, He created man to “enjoy him forever,” offering Himself with all the riches of the universe for the enjoyment of His creatures.

The second answer is full and complete. How shall we learn the way of duty and happiness? From our reason? Alas, no. The reason of the wisest of men often misleads them. From tradition, or the decrees of popes and councils? Far from it. But from the “Word of God, which is contained in the Scriptures of the Old and New Testaments.” “The Bible! the Bible! the religion of Protestants.”

In the third answer we are taught that the Scriptures reveal to us all that is necessary for us to know concerning God, and fully informs us in regard to the duties God requires of us.

We are almost ready to believe that the fourth answer was given by inspiration. It is said that when the Assembly came to the question, “What is God?” they were overcome with awe—a finite creature to give a definition of the infinite Creator! Gillespie, of Scotland, is said to have led the Assembly in prayer for divine guidance, and to have begun thus: “O God, thou art a Spirit, infinite, eternal and unchangeable in thy being, wisdom, power, holiness, justice, goodness and truth.” “When he ceased,” says Hetherington in his history of the Assembly, “the first sentence of the prayer was immediately written by one of the brethren, read and adopted as the most perfect answer that could be conceived—as indeed, in a very sacred sense, God’s own answer, given to prayer and in prayer, descriptive of Himself.”

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Recent investigations render it somewhat doubtful whether it was Gillespie who led the meeting in prayer, but the main features of the anecdote are probably true.

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All the cardinal doctrines of religion are declared and defined. The doctrine of the Trinity: "There are three persons in the Godhead—the Father, the Son and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory." The divinity and humanity of Christ are distinctly taught; also the sovereignty of God and the free agency of man; the doctrines of sin, of the atonement, of faith, repentance, justification, sanctification and adoption; justification an act, sanctification a work—the former instantaneous, the latter progressive. Adoption is defined as "an act of God's free grace, whereby we were received into the number, and have a right to all the privileges of the sons of God."

The Catechism is invaluable as giving definitions of Bible terms. We never have a clear-cut comprehension of any idea till we can express it in words. Till then our perception is more or less confused and unsatisfactory. We hear of repentance, faith, justification, sanctification. What do the words mean? The answers are in the Catechism. "Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God, in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of and endeavor after new obedience." There is not a word about "penance," undergoing bodily or mental torture, which we are so apt to associate with the idea of repentance, as a preliminary, if not necessary, part of it.

Then as to faith, I have heard it said from the pulpit that faith may be described, but cannot be defined. To me, however, the definition of the Catechism is entirely satisfactory: "Faith in Jesus Christ is a saving grace, whereby we receive and rest upon Him alone for salvation, as he is offered to us in the gospel." And so of justification, sanctification, etc.

The definition of sin covers the whole ground. "Sin is any want of conformity unto, or transgression of, the law of God"—not only doing what is forbidden, but failing to do what is required.

Presbyterian doctrine is sometimes criticised as harsh and morose, giving an unattractive view of God. Let us see. We are taught in the Catechism that "Prayer is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies." And further: "The preface of the Lord's Prayer, which is 'Our



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Father which art in heaven,' teaches us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us; and that we should pray with and for others." Can anything be more winning than that? The Catechism does not ignore any of God's attributes. It declares His holiness and justice, but also sets forth His mercy to fallen and guilty man. Very different this from the short creed of a certain class of people who talk much about the "Fatherhood of God" and appear to credit the Divine Being with only one moral attribute, that of indiscriminate benevolence. "Like as a father pitieth his children, so the Lord pitieth"—whom?—"them that fear Him"—who cherish for Him filial reverence and love.

Let us look at a few other answers: "The souls of believers are, at their death, made perfect in holiness, and do immediately pass into glory; and their bodies being still united to Christ, do rest in their graves till the resurrection." What comfort to the bereaved, at the open grave, is the fact thus declared, that the bodies of the dead, which they knew and loved, are not cast off by the Heavenly Father, but are "still united to Christ," who redeemed and cares for the body as well as the soul.

Take the 21st answer, "The only redeemer of God's elect is the Lord Jesus Christ, who being the eternal Son of God, became man, and so was and continueth to be, God and man, in two distinct natures and one person forever." Mark the word "continueth." He not only was man, but is man. We are disposed to dwell almost exclusively on the death of Christ, and sometimes forget that He rose from the dead and ascended into heaven. We rejoice that He became man and suffered in our stead, and often overlook the fact that He is still man as well as God. This truth is beautifully expressed in the familiar hymn of the Scotch poet, Michael Bruce:

Where high the heavenly temple stands,  
The house of God not made with hands,  
A great High Priest our nature wears,  
The advocate of saints appears.

Though now ascended up on high  
He bends on earth a brother's eye,  
Partakes of the human name,  
He knows the frailty of our frame.

Shall the Catechism take the place of the Bible? By no means. As well take the dictionary in place of all works of literature. The Catechism is only a summary and orderly system of Bible truths, and definitions of Bible terms. We must read and meditate upon the Scriptures as the source of all religious knowledge, hope and comfort. But the Bible is not a system of theology. It is framed

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like God's works of nature. Flowers are scattered throughout the world, and men are left to arrange and classify them and form a system of botany. Shall there be no science of botany because the flowers exist already? Shall there be no classification and definition of Bible terms and truth because the truths are already in the Bible? A chief object of the Catechism is to help us to understand the Bible.

The Shorter Catechism was presented to the House of Commons on the 25th of November, 1647, and the Larger on the 14th of April, 1648. The Confession, Catechism and Form of Government were formally adopted by the Parliament, but were set aside in England in the political revolution which soon afterwards occurred. We are told, however, that in several country districts in England, where Presbyterians once abounded, schoolmasters still have a right to small salaries, on condition that they shall teach the children the Shorter Catechism.

Both Catechisms were transmitted to Scotland, and were approved by the General Assembly of the Church of Scotland in July, 1648. The Presbyterian Church of Scotland had been organized nearly a hundred years before that date. And at this day, Scottish Presbyterianism, split as it is into three great sections, yet all retain their hereditary regard for the Shorter Catechism, which has been long used as the basis of education.

Ask a genuine Scotchman—not a renegade—the first question of the Catechism, and he will promptly give the answer. Ask him further to repeat the 23d Psalm, and nine chances to one he will give it to you in Rouse's Version:

The Lord's my shepherd, I'll not want;  
He makes me down to lie  
In pastures green: He leadeth me  
The quiet waters by.

It has passed into a proverb that Scotchmen subsist on oatmeal and the Shorter Catechism.

The great Scotch preacher, Dr. Guthrie, visited the Jerusalem Chamber in which the Westminster Assembly sat, and writing a few days afterwards says: "It contains the oldest picture of any English King; and, in the Westminster Assembly, held a convention of the best, greatest and wisest men that perhaps ever met on this earth. I felt there as if I stood at the well-head of our national religion, and of those moral and religious influences that have made Scotland and Scotchmen what they are."

The doctrines of the Catechism, ardently believed in by the Covenanters, nerved those sturdy men to endure the persecutions they suffered. They were driven to take refuge in caves, they were shot down on mountains and moors, tortured by the boot and thumb-screw,

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and put to death on the scaffold; but they would not, by word or act, tell a lie. Frail women were not spared, and two of them, tied to stakes in the water, preferred to be drowned by the rising tide rather than deny their faith.

“At all times a man who will do faithfully needs to believe firmly,” says Thomas Carlyle.

The Confession and Catechism were also adopted by the Presbyterian Church of Ireland, and from that country, more directly than from Scotland, they were brought to America. Wherever the Scotch and Scotch-Irish immigrants have gone, these standards have been carried. The early Scotch-Irish settlers of this Valley were a restless race, often breaking up and moving to other places; and whatever they left behind, the Confession of Faith and the Shorter Catechism were not. In October, 1783, a large party of Augusta County people assembled at Staunton—men, women and children—preparatory to starting to Kentucky in search of new homes. They had to travel on horse-back through the wilderness, by a circuitous route beset by hostile Indians and ravenous beasts, and it required a month's time to make the journey. They could not take many domestic comforts with them, but we have a list of the books they carried along. First there was the Bible, second the Confession of Faith and Shorter Catechism, and third Rouse's Version of the Psalms of David.

Objection is sometimes made to requiring children to commit the Catechism to memory, on the ground that they do not understand it. But are children to be taught nothing they do not understand? If so, they will make slow progress in education, and the mind will be kept in a state of perpetual immaturity. Many a school boy is made to commit to memory the rules of Latin Grammar, which he understands as little as he does the Shorter Catechism. But he will understand them. The Catechism is wholesome nourishment for young people, although they may not fully digest all of it immediately; and for grown men it is strong and savory food. Safely fixed in the memory, devout persons find the answers subjects for meditation and sources of help and comfort throughout life. The Scotch writer, Barrie, in one of his recent works, speaks of the Shorter Catechism as “one of the noblest of books,” which Scottish children were accustomed to learn by heart, “not understanding it at the time, but its meaning comes long afterwards and suddenly, when you have most need of it.”

A venerable elder of the Presbyterian Church told me that, when a boy, he was required to commit the Catechism at the “old field school” he attended. He learned it so thoroughly that he could answer the questions and recite the answers from the beginning to the end, and then ask and answer from the end to the beginning. He

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expressed no regret that he had been thus drilled, but spoke of it with a glowing face and as a source of satisfaction to himself. An aged lady living in this town, more than ninety years old, blind and deaf, can still repeat the whole Catechism which was laid up in her memory during childhood.

The celebrated scholar, Dr. Schaff, has said, "The Shorter Catechism is one of the three typical catechisms of Protestantism which is likely to last to the end of time." And Thomas Carlyle said, "The older I grow—and I now stand on the brink of eternity—the more comes back to me the first sentence of the Catechism, which I learned when a child, and the fuller and deeper its meaning becomes:

'What is the chief end of man?

'Man's chief end is to glorify God and to enjoy him forever.'

Following is the address of Rev. G. W. Finley, D. D., of Tinkling Spring Church :

### THE DOCTRINES OF CALVINISM IN NOTABLE REVIVALS OF RELIGION

The place given in the rich programme of this occasion to the subject about which I am to speak precludes any necessity for setting forth in detail what we call *Calvinistic Doctrines*.

We would have you, however, to observe and remember that they are so called not because they originated with John Calvin—great and good man as he was—or were first taught by him. For they can be clearly traced back through the centuries, as held and taught by Anselm (1033—1109); Augustine (353—430); by inspired Apostles Paul, Peter and John; by Prophets of the Old Testament, and by the Master himself when in the flesh he trod the hills of Judea and walked by the bank of Gennesaret. Calvin only stated them clearly and fully and defended them with most signal ability.

That doctrines thus found in both the Old and New Testaments have had necessarily a large place and mighty power in beginning, promoting and testing true revivals we might confidently expect and assert. For they are the very instrument the Holy Spirit is engaged to employ in awakening, regenerating and sanctifying sinners "lost and ruined in the fall." They constitute that incorruptible seed "the word of God which liveth and abideth forever," by which sinful men are born into the kingdom—that truth by which, as the Great Intercessor prayed, they are to be sanctified.

But this simple argument from cause to effect, however conclusive to us, is not so satisfactory to others. Happily, the records, both sacred and secular, enable us to employ also the argument from effect to cause.

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If we examine carefully and without prejudice the outline of Peter's Pentecostal sermon (Acts II) we can not fail to see how full it is of just the truths Calvinists teach. For example see in verse 23, God's sovereignty and man's free agency, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and with wicked hands have crucified and slain." And again in verses 32 and 33 see God's sovereign grace bestowed upon man without man's meritorious co-operation: "This Jesus hath God raised up, whereof we are all witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear."

The Apostle Paul assures us that the gospel which he received not after man, "but by the revelations of Jesus Christ," and which he delighted to preach throughout the wide regions traversed by him and his colleagues, and through God's blessing with such marvelous power, was the very same as that recorded in his Epistles; that gospel he so clearly and strikingly summed up in many passages, notably, such as Ephesians II chapter, 8-10 verses:

"For by grace are ye saved through faith, and that not of yourselves, it is the gift of God! Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Is not that what we call Calvinistic doctrine, pure and simple?

The pages of history afford abundant proof that after the days of the Apostles the departure from or denial of such doctrines gradually but surely opened the way for and brought on the long dreary night that came upon the Church and the world—a night relieved from utter darkness only by some stars kindled here and there by God to shine with the light of His own truth. These pages further show that the Great Reformation of the sixteenth century had its birth and its marvellous progress in the return to those doctrines so long obscured by the errors and formalism of the Roman Catholic and the Greek Churches. Almost every great leader in that mighty movement—Wycliffe, of England; Huss, of Bohemia; Jerome, of Prague—the grandfathers of the Reformation as they have been called—as well as the fathers, Luther, Melancthon, Zwingle, Calvin, Knox and Ford were one in theology, staunch supporters and teachers of what is now called Calvinism. It was not until the Reformation had taken root and spread far and wide throughout Germany and other lands that the unfortunate divergence in views arose among the leaders, which along with political complications so marred and hindered that glorious work. In brief, as so well put by a recent writer (Dr. R. C. Reed) "during the most critical century of the world's history, Calvinism had the

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whole field to itself. There was absolutely no competing system  
\* \* \* \* The mightiest influence for good that emanated  
from any one man during 'that period' emanated from John Calvin.  
His thought was felt by Germany and Switzerland, it was dominant  
among the Huguenots of France, supreme in Holland, fruitful in  
England and, through Knox, moulded Scotland.'

And we may add, however much the world of to-day may delight  
in misrepresenting and scoffing at Calvinistic doctrines, the brightest  
glory of her past, the choicest privileges of her present, the strongest  
and most inspiring hopes for her future have been and are inseparably  
bound up with the reception and teaching of those despised doctrines.

But, my friends, I suppose that the object in bringing our topic to  
the front at this time was to show something of the place and power  
of Calvinistic doctrines in more modern notable revivals. And here  
my most serious difficulty is found in the attempt to compress within  
reasonable limits the abundant material afforded by the history of  
revivals for the last 350 years.

In searching its pages, I have been led along paths which have  
grown more and more fascinating, crowded as they were with proofs  
of God's own seal upon the doctrines of our Standards as He so signally  
blessed them in awakening and saving such multitudes of individual  
souls and in arousing sleeping and reviving dying churches.

With almost the force of a mathematical demonstration these  
records compel the conclusion that no great and real revival of religion  
has ever begun and been maintained without the preaching and  
teaching of the most, if not all, of the distinctive doctrines of Calvin-  
ism, and that, too, even by some who in theory denied and rejected  
them.

All that is now permitted me is to group the proofs of this asser-  
tion around the three Epochal Revivals found in the 17th, 18th and  
19th centuries.

EPOCH I. (17th century) The 1st of these began about 1625  
and swept over large portions of Scotland, England and Ireland.  
It appeared first in the parish of Stewarton, in Scotland, of which Rev.  
Mr. Castlelaw was pastor, and soon attracted much attention from  
friends and foes. By the latter it was derisively called the "Stewarton  
sickness."

The principal instruments employed by the Holy Spirit were the  
Rev. David Dickson of the neighboring parish of Irvine, and Rev.  
Prof. Robert Blair, of Glasgow. These men, well known as sturdy  
Calvinists, along with earnest prayer and personal conversation sought  
in their preaching to arouse the consciences of their hearers to bring  
them to some proper sense of the exceeding sinfulness of sin and their

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own helplessness under just condemnation; and then to point them to Christ and His gracious and complete remedy freely offered to them in His gospel. Fleming in his "Work on the Fulfilling of the Sunday School" shows how this movement spread like a stream increasing as it flows until its blessed influences were felt in many parts of the land. Those who came and witnessed the gladdening sight of so many turned from darkness to light and walking in the fear of the Lord and comfort of the Holy Ghost took courage and became more earnest than ever in prayer and effort for the descent of the Holy Spirit on other parts of the Church. These prayers were soon and richly answered in the ever memorable revival in the Kirk of Shotts in Upper Lanarkshire.

A number of ministers, especially from those who were then under persecution for conscience sake, were invited to assist the pastor (the Rev. Mr. Hance) at a communion service to be held on the 20th of June, 1630. Among these were the venerable Robert Bruce and John Livingstone, a young licentiate and chaplain to the Countess of Wigton. The preparatory services and the communion itself were so marked by the presence and power of the Holy Spirit with both preachers and people, that instead of retiring to rest on the evening of the Sabbath, they gathered in little companies and spent the whole night in prayer and praise and, contrary to usual custom, determined to have a sermon on Monday.

With much difficulty young Livingstone was prevailed upon to preach. His text was Ez. XXXVI: 25-26: "Then will I sprinkle clear water upon you and ye shall be clean, from all your filthiness and from all your idols will I cleanse you. A new heart will I give you and a new spirit will I put within you and I will take away the stony heart out of your flesh and I will give you an heart of flesh." Seldom if ever since the Day of Pentecost was such effect produced by a single sermon. Five hundred or more traced their conviction and conversion to it, whose after lives attested the reality of the change wrought in them by the Holy Spirit through that word.

Surely we need not pause to show this audience how every clause, yea every word of Livingstone's text is weighty with the great doctrines which men now call Calvinistic.

Man's sore need in his entirely ruined and helpless condition of a change which God only can bring about and which He pledges Himself to effect, stands out clearly, not only from the text itself, but from the whole passage from which it is taken (from the 16th verse to the end of the chapter) as has been so fully and beautifully shown by a later son of Scotland—that prince among preachers—Dr. Thos. Guthrie, in his admirable book, "The Gospel in Ezekiel."

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The influence of such doctrines was not only signally seen and felt on that day in the Kirkyard at Shotts, but, as Fleming and others tell us, was carried by many who were gathered there to other and distant parishes and even beyond the seas, where deep and lasting effects were produced. There seems to have been a close relation between these remarkable movements in Scotland and those which occurred almost simultaneously in the Province of Ulster in the North of Ireland to which under, God, the churches in this Valley, through the ancestors of many, if not the large majority, of their present members, are so largely indebted.

For we find as honored and blessed instruments in that revival, out of which grew the Presbyterian Church of Ireland, which in time so potently affected the earlier history of the Presbyterian Church in this country, the same Robert Blair and John Livingstone, of whom we have spoken above, with others, driven from Scotland and England by persecution, laboring in the same way and employing the same great doctrines of Sin and Redemption which God had owned and blessed in their native land: As the historians of this period tell us, the religious sentiments of all these men conspicuous in this great work, were those usually called Calvinistic and which were at that time maintained throughout the three National Churches of Great Britain and Ireland.

While England may not, during this epoch exhibit to much extent the distinctive revival features which marked the progress of true religion in Scotland and Ireland, she yet, through God's goodness, furnished a noble band of confessors whose labors in expounding and defending "the faith once delivered to the saints" have never been surpassed if ever equaled. Their writings packed with more or less clear-cut Calvinistic teachings have been and are still most powerful in stimulating, guiding and nourishing spiritual life. In proof we need only mention Bunyan with his "Pilgrim's Progress"; Baxter, with his "Reformed Pastor and Call to the Unconverted"; the saintly Owen, with his "Works on Regeneration, Justification and the Holy Spirit"; Flarce, with his "Fountain of Life"; Alleine, with his "Alarm"; Hume, with his noble work on "The Living Temple."

As we try to measure the influence exerted upon them and their cotemporaries and upon succeeding generations by the doctrines they held and taught, well may we exclaim (with one to whom we are indebted for much of the material we are using to-day—Dr. Haman Humphrey in his "Revival Sketches, Etc."): "What would our own land and Great Britian have been but for this revival period in the 17th century? Who can tell how much of the seed that was then sown sprang up and bore such precious fruit in the 18th century to which we now turn."



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EPOCH II (in the 18th century). About the close of the 17th and beginning of the 18th centuries most of the churches were in a deplorably low estate. The old style of preaching was laid aside and cold formal addresses had become fashionable. The testimony of such witnesses as Drs. Burnet, Watts and Doddridge confirms Archbishop Leighton when he says: "The Church is a fair carcass without a spirit." Historians give us the dark lines which show that the "higher classes laughed at piety and prided themselves upon being above what they called its fanaticism; the lower classes were grossly ignorant and abandoned to vice, while the Church enervated by universal declension was unable longer to give countenance to the downfallen cause of truth." But that dark night was in God's great mercy to give way to a glorious day.

About 1730, almost simultaneously a blessing was poured out upon England, Scotland and America, so wonderful that it is still known as "The Great Awakening."

In Scotland and notably at Kilsyth and Camburslang the way was prepared by a long series of sermons on subjects which explained the nature and showed the necessity of regeneration preached by the pastors Robe and McCulloch. These, with such ministers as Bonar, Whitefield, Hamilton and others of like mind with them, bore an honored and conspicuous part in the revival that followed and saw extending over the land the rich fruits of the Spirit in the lives of the people.

In England a little band of devout students at Oxford, whose diligent efforts to learn more fully the Scriptural way of life and strict attention to and zeal in the performance of its duties, earned for them the nickname of "Methodists" furnished the three most prominent and effective instruments used by the Lord in the great work in that country, namely: John and Charles Wesley and George Whitefield.

Of these Whitefield was pre-eminently the preacher, Charles Wesley the sweet singer, and John Wesley the organizer. Finding the pulpits of the Established Church, of which they were ministers, closed against them, Whitefield, at first alone, and afterwards the Wesleys, with Richard and Rowland Hill and others, preached in the fields to large, sometimes immense audiences. As the historian, Green, tells us they preached with a burning zeal, and such earnestness of belief, a sympathy with the sin and sorrow of mankind so deep and tremulous as to hush criticism. They carried and proclaimed their glad message everywhere, "in the wildest and most barbarous corners of the land, among the bleak moors of Northumberland, in the dens of London, and in the long galleries where the Cornish miner hears in the pauses of his labor the sobbing of the sea" above his head.

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The success which God gave them is too well known to need recital here while, as you are all aware, Whitefield and the Wesleys did not agree upon some of the doctrines preached and at one time their differences threatened lasting separation and alienation, yet mutual forbearance and charity prevented this and they continued to labor together, each declaring there was no time to dispute such points while sinners were perishing. It is abundantly shown by the records they left of their labors that Wesley held and preached the same great doctrines of the Fall and man's condition as a sinner since the Fall as earnestly and freely as Whitefield, and refrained, as, for instance, when in his work in Scotland from giving prominence to the doctrines about which they differed (see *Life of Wesley* by his pupil and friend Henry Moore Vol. II p. 145) and in his prayers rejoiced to exalt God upon the throne as heartily as ever Whitefield and Hill did, while they preached the free offer of salvation as freely as ever Wesley or Fletcher did. In Wales the godly Howell Harris, aided by the renowned David Rowlands and followed by Thomas Charles, were used by God in a revival which, as one of its fruits, shows that large body of Christians then as now known as "Welsh Calvinistic Methodists."

No one familiar at all with the religious history of Great Britain during that period can recall such names as we have mentioned along with Berridge, Romaine, John Newton and Scott, the commentator, and many others can deny to Calvinistic doctrines a large if not the chief place and power in rousing the cold and almost dead Church of that day and in bringing about the mighty change which was seen in the lives of countless thousands in and out of the National Church.

When we cross the Atlantic and follow this "Great Awakening" throughout New England, New Jersey, Virginia and other parts of the Colonies of Great Britain in America and see such men as Jonathan Edwards, Whitefield, David Brainard, the Tennents, Blair, Dickinson and a host like them so preaching the Word in the demonstration and power of the Spirit as to bring, as was then estimated, at least 50,000 of the 2,000,000 of the population of the Colonies to a hopeful confession of faith in Jesus Christ; we must reach the same conclusion as to the power and place of Calvinism in that mighty work. For even a cursory examination of the records of that period with the texts and sermons that have come down to us will show how general was the revival and use of the cardinal doctrines of the Reformation in the preaching of the distinguished ministers under whom that work was carried on.

The Rev. Jonathan Dickenson, of New Jersey, but voices the general opinion when he says, "the subjects chiefly insisted on were the sin and apostasy of mankind in Adam; the blindness of the natural

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man in the things of God; the enmity of the carnal mind; the evil of sin, the desert of it, and the utter inability of the fallen creature to relieve itself; the sovereignty of God; the way of redemption by Christ; justification through His imputed righteousness secured by faith, this faith the gift of God and a living principle that worketh by love; the nature and necessity of regeneration and sanctification by the Holy Spirit; and that without holiness no man shall see the Lord."

Thus did God, ever mindful of His covenant, through His own truth and by the power of the Holy Spirit work that mighty work of grace whose fruit in many forms still "shakes like Lebanon" and blesses our own and other lands.

EPOCH III (19th century). After the "Great Awakening," of which we have just been speaking, there came another season of declension brought about largely by the French and Indian Wars, the Revolutionary War, and the convulsions of Europe preceding and accompanying the French Revolution, with all of its blatant infidelity. But God in mercy again interposed and gave the Great Revival of 1800, extending from about 1790 to 1840. It was felt not only in England and Scotland, but reached almost every part of the United States and Canada. In our own land, New England and New York, but especially Western Pennsylvania, Virginia, Ohio, Kentucky, Tennessee and the Carolinas were widely and deeply moved.

The time allotted me, and your patience will not suffer me to go into particulars, but whether we regard the human instruments employed, such as John Newton, Rowland Hill, Andrew Fuller, and the brothers, Robert and James Haldane, in England and Scotland, with Asahel Nettleton, John Griffen, William Graham, James Turner, John Blair Smith, George Baxter and James McGrady, in America, or look upon the men then brought to know and accept Christ and in after years to become His ascension gifts to His Church, such as Archibald Alexander, William Hill, Conrad Speice, John Holt Rice and a host of others, loved and honored throughout the Church; whether we consider the multitudes of changed hearts and homes and the impulse then given to Christian and Liberal Education, or the establishment of agencies for and increased interest in the work of the Church, this revival must be acknowledged one of the richest that has yet occurred.

Besides the well known doctrinal sentiments of such men as I have named we have this further proof how largely Calvinistic doctrines entered into the means employed in reaching such glorious results. I have examined the testimony of fifteen or twenty ministers from different parts of our land and find them concurring with Dr. Humphrey in stating that the preaching which held up before men the character of God, the strictness, justice and terrible penalty of His

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law, the entire and dreadful depravity of their hearts, the absolute sovereignty of God in having mercy on whom He will have mercy, regeneration by the Holy Spirit, and justification by faith alone was that which gave tone and character to this revival and was so richly blessed of God. Surely these doctrines are Calvinistic enough for the most rigid follower of the great German.

Other movements have followed in which such doctrines have had large share if not so great as in those of which I have spoken. But we cannot handle them now.

Thus, in barest outline, we have traced for you this wonderful history. Do we not find that it sustains the assertion made at the beginning of this address that no great and real revival was ever begun, and maintained without the preaching and teaching of Calvinistic doctrines? In the face of such proofs ought not our faith in these grand and awful doctrines to be confirmed, and should we not more faithfully use and rely upon them in seeking to do the Master's work and to win souls for Him?

Is not one great need of the Christianity of to-day, as well as of the world of perishing sinners around us such preaching, (as Mr. Gladstone with his wonted vigor of thought and phrase has recently pointed out) such preaching as will emphasize and make clear man's real condition as a lost and helpless sinner? With the slight and feeble conception of the nature and extent of the desire which now finds expression in so many pulpits, is it any wonder that the hurt of the people is so slightly healed? "But," says modern taste and usage, "leave those dreadful doctrines of the sinner in the hands of a just and angry God, and tell us of His love." Yes, most gladly do we preach "God is love," but let us beware lest we teach that "Love is God." And never, never can we rightly appreciate His unbounded love until we learn something of and get the people to learn the real nature and consequences of that sin which God hates and His justice requires Him to permit, from which in His love He would save us.

The acknowledged failure of so many pulpits and teachers to press these great doctrines is in itself a most hopeful prognostic of a coming and widespread genuine revival. As in the past, so in the future, God will interpose and save His Church from apostasy and the world from death by his own truth made quick and powerful through the Spirit's presence and power and that truth will be found again, as in the past, embodied in the grand old doctrines of Calvinism.

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Following is the address of Rev. Francis R. Beattie, D. D., LL. D., Professor in the Presbyterian Theological Seminary of Kentucky, Louisville, Kentucky:

### CALVINISM AND CIVIL AND RELIGIOUS LIBERTY

I count it a rare privilege to speak in this place, on this occasion, and upon such a theme. I beg to thank those whose cordial invitation, very gladly accepted, gives me this high privilege on this auspicious hour. I dare hardly hope that the performance of the duty thus imposed will be worthy the occasion and this audience.

My general subject is "Calvinism and Liberty, Civil and Religious." First of all the terms must be defined.

Calvinism is that system of Christian doctrine and life which is founded upon the Word of God, and professes to set forth, in a balanced way its divine teaching concerning God, man and the universe. Its controlling principle is the sovereignty of a holy, wise and loving God, ever exercised according to the counsel of His own will, and in harmony with the nature with which He has endowed the different orders of His creatures. He rules over nature, He directs all human affairs, and He works graciously in redemption. As to the relations of God and man, both sovereignty and freedom are held, though it may not be possible to adjust these two facts at all their points of contact. As to man it holds that he was made in God's image, but has become apostate from God, by reason of sin, and is helpless to save himself either from the guilt or the power of sin. His recovery is, therefore, a matter of grace, according to the electing purpose of God, which is conditioned, not upon anything in the creature, but only upon the secret counsel of God. To make this purpose effective Jesus Christ comes to be a Mediator and Redeemer, and, by His atonement and intercessions, to make effective the purpose of grace, according to election, in all the elect. In like manner the Holy Spirit is sent to make effectual the work of Christ, in the heirs of salvation, so that they are regenerated and united to Christ unto their assured salvation. This good work thus begun will be surely finished in the case of all of the elect, redeemed, regenerated, believing souls. Calvinism has also its ideal for human life and society. To live for the glory of God is that ideal, and direct responsibility of the individual soul to God is emphasized. Its idea of citizenship also emerges. If the Christian man is a freeman in Christ in the Church, and has the right of self-government there, he has the like freedom under civil government, another right of self-govern-

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ment also. Hence Calvinism is a philosophy of the universe, of mankind, of redemption, and of national governments, as such it is all inclusive.

By liberty we mean the right to exercise our powers freely, so long as the rights of others are not interfered with thereby. In the sphere of government this implies the right of self-government, and the duty of protection in the exercise of these rights. In the realm of religion this is religious liberty. In the sphere of the State this means civil liberty. The former is in harmony with Presbyterianism and the latter with representative or republican civil rule. Liberty in both spheres is freedom without license, and freedom without tyranny. It is the golden mean between these extremes, and it balances right and duties according to the divine ideal given in the Word of God.

We are now to try to show the relations between Calvinism and liberty at both spheres. In particular we shall undertake to make good the contention that no interpretation of the facts of Christian religion has done so much or is suited to do as much for civil and religious liberties the world over as Calvinism has. It has been conducive to true liberty in all ages. There are two lines of exposition and illustration which naturally open before us. One raises the inquiry whether historically the facts sustain this position. The other inquires whether in the system itself, there are those features which might be expected to generate civil and religious liberty when they were wrought out in human life. The former is the historical and the latter the expository. We follow out each a little.

I. THE VERDICT OF HISTORY. In general it may be said that men of Calvinistic principles have fought and won the world's battle for civil and religious freedom. The reformed system of doctrine, which is the Calvinistic type, and the Presbyterian polity, which is the representative form of government, have borne the brunt of many a hard fought fight, and in the end have gotten the victory, whether it be against civil oppression, or ecclesiastical tyranny. Four great examples will fully justify this assertion.

First, the case of Calvin and Geneva. Prior to the remarkable work at Geneva the people were in sore confusion in their civil affairs. Then after they had banished him practically for a time, they had to send for him to come back to their aid again. After he returned and had an opportunity to put into effect his ideas of freedom and civil government, Geneva soon became one of the best regulated places in all Europe. Neither the tyranny of Rome nor the license of a godless government was permitted, and the influence of Calvin spread to France, and among the French Calvinists, known as the Huguenots, the

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same principles of civil and religious liberty spread which did much to make France what she was in the days of Coligny, and the darkest day for civil liberty in France was the fateful St. Bartholomew's Day, when the best Protestant blood, and it was Calvinistic, was shed.

Secondly, in the Netherlands we have another memorable example of the influence of Calvinism on Civil and Religious liberty. This little Calvinistic band, not numerous, nor rich in worldly goods, but strong in faith and rich in noble deeds withstood and finally baffled the proud armies of Philip of Spain, with the power of the Romish hierarchy behind him. This story, as told by Motley is more thrilling than any romance, and the career of William the Silent, and William, Prince of Orange, will never be surpassed in the history of heroic and persistent struggle in defense of human freedom. Their struggle not only made the Dutch Republic, but did much for freedom in Britain and America, and Calvinism was the type of the Christian faith which made these heroic and unconquerable men.

The Puritan struggle in Britain, alike in England and Scotland, together with the Revolution in 1688, A. D., is one of the most striking proofs of the historic fact that Calvinism tends to secure civil and religious liberty. For some time before the Puritan movement took definite shape, influences from Geneva and Holland were operating on many minds in both England and Scotland, and in the latter country the influence of Knox became paramount. Hence it was that ever against spiritual tyranny in matters of religion, and civil despotism in matters of the state, there came a pronounced revolt. Against the divine right of the king it was asserted that the people also had divine rights in regard to civil government; against the absolutism of bishops it was claimed that the Christian was a freeman in Christ and had a right to a voice in spiritual affairs. Both of these great truths are of Calvinistic origin, and when they were wrought into the minds of the people of the British Islands and translated into actions, absolutism in both Church and State heard its death-knell. What the whole world owes to the Puritan struggle can never be over-estimated. Our own age lives in the light of the liberties that were then won for the people, by the people, in a struggle that was heroic indeed.

The last example from history which we adduce is that of this country. This in many respects is but the result of what has already been described, for Calvinism, as Froude says, founded the American Republic. Men of this type had certainly much to do with laying the foundation of the fabric of freedom in the American Colonies, and with the origin and successful issue of the American Revolution. Huguenots from France, Dutchmen from Holland, Puritans from

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England, Scotchmen from Scotland, and Scotch-Irishmen from Ireland were the men who laid these foundations, and who fought the Revolutionary War to its finish. Driven by oppression from their native lands, and carrying the principles which Calvinism had planted in their souls, they found in this wild land a fit home for their planting and development. Hence when prelates assumed unlawful authority, and the king would tax the people without their permission, they resisted. Hence the contest which resulted in a free Church, in a free State, in a free land.

These instances fully establish the fact that Calvinism has framed, fought, and won the world's contest for civil and religious liberty. Were time taken to draw the contrast between nations which have felt its potent power and those that have not, the case would be still clearer, and the conclusion more fully seen. Let the Latin races and Romish lands in contrast with Anglo-Saxon races and reformed lands to-day tell the full story. Calvinistic Protestantism, has ever been the potent factor in the story.

II. THE ELEMENTAL CAUSES. We now raise the question as to whether there are elements in this Calvinistic system which naturally lead to what we have seen concerning its historical effects? Was it merely a coincidence that Calvinism and liberty were joined in Geneva, in Holland, in Britian and in America? Or did other agencies than Calvinism produce these splendid results? Some brief analysis of the contents of the system itself may go to show that Calvinism and liberty in Church and State most surely are married together.

First, the fundamental fact of the absolute sovereignty of God had its influence. God was over all blessed for evermore, He was ruler of the universe and King of Kings. This carried along with it the inevitable conviction that man was responsible first of all, and most of all, to God who is high over all blessed for evermore. Men controlled by this conviction could not but resist any assumption of absolute authority over them on the part of men. The Calvinistic system brought the sense of God and duty right into the very lives of men, and became theirs to obey God rather than to render slavish obedience to men against conscience.

Secondly, for the truly Christian man, the fact of gracious, unconditional election carried with it the same result. When the Christian felt that he had been chosen in Christ unto holiness and eternal life, there came into his experience a sense of dignity, that would not brook oppression. And the Christian realized that he was a freeman in Jesus Christ, and had given to him citizenship in the heavenly kingdom. Calvinism enfranchizes men with the right of self government under God in both Church and State.



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Thirdly, the high and controlling place given by Calvinism to the Word of God and to the right of every man to read it and apply it himself further conduced to the fostering of freedom. The authority of Holy Scripture, and the right of private judgment by the people were potent factors in this direction. The people would refuse to bow before human authority if in conflict with the teaching of the Word of God. And in the exercise of private judgment therein involved, the independence of the personality of the Christian man was cultivated. Such men were bound to be the Lord's freemen in all the relations of life. They were capable of self government, and restive under tyranny. Calvinism, more than any other system, has this effect, and so was fruitful in freedom in the world for the children of men.

Fourthly, the well defined separation between Church and State which Calvinism, more than any other system, makes plain, had its influences also in the same direction. Calvinism caught the meaning of our Lord's teaching about the things of Cæsar and the things of God. It could, therefore, enjoin both duties without any conflict. It refused to allow the Church to lord it over the State and hence was inflexibly opposed to Romish pretension. It also declined to admit that the State should exercise unlawful authority over the Church, and thus it was inevitably in antagonism to all phases of Erastianism. The ordinance of civil government the Calvinist taught was of God, and the citizen was under this only so far as it did not seek to compel obedience which was against the law of God. It taught the great principle that God alone was Lord of conscience, which is thus set free from the commandments of men. Hence civil liberty is secured. The conscience is also free from the commandments of men in matters of religion. Hence religious liberty is guaranteed. This great principle is one which should be dear to mankind even to death to every true liberty loving soul.

Fifthly, the representative form of Church government which Calvinism always implies, had much practical effect in fostering freedom in Church and State and in making men capable of self government in both relations.

If Calvinism gives the franchise to the people, this means that the people shall govern themselves in a properly constituted way in both civil and religious affairs. Hence republicanism in State, and Presbyterianism in Church are the logical consequences of Calvinism. If there be a monarchy, Calvinism will demand that it shall be a limited monarchy where the rights of constitutional government are fully recognized. No other type of monarchy will long stand before Calvinism. If there be Prelacy in the Church, either that Pre-

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lacy must become greatly modified in its working or Calvinism will be crushed out of the creed. Armenianism may stand oppression but Calvinism never. It will rise in its holy might and divine right, and make an end of absolutism everywhere.

Lastly, the stress laid upon education and intelligence among the people by Calvinism has had its influence also. Calvinists have always been the patrons of learning and the founders of schools and colleges for all the people, The parish school beside the parish church, had its potent influence. The catechetical instruction of the young, the strong preaching to the adult all fostered a mental discipline which made men strong and intelligent, and able to judge for themselves in matters of civil interest and religious moment. Such people could not remain under mere tutelage to either priest or king. They were fit for self government, and would claim the right to possess and exercise it. Couple with this that Calvinism has always inculcated high ideals of character and conduct, and the force of this consideration is all the greater. Calvinism trained the head, it cultivated the heart, and it disciplined the life, so that its adherents were bound to be the heralds of civil and religious liberty everywhere. Such is but an outline of the subject.

Such, my friends, is the heritage which has come to us. Let us value it at its true worth. Let us ever praise the men who won all these liberties for us. Let us ever be mindful of the Providence that gave us this priceless possession in this land. Above all let us cherish the principles of our historic Calvinism, as so well stated and on our standards, and hand this glorious heritage untarnished and enhanced to our children and our children's children.

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NOTE—When delivered, at the Westminster Celebration in Staunton, Virginia, this address was spoken from brief notes. After the lapse of five years it is reproduced in substance. It is proper to say that much that belonged to the inspiration of the occasion, and to the freedom of extempore utterance is lost. It is hoped that the substance of the teaching of the address is here reproduced in outline; and that it may be useful for its intended purpose.—F. R. B.

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The following poem was read by Rev. R. A. Lapsley,  
of Greenville, Virginia:

THE COVENANTERS—THE FIRST GENERATION RAISED ON THE  
SHORTER CATECHISM

In the year Sixteen Hundred and Forty-seven,  
A little book to the world was given ;  
The fruit of four years of prayer and thought  
By that Godly Assembly, who earnestly sought  
To put before men within easy reach  
Those truths which the Scriptures principally teach.

In England, the land where this book saw the light,  
Its hold on the people was short and slight ;  
Not so in Scotland—the highest place,  
In the hearts of men of the Scottish race  
Next to God's Word, was early given  
To this book, born in 1647.

Nor only in Scotland—wherever on earth  
There's a child of Presbyterian birth,  
Reared in the good old-fashioned way,  
Made to "toe the mark" on the Sabbath day  
And the Catechism thus to say,  
Among those things which he holds till death  
Is his love for this grand old Confession of Faith.

There are some of us here old fogies enough  
To maintain that there's yet no better stuff  
For building a man, on whom to depend,  
Than "Effectual Calling," and "Man's Chief End";  
So in place of every modern "Ism,"  
We'll stick to THE SHORTER CATECHISM.

And in part proof—I am here to-day,  
To show in this sort of rhyming way,  
The kind of women and manner of men  
That were reared in the homes of old Scotland, when  
This little book first took its place  
In the hearts and homes of the Scottish race.

You've heard of the COVENANTERS, who  
Faced danger and death neath the Banner Blue—  
The Banner Blue, on whose silken fold

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These words were written in letters of gold  
"FOR CHRIST'S CROWN AND COVENANT," so that all might behold.  
'T was in that heroic generation  
There first began the recitation  
Of the Catechism, which we to-day  
Are teaching our boys and girls to say.

After Sixteen Hundred and Forty-seven  
When these honored Standards first were given  
The Scottish people, came thirteen years  
Of quiet, free from harassing fears.  
Adopted by Church Courts and Councils of State,  
Taught in every home, both to small and great;  
In those peaceful years this book won its place  
Which the bloody years following could not efface.

In 1660, the Restoration  
Brought evil times for the Scottish nation ;  
For Oliver Cromwell now was dead  
And Charles the Second reigned instead—  
A king that was cruel, a man that was vile,  
Now sat on the throne of the British Isle.

Nor were times better when Charles was gone  
And James the Second ascended the throne—  
A bigoted coward, who looked, it is said,  
Unmoved on men's tortures, yet turned and fled  
When battle's red lightning flashed round his own head.

Ah, then were the days when men's souls were tried !  
When every foul art of the bigot was plied  
To shake their loyalty to the truth  
In this Confession of Faith set forth ;  
To drive forever from Scottish land  
These symbols now honored on every hand.

For twenty-eight years the storm rolled on,  
And many a deed of darkness was done ;  
As the sickle cuts down the ripest grain,  
So the best and purest of Scotland were slain ;  
The Confession of Faith and the Catechism  
Received in those years their bloody baptism.

And here to-day it may be for our good  
To look at some scenes in those years of blood,

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Those bitter years when this tree took root  
Of which we now eat the pleasant fruit.  
Let us go for a moment back in thought  
To old Sanquhar town, where a deed was wrought  
Which kindled again to a fiery glow,  
A zeal for the truth, that was burning low.

'Tis the year 1680, a midsummer's day,  
And a band of horsemen are wending their way  
Into Sanquhar town, and up the street  
To the market cross, where they presently meet.  
Round the market cross they take their stand,  
Each head is uncovered, in every hand  
Glams a naked sword, then in trumpet tone  
Rings the voice of their leader, Richard Cameron.

“ We here this day make our declaration  
Against King Charles and this whole nation,  
Who have broken faith with God and man,  
And we pledge ourselves to fight as we can  
To bring to an end his wicked reign.  
And in token hereof is now unfurled  
This flag of the kingdom that's not of this world.”  
He spake and out on the air there flew  
The silken folds of the Banner Blue.

Then neath the Blue Banner, with letters of gold,  
This little band, scarce twenty all told,  
Who thus had bidden defiance bold  
To the might of three kingdoms, ride two and two  
Down Sanquhar street and are lost to view.  
But from end to end of the Scottish nation  
Soon is ringing this SANQUHAR DECLARATION.

\* \* \* \* \*

It is thirty days later, again in our sight  
These men of the Covenant, are drawn up for fight.  
'Tis a close July day, and a storm is at hand  
When in dark Ayrs moss they take their stand,  
And against them comes surging in headlong course  
Bruce of Earhall's dragoons—four times their force.

Long and stubborn the fight, in the skies overhead  
The thunder is roaring, the lightnings blaze red;

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In the dark mist beneath, the muskets are flashing,  
And in deadly encounter, the bright swords are clashing.  
Many a blaspheming trooper is now made to feel,  
Though he mocked at the righteous, the edge of their steel.

But at length weight of numbers and discipline tell,  
And the last of his band, Richard Cameron fell;  
It is said at that moment the skies blazed in whiteness,  
With a flash of the lightning surpassing in brightness,  
His soul left the body all mangled and gory  
And through the rent heavens passed upward to glory.

Five cruel years have come and gone,  
Since the death of Richard Cameron;  
It is bright Springtime, the first of May,  
And traveling along the main highway  
Is a troop of horsemen, led by one  
Who in Scottish history stands alone  
Enjoying an infamy all his own.

And yet as you see him riding there,  
With his long locks of light brown hair,  
Clustering around a face as fair  
As a woman's, holding with gallant air  
The reins of his black steed, Boscabel,  
You'd never think 'twas the work of hell  
He was now doing, and that by the name  
Of "BLOODY CLAVERHOUSE" he's known to fame.

Mark him well as he rides along,  
Whistling perchance, a careless song,  
His dragoons following who in their revels  
Were said to mimic the names of devils—  
Now see the light flash in his eye!  
What kind of game does this eagle spy?

Not far from yonder cottage door  
Cutting up turf upon the moor,  
Is a man well known the country o'er  
As "The Christian Carrier"—his name,  
John Brown of Priesthill, on this same  
Rests bloody Claverhouse's eye of flame.

Just one wave of Claverhouse's hand,  
With a word to the soldiers of stern command,

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Too quick for any thought of flight,  
The dragoons ride to left and right,  
And soon to his own cottage door  
They bring John Brown across the moor.

Leading their baby by the hand,  
His wife comes out and takes her stand  
Beside her husband, with sickening fear,  
Waiting the end which she knows is near.

For vanished now from Claverhouse's face  
Is every line of beauty and grace,  
Instead she sees written on every part  
Of his visage the signs of a merciless heart.  
He asks a few questions—among the rest—  
"John Brown, are you willing to take the test?"  
(That impious oath, by all abhorred,  
Who at that time, in Scotland, feared the Lord).

The martyr makes resolute answer, "no"—  
"Then, John, to your prayers you had better go,  
For as sure as the sun is in yonder sky  
The hour has come when you must die."  
Picture the feelings, you who can,  
Of that lone, persecuted man,  
As he falls on his knees beside the road,  
And pours his whole heart out to God.

Only a moment of respite is given  
As the prayers of the martyr go up to heaven,  
Then Claverhouse's voice breaks in—"Enough  
Of this pious, canting, Whiggish stuff,  
Men, let him bid his wife farewell,  
Then take him down in yonder dell  
And shoot him." But not a soldier stirred  
To carry out his cruel word.

They were hardened men and used to blood  
And deeds of violence none too good,  
But each soldier looked at the woman there  
Herself the picture of mute despair,  
Holding the hand of the little child,  
Who gazed in its father's face and smiled,  
And not a man would be the first  
To obey an order so accurst.

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Then all the demon in Claverhouse's soul,  
Broke forth in a rage beyond control;  
"You soft-hearted fools, now every knave  
Of you hopes this cursed Whig to save  
By your disobedience, I'll make you know,  
I'm not the man to be thwarted so!"  
So speaking, his pistol forth he drew,  
Aimed at John Brown, fired straight and true,  
The bullet on its fell errand sped  
And by his own threshold the martyr fell dead.

Linked forever with Claverhouse's name  
Is the memory of this deed of shame;  
And yet in these degenerate days  
There are not wanting those who praise  
This monster—instead of bloody Claverhouse,  
In sober history, romance and verse,  
This most surprising change you see  
His name transformed to "Bonny Dundee."  
Just as some now are so very civil  
As to speak with high respect of the Devil.

But one more scene, the foulest crime,  
Of all this bloody "killing time,"  
Done in that same year the eleventh of May  
Upon the sands of Wigtown Bay;  
Where the River Blednoch comes pouring down  
Into Solway Firth, near by Wigtown.

This morning in May the sun shines clear,  
And the banks of Blednoch far and near  
Are black with people, every eye  
Turns to one spot where the tide runs high;  
For there, where the river and sea are met,  
Deep down in the bank two stakes are set.

To the lowest an aged woman is tied;  
To the other a girl, like a youthful bride,  
Or like a young queen, with face so fair  
And a crown of shimmering, golden hair.  
These two have refused to take the test,  
At Lag of Grierson's stern behest;  
And now by his orders are fastened down  
And doomed in the Solway's tide to drown.



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The elder woman first tastes the cup  
Of death. As the Solway comes rolling up  
And fills the Blednoch river bed  
The waters flow over her aged head:  
With unshaken constancy to the last,  
Nor a sigh, nor a groan,  
This ripened saint passed.

But how does the younger bear the sight?  
For well may the ghastly vision affright!  
And with set purpose to add to her fear  
One of her persecutors comes near  
The river bank, and with cruel jeer  
Cries, "Ho, Margaret Wilson, what see you there?"  
But with serene courage the girl replied,  
"All that I see in yon cruel tide  
Is Jesus Christ, who my sins did bear,  
In one of His members suffering there."

But soon her own time comes, the tide  
Now flooding the river channel wide,  
Creeps up to her feet, still rises higher,  
Flows round her waist, to her face comes nigher,  
Begins to lift her golden tresses,  
With deadly, tho' so soft caresses,  
A few more times it will ebb and flow,  
Then above her lips must the salt flood go.

Then in her extremity out on the air  
Floats the voice of the dying maid, as clear  
As when in the Sabbath's holy calm  
She had sung so oft this same 25th Psalm;  
And these are the words which catch the ear  
Of the weeping multitude far and near:

' My sins and faults of youth  
Do Thou, O Lord forget,  
After Thy mercies think on me  
And for Thy goodness great.

Turn unto me Thy face  
And to me mercy show  
Because that I am desolate  
And am brought very low.

O do Thou keep my soul  
Do Thou deliver me  
And let me never be ashamed  
Because I trust in Thee.'

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—As these last words rang with melodious thrill,  
The sweet voice faltered, choked, and was still.

Such were some of the scenes of those twenty-eight years  
Whose record is traced in blood and tears.

That which to-day I would have you mark  
Is this one fact of that period dark,  
That all those Covenanters true,  
Who manfully followed the Banner Blue,  
Both those who fought at Pentland Ridge  
Or at Drumclog and Bothwell Bridge,  
Or who stood with Cameron round Sanquhar Cross  
And died at his side in bloody Ayrsmoss,  
Or like Margaret Wilson and pious John Brown  
For Christ and His truth their lives laid down—  
The eighteen thousand, both women and men  
Who during these twenty-eight years were slain  
These examples of old-time heroism,  
Were reared on the SHORTER CATECHISM.

The following is the address of Rev. A. R. Cocke,  
D. D., of Waynesboro, Virginia.

### CALVINISM AND FOREIGN MISSIONS

*Fathers, Brethren and Fellow-Presbyterians:*

What is Calvinism? Should we answer that it is the system of doctrine taught in the Westminster symbols, our reply would be correct. And yet this would not be the best answer that could be given. Do you say it is the system of truth formulated in the Creed of the Reformed Churches of Europe? True; yet a better definition can be found. Then do you say it is the great temple of truth erected by the sainted and brilliant Augustine? Again you are correct in your reply, but have not expressed it in the best words. Calvinism is the system of truth and doctrine revealed by the Holy Ghost through the pen of Paul the Apostle to the Gentiles. It is the Romans; the Ephesians; the Galatians. Calvinism is Paulineism—the system which saves a lost sinner by the sovereign grace of an infinite God. The key to this system is given in a few words—“Man’s chief end is to glorify God and enjoy Him forever.”

Foreign missions is essential in this system of doctrine. This consecrated daughter is born of the noblest form of truth; she is the daughter of the King. Slightly changing Renan’s famous sentence

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we trace her ancestry at one stroke: Jesus Christ begat Paul, Paul begat Augustine, Augustine begat Calvin, Calvin begat the system of modern missions. The Calvinistic world is at this moment the heart and soul of Foreign missions. The relation then existing between Calvinism and Foreign missions is that of the truth to practice, the impulse to the deed, the seed to the fruit, the cause to the effect, the mother to the daughter.

THE SOVEREIGN GOD OF THE CALVINIST LAID IN HIS ETERNAL PLANS THE ENTIRE SCHEME OF MISSIONS. To unfold that scheme is but to rethink God's plans. When Johann Kepler found in the theory of an elliptical orbit the golden key which unlocked the mystery of the heavens, unable longer to contain his rapture he cried, "O Almighty God, I think Thy thoughts after Thee." The idea of missions is the eternal plan of God for the redemption of a lost world; in unfolding to men that plan we but recount the thoughts of God's mind and heart. The spirit of missions burned in God's heart from eternity.

Spirit of Missions! Spark of genuine flame!  
In God or man developed, still the same.

\* \* \* \* \*

Ere in the void the firmament was hung,  
Creation's birth ere stars and seraphs sung,  
Thou hadst Thy being.

Let us learn the great features of that plan of missions. First: An eternal purpose to save His own people out of the mass of a lost world. Second: The declared command to evangelize the world—to send the gospel to every creature. Third: An adequate supernatural power sent along with his messengers; "Ye shall be baptised with the Holy Ghost" are his words. Fourth: The *result* which will at last be completely accomplished, viz.: the gathering out of the world a believing people, the Church, Christ's Bride.

These eternal plans of God are beneath our feet when we go forth to mission work. Shall we not run with swift and confident feet? There can be no doubt as to the final result. The immortal Calvinist, Judson, realized this fact and hence never wavered in his assurance of the success of missions. In a very dark period when he had toiled for fifteen years with only eighteen converts a letter reached him asking, "What are the prospects?" He sent back the heroic reply, "Bright as the promises of God." His feet stood on the rock of God's eternal purpose.

Dr. Duff, that most fervid expounder of missions found the roots of missions in the decrees of God. "The purpose," says he, "from all eternity to create the universe, visible and invisible, for the manifestation of the divine glory, the permission of the fall of man, in order that,

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through the assumption of human nature by the everlasting Son of the Father and the sacrificial shedding of His precious blood, myriads of the fallen and guilty might be redeemed and exalted to a higher position than that from which they fell \* \* \* the immeasurable antiquity as regards conception and purpose, the elevation and unearthly grandeur of the missionary enterprise," etc.; such are the glowing words in which he describes the lofty design of missions.

In such conceptions as these the spirit of missions becomes a mighty and resistless impulse among men. There is no question as to consequences:

He always wins who sides with God  
To Him no chance is lost.

With this thought in mind Pearson says: "To God's Chariots two celestial chargers are yoked: Omniscience and Omnipotence, the rim of whose chariot wheels is so high that it is dreadful and full of eyes before and behind." Hence does he add (and what an inspiration to the Calvinistic Missionary) "To work for and with God is to be borne along irresistibly toward the goal of consummate victory and final glory."

JESUS CHRIST WAS NOT ONLY THE GREAT MISSIONARY, BUT PLACED HIS OWN SOVEREIGN PURPOSE BENEATH THE SCHEME OF MISSIONS. In John XV: 16, this is made clear. "Ye have not chosen me but I have chosen you and ordained you, that ye should go and bring forth fruit." He did not leave it to others to interpret that "go"; He did it Himself. "Go ye into all the world and preach the gospel to every creature." Thus the eternal purpose is illuminated by His command. God's plans are the marching orders of the Church.

When we undertake mission work we become co-laborers, co-sufferers and co-witnesses with Christ, the typical missionary. He laid aside crown, sceptre and heavenly purple; left the Courts of Heaven in sovereign unmerited grace to lift a lost world, dead in trespasses and sins, up into the sunlight of His Father's eternal love and favor: Well cried a missionary, "Oh what a perfect missionary was He! What sermons of love did he preach!" The path of missions—who first trod it?

Nay, no men mortal first that passage trod,  
The prince of missions was the Son of God.

THE SOVEREIGN HOLY SPIRIT WAS CHRIST'S FIRST GREAT MISSIONARY TO MEN. Said the departing Christ: "I send you another comforter"; "He shall convince the world of sin, of righteousness and judgment to come." He is a sovereign. "The wind bloweth where it listeth." The Acts of Apostles is truly the acts of the Holy Ghost. It is the first chapter in the Holy Spirit's Mission work for the world. He

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appears on the scene and creates Pentecost. He says, "Separate me Barnabas and Saul to the work whereto I have called them"—the work of missions. He guided Paul in all his wondrous career, now suffering him not to enter one province, now leading him from one city to another, and now leading him from one continent to another. His whole work by the hands of these Apostles, especially by the hands of Paul, was carried on according to Calvinistic norms of thought.

All mission work is under the guidance of the Holy Spirit; provided it is true Foreign mission work. The Holy Ghost sketches the widening lines of this world-wide campaign. In the year 328, A. D., Constantine, on the site of Byzantium, was in person marking out the boundary of the city of Constantinople; his attention being called to the vast area he had staked off and the improbability that so large a city should ever be built, calmly replied: "I am following Him who is leading me." In the same words may every missionary and missionary church reply as it maps out the world for mission effort: "I am following Him—the Holy Ghost—that leadeth me."

PAUL, THE INSPIRED FOUNDER OF THE CALVINISTIC SYSTEM, WAS THE GREAT MISSIONARY OF THE AGES. Read the Romans, with its deep and exhaustive conception of sin and its malignity, its doctrine of salvation by pure grace, its explicit statement of the electing love of a Sovereign God; now behold Paul's thrilling career as a missionary to the Gentiles, tracing his travels among them in lines of light, you have beheld cause and effect. The man whose heart and soul is on fire with the truth contained in the Romans will not count his life dear if only he can carry that great salvation to the nations.

The author of the Romans, sees the Macedonian vision. Paul is upon one of his urgent missionary journeys; he reaches Mysia and essays to go into Bithynia, but the Spirit suffered him not; he reaches Troas and there God gives him a vision and a call. He would fain stay in Asia—dear old Asia—where the Lord was born, where the ground was hallowed with being pressed by his heavenly feet; Asia "bright with the memories of Pentecost." The call is to Foreign mission work. A man of Macedonia, a man of another continent, appears to him saying, "Come over into Macedonia and help us." In that vision Philippi stretched her hands for the bread of life; Berea besought the word of God, to them worth more than gold, yea, than much fine gold; classic, agnostic Athens begged that the true light might dispel her darkness; Rome sued for peace with God; savage Britain turned its blinded eyes to the coming dawn; America from the isles on the east to the golden gates of the sunset in the west strained her ear to hear the wing of the angel that bears the trumpet of the everlasting gospel. The Macedonian cry was a Calvinistic vision.

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That Pauline vision was typical and universal. It has been the perpetual call to missions; its living symbol. All churches seek here its unflinching inspiration for mission effort. This call to duty fails not with the ages. Some one has said that the man of Macedonia was a composite photograph of every race under heaven. It is a man of Japan calling us to take his land, the key to the Orient, for Christ; a man of Korea begging that the coming of the Sun of Righteousness may make his land indeed the land of the rising sun; a man from the isles of the sea asking that they may become by a touch of the gospel, gems for Christ's mediatorial crown; a man of India crying in behalf of vast and needy millions for the bread of life; a man of Africa, on bended knee, petitioning that his submerged millions may yet become "saints carved in ebony"; a man of Mexico wishing from the depths of impoverished and sin-blurred soul, that the Gospel may make their souls richer than their mines and purer and more beautiful than his unflecked skies and Eden-like valleys.

The Pauline or Calvinistic system alone gives an adequate theory of missions. First: As regards *motive*. Paul makes the *glory* of God the chief end of man. God's glory is best subserved in the salvation of souls. Calvinism, then, plies men with the chief motive of life as an impulse to missions. *Love*, too, is stronger in the Calvinistic system—"forgiven much, loveth also much"—is its motto. To the Calvinist sin is the direct evil, hell the deepest pit in the universe, grace the sweetest word in the language of God and the holy heaven, to which electing love lifts him, the sum total of all felicity. Feeling himself saved with so great a salvation, gratitude causes the flinty heart ever to gush in streams of love—the saved one will leave home, friends, property and all to take Jesus and his salvation to his lost brethren who have never known its glory. It requires a Calvinistic view of man's chief end—a Calvinistic fountain of love—to overcome all difficulties, dangerous climates, antagonism of the heathen, the Prince of Darkness and all his innumerable hosts. Despite all difficulties, to the Calvinist so full is his heart of love and confidence, that the future, "to his exalting expectation, is to be as radiant with glory as the sky over Calvary was heavy with gloom—as resplendent with lovely celestial lights as to his imagination, if you hold that faculty chiefly concerned, was the mount of the Lord's supreme ascension. He expects long toil and many disasters, incarnadined seas, dreary wildernesses, battles with giants, and spasms of fear in the heart of the Church. But he looks, as surely as he looks for the sunrise, after nights of tempest and lingering dawn, for the ultimate illumination of the world of faith." Second: As regards *necessity* for the work. The heathen are in supreme need of the gospel. They

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are lost, they are dead in trespasses and sins, they are "without God and without hope in the world." There is no possibility of salvation out of Christ. They must be taught about Christ. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Calvinism emphasizes this necessity; other systems weaken its force until men conclude that there is no deep need. Calvinism gives a need as deep as sin, as terrible as the pit and thus rouses the Church to her duty to those who sit in darkness.

Third: As to the *results*. No other system gives definite assurance. Calvinism says all God's people, however vast a multitude that may be, will be saved; we have but to preach a pure gospel. God cheered Paul in corrupt Corinth with the assurance "I have much people in this city." He was wading in the waters of doubt when lo! those words put the eternal rock beneath his feet. How often the missionary in the field and the church at home need just such a star to guide them.

Under the Apostle who saw the Macedonian vision and constructed an adequate theory of missions, the missionary impulse continued to impel the Church for centuries until at last the night of the dark ages quenched the light which Paul had kindled. The night rested like a pall over the world; one or two stars relieved its darkness. They were Calvinistic beacons assuring God's watchers that dawn would come again when the clock of the ages struck God's hour.

THE DARK AGES SHOWED TWO PERSISTENT AND HEROIC EFFORTS AT MISSIONS. The first star shone among the snowy pinnacles of the Alps. Moving out from amid its dark gorges and valleys true Calvinists, whom persecution could not intimidate nor sword deter, carried the pure gospel to the neighboring people. "The Israel of the Alps" burned in Rome's vindictive fires but could not be consumed. She gave herself ceaselessly to spreading the Gospel; even making it a rule that every minister must spend at least two years in missionary labors. They went two and two all over Italy, into France and far into Germany. Whittier has celebrated the work of her colporteurs carrying the free Word of God to cottage and palace. Thus the humble missionary presses the Word of God on a noble lady:

O lady fair, I have yet a gem  
Which purer lustre flings  
Than the diamond flash of the jewelled crown  
On the lofty brow of kings;  
A wonderful pearl of exceeding price,  
Whose virtues shall not decay;  
Whose light shall be as a spell to Thee,  
And a blessing on Thy way.

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Despite tens of thousands of martyrs these Calvinists of the Alpine vale and crag, kept alive mission fires for hundreds of years, while on other altars lay but blackened and dead ashes. They were adamant to the persecutor's coercion but their hearts melted in love and hunger for those who knew not the way of life.

The other star of that dreary night shone above the western coast of Scotland. We turn to Iona's Isle, a rugged gem set in a boisterous sea.

Where Christian piety's soul-cheering spark  
(Kindled from heaven between the light and dark  
Of time) Shone like the morning star.

Here was established what might be a missionary seminary whence preachers were sent out through Britain, France, Germany and Switzerland declaring a pure gospel. These precious agencies relieved greatly the night which hung over the sixth, seventh and eighth centuries. D'Aubigne says: "Iona, governed by a simple elder had become a missionary college." Rome at last crushed this protest against her claims and drove the missionaries off the earth, but the smouldering fires never died out in many a glen of Scotland, so that when the Reformation began to kindle, the hearts of the people were already glowing with the truth. Scotland, as a consequence, became, next to Geneva, the heart of Protestantism.

MODERN MISSIONS SPRUNG UP IN CALVINISTIC SOIL. Coligny dreamed of a happy Huguenot France across the seas. He fitted out an expedition to establish a strictly missionary colony in Brazil. His next step was to apply to Calvin himself for ministers to send out with this colony. Calvin responded by appointing Richier, Chartier and twelve others to undertake this great work. But sad it is for the western world that this promising effort to spread the truth was basely betrayed, but it had the glory of heading the list of modern missionary martyrs. Coligny made a second effort to carry his purpose into effect which was this time crushed by the bloody hand of the Portuguese, and the colony in Florida was blotted out of existence.

Coligny's name appears on the escutcheon of the Huguenot Church. Never do I see that name of a character purer than the lilies of France that I do not wish it could be written in gems. Calvinism with the hammer and chisel of the Infinite Artist, shaped his character into white marble to endure forever—a precious and enduring monument to the Huguenot name of which he was the consummate flower. Let us never forget that while pure as snow, his heart was warm and tender as that of the Savior and yearned for the salvation of heathen in the western world. Coligny's effort was the morning star which heralded the glorious day of modern missions.



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NEXT WE BEHOLD FLAMES KINDLING IN SCOTLAND, THE MOST CALVINISTIC OF ALL LANDS. John Knox wrote into the first Confession (1560) of the Church of Scotland a text which was a very seed-thought of missions: "And this glad tyding is of the Kyngdome sall be prechert through the hail world for a witness unto all nationes and then sall the end cum." In 1647 the General Assembly recorded the gospel desire for "a more firm consociation for propogating it to those who are without, especially the Jews." 1699 heard the Assembly enjoining upon the ministers sent forth with the Darien expedition to labor among the heathen; a year later the Assembly added: "The Lord, we hope, will yet honor you and this Church from which you were sent to carry His name among the heathen." This all, logically, led in 1709 to the organization of "The Society in Scotland for Propagating Christian knowledge," which worked in the Highlands, in America, and at a later date, in Africa and India.

John Eliot, whose Calvinistic energy and efforts caused one to remark that the anagram of his name was *toile*, went forth to heroic labors among the Indians. Resting on God's plans for missions and His purpose thereby to save His people out of all nations, Eliot uttered one sentence which has become as immortal as his own name: "Prayer and pains, through faith in Jesus Christ, will do anything." What an incentive those words are to the missionary!

Brainerd, who was himself a Calvinist, has a name forever linked in idyllic romance with the greatest New England Calvinistic philosopher. Jonathan Edwards was his biographer and bosom friend. Edwards' daughter with loving ministry soothed his last days while that beautiful life was sinking in glory as when

The weary sun hath made a golden set.

Many years was he in dying and during those days with quenchless enthusiasm he preached the gospel to the heathen savages. The Shekinah glory burned behind his thin veil of flesh so that even savage eyes beheld its glory and knelt to worship. If you never read any other uninspired book, read his memoirs with its thrilling romance of mission work. Whole sections of it should be printed in gold.

William Carey became a great modern apostle of missions. Out of his efforts grew the Baptist Society and also The London Missionary Society. Presbyterian influences had much to do in the immediate organization of the latter society which has done such a world-wide work. Of this whole movement Smith, in his "Short History of Missions," says: "Nor should we omit to observe that it was Calvinism—the doctrines of grace of Paul and Augustine, of Columba and Wicliffe—acting against the false or anti-Calvinism which had emasculated

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the churches, that led the van in the great missionary crusade to which Christendom was summoned by a higher reading of the cry which Peter the Hermit adopted as his watch word: "God wills it." Go, inspire your hearts by reading of Capt. James Wilson, "Who had retired in affluence and ease from the East India service," in the later years of life sacrificing all and becoming the first volunteer missionary of the London Society. Kindle anew the missionary fires in your soul by studying the life of Robert Morrison, who started for China when it was a sealed kingdom, and who, after twenty-seven years of work for them was buried at Macao, and beside him Leang-Afa, the first Chinese preacher, and Ako, the first convert. Forget not John Williams, who gave himself to the south seas and who in his enthusiasm wrote: "For my own part I cannot content myself within the narrow limits of a single reef." Think of Robert Moffat in darkest Africa, and of Livingstone dying on his knees calling down blessings upon every one "who will help to heal this open sore of the world." Moffat's memorial obelisk stands in Ormiston, while Livingstone's statue graces Edinburg—fitting tributes to two great Calvinistic missionaries.

THE CHURCH IS THE TRUE MISSIONARY SOCIETY. She can delegate this function to no individual or society of individuals. It is her own heaven-appointed work. The Church of Scotland was the first church, as such, since the reformation to send out missionaries, and that under the influence of the great Chalmers. Presbyterianism supplies now, as in the time of the Acts of the Apostles, just the agency and machinery wanted for Foreign missions. The gradation of courts from the Session to the Assembly enables the whole Church to act directly on the mission fields of the world. This is her glory.

Our beloved Southern Church realized this important truth. In 1861, when she was organized, despite the fact that hundreds of thousands of soldiers shut in her landward borders threatening invasion and mighty fleets were already blockading her coast, she appointed a committee of Foreign missions and amid her poverty began work among the heathen. God has richly blessed her faith in sending many mighty men of God into her foreign harvest fields. Lane, in apostolic zeal, laid down his life for the gospel in Brazil. Lapsley, burning with a Savior's love, forever consecrated Africa by mingling his sacred dust with her soil. Mrs. Snider, loving souls more than her own life, went to glory from the Congo's dark region. What a burst of light for her sainted soul as she entered the gates of pearl to look on a Savior's face! There, too, is Shepherd yet working with the mighty powers of God for his own race. Happy race to have produced such a character! So noble in genuine

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Christian humility. Forget not, too, that his main equipment for his life-work was a thorough study of the Westminster Confession and Catechisms—under their mighty influences his character was formed and his heart filled with the impulse which has taken him to the heart of Africa.

LET US NEVER LOSE THE IMPULSE TO FOREIGN MISSIONS WHICH IS INHERENT IN CALVINISM. If we do, the glory of the Calvinistic Churches will have departed and the shadows of a second Dark Ages will already have begun to settle over the Church. In Retzsch's illustrations of "Faust" there is a picture which vividly brings the dire result before us. To lay aside our mission zeal will be to turn our blessings into curses. In the picture referred to, the soul of Faust is contending with the demons who are trying to drag him down into the bottomless abyss. Angels from the battlements of heaven watch the struggle. Desiring to assist Faust, the angels pluck the roses from the bowers of Paradise and fling them down—a mighty shower of falling roses—upon the heads of the fiends. When the celestial roses reach the air of the pit they are transformed into burning coals which burn and blister the demons. Mighty change! So all blessings, though they be the best blooms of heaven, become to the church which disobeys the inherent laws of its own nature withering curses. Let us not belie our own Calvinism in relaxing our efforts for the salvation of the heathen. We would sound this warning note in the ears of our dear Church like a thunder-peal, the Church that does not take up the work of sending the gospel to the lost multitudes of the nations practically denies her Calvinistic creed and enters upon a period of stagnation and death.

We lose nothing, but gain everything by our Calvinism. Here is a mill moved by a waterwheel. The power is furnished from a small stream which at times runs low—very low—almost dry. In such dry seasons the wheel runs slowly—if at all. Such is human effort energized by less than Calvinistic theories of redemption. Near by the mill flows a mighty river, drawn from exhaustless fountains and melting snows in the mountains. The miller turns this mighty, steady current into his little rill. He has gained the might of the river. The Calvinistic view of redemption gains for the Church God's omnipotence with which to move the wheels of mission activity. Hence in all the ages its zeal for missions has had a firmness, force and fervor to which all other systems are strangers.

This burden of missions which our Calvinism imposes upon us, if ardently borne, will become a blessing. There is a legend that God first made the birds without wings. They could run on the earth but could not soar in sighless songs through the skies. Then he made wings

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and commanded the birds to take up these apparent burdens and bear them. They took them upon their shoulders and folded them over their hearts. When lo! a wonder was wrought. The burdens grew fast to their bearers as pinions which bore them heavenward. All burdens imposed by Calvinism in its impulse to missions become wings to bear Christ's Church upward and onward to the glory of His presence.

The missionary responsibilities which our Calvinistic Creed lays upon us are, to use the words of Rutherford, "The sweetest burden that ever I bore; it is such a burden as are wings to a bird or sails to a ship, to carry me forward to my desired haven."



## CHAPTER XV

A SERMON PREACHED BY THE PASTOR, THE REV. A. M. FRASER, D. D., SUNDAY, OCTOBER 16, 1904, PREPARATORY TO THE CENTENNIAL CELEBRATION

*“All the paths of the Lord are mercy and truth to such as keep his covenant and his testimonies.”* PSALM XXV: 10.

**T**HIS day is this Scripture fulfilled in your ears.” We are on the eve of the celebration of the one hundredth anniversary of the organization of this Church. That means one hundred years of human worship and service and a hundred years of divine blessing; one hundred years of human prayer and a hundred years of divine response; a hundred years of human doubts and divine guidance of human struggles and divine victories; a hundred years in which God has been saving souls from sin and death and crowning them with glory and immortality.

Could we gather back here this morning all the sounds of worship in this church for the past century, there are four formulas of religion which, from the frequent repetition of them, would be distinct above all the confusion. “Child of the covenant I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen!” “As often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till He come”; “I pronounce you to be husband and wife. Whom therefore God hath joined together, let not man put asunder”; “Earth to earth, dust to dust, ashes to ashes. Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors; and their works do follow them.” These four formulas are the signal stations in the lives of all those whose journey heavenward has lain

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through this place, and each of these formulas is an embodiment of the text, "All the paths of the Lord are goodness and truth to such as keep His covenant and His testimonies."

The text tells us of a blessed relationship to God, and of the condition upon which it may be entered. It is not said that all the paths of the Lord are mercy and truth to all men, but only to such as "keep his covenant and his testimonies." All men are divided into two classes, those who do and those who do not keep His covenant and His testimonies, and it is those who do keep, who find that all the paths of the Lord are dropping fatness. Let me ask your attention then, first to this condition on which we may have this blessed relation to God, and second to that relationship itself.

I. What is it then to keep the covenant and the testimonies of the Lord?

First: What is the Covenant? Presbyterians ought to know. The word belongs to the Bible and it belongs to Presbyterian history. We call our children, the "Children of the Covenant." We are the heirs, we dwell in the tents of the men, some of you are the lineal decendants of the men who are known in history as the "Covenanters." Men whose blood flows in your veins, men whose blood flowed in the veins of your fathers, who through their representatives, Thomas Lewis and Samuel McDowell, conveyed to George III their "sentiments of loyalty and allegiance," and at the same time their conviction that his right to reign rested upon his protection of human liberty, and pledged their lives and fortunes to maintain their own rights at whatever sacrifice; men whose blood flowed in the veins of these your fathers, before ever they had left the original home of the race in Scotland, were goaded to revolt by the effort of Charles I to wrench from them their Presbyterian faith and their Presbyterian modes of worship and form of church government. There was a memorable gathering of them in the Greyfriars'

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church yard in Edinborough and they prepared an elaborate statement of their opinion as to the true faith once delivered to the saints, and bound themselves together by the most solemn vows which can affect the human conscience to maintain these opinions at any cost. This document they called the "National Covenant," afterwards their "Solemn League and Covenant." One of the oldest men among them, a man venerable with age and dignity, was the first to sign his name to it. A great number signed it, among them were women in a state of exalted religious fervor. The whole parchment was covered with names. The margin was all written over with signatures. Some had only room for their initials. Some had written opposite their names the word "till death," and some had drawn blood from their own veins and had written their names in their own blood. And when called to account on the battlefield for the doings of that day, and their banner was unfurled, it had this legend inscribed upon it, "For Christ's crown and Covenant." We ought never to lose the inspiration of such memories in our church. We should use such incidents as the Israelites used the memorial heap of stones at Jordan, as a means of instructing our children, that one generation may declare to another the wonderful works of God and the heroism of faith He has wrought in His saints. And now as we are about to pause to review the record of a hundred years and to gather inspiration for another term of work, let us use the occasion for refreshing our minds as to the meaning of their words in the Bible and in our history.

Our catechism asks the question, "What special act of Providence did God exercise towards man in the estate wherein he was created?" The answer is, "When God created man, He entered into a *covenant* of life with him, upon condition of perfect obedience, forbidding him to eat of the tree of the knowledge of good and evil upon the pain of death." That covenant was violated by Adam,

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and so we have nothing more to do with it, except as it is a memorial of divine justice and mercy, and a warning against the wasting of opportunities, and except as we are the subjects of that estate of sin and misery which the breaking of the covenant entailed upon us. Again the Catechism asks, "Did God leave all mankind to perish in the estate of sin and misery?" The answer is, "God having out of His mere good pleasure, from all eternity, elected some to everlasting life, did enter into a *covenant* of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer." It is this latter covenant, the "covenant of grace," announced for the first time in Eden, when our first parents had broken the first covenant, repeated to Noah, to Abraham, to Isaac and to Jacob and then re-affirmed in another form before the whole host of Israel amidst the awful manifestations of the divine presence at Sinai, it is this covenant, made with the Son of God, upon condition of his obedience and his sufferings to translate His people out of the kingdom of darkness into the kingdom of God's dear Son, that is the covenant of the Scriptures.

Second: What is it to "keep" the covenant? To keep the covenant one must, of course, be *in* the covenant. How can one keep the covenant who is not in it? But simple and self-evident as is this proposition, it antagonizes a specious and deadly error which as much as any other characterizes the unbelief of the age in which we live. We see it in the prevailing infidelities and in the various theological aberrations of the day. There is a tendency to magnify what have been called the "uncovenanted mercies" of God. God is expected to show mercy to men without reference to any atonement for sin and apart from all relations to Jesus Christ as a mediator. For such mercies God has made no promise and has entered into no covenant.

The infidel will say that God (if there be a God) is our



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Father, and if He is our Father, He must be kind and merciful, and that therefore we need not be afraid that any of those dreadful things are going to happen to us which have been represented to be the consequences of sin. He will bid men quiet all alarm and live in peace. O wise man, who told you that God is merciful? You did not learn it from creation or from Providence. The heavens declare the glory of God's almighty power. Every object God has made, both in its own structure and in its adaptation to its surroundings declares the intelligence of the Creator. The pain that follows every broken law proves the justice of God. The sunshine and the rain, night and day, summer and winter, towering mountains, rushing rivers, fertile plains, bountiful harvests all alike tell of the goodness of God. But where do you learn that God is *merciful*? Who told you that God will *forgive sins* and receive the sinner as a son? At no place in all the illimitable universe to which you have access is that aspect of God's nature revealed except in the Bible. If you think God is merciful, it is because you got the idea from God's revealed Word. If you take it from that source you should take it as you find it there and not seek to add to it or subtract from it. You have not only distorted the idea of divine mercy, you have robbed it of its brightest glory, viz: "That God was *in Christ* reconciling the world unto himself." There is no evidences of that reconciliation out of Christ.

We see the same thing in the departures from orthodoxy within the Church. In the most famous ecclesiastical trial of this generation, the accused minister in his defense, selected three eminent men, one a Rationalist, who distinctly disavowed any evangelical faith in Christ, another a Romanist and another a Protestant Christian and declared that while those three persons had reached the knowledge of God in different ways, they had all alike attained to that knowledge and were therefore equally

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acceptable to God. This ignores the fact that it is not the knowledge of God alone which brings eternal life. Christ said, "This is life eternal that they might know Thee, the only true God *and Jesus Christ* whom thou hast sent." However sublimated a man's knowledge of God may be, and however successful he may be in exceptional cases in the effort to be like God, there is always between him and God the insurmountable barrier of a broken law and unforgiven sin. The first question that confronts the sinner as he turns from sin toward God is, "How may I have my guilt removed?" The Bible tells us that the guilt may be removed and God's mercy secured only through the atonement of Christ which forms a part of the "Covenant of Grace." Jesus said, "God so loved the world." And just at that point all the hosts of hell break in with such a clamor as to drown the rest of the sentence for many people. Satan is willing for men to believe that God loves the world if they do not learn too much about that love. Satan has that fragment of scripture emblazoned on his banner. He deals in fragments of Scripture. He used them ingeniously in the temptation of Jesus in the wilderness. It was a partial truth with which he deceived Eve in Eden. "Ye shalt not surely die," he said. It is with the same he would destroy men to-day, "God so loved the world." "God is love." "Ye shalt not surely die." "There is no occasion for fear." But what is the statement of Jesus that has been so mutilated? "God so loved the world that"—what? Does he say, "That He offered unconditional pardon to all men?" No. "God so loved the world that He gave His only begotten Son." And why did He give His only begotten Son? Was it that all might be saved? No, He gave Him, "That whosoever believeth in Him should not perish but have everlasting life." So the saving benefits of God's love for men come to them only *through Christ*. John had laid that same truth as the foundation of his Gospel in the opening

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chapter. "*As many as received Him, to them gave He power to become the sons of God.*" When the apostles were called to answer for the healing of the impotent man and were asked in what name they had wrought the miracle, they replied that they had done it in the name of Jesus and added, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Paul said to the Corinthians, "I determined not to know anything among you, save Jesus Christ, and Him crucified." To the Galatians he said, "God forbid that I should glory save in the cross of our Lord Jesus Christ."

But still the question presses, suppose one is in the covenant, what is it to keep that covenant? To answer this question let us return to the Catechism. There the question is asked, "Did all mankind fall in Adam's first transgression?" The answer is, "The covenant being made with Adam not only for himself, but for his posterity, all mankind, descending from him by ordinary generation, sinned in him, and fell with him in his first transgression." That answer contains the statement that the first covenant was made with Adam not only for himself but for his posterity. While the Catechism does not bring out this thought with reference to the covenant of grace it is nevertheless true that that covenant was made with Christ for His people. The Bible speaks of the blood of the everlasting covenant, which is the blood of the Lamb slain from the foundation of the world. The relation we sustain to that covenant is that of beneficence. And so when the Catechism asks, "How are we made partakers of the redemption purchased by Christ?" the answer is, "We are made partakers of the redemption purchased by Christ by the effectual application of it to us by His Holy Spirit." And when it is asked, "How doth the Spirit apply to us the redemption purchased by Christ?" the answer is, "The Spirit applieth to us the redemption pur-

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chased by Christ by working faith in us, and thereby uniting us to Christ in our effectual calling." In other words, the covenant is between the Father and the Son, the redemption is applied to us by the Holy Spirit, and He applies it to us by giving us faith. Our part in the covenant is to receive its benefits by faith—it is to accept, to welcome, to embrace, to cherish, to hold.

This is made plainer by turning the attention to the last clause of the text which explains the preceding one, "Such as keep His covenant and *His testimonies*." It is a question of accepting the testimonies of God. He has wrought out a complete and finished salvation and offers to impart it without money and without price to any who will accept it. Redemption is a revelation to man of an accomplished good which man is by faith to receive on the testimony of God. The only co-operation of which man is capable is that of yielding himself trustfully to the saving influences of the Spirit of God, and yielding his members and all the powers of his soul as the instruments of righteousness to be used by the Holy Spirit.

The venerable Dr. Charles Hodge, of Princeton, was once a guest at a dining, at which a professor of another seminary was also entertained. The other professor made some supercilious reference to Princeton. Dr. Hodge replied, "At your seminary you make the mistake of teaching young men to *think*. It was Adam's thinking that caused him to lose Paradise. At Princeton we let God do the thinking and we teach our students to *believe*." It is for us to receive what God is pleased to tell and to impart—that is, His testimonies." We receive his testimony as to eternal life—his assurance of pardon, and peace, and sanctifying grace, purchased by the obedience and blood of Christ. It is to receive the commandments of God as to the divinely appointed rule of emancipation from sin and of attainment of holiness and bliss. It is to receive the promises as yea and amen in Christ. It is to receive the adop-

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tion of sons and a title to the incorruptible inheritance. In short, to keep the covenant and the testimonies of God is to have faith in the whole revelation of redeeming love and lay open the whole nature to that love.

II. To all such as keep the covenant and the testimonies of God, "all the paths of the Lord are mercy and truth." All of God's dealings with them are in kindness and faithfulness. "The mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children; to such as keep his covenant and to those that remember His commandments to do them." "All things work together for good to them that love God to them who are the called according to his purpose." He can confidently affirm, "Surely goodness and mercy shall follow me all the days of my life." "They that seek the Lord shall not want any good thing."

Of course, all this may be contradicted by unbelief. Some do not hesitate to say that all their observation of Christian experience is opposed to such claims. They declare that all things seemed to conspire against the Christian, instead of working together for his good. His religious scruples deprive him of a great deal that others enjoy. They are a tried and suffering people and when they come to die they shrink from death. My friend, let God's Word complete the picture you are trying to draw. "Others were tortured, not accepting deliverance, \* \* others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy), they wandered in deserts, and in mountains, and in dens and caves of the earth." "Tribulation or distress, or persecution, or nakedness, or peril, or sword" are probably their lot and sometimes they cry, "For thy sake, we are killed all the day long, we are

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accounted as sheep for the slaughter." Jesus prophesied that persecution would come to His people and the prophecy has been literally fulfilled. The paths of the Lord have often seemed to be paths of blood instead of paths of mercy and truth. Such bloody trails lay through the Roman Empire, through France, through the Waldensian Valleys, through Spain, through the Netherlands, through Smithfield, through the mountain fastnesses where were the homes of your forefathers, through Armenia and China in our own generation. Those "who have come out of great tribulation" will be a large and conspicuous host in Heaven. The wicked, on the other hand, seem to be immune. They are not troubled as other men are, and when they die they have no bonds in their death. But when we acknowledge all these facts they do not really conflict with the statement that "all the paths of the Lord are mercy and truth" to His people. To show the absence of conflict, Jesus combines them in a single statement, "These things have I spoken unto you, that in me ye might have *peace*. In the world ye shall have *tribulation*; but be of good cheer; I have overcome the world." "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." When God promises immunity from evil and the giving of every blessing, He does not mean that we shall not suffer or that we shall live in the lap of luxury. Sometimes the Christian's sufferings are the richest part of his inheritance, because they are an instrument of sanctification to him. As it is the rich man who can afford to pay for the surgeon's knife, so it is the heir of God who can afford the blessings of sorrow. When Paul asks "Who shall separate us from the love of Christ, shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" He answers "Nay, *in all these things* we are more than

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conquerors through him that loved us." It is in and by these very things that we are exalted to be "more than conquerors."

Gather back all the dead who have worshipped here these hundred years—from yonder cemetery, from the battle fields of the South, from distant homes. Ask them if they made any mistake in embracing the benefits of the covenant or accepting the testimonies of God, and there will not be one regret expressed. Ask them if from their present point of view they regard one single experience of earth as a real evil and they will answer with Paul, "Nay in all these things we are more than conquerors."

Give me the wings of faith to rise  
Within the veil, and see  
The saints above, how great their joys,  
How bright their glories be.

Once they were mourning here below,  
And wet their couch with tears;  
They wrestled hard, as we do now,  
With sins, and doubts, and fears.

I asked them whence their victory came,  
They, with united breath,  
Ascribed their conquest to the Lamb,  
Their triumph to His death.

Wise, venerable, servants of God! Simple hearted, pure minded, grand old people! Loving, laboring, suffering sants! God rest you, and crown you unto the everlasting ages!

In nothing has the goodness of God to His people been more manifest than in the fact that He allows them to be co-workers with Himself in spreading the blessings of the Gospel. God said to Abraham, "I will bless thee and thou shalt be a blessing," and in effect He says the same to every Christian. Whoever is blessed of Him becomes a blessing to others. In proportion as he is blessed does he

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become a blessing to others. This, too, is illustrated in the history of this Church. God blessed Tinkling Spring and the Augusta Stone Church, and they planted this Church. He blessed this Church and there went out from it the Second Church, Staunton; and Olivet Church. It reaches out its hand to bless the spiritually destitute in the mountains of West Virginia. It has its representatives in China, in Korea, in Brazil, in Darkest Africa, going into all the world and preaching the gospel to every creature.

A few years ago, while riding with a friend along one of the beautiful country roads which so adorn this Valley, our drive for half a mile lay along the brow of a hill overlooking a charming valley. A shower of rain had just passed over it and made doubly beautiful the fresh green of early spring. Fields of wheat and corn and meadow grasses climbed high on the hillsides all around, and the hill tops were fringed with forests. There was a sound of rushing water from below and the air was full of the music of birds. While we gazed and admired the scene, a light cloud gathered over the little valley and a misty rain began to fall. Presently a beam of sunshine shot through the higher clouds and lit up the whole cloud below and the falling mist, turning them to the whiteness of snow. So filmy was the falling mist that through it we could see the mountains beyond, rising tier above tier like a great stairway to the sky, carpeted in living green and bathed in softened sunlight. I thought this is like the garden of the Lord and a field which the Lord hath blessed. Where He commands the blessing there is life forevermore, sweet fields arrayed in living green and rivers of delight, and everything that hath breath shall praise the Lord. Over all is the clear shining of divine love and through it all the sun-lit hills of glory.



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Let Israel now say, that his mercy endureth forever.

Let them now that fear the Lord say that his mercy endureth forever.

He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

Behold, he that keepeth Israel shall neither slumber nor sleep.

The Lord is thy keeper; the Lord is thy shade upon thy right hand.

The sun shall not smite thee by day, nor the moon by night.

The Lord shall preserve thee from all evil; he shall preserve thy soul.

The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

Peace be within thy walls, and prosperity within thy palaces.



## CHAPTER XVI

### CENTENNIAL CELEBRATION OF THE FIRST PRESBYTERIAN CHURCH, STAUNTON, VIRGINIA, OCTOBER

26 TO 30, 1904

ON the above dates was celebrated the one hundredth anniversary of the organization of the Church, the following being the program of the exercises, with the addresses delivered:

#### WEDNESDAY, OCTOBER 26TH:

11.00 A. M.—Introductory statement and address of welcome by the chairman of the Committee of Arrangements, Dr. George S. Walker.

Opening sermon by Rev. W. E. Baker.

7.30 P. M.—Historical sketch of the First Presbyterian Church, Staunton, Virginia, by the Hon. Jos. A. Waddell.

#### THURSDAY, OCTOBER 27TH.

11.00 A. M.—Introductory remarks by the Rev. R. H. Fleming, D. D. who will preside over these exercises.

Sketch of Tinkling Spring Church by the Rev. G. W. Finley, D. D.

Sketch of Hebron Church by the Rev. Holmes Rolston.

Sketch of the Second Presbyterian Church, Staunton, Virginia, by the Rev. W. N. Scott, D. D.

Sketch of Olivet Church by the Rev. E. B. Druen.

Reception and lunch after morning services in the ladies' parlors to friends from the country, all of whom will be cordially welcomed.

8.00 P. M.—An evening in the old church.

#### FRIDAY, OCTOBER 28TH.

11.00 A. M.—Sermon by the Rev. J. W. Rosebro, D. D.

8.00 P. M.—Reception in ladies' parlors.

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SATURDAY, OCTOBER 29TH.

11.00 A. M.—Address on “Beginnings of Presbyterianism in Virginia,” by the Rev. James P. Smith, D. D.

SUNDAY, OCTOBER 30TH.

11.00 A. M.—Administration of the Lord’s Supper by the Rev. W. E. Baker.

3.30 P. M.—Address to the children by the Rev. W. E. Baker.

7.30 P. M.—Closing sermon by the Rev. W. W. Moore, D. D.

The celebration of the 100th anniversary of the First Presbyterian Church began here yesterday morning at 11 o’clock before a large audience in the large edifice of that congregation. The choir had made special preparation, for the music and the singing was a delightful feature of the opening of the celebration. After singing and devotional exercises in which the pastor, Rev. A. M. Fraser, D. D., and other pastors of the city took part, Rev. R. C. Jett, of Emanuel Episcopal Church, reading a Psalm and Rev. Isaac W. Canter D. D., of the Central Methodist Church, offering a prayer, Dr. George S. Walker, a ruling elder in the Church, and chairman of the committee of arrangements, stated the plans and purposes of the meeting.

Dr. Walker said:

As chairman of a committee, and on behalf of this Church, it becomes my duty, as well as my privilege, to extend a hearty welcome to all of our guests, and a cordial invitation to all of our Christian friends present to participate with us in this celebration; and also to explain to you the object of this meeting.

Over one year ago, at a joint meeting of the elders and deacons of this Church, it was suggested by our pastor, Rev. A. M. Fraser, D. D., to hold a memorial meeting to celebrate the one hundredth anniversary of this Church, the First Presbyterian Church, of Staunton. The suggestion was cordially acquiesced in, and now the time has arrived.

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I will say it is not our purpose to make a display, or claim undue prominence or notoriety. It is our desire and that of all who participate with us, to manifest in a suitable manner our gratitude to a kind Providence which has so wonderfully blessed this Church since its organization, and by such interesting and instructive services to excite renewed interest in the glorious work of our Savior.

What may be said of this Church applies equally to all other churches, and not only to our particular denomination, but to all organized, orthodox, Christian Churches throughout the world. In contemplating the history of this Church, it not only gives us satisfaction to recall the heroic deeds and Christian fortitude of the good men and women who have been the instruments in this work; but also, although extending back only comparatively a short space—100 years—in comparison with the time when the first Churches were organized, it directs our attention to the fact that the Christian Church, by the direction and sanction of an all-wise and merciful God, has not only stood as firm as a rock, but has steadily increased and multiplied.

Again when we consider the trials and persecutions through which the Christian Church has passed, and which it has survived, it is a strong evidence of its Divine origin, and not the creation of human device.

You are already acquainted with the program, so it will not be necessary for me to say more in the beginning, than that our brother, Mr. Joseph A. Waddell, one who is eminently fitted for the task, having been an active member of this Church for years, and whose ancestry dates back to its beginning, has kindly consented to give a history of this Church. I am also glad to say our Church is unencumbered—that as a preparation for this occasion it has paid off all its debts.

Again I will remind you that this also is practically a family reunion, as you will observe that the participants in these exercises as far as could be arranged, have been or are directly or indirectly connected with this Church. For example: The first sermon will be preached by Rev. W. E. Baker, who was the beloved pastor of this Church for quarter of a century; Rev. J. P. Smith, D. D., the able editor of *The Central Presbyterian*, is a son of a former pastor; Rev. J. W. Rosebro, D. D., married a daughter of a former pastor; Rev. W. N. Scott, D. D., Rev. G. W. Finley, D. D., and Rev. Holmes Rolston and Rev. E. B. Druen are now pastors of churches, whose history or organization were connected with this Church.

I will now turn over the further direction of these services to our pastor, Rev. A. M. Fraser, D. D.

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At the conclusion of Dr. Walker's remarks the pastor introduced Rev. W. E. Baker, former pastor of the Church, who had come from his home in Georgia to take part in these Centennial exercises. Mr. Baker began his labors as pastor of this Church December 1, 1857, was installed as pastor April 23, 1859, and resigned his charge in 1884, thus serving the congregation twenty-seven years, or more than one-fourth of the time since the Church was organized.

Mr. Jett, representing the Ministerial Association, then spoke expressing the interest of all the preachers in the city, in the Centennial, and their pleasure at Dr. Fraser's remaining in Staunton.—*Staunton Dispatch and News* October 27, 1904.

### OPENING SERMON, BY REV. W. E. BAKER

[To the Pastors Present:]

Welcome, Brethren, to participation in these services with us. We don't believe in falling from grace, but we believe in Methodists. We don't believe in immersion, but we believe in Baptists. We don't believe in confirmation, but we believe in Episcopalians. We are noted for magnifying the law of God, so are you, and therefore it will suit us all to consider the text.

ROMANS 3:20; "*By the law is the knowledge of sin.*" There is a vague impression among men that they are sinners; like the impression in regard to the internal revenue system, or as to what is necessary to bodily health; but such an impression falls far short of knowledge. The public are aware in the general that tobacco manufacturers are required to pay certain taxes, but those engaged in the business must have definite information. The use of a cancelled stamp, or of an already emptied package, may subject them to a heavy penalty.

So the knowledge of sin is necessary in order to accurate obedience, and accurate obedience is fully as important in dealing with divine, as with human authority. God's government is not weaker or laxer than man's. He is merciful, but not careless. The sinner is not let off any more than the forger, because he meant no harm. Our obedience is always imperfect, but it must not be inaccurate. The priests of old, Aaron and Eli, were imperfect, but they soon learned that to be accurate was indispensable. Nadab and Abihu offered strange and uncommanded fire before the Lord, and there went out

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fire and devoured them. Uzzah put forth his hand to stay the ark, and he dropped dead because of his willful error and ignorance of the law.

There must be definite and precise knowledge therefore, of the law of God and of the sin which consists of any want of conformity unto, or transgression of it. In such knowledge alone is there safety and freedom from alarm. The man who touches the highly charged wire is killed instantly, and the crowd around flee in terror, as the crowd fled from the ark at Perez-Uzzah, Obed-Edom alone was fearless, because enlightened, and he joyfully received the object of the people's terror into his house. So the skilled electrician does not participate in the general alarm at the smell of burning flesh because he knows exactly when to touch and where to touch. And the experienced engineer is no more terrified by the bursting and death-dealing steam than the experienced Christian is terrified by the destroying earthquake or pestilence. God and His mighty agents act according to law, and all that we need in order to safety is knowledge.

And let us not imagine that there is any general amnesty which renders such knowledge unnecessary—that the pardon of our sins removes all occasion for the consideration of them. The pardon, we should remember, is always preceded by the trial, and is never issued until the question of guilt is settled. To pardon before trial, is to give license to every man to sin as he pleases and without restraint. We have nothing therefore, to do with pardon at this stage of the legal process against us. Our business now is to go into court and hear the charges of the prosecutor, and see that our case is well presented. We must have knowledge, therefore, and all the knowledge we can get, and this knowledge, according to our text comes "by the law."

FIRST: The law distinguishes—shows what is right and what is wrong. Heathen communities have very erroneous ideas as to morals. Every possible crime is justified in some one or other of them. Even among nominal Christians many approve what God condemns. True, we are endowed with conscience and a sense of what is equitable, but this is not enough. The laws of the State are intended to be equitable, but an equitable man cannot tell what they require, unless he reads them. Conscience cannot decide when a title to property is perfect. Moreover, the law strengthens conscience by its definiteness. The yard stick is a powerful aid to honesty. It is harder to cross the line between good and evil, if we know exactly where it is. When a man is perfectly certain that a thing is wrong, he is not so apt to do it, and he is more seriously disturbed when he

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does do it. We would have more carefulness in conduct, if every forbidden spot had a red mark around it, and every forbidden pleasure were labelled poison.

SECONDLY: The law not only spreads its statute book before us, but it provides for the delivery of a special charge. The statute book may not be familiar; it may, in part, be intended for a different time and place; some of its provisions may be thought obsolete, and it may be a question whether they will be enforced; the whole seems in a measure powerless and dead, and does not, like the charge of the living judge, bring home our offenses to us. This charge calls attention to what is present and actual; puts us on notice of what we may expect, and makes every offender within hearing tremble.

The charge of the human judge, at the opening of the court, suggests to us that other charge which the Judge of all the earth makes by His Spirit to every sinner. True, this latter has not yet taken His seat on the great white throne of final judgment, but as the Christ was present before his birth, by anticipation in the angel of the covenant, so the Judge is present now by anticipation through His representative, the Holy Spirit. This representative is come; is present among us; and it is His office work to convince the world of sin. His agency transmutes the dead law into a living charge, and as He reasons of righteousness, temperance and a judgment to come, the guilty conscience trembles at the sound.

THIRDLY: The law indicts. Transgressions of human law are very common, and do not always affect ones standing in the community. Almost every one transgresses at some point, and we do not cease to have confidence in persons, because of such delinquency. But when I write for the character of a proposed agent to attend to some business for me in a distant part of the country, and the county clerk replies that that man is under indictment by the grand jury, for larceny, to be tried at the next term of the court, I drop him at once. The rumors that have come to me, about the man may be favorable; he seems no worse than many others, and no more guilty than he was before the indictment, but the official word outweighs every minor consideration.

So when the grand jury of the sixty-six inspired books of the Bible, agree in bringing an indictment against a man as a sinner, the case begins to appear much more serious than was first supposed. And yet this is the legal status of every sinner here. Judicial process has various stages, and he is at the stage of indictment. The statute book has been spread open, the charge delivered, and now the indict-

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ment has been found, and the trial is to come off, at the next term of the court, the only and the final term, the grand assize of the judgment.

FOURTHLY: The law arrests. When a citizen of high standing is served by the officer of the court with a warrant, giving information that he has been indicted for some offense, which he had forgotten, or had hoped was unknown to others, he sinks at once into a weak and miserable culprit. Thus it was in the case of Paul, a citizen of the highest standing among his fellows, who said, giving his own experience, "when the commandments came, sin revived and I died." When the offense forgotten, or supposed to be unknown, was presented to him in the form of an indictment, officially served, he was conscious of a collapse that was like death itself. Now the law of God comes to you this day, O sinner, and bids you consider yourself under arrest. Men under arrest, you know, are not always imprisoned. Their circumstances may as effectually prevent their escape as bolts and bars. There is no danger that you will escape. You are in prison where you are. The whole world is a prison to one whom God arrests. Though you ascend into heaven, or make your bed in hell, though you take the wings of the morning, and dwell in the uttermost parts of the sea, your keeper remains still just beside you.

Consider yourself then under arrest. You had forgotten perhaps your offense, but there is the exact description, copied from the records of the court. The charge against you, is not mere current rumor, or private opinion, but in official form, proceeding from an authority that is fully responsible, that is ready, in thus joining issue against you, to take all risks of insult and injury from you and yours, and that is solemnly pledged to follow up the case, through all the stages of trial, to ultimate condemnation.

FIFTHLY: The law particularizes. No suit is ever brought against a man because of his general bad character. No one is ever put on trial for being a thief unless there are specifications—unless he has stolen some particular thing, at some particular time, from some particular person. So, you cannot be a sinner in general, unless you are a sinner in particular. You cannot be a sinner, unless you have broken some one of the commandments, and if you are not a sinner, this house of mercy is no place for you, and Jesus is no Saviour for you, seeing that you do not need Him.

If, then, you are a sinner, single out and fix your attention upon some one of the commandments which you have broken, and upon some particular instance of the breaking of that commandment. Take the commandment, "Thou shalt not steal." What did you steal? From whom? At what time and place? Or let it be the ninth in the



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Decalogue. Recall some instance when you bore false witness against your neighbor. Who was that neighbor? What were your slanderous words against him, and where were you when you uttered them? These interrogatories I put not to witnesses, but directly, as is the usage of the courts of some countries, to the prisoner at the bar. If you have forgotten and are unable at once to reply, a little cross-examination may make the matter plain. Have you, then, in any way encroached upon your neighbor's interests? Have you inordinately desired the good things of this world? Have you been envious at the prosperity of others? Have you yielded to anxiety about your temporal support? These are four of the twenty-seven specifications, under what is forbidden in the eighth commandment. Or, have you been silent when iniquity called for reproof? Have you opened your mouth maliciously in speaking the truth? Have you been rash and hasty in censuring? Have you countenanced evil reports? These offenses are but a sample of the forty-nine ways in which the ninth commandment may be broken.

Hear, then, the summing up against you. You cannot deny that you are sinners in the general. You have confessed it a thousand times and are not allowed to take back the confession when the trial comes on. True, we find men confessing with one breath, and denying with the next. When in the presence of sympathizers, or in the circle of fellow sinners, they say without reserve, "O, yes, we are all sinners, of course," but when in the presence of those who condemn and where the commandments of God are urged, they wipe their mouths in self-satisfaction, and say, "All these have we kept from our youth up." They confess, when there is no fear of legal proceedings, yea, glory in their wildness, in their triumphs over virtue, in their sharp trading, in their evasion of the law, but the moment they are overtaken by indictment and arrest, they subside, and the prudent lawyer bids them close their mouths. So, the wild young fellow in college, glories in chicken-stealing, among his boon companions of the midnight supper, but when his father of legal education and standing assumes a tone of severity, and tells him that what he speaks of so lightly, is a penitentiary offense; ah, then, of course, *he* had nothing to do with the theft; that was committed by the others.

Now suppose that when a man was on trial for alleged fraud in business, every idle word among his partners and confederates, should be before the court and admissible as evidence; how soon would that man be covered with confusion? Such confidential and careless utterances, cannot and may not be brought up, in the case of the human tribunal, but it is different in the case of the tribunal that is Divine. For, we are distinctly assured, that all the loose and light talk of men

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about their successful roguery, is to come up in the final testimony against them. "For I say unto you, that for every idle word that men shall speak, they shall give account thereof in the day of judgment."

What then, my hearers, can you say, or how will you clear yourselves? You have confessed that you are sinners in the general and, therefore, cannot deny that you are sinners in particular. You have broken the law of God as a whole and, therefore, cannot deny that you have broken the separate commandments: "Thou shalt not kill; steal; commit adultery; bear false witness; dishonor father or mother." You are guilty with regard to many of the specifications under these separate commandments and, therefore, cannot deny that you are guilty with regard to the main charge.

It is often the case that the prisoner or the witness breaks down under the terrible examination and cross-examination of the prosecutor. If there ever was a case for inevitable breaking down, it is that of the sinner under the terrible examination and cross-examination of the word and spirit of the heart-searching God.

SIXTHLY: The law exposes. As long as a delinquency is not made a subject of judicial investigation, there is more or less of restraint in speaking of it. The people whisper their thoughts, and the newspapers only *hint*. The moment, however, the law touches it, all restraint is removed; the name of the party, his family, circumstances, his private life is divulged and published throughout the world. All this results from the fact that the law is essentially public, and its procedures and investigations are so also. Its first step always is to impale and hold up the act of transgression before the eyes of all men. And herein largely consists its power and the salutary awe with which it is regarded.

So the law of God produces knowledge of sin by revealing it when secret and exposing it upon the housetop. Not indeed that we are to confess at once everything to our fellow men, for that would bring ruin and chaos and turn the preliminary into final judgment. If, my hearers, the true character of every individual in the best church in the land were known, and every word that every member had spoken in twenty-five years against every other member were published, that church would be torn into atoms, and no two persons in it be left in friendly relations to each other.

While however, we are not at present for good and sufficient reasons, to reveal our shame to those around us, our case is really more distressing than this. To confess to others, who know little of

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us, care and think little about us, and can do us little of good or evil, what is that to confessing to one always at hand and whose good opinion is absolutely necessary—in other words to self?

Multitudes have reeled and blurted out their oaths on the street, who yet have never acknowledged to themselves that they were drunkards and blasphemers. That a man may be atrociously wicked, and yet entirely ignorant of the fact is unquestionable. And so absolutely necessary is the good opinion of self, to preserve from utter despair, that a man would surrender the good opinion of every creature on earth to retain it. He would rather that the whole world should see his wickedness than take a look at it himself.

But more distressing still is the fact that you are to confess, not to accomplices and sympathisers not merely to partial self, but to One infinitely holy and just, in whose hands your breath is and whose are all your ways.

Men think it easy to confess to God, because they do not realize God. Confessing to Him seems like putting their lips up against a stone wall or pouring out their words to the wild ocean. Multitudes of persons, the most refined and delicate ladies, communicate every mean and vile and filthy detail of their heart and life to the ears of the priest, who have never yet been willing to reveal a single word of their iniquity to God.

Even exposure, however, becomes a trifle, when the sin itself begins to sting. No man or woman ever had a thought about dress in the torture chamber, and so when the law of God begins to reveal our sin, showing the particular spot, whence the dull general pain proceeds, and thrusting its keen point into the diseased nerve, the agony resulting at once banishes all concern as to how we appear to others.

SEVENTHLY: The law condemns. Condemnation by individuals is very common. You and I have, no doubt, been condemned a hundred times by those around us, and it hasn't disturbed us very much. Every one in the church condemns some of their fellow members; but it is very different when the church authorities in their official capacity, pass sentence upon an individual. The sentence may be a mild one, but it burns like a charged electric wire.

The tremendous power of such a sentence, arises from the conviction in us, that condemnation, like forgiveness, is a prerogative of God alone. "Who art thou that judgest thy brother, or condemneth another man's servant?" Human courts are multiplied, because it takes a long time for the morally blind to see the difference between the rogue and the honest man, and they have a real authority to condemn only so far as they are divine ordinances. The weight of the sentence in every case depends upon the certainty of its eman-

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tion from the great and righteous God. And this condemnation is not of sinners as a class, or of the race as a race. Condemnation always relates, and can only relate to individuals. When a rebellious province is conquered, it is not admissible to pass sentence upon the whole population. Each individual must be tried and treated separately. A superior ecclesiastical court can never sit in judgment upon the *personel* of an inferior, but only upon its official acts. To pass sentence upon a class, an organization, a majority or minority, would violate the most fundamental principles of justice, and, at once, raise a storm. Each individual must first be tried by regular judicial process. God condemns sinners as He saves them, one by one, and the plea of the penitent always is, "have mercy upon me." The charge is not against you in common with others, no name but yours appears in the indictment; no other offender is associated with you, to divide the guilt, or help you bear the shame.

Finally the law affixes a penalty to the sin, and we rate the sin by the penalty. We speak of a penitentiary offense. If there is no penalty in the popular judgment, there is no transgression. If the punishment is capital, the transgression is capital. Our knowledge of sin therefore is greatly increased when we learn that it bringeth forth death. Moreover the very idea of penalty is a startling one, making the difference between dying on the gallows, and in one's bed. Oh, the awful majesty of the law of God! What a volume of statutes it spreads before us; how terrific the charge which it brings from the Judge of all; how alarming the indictment which it finds against the sinner, how hard the hand of its arrest, how penetrating its examination, and pitiless its exposure; how mercilessly it condemns, and how overwhelming is its penalty,

Much is said about the law's delay, yet every case must come to trial sooner or later for after death is the judgment. "And I saw a great white throne and Him that sat on it, from whose face the earth and the heaven fled away." "And I saw the dead, small and great, stand before God, and the books were opened, and the dead were judged out of those things which were written in the books, according to their works."

How shall we appear, my brethren, on that day? How are we to endure the siftings, the exposures, the light flashing in upon the secrets of bye gone years, the revelation of deeds of shame?

Let us commit our cause to the great Advocate of sinners, and then when the final trumpet calls us to the bar, we shall hear His mighty voice pleading in the hushed assembly on our behalf, while we in the back ground rivet our gaze upon His glorious form, and draw life

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and hope from His matchless words. Yes, it is our only chance. "If any man sin, we have an advocate with the Father, even Christ the righteous."

Mr. Baker closed by reciting in the most impressive manner, that great old hymn of the penitent, a version of the 51st psalm:

Show pity, Lord, O Lord forgive,  
Let a repenting rebel live.  
Are not Thy mercies large and free,  
May not a sinner trust in Thee?

THE CENTENNIAL ADDRESS OF HON. JOSEPH A. WADDELL DELIVERED IN THE FIRST PRESBYTERIAN CHURCH, OCTOBER 26, 1904.

At Wednesday night's exercises, after short religious service, Hon. Joseph A. Waddell sketched the history of the First Presbyterian Church as follows:

We have no picture or particular description of Staunton, in the year 1804, a hundred years ago, but we may safely say that it was a shabby village. It was founded about sixty years previously on the frontier of civilization, when the war-whoop of Indians was sometimes heard in the vicinity. The number of inhabitants was probably from eight hundred to a thousand. The dwellings and other houses were clustered around the court house and near several springs which flowed into Lewis' Creek. A postoffice was installed here in 1793, and the relative importance of the place may be inferred from the fact that in 1789 the number of offices in the whole United States was only seventy-five. Staunton and Winchester were the first towns in the English possessions west of the Blue Ridge. The only house of worship in town, in 1804, was the old Parish Church, built in colonial times, when the Church of England was established by law. Possibly the first Methodist Church had been erected by that time, but of that I am not sure.

The famous Frenchman, Rochefoucault, visited Staunton in 1797, and, in his account of his travels, says that a Presbyterian Church was then going up here. He is certainly mistaken in regard to the denomination, as the Presbyterians built no meeting house in town until more than twenty years after 1797. It may have been the first Methodist Church, and yet the name of Staunton Circuit does not appear in the minutes of the Methodist Episcopal Church till the year 1806.

The Parish Church was without a rector and without adherents

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after the Revolutionary War, and was occasionally occupied by other denominations, especially Presbyterians of whom a small number lived in the town. But let us go back to the beginning.

According to the common belief, white people first settled in the country around the site of Staunton, in the year 1732. They were natives of the Province of Ulster, Ireland, descendants of people from Scotland, and therefore, have been called Scotch-Irish.

They were generally plain, hard-working people; a few of them had been merchants in a small way; others were mechanics; and most of them were cultivators of the soil. They had fled from their native land on account of some degree of religious persecution and hard times there generally, and came here to enjoy freedom of worship and to eke out a livelihood as farmers and graziers. Most of them, if not all, landed on the Delaware River, in Pennsylvania, and in coming to this wilderness region crossed the Potomac River probably near the site of Shepherdstown, Jefferson County. From the necessity of the case their first care was to provide shelter from the weather, and for several years they were occupied in building rude cabins and in clearing the land for cultivation. They cannot be accused of dispossessing the Indians of their land as no Indians then had villages or wigwams in this region. It is not likely that all of them were genuinely pious; but many of them were, and all were, to some extent, God-fearing people and Presbyterians. They brought with them their Bibles, the Confession of Faith and Shorter Catechism and Rouse's version of the Psalms of David. No minister came with them, and for some years they were without the ordinances of religion, having no organized Church or congregation, no preaching or baptisms or observance of the Lord's Supper. Whether neighbors ever met in one or another of the log dwellings to unite in reading the Bible and in prayer tradition does not say.

This state of society could not continue long among a people who appreciated the benefits of religious services, and longed for a minister to preach the Gospel to them, to baptize their infant children, and to wait upon and comfort the dying. No minister but one of the established Episcopal Church was then, and for years afterwards, authorized by law to perform the marriage ceremony, and young people wishing to be married had to take long trips abroad to a clergyman who could legally unite them.

Therefore, in the year 1737, five years after the first settlers arrived, the people made "supplication," as it was called, to the Presbytery of Donegal, in Pennsylvania, for ministerial supplies. The Presbytery could not grant the request at that time, but subsequently sent the Rev. James Anderson to Virginia to intercede with the

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Governor of Virginia in behalf of the Presbyterians of the colony, to obtain for them freedom of public worship. Mr. Anderson visited the Valley, and in 1738 preached the first sermon ever delivered in Augusta County, at the house of Col. John Lewis, about two miles east of Staunton.

The people continued their "supplications" to Presbytery for a minister to live among them. Having heard of the Rev. John Craig, a young preacher recently from Ireland, they extended a call to him, which he did not immediately accept; but in the year 1740 the call was renewed and prosecuted before Presbytery by Robert Doak and Daniel Dennison, commissioners, who were sent to Pennsylvania for the purpose. Thereupon, in September, 1740, the Presbytery set apart Mr. Craig for the work of the Gospel ministry "in the south part of Beverly's Manor." As he himself afterwards recorded, he was sent "to a new settlement in Virginia of our owne people, near three hundred miles distant." The country, he says, was "without a place of worship, or any Church order, a wilderness in the proper sense, and a few Christian settlers in it with numbers of the heathen traveling among us."

Mr. Craig probably arrived here early in October, 1740, and in the course of time fixed his residence in the county four or five miles northeast of Staunton. He kept a record of children and others baptized by him, and the date of the first is October 5, 1740. The whole number of baptisms during his first year was one hundred and thirty-three—sixty-nine males and sixty-four females. In order to qualify himself according to law to preach, on February 26, 1741, he appeared before the Court of Orange County, which had then jurisdiction in the Valley, and took divers and sundry oaths appointed by act of the British Parliament to be taken.

Up to the time of Mr. Craig's arrival, no meeting house had been built in the settlement, but soon afterwards, log houses in which to hold religious services were erected, first near the present Augusta Stone Church, and then at Tinkling Spring. Nothing was known at that time of Staunton; there was no town or village here till some years afterwards. The early settlers, as stated, were farmers and did not congregate in towns; they sought rural shades in which to worship God, and consequently all the older meeting-houses in the county ante-date the churches in town—Mossy Creek, Rocky Springs, Bethel and Brown's Meeting House, as well as Tinkling Spring and Augusta or Stone Church. After the first court house was built, in 1745, and a town began to grow around it, the religious people residing here and in the vicinity worshiped at Tinkling Spring.

There is no tradition of Mr. Craig ever preaching in Staunton,

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but probably he did so occasionally, and in the court house. In the Summer of 1755, the Rev. Hugh McAden came this way on his journey from Pennsylvania to North Carolina, and in his diary stated that, on the first Sunday in July, he preached in the court house of Augusta County.

Mr. Craig died on April 21, 1774, having resigned the pastorate of Tinkling Spring some years previously. That congregation, therefore, had no pastor and only occasional preaching, till about the beginning of the Revolutionary war.

James Waddell came here from Lancaster County, and purchased a farm within the bounds of Tinkling Spring congregation; and by invitation of the people preached regularly at Tinkling Spring and also in Staunton. Some years before he removed to the county, he was elected pastor of Tinkling Spring, but declined the call. As far as known, he never was regularly installed as pastor. The unsettled condition of things during the war probably prevented attention to such matters.

In the year 1783, the war being over, Mr. Waddell was formally called to become pastor of the united congregations of Staunton and Tinkling Spring. The original call is in my possession. It is dated May 1, 1783, and was signed, in behalf of the Staunton people by Alexander St. Clair and William Bowyer. I may be permitted to remark that the minister was my paternal grandfather, and that one of the signers of the call was my mother's grandfather. The call particularly specified the duties required of the pastor—to preach on alternate Sundays in town, to catechise, reprove, and administer the ordinances of baptism and the Lord's Supper to worthy subjects; and the people promised on their part respectful attendance and Christian submission, and to pay the annual salary (both congregations) of ninety pounds Virginia currency, equal to \$300.00. But it must be remembered that \$300.00 at that day was worth much more than the same sum at present.

Thus it appears that in 1783 there was some kind of organization in the town, although not a regularly constituted church.

Mr. Waddell declined the call, and in 1784 removed to the neighborhood of the present town of Gordonsville where he spent the remainder of his life.

The last rector of Augusta Parish died about the close of the Revolutionary war, and it was many years before Episcopal services were re-established here. The Parish Church was left vacant as a place of Episcopal worship, and until the year 1813 was occupied by the Presbyterians, when a preacher could be obtained.

What Presbyterian minister officiated in Staunton from 1784 till



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1791 I do not know. In the latter year, the Rev. John McCue became "stated supply" for Tinkling Spring and Staunton, but he probably preached regularly in the town for only a few years. In 1799, and one or two years afterwards, the Rev. John Glendy, recently from Ireland, preached occasionally in Staunton, serving several county congregations at the same time.

All that has been said heretofore is preliminary—a mere introduction to our history. We come now to the organization of a Presbyterian Church in Staunton.

On Thursday, May 9, 1804, Lexington Presbytery met at "Bethel Meeting House"—so styled in the minutes of Presbytery—and on the next Saturday the following minute was entered: "Presbytery received a letter from commissioners appointed by the people of Staunton, requesting to have that society taken under its care and organized according to the Presbyterian form of government, and also to be regularly supplied until a stated pastor be obtained. Whereupon the Rev. Messrs. John Montgomery and Benjamin Erwin were appointed to assist them in their organization, and to supply them until our next meeting, as often as convenient." Mr. Montgomery was pastor of Rocky Spring, and Mr. Erwine of Mossy Creek.

Messrs. Montgomery and Erwin appear to have made no report to Presbytery of their proceedings and, therefore, the exact date of the organization is not known. But it was prior to November 6, 1804, for on that day, at a meeting of Presbytery at New Providence, "A memorial was presented from the congregations of Brown's Meeting House (now Hebron) and Staunton, requesting leave to present a call to the Rev. William Calhoun, of Hanover Presbytery," which was granted. Mr. Calhoun, however, did not accept the call immediately.

The Church consisted originally of only fifteen or twenty members. The first ruling elders elected and ordained were Joseph Bell, Joseph Cowan, Andrew Barry and Samuel Clarke. Mr. Bell is supposed to have been the Joseph Bell who was born in the county in 1742 and died in 1823, the father of the late James Bell, Esq., Major William Bell and others. He lived about four miles north of town. Mr. Barry and Mr. Cowan were merchants and natives of Ireland. The former removed from this community, or died, before my day; the latter was well known by many persons still living as a genuine specimen of the Scotch-Irish race. Mr. Clarke, a native of Pennsylvania, came here with his parents when he was a child, or youth, became a lawyer, and lived to a venerable age. Only one of his descendents remains in this community—a feeble woman, a member of this Church, who, for the sake of her grandfather, and her own sake, deserves kind treatment at our hands.

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Mr. Calhoun removed to Staunton in the year 1805, and, in August, 1806, at Brown's Meeting House, was installed pastor of the united congregations of Brown's Meeting House and Staunton. The Rev. William Wilson, of Augusta Church and the Rev. John McCue, of Tinkling Spring, were the committee of installation.

The Synod of Virginia met in Staunton on October 18, 1811, and, no doubt, held its sessions in the Old Parish Church.

During Mr. Calhoun's pastorate, in the year 1818, the first Presbyterian Church building was erected. The Synod met here again in the fall of that year, and the Rev. John H. Rice, a member of the body, states in his diary, that he arrived in Staunton, October 15th, and says: "While in Staunton I experienced the kindness of the people of the place, and had the pleasure of observing that they were in a great degree attentive to the preaching of the Gospel by the members of the Synod. The Presbyterians have a large and very decent house of worship in the town, in a state of considerable forwardness. If completed in the style in which it is begun, it will do credit to the public spirit of the citizens."

The building was originally a very plain brick house, having neither portico or steeple. The tower for the bell, at the north end of the Church, was built some nineteen or twenty years afterwards. As generally known the house is now a part of the Mary Baldwin Seminary, though altered in appearance.

At a meeting of Presbytery, in Staunton, on Thursday, April 27, 1826, the pastoral relation of Mr. Calhoun with this Church was dissolved, and he thereafter, for many years, devoted his whole time to Hebron congregation. Under his zealous ministrations the number of Church members greatly increased; and it is said that at the close of his term of service nearly every family in the town not connected with the two other Churches (Methodist and Episcopal) was represented in the Presbyterian Church.

Mr. Calhoun was a rigid disciplinarian and stood in awe of no man. While habitually courteous, he did his duty, as he understood it, without fear or favor. Trials before the Session seem to have been of frequent occurrence during his time. I have learned this from a roll of paper handed me by a daughter of Elder Clarke, long after her father's death. Mr. Clarke was probably the Clerk of Session. The trials were conducted with much formality, and the testimony was written down in the manner of legal depositions. I destroyed the manuscripts, but have some recollection of two of the cases tried. One was that of an old lady, who habitually absented herself from Church. She was cited to appear before the Session, and failing to attend, the original charge was dropped, and she was proceeded

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against for contumacy. The other was the trial of a husband and wife for permitting dancing at their home. Nearly all the young society people in town testified as witnesses. According to my recollection, the papers did not show the result in either case, and no other Church records of that time have been preserved.

The next pastor was the Rev. Joseph Smith (afterwards D. D.), a native of Western Pennsylvania, who was installed April 29, 1826. The services on that occasion were conducted by the Rev. Francis McFarland, pastor of Bethel Church, and the Rev. Henry Ruffner, professor at Washington College, Lexington. While pastor of the Church, Mr. Smith also taught a classical school, being principal of the Staunton Academy.

Mr. Smith was relieved from his charge on October 22, 1832. Towards the close of his pastorate, my knowledge of people and things began, and I will relate some personal recollections of the time. Every one knows how permanent and vivid the recollections of childhood are.

The Church building stood a few yards from a plank fence which formed the boundary of the lot on the west side. The ground between the fence and New Street was unenclosed, and being used as a brick yard was one of the most unsightly spots in the town. It was afterwards bought by the congregation, and became a part of the church lot. There were three gates for access to the lot; one in front on Frederick street, and one on each side. The entrances to the church corresponded with the gates. The pulpit was a tall structure which lifted the preacher high above the audience, and in front of the pulpit was a wide aisle extending from door to door. In this aisle the table was spread at sacramental services. Two other aisles extended from the front doors to the cross aisle. There were galleries on each side and at the front of the building, and one of these was assigned to the colored people, many of whom attended the preaching. The bell was hung in the front gallery, and when rung the window opposite to it was hoisted to allow the sound to escape. The noise inside was intolerable to persons who happened to be in the house. For this reason, probably, the ringing was always some time before the congregation assembled. Services in the morning usually began at 11 o'clock; "early candle light" was always announced as the time for evening worship. Tallow candles in tin candlesticks suspended against the pillars that supported the galleries, were used at night to light the room, and the sexton went round every twenty or thirty minutes to snuff them. This proceeding also served the useful purpose of rousing sleepy children and others. I well remember the interest with which I watched the movements of

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the sexton, especially when he snuffed a candle out and had to go back to light it. The house was heated in cold weather by means of two large cast-iron stoves near the pulpit, and some old ladies had foot stoves filled with live coals in their pews. To each family a pew was assigned, and all the family, parents and children, usually sat together. At times of prayer most of the congregation stood, and most of them with their backs to the pulpit and the officiating minister (!)

I now recall most of the people who composed the congregation, and remember the places they occupied in the Church. In the eastern "amen corner" Mr. Jacob Swoope sat, his hair gathered behind his head in a cue and tied with a black ribbon. He always entered by the eastern side door, and always claimed entire possession of his pew. I have seen him order some persons out and invite others in. Behind him sat Mrs. Harrouff and her daughters, Miss Kitty and Mrs. Brady; and in their rear sat Katy Woolwine and her daughter, Harriet. In the first pew in the block on the east side of the Church the pastor's family sat. The next pew was occupied by Mr. Jacob Ruff and his family. After them came the family of Mr. David Gilkeson, and immediately in their rear was the pew where I was required to sit, often asleep, with my father and mother and other members of the family. In our rear were Mr. and Mrs. Lease; and after them Mrs. Warden's family. Following them were the Halls, Hartmans, Merritts, Heiskells and John and William Grove.

Across the aisle, in the eastern double block of pews, were, first, the Harper family, and following them were the pews of the Craigs, Mrs. Cuthbert and her sisters, Mrs. Coleman and the Misses Bragg, Misses Nancy and Sally Waddell, Captain Sowers, Mr. Samuel Clarke, Mrs. Coalter, and the Marshall and Paris families, who came from the the country.

On the western side of the Church sat the Bells (Col. Wm. A. and afterwards his father, Mr. James Bell) the Baldwins, Eskridges, Mr. and Mrs. Jefferson Stuart, Kennedys, Sperrys, McClungs, McDowells, Mrs. Williamson, Mr. William Clarke, Mr. William Ruff, the family of Dr. Boys, Col. James Crawford, Mr. James F. Patterson, Mrs. David W. Patterson, the Brooks family, Mr. Lyttleton Waddell, Mrs. Mosby, and Miss Nancy Garber.

The elders were Mr. Cowan, Mr. Samuel Clarke, Mr. Lease, Captain Sowers, Dr. A. Waddell and Col. William H. Allen. During the pastorate of Mr. Smith's successor, Messrs. Lyttleton Waddell and William A. Bell were elected and ordained elders.

There was no choir, but when the hymn was given out, William Cowan, son of the elder, left his father's pew, and standing under the

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pulpit, would raise the tune. There were probably twelve or fifteen tunes known to the congregation. These were of the long, short and common metre sort. But sometimes a strange minister would give out a "particular metre" hymn, and the leader would have to ask him to select another. Of course there were no solos and no voluntaries of the modern kind. Captain Sowers, however, was fond of singing, and, while sitting in his pew waiting for the service to begin, would sometimes start a familiar hymn, and the congregation would join in as best they could.

The singing was considered a part of the solemn worship of God, and there was no attempt made merely to please the ear, the spirit of devotion and sense itself were not sacrificed to sound. The church music of the day was well described by Robert Burns in his poem called "The Cotter's Saturday Night":

They chant their artless notes in simple guise;  
They tune their hearts, by far the noblest aim;  
Perhaps "Dundee's" wild warbling measures rise,  
Or plaintiff "Martyr's," worthy of the name;  
Or noble "Elgin" beats the heavenward flame,  
The sweetest far of Scotia's holy lays,  
Compared with these, Italian trills are tame;  
The tickled ear no heartfelt raptures raise;  
No unison have they with our Creator's praise.

So much for Burns. Another eminent man, no less a person than Walter Scott, wrote as follows:

"I have heard the service of high mass in France celebrated with all the *eclat* which the choicest music, the richest dress, the most imposing ceremonies could confer on it. Yet it fell short in effect of the simplicity of the Presbyterian worship. The devotion, in which every one took a share, seemed so superior to that which was recited by musicians as a lesson which they had learned by rote, that it gave the Scottish worship all the advantage of reality over acting."

Permit me to cite another authority on this subject: St. Augustine, so called, took great delight in sweet sounds, but was almost inclined to consider any fondness for church music as a sin, unless his pleasure in it was derived exclusively from the words and not from the melody.

Some old-fashioned Presbyterians clung to the old tunes, and objected to the new ones as profane songs. At a certain place in Scotland, for instance, at one time, when the precentor introduced a new tune, he was left to sing it alone while the people persisted in singing an old one. In this country also, at Pittsburg, more than a hundred years ago, when a new tune was started at public worship, on one occasion, an old gentleman stalked out of the house and never entered

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in again; and an old lady flaunted herself out, exclaiming as she fled: "You're all going to Popery!" Our people, however, adopted new tunes very readily, and I remember that Ortonville and Balerma were received with much pleasure when first introduced here.

But the primitive custom I have described did not continue. Mr. Amos Botsford came from New York to assist Mr. Smith in the Academy, and, being a famous singer, he organized a choir. Since then, in the opinion of most people, Church music has been in a course of constant improvement.

Mr. Botsford removed to Lexington, and a choir was soon organized there. It is related that when on one occasion the pastor exclaimed: "Brethren, why is religion at so low a state amongst us!" a venerable native of the old country, who sat on the pulpit steps on account of his deafness, pointed to the choir in the gallery and cried out in his Irish brogue, "It's because of that thaater up there."

The celebrated Dr. Nettleton spent the winter of 1828-9 in Staunton, and his labors here were productive of much good. He was an able and very judicious man, and under his ministry the Church was greatly built up by the addition of many persons who proved permanent and useful members.

From the dawn of my recollection, a Sunday School was conducted in the Church—first in the audience room and afterwards in the galleries. For some years a question book on Bible history, issued by the American Sunday School Union, was used. We had blue tickets and red tickets with texts of Scripture printed on them, but what they signified I do not remember, and nobody living here can tell me.

I may add that in taking up collections in Church, the hat was within my recollection always used; but as I learned from several cloth bags attached to long poles stacked in a corner near the pulpit, those implements had been previously used to receive the contributions of worshippers.

As stated, Mr. Smith resigned his charge and was released by Presbytery October 22, 1832. For more than two years the Church was without a pastor, the pulpit being occupied occasionally by various ministers. The Rev. John S. Watt officiated as stated supply for six months or more.

The Rev. John Steele, a native of Monroe County, was elected pastor in 1834, and on the 20th of June, that year, was ordained and installed by Presbytery. He remained here rather more than two years, the relation being dissolved August 4, 1837, and then emigrated, with many citizens of the County, to the State of Illinois.

During Mr. Steele's residence here, the Rev. Isaac Jones came to this country, fresh from scenes of religious excitement in Western New

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York. After holding meetings in various country churches, he came to town and conducted services here for two or three weeks, using the methods then in vogue. He preached "the terrors of the law," to the exclusion of the Gospel, and some persons in the audience were tempted to cry out, "Is there no balm in Gilead; is there no physician there?" Large additions were made to the roll of Church members, but, alas, many of the professed converts soon fell away.

Rev. Paul E. Stevenson, of New York, succeeded Mr. Steele as pastor. He came to Staunton, by invitation, in the fall of 1837, immediately from the Seminary of Princeton, and was installed June 8, 1838. While he was pastor, Augusta Female Seminary (now Mary Baldwin Seminary) was founded by the Presbyterian ministers and people of the town and county, at the instigation and through the agency of the Rev. Rufus W. Bailey. Mr. Bailey was a native of the State of Maine, but had lived for many years before he came to Staunton, in South Carolina. He was the first principal of the school, and conducted it for some years with considerable success.

As far back as I can remember, and for years previously, there was a school for girls in Staunton, more or less under the auspices of this Church, with the exception of an interval prior to 1843. The first teacher of whom I have a vague recollection was a Mr. Easterbrook, who came from the North, and went from here to Knoxville, Tenn. He lived and had his school in the Seminary building now known as "Hill Top."

The next teacher was the Rev. Mr. Thacker, who also came from the North, and conducted a school for girls in a large frame house which stood where the Y. M. C. A. building now is. Afterward he taught boys in the Academy. How long he lived here, and where he went when he left, I do not know. He was notable chiefly on account of his absent-mindedness and the liberties he allowed his pupils, girls and boys, to take with him.

Mr. Robert L. Cooke was the next principal of a school for girls, having his school for several years in various rented tenements.

The Seminary having been founded and incorporated in 1845, the centre front building was erected on the ground then recently purchased and added to the church lot. The deed for the ground is dated May 13, 1841, but I am under the impression that it was purchased, enclosed and improved before that date.

During many years the young people of the congregation found recreation and enjoyment nearly every winter in attending singing school. They did not attend balls and card parties. Indeed, those pastimes were almost unknown in Staunton. If the dance called "German" and the game called "progressive euchre" had been

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invented they were unheard of here. It was during Mr. Stevenson's residence here that the Presbyterian Church of the country was divided between the Old and New school parties. The harmony of many congregations was seriously disturbed, and many, even feeble churches, were divided, as was the case in Winchester and Harrisonburg. Here there was hardly a ripple of discontent, although there was not perfect unanimity of opinion in regard to the reasons which led to the division. The majority of our people favored the Old school, and the minority acquiescing, the affairs of the congregation went on peacefully as before. Throughout our whole history, the Church was not vexed by any serious dissensions. I attribute this to the fact that, as far as I know, there never was a faction or individual in the Church striving for the ascendancy, or endeavoring to "lord it over God's heritage."

Mr. Stevenson was relieved from his charge April 2, 1844, and was succeeded by the Rev. Robert R. Howison, who was regularly installed.

Mr. Howison occupied the pulpit for part of a year, preaching with great acceptance. He then, by advice of physicians, was induced to demit the ministry. He resumed his original profession, and for some years practiced law with success. Finally, however, he returned to the ministry, and has long been prominent as a zealous and efficient preacher of the Gospel in the eastern part of the State.

The Rev. Benjamin M. Smith was the next pastor. He was installed by Presbytery on Saturday, November 22, 1845. During his incumbency, the manse was erected, chiefly through the agency of Mr. Bailey. Large additions to the Seminary building were projected, and the first election of deacons was made while Mr. Smith was pastor. Immediately before coming here, he was pastor of the united churches of Waynesboro and Tinkling Spring. Being appointed secretary of one of the General Assembly's boards, he resigned his charge, in 1854, and removed to Philadelphia. The latter years of his life were spent as professor in the Union Theological Seminary.

The Rev. Jos. R. Wilson, a professor in Hampden-Sidney College, accepted a call from the congregation in December, 1854, and removed to Staunton the last week in March following. He was installed June 24, 1855. While he was here, the enlargement of the Seminary previously planned, was accomplished, so as to provide a residence for the principal and boarding for a considerable number of pupils. The principal room of the centre building was then converted into a study hall, and the basement room of the new eastern wing was



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used as a congregational lecture room. A vestibule to the Church was built, the old-fashioned pulpit was lowered, and the interior of the Church was otherwise improved.

Mr. Wilson remained in Staunton a little more than two years. His relation with the Church was dissolved October 8, 1857, and he removed to Augusta, Georgia.

After Mr. Wilson's departure, there was a vacancy for more than a year.

The Rev. William E. Baker, a native of Georgia, came here by invitation, in 1857, and on April 23, 1859, was installed pastor of the Church.

He remained here for about 25 years, having been released on February 20, 1884.

While Mr. Baker was pastor, the congregation had increased in numbers so greatly as to require more ample accommodations, and the present building was erected on the lot donated by Misses McClung and Baldwin, of the Seminary. The work was begun July 16, 1870, and completed in the spring of 1872; but on the first Sunday of December, 1871, the congregation began to worship in the basement room. The last service in the old Church was held on Sunday, June 25, 1871, and the house was then abandoned to workmen, to be fitted for the use of the Seminary.

In 1872, the number of Church members enrolled was 271.

Probably about the year 1870, a member of this Church, the late Mr. T. B. Coleman, began to hold prayer meetings in an humble dwelling two miles east of town. These meetings grew into a Sunday School conducted by members of this Church, and finally into Olivet Church, the expenses of which have been largely sustained by our congregation.

In the year 1875 the Second Presbyterian Church was authorized by Presbytery, on the petition of some of the members of this church, and on the 14th of November of that year, seventeen persons were transferred from this to that Church. As is not unusual under such circumstances, there were for a time some heartburnings between the members of the two organizations; but all feeling of that kind has long since disappeared. The members of the mother Church entertain no sentiment but fraternal regard towards the younger society, and rejoice with its members in its growth and prosperity. The little company of fifteen or twenty, of a hundred years ago, have grown into two bands, numbering together more than a thousand, about an eighth or ninth of the population of the town.

The General Assembly of the Southern Presbyterian Church met here in May, 1881.



REV. WM. E. BAKER

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The envelope system was adopted to some extent during Mr. Baker's pastorate. From an early day the pews of the Church were rented like stalls in a market, and for many years no collections even were taken up in public meetings. The false opinion prevailed that to mention money at worship militated against the idea of a gospel without money and without price. The minds of the officers and congregations were disabused of this sentiment about the year 1870, when the discovery was made that it was a duty and privilege "to worship the Lord with our substance." The plan of renting pews was changed in the course of time; it never had worked satisfactorily, and year after year there was a deficiency in church revenues. The system was finally abolished, the doors of the Church were thrown open, and all persons were invited to enter and occupy seats assigned to them, without any stipulation as to payments, each being left to contribute according to his ability and willingness.

Since Mr. Baker's time we have had three pastors, whom I will merely mention. First, the Rev. John P. Strider, a brilliant young preacher, but of frail physical constitution, who was installed November 23, 1884, and relieved September 24, 1885. Second, Rev. D. K. McFarland, greatly beloved, installed March 24, 1886, and relieved March 15, 1892. Third, the Rev. A. M. Fraser, present incumbent, installed May 21, 1893, and long may he be spared to minister to us.

During the pastorate of Dr. Strider, the Rev. Dr. Wm. Dinwiddie conducted services here for many days, and partly as the result, on a succeeding Sabbath, one hundred persons were publicly received into membership of the Church.

The remains of Drs. Strider and McFarland repose in Thornrose Cemetery, and are guarded by our people.

I cannot tell what salaries the various pastors received. I doubt if Mr. Calhoun received as much as \$400 a year. Mr. Joseph Smith hardly received more than \$600. Mr. Baker received for some years \$800, increased gradually before he left, to the sum now paid.

I have thus given all the leading facts in the history of our Church. I should have described the various pastors more particularly, and paid tributes of respect to some departed members of the Church; but as I could not speak of all alike, I have avoided making invidious distinctions. I must, however, say a few words more in regard to the three pastors who served the congregation longer than others, and whom I remember.

Mr. Stevenson was remarkably gifted in prayer, and was "mighty in the Scriptures." To use a common expression, he seemed to have the Bible at his tongue's end. He always had a fit quotation in every emergency, and hardly ever failed to give book, chapter and verse.

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Soon after he came here he was introduced to a young girl whose parents had recently died, and advised her to read the 27th Psalm, where she would find the words, "When my father and my mother forsake me, then the Lord will take me up." Having gone through deep waters in his religious experience he knew how to succor those who were immersed in the flood. The first sermon he preached was from Hebrews VI : 18—"That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."

Dr. B. M. Smith was remarkable for his fluency of speech and the fullness of his instructions. His more formal sermons rarely did justice to his abilities; but his Sunday night discourses and especially his lectures at Wednesday night meetings, were unsurpassed in excellence. He always appeared to do better when he had apparently made little or no preparation.

Mr. Baker was here twenty-five years, one-fourth of the century just closed. Mr. Baker did a great work. He built up the congregation, and to him chiefly are we indebted for this commodious and beautiful house. He was specially helpful to the poor and friendless. He was devoted to Sunday School work, and had a peculiar talent for entertaining children. For young people generally he manifested much sympathy, and often took much trouble and labor to provide pastimes for them.

As far as I know, only three persons who were here, as children, in the time of Dr. Joseph Smith, now survive. One generation after another has passed away since this Church was founded. The members of the present congregation have reason to cherish the memory of many who have gone before; and, stronger in number and means than ever, they should cling together with increased devotion to the Lord and in love to one another.

We are not divided,  
All one body we,  
One in hope and doctrine,  
One in charity.

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The Centennial exercises at the First Presbyterian Church of this City were resumed October 27th, at 11 o'clock. Rev. Robert H. Fleming, D. D., of the Westminster Church, Lynchburg, presided over the meeting. Dr. Walker in his welcoming address, on the first day, spoke of the close association personally, or by family ties,

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of those participating in the meetings, with the congregation here. He might have stated that Dr. Fleming is a direct descendant of John Lewis, the first settler.

After devotional exercises, being introduced by Dr. Fraser, Dr. Fleming said:

A gifted speaker—at a meeting of the Scotch-Irish Congress—related an incident of one of England's forceful statesmen. Morning after morning he would enter the family gallery, and stand over against the family portraits. "I'll not forget, I'll be true." His son watched him in awe. One day his father led him into the gallery and as he stood facing the pictures—"You too, must hear them talk." "Father, how can they speak?" "My boy, for many years, they have spoken to me, and each picture has its own message. One says, 'Be true to me'; another says, 'Be true to your race'; another says 'Be true to thyself'; another one, my mother, says, 'Be true to my God.'" We are to-day to look upon the faces of our ancestry, to rehearse the story of John Lewis and Col. Patton, and Pastor Craig and Waddell and Wilson and Speece and Scott, how they wrought and worshipped. No doubt the message which their lives will bring us, is "Be true to them, to ourselves and to our God."

The story we are to hear is of beginnings of "foundations," laid broad and deep.

The author of the Declaration of Independence has inscribed at his own request on his tomb, "Author of the Statute of Virginia for Religious Freedom." But it was the Scotch-Irish people of Virginia who brought the question before the Legislature in an able memorial from the Presbytery of Hanover. The paper had been prepared with great care, and went straight to the mark. In 1777, and in subsequent years, this Presbytery of Hanover, presented additional memorials on the same subject. It was a bold enunciation of grand principle, important to Church and State alike.

Jefferson had before him when he drew his immortal statute, these memorials of the Hanover Presbytery. In 1786 the bill became a law, and the victory for Religious Freedom was won. One of the gifted sons of the Puritans, Mr. Choate, has said:

"In the reign of Mary, a thousand learned Englishmen fled from the stake at home to the happier seats of Continental Protestantism. Great numbers of them came to Geneva. There they awaited the death of the Queen and then, in the time of Elizabeth, went back to England. I ascribed to that five years in Geneva an influence that has changed the history of the world. In that brief season English

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Puritanism was changed fundamentally and forever.” But it was in Scotland that the Geneva faith builded high and strong its most enduring monuments. It was John Witherspoon, a lineal descendant of John Knox, whose courageous speech turned the scale when the fate of the Declaration of Independence was trembling in the balance. He said: “There is a tide in the affairs of men, a nick of time, we perceive it now before us. To hesitate is to consent to our own slavery. That noble instrument upon your table, which insures immortality to its author should be subscribed this very morning by every one in this house. He that will not respond to its accents and strain every nerve to carry into effect its provisions, is unworthy of the name of free-man.”

The Scotch-Irish were the largest and the most potent elements in the formation of our American history. “The sons of men who on the 2d of December, 1688, shut the gates of Derry, and starved rather than surrender to the tyrant, James, were trained to endure the hardships of the frontier life that awaited them here, and had nerves which did not flinch or quiver, however great the foe before them.”

These men did not flinch nor quiver, because there was a conscience within, a history behind, a future before, and a God above them.

Memorial celebrations such as we are engaged in to-day, are to enable us to tell our children the deeds of our fathers, and to impress upon them the greatness of their responsibility which must soon pass to them. We are to ask them, as they bow before God and the family and in the sanctuary—which are the glory and the defense of our land—to resolve that they will be true to their fathers, to themselves and to their God.

In one of the darkest periods of the Revolution, Washington said: “If retreat I must, it will be to rally the Scotch-Irish of the Valley of Virginia around the standard, and with them to make a final stand for freedom.”

When Tarleton ravaged the country beyond the “Ridge” it was under the inspiring words of the pastor of one of the churches whose history we are to hear to-day, that every man grasped his weapon and went forth to beat the invader back.

The weapons of our warfare are not carnal, but mighty through God to the hurling down of strongholds.

“Though numerous hosts of mighty foes” are enlisted for the destruction of our liberties and our religion, there are those who will to-day keep the faith, and rally around the old banner that has come

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to us from the hands of the brave and true, and who will, with closed ranks, make a final and successful stand for the Bible, the home, the Church and the Sabbath.

The descendants of the men who built Augusta, Hebron, Tinkling Spring, Bethel, Staunton First Church, never

Dread the skeptic's puny hands  
While near the school the Church spire stands  
Nor fear the blended bigots rule  
While near the Church spire stands a school.

SKETCH OF TINKLING SPRING CHURCH, BY REV. G. W. FINLEY, D. D.

*Mr. Chairman, Ladies and Gentlemen:*

The present speaker must at the outset plead guilty to more than wonted embarrassment and trepidation. For he is called to personate or represent a venerable Mother, over whose honored head the sunshine and the shadows of one hundred and sixty-four years have passed. Consequently, he can but fear that your patience may be sorely tried, if he truly represents her, when he remembers the strong temptation to the aged of both sexes to live in the past and to become garrulous as they recall and recount its history.

But before he attempts to tell you who and what that Mother is, and how through all these years she has sought to serve and honor her God, it is his pleasing duty to come, in her name, to greet to-day and to express her love for and pride in a daughter who wears upon her brow the crown of a century's loving and faithful service for the glory of God and for the good of man. She would rejoice with that daughter not only in all that, under God, has been accomplished during the hundred years that have passed, but also in the glowing hopes of the future, and especially now that the shadow which so recently seemed to be gathering has passed away, and the tie that threatened to be broken has been made only the stronger and tenderer. She joins you in the earnest prayer that the bond which now so happily and strongly unites you to your honored and beloved pastor and binds him to you may grow in strength and tenderness, in unbroken love and service until the Master says to him, "Well done faithful servant! enter into the joy of thy Lord."

But this venerable Mother would not forget to bring her warm and loving greeting to the granddaughter who is here present in the vigor and hope of her youth to participate in and add to the joys of this memorable day. She, with you, rejoices in the rapid growth of that granddaughter in strength and usefulness, and congratulates her upon the bright outlook for the days to come, as she wins back from Texas,

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that true son of the Old Dominion, her honored pastor, and with him strives to extend the blessings of the Gospel at home and abroad Long, long may they thus labor, with the richest blessings of God upon all their efforts!

But it is now time that your speaker should turn to the special duty and privilege assigned him and try to tell you something of the origin and life of Tinkling Spring Church. To do this you must with him cross the seas to and before the days when "the bold, bad Clavers" rode with his fierce dragoons over "the land of the blue bell and the heather," and like another Saul of Tarsus "breathing out threatenings and slaughter" for those who sought to worship their God according to the teachings of His Word and the dictates of their own consciences. Exposed, as they were, to be shot or sabered on the moors of Scotland, or led to the rack, the gibbet and the stake, many of her sturdy sons sought refuge in the North of Ireland, in the vain hope that *there* they might worship God unmolested.

Disappointed in this they turned their eyes to the new lands beyond the ocean, and about the time the Pilgrim Fathers landed at Plymouth Rock they sought to emigrate to America. But under what seemed then to be strange and incomprehensible providences all of their desires and efforts were baffled for a hundred years or more. Yet these providences are now seen in the light of history to have been the wise and gracious ordering of the God whom they sought to serve. He had for them a nobler and grander work than they ever conceived. Kept still in the crucible of oppression they were given time not only to fully organize the Church they were to transplant to new shores, but as we have already been told so eloquently to-day, so to keep the Gates of Derry and to battle on the banks of Boyne River as to win and preserve for themselves and the world the principles of Protestantism and the inestimable blessings of civil and religious liberty.

About 1732, when what is now Augusta County was part of Orange County, which then extended from its boundaries in Eastern Virginia northward to the Great Lakes, westward to the Mississippi and southward to the present state of Tennessee, a little band of that sturdy Scotch-Irish race that has left its impress so wide and deep upon the world's history, under the leadership of John Lewis and John Preston, came as the first settlers to the region of which Staunton is now the centre. The country between the Blue Ridge Mountains and the North Mountains was then, for the most part, a beautiful prairie, abounding in game and much frequented by hunting parties of Indians.

The men of that band of immigrants were grave, God-fearing, loyal to their King so long as he governed according to law, but



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seekers after liberty of conscience and determined to choose for themselves those who should rule and teach them in their local affairs, industrious, frugal and lovers of sound learning.

They had scarcely reared their rude log dwellings in this wilderness before they are found petitioning Synod and Presbytery for preachers.

In 1737 and 1738 they sent to Donegal Presbytery, of the Synod of Philadelphia, for help, and, in the latter year, Rev. Mr. Anderson was sent to intercede with Governor Gooch for their relief from laws that oppressed them as dissenters. He visited the Valley and preached at the house of John Lewis, near the present site of Staunton, the first sermon, perhaps, ever preached in that region.

In 1739 a Rev. Mr. Thompson visited the settlement and preached for awhile, and a little later Rev. John Craig came and was called to be the pastor of what was then known as the "Congregation of Shenandoah," and soon after as the "Congregation of the Triple Forks of the Shenandoah." Robert Doak and Daniel Dennison presented and urged the call before Presbytery. Mr. Craig accepted it and entered upon his work in 1740 as the *first regularly settled* Presbyterian minister in the colony of Virginia. His field extended along the Blue Ridge from near Port Republic to Greenville and across the Valley west of Staunton to the North Mountain and along it to a point below Mossy Creek, and across the Valley again to the beginning. His flock was scattered and worshipped according to tradition in a number of places in log buildings and arbors. But they were mainly gathered about two points: One, 8 miles north of Staunton on what is now the valley pike and known as the Old Stone or Augusta Church; the other, 7 miles southeast of Staunton, called Tinkling Spring, perhaps, from some peculiar sound made by a cold spring that breaks out from the hill on which the Church now stands. Mr. Craig lived between these two places and served both as one congregation until 1764, and afterwards confined himself to the Old Stone Church up to his death in 1774.

There is no certain information of the time when the first church building was erected at Tinkling Spring. Dr. Foote, in his "Sketches of Virginia" (2d series) writes of a log building "finished off by the widow of John Preston." Mr. Craig left a diary from which it is evident there was difficulty in deciding upon the site for building in the southern part of his field, and that, finally, against his wishes, it was located on the little hill where the present Church stands. He writes: "April 14, 1745, \* \* this being the first day we meet at the contentious meeting house about half built. T. S."

Dr. Waddell, in his "Annals of Augusta County," quotes a record that shows that the people of Tinkling Spring in 1741 appointed their

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trusty and well-beloved friends—James Patton, John Finley, George Hutchinson, John Christian and Alexander Breckenridge—“to manage their public affairs, to choose and purchase land and build a meeting house on it, to collect pastor’s salary, etc., etc., and to account twice each year to the minister and session for the discharge of their duties.” We further find, in the same valuable book, that in 1747 James Patton, John Christian, James Alexander and William Wright “chosen commissioners and trustees,” received a deed from William and John Thompson for 110 acres of land “for the use of the Presbyterian congregation of Tinkling Spring.”

Thus was planted in prayer and faith and effort this venerable Church, the fruitful mother of other strong and flourishing Churches in this county, and which has for over 150 years wielded through her ministers and members so mighty an influence for good upon Church and State not only in Virginia, but throughout the South and West and in the councils of the nation.

During Mr. Craig’s pastorate large accessions to the Scotch-Irish colony were made, and they became a strong defense against the inroads of the savage Indians. They worked and worshipped with their trusty rifles by their side, and were often called to follow the trail of some cruel band that with tomahawk and scalping knife burst upon some of their families.

About 1798 a Church was erected in that part of their congregation gathered in and about Waynesboro, and another building at the same place in 1824. In 1846 or 1847 this portion of the congregation was set off and organized as a separate Church. The Presbyterians living in and near Staunton attended Tinkling Spring Church, of which they were members, until 1804, when they were organized into a separate Church and, for awhile, united with Hebron in the support of a pastor. The present large and comfortable brick building at Tinkling Spring was planned and erected under Dr. Dabney’s pastorate, between 1846 and 1852.

Kept by the good hand of her God the old Church still survives, and with her daughters still nourishes the faith and moulds the lives of worthy descendants of the grand men who founded it in stormy and troublous times.

Tinkling Spring has had, since its organization, with some intervals of vacancy, eleven pastors, among whom are found some of the most notable men of their day:

Rev. John Craig, D. D., 1740-1754; Rev. James Waddell, D. D., 1776-1781; Rev. John McCue, 1790-1818; Rev. James C. Wilson, 1818-1839; Rev. B. M. Smith, D. D., LL. D., 1840-45; Rev. R. L. Dabney, D. D., LL. D., 1847-1852; Rev. C. S. M. See, D. D., 1856-1870; Rev.

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G. B. Strickler, D. D., LL. D., 1870-1883; Rev. John Preston, D. D., 1883-1888; Rev. H. R. Laird, 1889-1891; Rev. G. W. Finley, D. D., 1892.

It is impossible to give now sketches of all of these, but a few words about two or three may be of interest.

The first pastor, Dr. Craig, was a native of Ireland, County Antrim, Province of Ulster, and was educated at Edinburgh, Scotland, and received the degree of A. M. in 1732. He came to America in 1734 and was licensed to preach by Donegal Presbytery in 1737, and settled as pastor in Virginia in 1740. History and tradition show him to have been a man of marked ability and an active, earnest and fearless preacher of the Gospel, with not a little of the strong-will characteristic of his race. His sermons, sound in doctrine, were, after the style of his day, very long and broken up into many heads, divisions and sub-divisions. Two of these were usually preached on each Sabbath and occupied the larger part of the day. He married a daughter of George Russell of his native county, in Ireland. Five, it appears, of the nine children of their union survived the parents, and in the Craigs of Kanawha County, West Virginia, and the Hamiltons of Augusta County we find their worthy descendants. Dr. Craig died in 1774, and was buried in the old cemetery at Augusta Church.

Dr. James Waddell, who "fills a page in Virginia literature immortalizing William Wirt, the author of 'The Blind Preacher,' one of the men of his own generation and a man for all generations," was also born in the province of Ulster, Ireland. Brought by his parents in infancy to America, he was educated at the famous "Log College" of Dr. Samuel Finley, at Nottingham; studied theology under the distinguished minister, Rev. Mr. Todd, of Louisa County; was licensed, by Old Hanover Presbytery, at Tinkling Spring, 1761, and began his ministry in the Churches of Lancaster and Northumberland, Virginia. Failing health sent him to the Valley, where he purchased and lived upon the Spring Hill farm on South River, and served Tinkling Spring Church until he removed to Louisa County, near the borders of Orange and Albemarle Counties, where he lived until his death in 1805. As a preacher his eloquence has rarely been equalled, and those who knew him best attest that Wirt's famous description of it in "The British Spy," was no exaggeration. His amiable disposition, his courtly, yet genial manners made him a welcome guest to every circle, while his profound piety and extensive learning impressed all who knew him. After he removed to Louisa County he was afflicted with blindness, but still preached with much of his wonted vigor. At one time he found partial relief from an operation for cataract, but the blindness returned and he no more saw the light

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of the sun, but with calm and patient faith and hope awaited the Master's summons to the world of light above. While serving the Churches in Lancaster and Northumberland, he was happily married to Mary, a daughter of Col. James Gordon, one of his elders, and through his large family left many descendants distinguished both in Church and State, of whom we are glad to welcome to-day the beloved and honored Senior Elder of this Church, the worthy collector and preserver of the records of the deeds of his and our worthy ancestors. Long may his bow abide in strength.

Revs. John McCue and James C. Williams were well and widely known as good and strong men, and alike ended their useful careers by sudden death. Mr. McCue was thrown from his horse and killed while on his way to church one Sabbath morning. Mr. Williams dropped dead while getting his mail from the postoffice in Waynesboro.

Of Dr. Smith, the learned orientalist, so long professor in Union Theological Seminary, and of that grand old man—in the judgment of many, the foremost man of his day in this country, who despite his blindness continued to wield his imperial powers in support of truth and right, up to the time of his lamented death—the profound theologian and author, R. L. Dabney, we cannot speak at length. Nor can we do more than mention See, with his accurate, critical knowledge of the Scriptures and his almost encyclopedic acquaintance with men and things, coupled with deep and unaffected piety; and Strickler, the strong and eloquent worthy successor of Dr. Dabney not only in the pulpit, but in the chair of theology which he now adorns in Union Seminary; the lamented Preston, whose recent death still shadows the hearts of those, and they are many, who knew and loved him for his own and his work's sake; and Laird, the sturdy son of Rockbridge, who still gives the fruit of his ripe experience to earnest and active work in Texas.

If we were to attempt a sketch of the prominent and useful men who have been connected with Tinkling Spring we would be almost obliged to give a history of most of the families in the county—Lewises, Prestons, Pattons, Christians, Moffatts, McCues, McClanahans, Blacks, Hunters, Halls, Stuarts Gilkesons, Patricks, Bells, Alexanders, Campbells, Breckenridges, Pattersons, Pilsons, Poages, Tates, Trimbles, Lyles, Doaks, McDowells and a host of others equally worthy with a brilliant record of achievements in peace and war, in the learned professions, in the quiet pursuits of commerce and farming, which have given tone and character to so much that is good and noble in our County, State and Country.

Long may their virtues be remembered and imitated by those who inherit the legacy of their names and blood!

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### SKETCH OF HEBRON CHURCH, BY REV. HOLMES ROLSTON

In 1746 the Rev. John Blair visited this country and organized four Presbyterian congregations—Forks of James, Timber Ridge, New Providence and North Mountain.

North Mountain was afterwards abandoned, its members going to Bethel and to Brown's Meeting House.

Brown's Meeting House was the name of the first building where Hebron now stands.

It was a log building, but the date of its erection is not known.

In October, 1766, three calls were placed in the hands of Rev. Chas. Cummings. One from Albemarle, one from Forks of James and one from Major Brown's Meeting House, Hebron. The latter he accepted. We do not know when nor by whom this Church was organized.

Mr. Cummings was probably its first pastor. He was born in Ireland, but came to this country early in life and lived in the congregation of the Rev. Jas. Waddell, and it is probable, studied theology under him. He was a man who possessed great personal firmness and dignity of character. His voice was strong, his articulation clear and distinct. It is said he could speak to be heard by ten thousand people. He served the people of Brown's Meeting House till 1772.

There was then a vacancy till 1778, when the Rev. Archibald Scott was called to serve this Church together with North Mountain.

It was during the second year of his ministry that Bethel was built. From this time it is supposed that North Mountain was abandoned.

He came as a lonely emigrant from Scotland, first to Pennsylvania, then to the Virginia frontier. He studied theology under Rev. Wm. Graham at Liberty Hall, and on October 31, 1777, he with Samuel Doak and Edward Crawford was licensed to preach the Gospel. He supplied vacant Churches in the valley till the following October, when he was called to Brown's Meeting House and North Mountain, which work he accepted.

Here he spent the remainder of his life, greatly beloved by the people to whom he ministered.

On the 4th of March, 1799, after a short illness, he closed his useful life. His remains lie under the oaks in the cemetery at Hebron, and the slab that marks his grave, with its camps and cannon, cross and Bible, carved upon it, indicate the various ways in which he faithfully served his people and his country.

The date on this slab is incorrect. It is given March 4, 1800, while in the old family Bible, now in the hands of Mrs. Mary J. McPheeters, it is recorded March, 4, 1799.

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The next pastor was the Rev. William Calhoon. On May 3, 1805, he accepted a call from Staunton and Brown's Meeting House.

These Churches he served for a number of years. "The increasing services required by the enlarging congregations, induced him, as the infirmities of age came on him, to withdraw, first from Staunton, which he thought and rightly, required the undivided attention of a minister and then from Brown's Meeting House, which had taken the name of Hebron, and which required the labors of a strong man."

He was the son of a godly elder of Briery Church, Prince Edward County and lived six miles from Hampden-Sidney College where he was educated, walking home every Saturday.

He was carefully trained from early childhood in morality and religion, sedate, unaffected, sincere, in cheerfulness and in close attention to his studies, surpassed by none.

He and his friend, Corey Allen, with whom he was associated for a time in mission work in Kentucky, were converted along with others at the same time during a revival in College.

Allen was droll, rollicking, full of fun and merriment. When a student his very appearance was the sign for uproarious laughter.

He greatly admired gravity in others, and felt his want of it. Charmed with the ministerial dignity of his young friend, Calhoon, he determined to imitate him.

"With all the gravity he could assume, he went to his next appointment, rode to the house slowly, dismounted in a slow, quiet manner, spoke gravely to the people, moved about in a solemn manner without a smile or exciting a smile in others.

"People were astonished.

"'Are you unwell, Mr. Allen?'

"'Has anything happened, Mr. Allen?'

"'Have you heard any bad news, Mr. Allen?'

"'Any affliction among your friends, Mr. Allen?'

"At last bursting into a laugh, to the surprise and merriment of all, he exclaimed, 'I can play Calhoon no longer.' When the excitement was over he made them weep under his sermon."

Mr. Calhoon had a splendid memory. He trusted it and it was faithful to him. He was ready and prompt, all his stores were at his command at a moment's warning. Brave, frank, cheerful, courteous, social, ever ready to contend valiantly for the truth, but equally ready to give up non-essentials. He never counted the cost of fearing God and keeping a good conscience.

The earliest record that we can find of Brown's Meeting House begins May 10, 1816, with the vindication of Mr. Calhoon by the Session

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and others. One of his members, whom he had reprov'd for drunkenness, evidently in anger, had been circulating damaging reports about his pastor; among others that he had stolen his neighbor's hogs, saying that Mr. Calhoun had made up his quantity of pork from his neighbors's hogs.

These reports were taken up and investigated by the Session and others, and their signed statement is that they are entirely without foundation, and that no one but this one family had had anything to do with their circulation.

On the next page is a request from the Session to Presbytery to send a committee to try this offending brother.

It was during the latter part of his ministry that the brick Church recently burned, was erected.

The Church was exceedingly prosperous under his ministry.

We do not know the membership in 1805, when he came, but in 1816 there were 100 members, ninety-four white and six colored.

In September, 1833, there were 212 members. Then a great revival began in which Mr. Calhoun was assisted by the Rev. Isaac Jones, and on November 24th, *eighty-eight* persons were added to the Church, seventy-two white, sixteen colored, making the membership 300. The following account of this revival is found among the records of Brown's Meeting House:

“Mr. Jones's method of conducting these meetings was new to the people of this country.

“When he came he preached at the Church in the morning, and at the close of the services gave notice that there would be a prayer meeting at an old, unoccupied house, near the residence of a venerable old lady, noted for her eminent piety and sterling worth, and where a Sabbath afternoon prayer meeting had long been held and was continued for many years thereafter. This meeting Mr. Jones conducted. His sole object seemed to be to train and instruct those who were in the habit of leading in prayer to perform this duty to arouse, as far as possible, the emotions. After singing a hymn some elder was called upon to lead in prayer. Then an exhortation on the proper manner of praying—it should be brief, pointed, animated and rousing. This lecture was accompanied with anecdotes illustrating how revivals had been killed by a single long, deliberate, dull prayer by an old ruling elder.

“Nothing was said about the spirit or frame of mind or state of the heart when approaching the throne of grace, nor the character of the petitions offered. Then another hymn and prayer, then another edition of some lecture with additions and emendations.

“He was not a man of profound or extensive scholarship, but being

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endowed with an acute and vigorous intellect, he clearly and correctly comprehended the vital truths of the Christian religion, and embracing them cordially and unreservedly, he enforced them upon the hearts and consciences of his hearers in a manner at once forcible and pungent. His manner was earnest and animated; his gestures becoming sometimes what might be called violent, but it was evident that they were but the natural manifestations of an ardent soul, fully and entirely realizing the truths of the transcendent importance of the doctrines he was expounding and enforcing. His sermons were never elaborate discourses, but always brief, exhibiting a vigorous and subtle intellect.

“He had some twelve or fourteen which he delivered, I presume, in the same order. After each sermon there was an exhortation to the impenitent, a hymn sung from the (U. H.?) the ‘anxious seat’ proposed and all urged to come to it to be prayed for.

“After the prayer and an address, often another hymn, followed by a second urgent invitation to the unconverted to come forward.”

In October, 1834, Mr. Calhoun resigned his pastorate here and, in November, Mr. Jones began his labors as stated supply. He served until 1839.

On November 1, 1840, the services of Rev. S. J. Love were secured by a committee appointed to secure a pastor or a supply, and, on August 13, 1842, he was installed as pastor.

On August 14, 1841, the Church of Shiloh made request through the Rev. Mr. Calhoun to unite with Hebron. In March of the following year, the formal request was made by Hebron to Presbytery to unite them with Shiloh, the united Church to retain the name of Hebron.

In September, 1858, Mr. Love resigned to accept work in Mississippi. Shortly after this Rev. Jno. T. Baker was called. He declined to signify his acceptance of the call for a time, but came as stated supply. He was installed as pastor the following year, but was dismissed by Presbytery in January, 1861, to accept a call to Wheeling.

In May, 1862, the Rev. Thomas L. Preston, D. D., was installed as pastor. He continued pastor till in July, 1868.

Rev. Daniel B. Ewing, D. D., was installed as pastor November 27, 1869, remaining about 8 years.

The Rev. F. H. Gaines, D. D., came in May, 1878, and remained until the fall of 1883.

Rev. L. B. Johnson came November 25, 1884, and remained till May 28, 1887.

Rev. J. E. Booker came October 1, 1888, and remained till February 1, 1900.

Rev. Holmes Rolston came July 3, 1900.



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### SECOND PRESBYTERIAN CHURCH, BY REV. W. N. SCOTT, D. D.

The life of this Church covers so short a period—only 28 years and seven months—that but little historic interest can be presented. It was organized by a commission of Lexington Presbytery, November 14, 1875. The following persons, all from the First Church of this City, it is believed, were in the organization, viz: Thos. S. Doyle, Mrs. Margaret D. Effinger, J. Fred Effinger, Holmes Erwin, Wm. C. Geiger, Wm. A. Hudson, Maj. Jed Hotchkiss, Mrs. Sarah Hotchkiss, Miss Nellie Hotchkiss (now Mrs. McCullough) Chas. D. McCoy, Chas. A. Turner, H. A. Walker and Mrs. Lucy D. Woods.

Capt. Chas. D. McCoy was elected a ruling elder, and Henry A. Walker and Wm. A. Hudson deacons in the new Church.

The first minute in the Session Book is dated January 25, 1876. From this it appears that there were present Rev. MacDuff Simpson, pastor, and ruling elder, Chas. D. McCoy. Mrs. McCoy, wife of Chas. D., was received on profession of faith, and eleven others by letter, of whom six were from the First Church. Deacon H. A. Walker was appointed as treasurer of the Church.

**FIRST:** Places of worship used by the Church. For nearly a year the old town hall, on Main street, was used for Church and Sunday School purposes. Near the close of 1876 the Church or chapel, corner Frederick and Lewis Streets, was completed and occupied. It had cost about \$4,000 and furnished a comfortable home for the young organization until September, 1901, when it was torn down to make way for the present larger building. The present Church was completed and dedicated in October, 1902. It cost, including its furnishings, about \$15,000. The desirable manse property next to the Church was purchased in 1886 for about \$5,000.

**SECOND:** The pastors of the Second Church. There have been five pastors previous to the present one, all of whom are now living. The first pastor was the Rev. MacDuff Simpson, who was installed in December, 1875, and remained with the Church something less than two years. Mr. Simpson is now a minister in the Church of Scotland and settled near Berwick, on Tweed. After Mr. Simpson's departure, the Rev. Wm. T. Richardson, D. D., long the honored editor of *The Central Presbyterian*, served the Church as a supply for part of a year.

The second pastor was Rev. J. E. Booker, from September, 1878 to April, 1885, a period of over six years. Mr. Booker is still with us and the successful superintendent of the Synod's Evangelistic Work. The third pastor was the Rev. H. H. Hawes, D. D., from August, 1885 to December, 1891, six years and four months. Dr. Hawes is now a resident of Charlottesville, Va.



REV. WILLIAM NELSON SCOTT, D. D.

Began his pastorate of the Second Presbyterian Church, Staunton, Va., in June, 1901. He is descended from a long line of Presbyterian preachers. His great-grandfather, the Rev. Archibald Scott, was pastor of Hebron and Bethel Churches in this County during the Revolutionary period—from 1776 to 1799, and is buried in Hebron churchyard.

Dr. Scott held pastorals in Richmond, Virginia, and Galveston, Texas, before coming to Staunton. He was born in Halifax County, Virginia, and was educated at Washington and Lee University and at Union Theological Seminary, Virginia.

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The fourth pastor was Rev. Wm. Cumming, from March, 1892 to June, 1896, a period of four years and three months. Mr. Cumming is now pastor at Winchester, Ky.

The fifth pastor was Rev. J. M. Wells, now of Wilmington, N. C. Mr. Wells was pastor from November, 1896 to February, 1901, four years and three months.

The present pastor began June, 1901.

**THIRD:** The elders who have served the Church in the order of their election are: Capt. Chas. D. McCoy, (November 14, 1875) Capt. Wm. Jordan, Jas. W. Morrison, Maj. Jed Hotchkiss, Capt. T. C. Morton, Jas. M. Licklitter, Capt. Hugh W. Henry, B. F. Hughes, M. F. Gilkeson, B. F. Humphreys, Dr. C. T. Lewis, W. N. Clemmer, S. Brown Allen, H. M. Lewis, N. C. Kester, W. Arthur Willson.

**FOURTH:** The deacons in the order of their election are: H. A. Walker and Wm. A. Hudson (November 14, 1875) Jno. S. Lipscomb, T. C. Morton, B. F. Hughes, Geo. B. Greaver, Jas. T. Lightner, Chas. McCue, A. M. Howison, Jno. H. Willson, Jno. C. Whitlock, W. N. Clemmer, J. Fred Effinger, M. F. Gilkeson, B. F. Humphreys, W. A. Willson, H. M. Lewis, Jacob A. Hanger, Frank T. Holt, T. Walter Davis, W. A. Higgs, Alex. H. Fultz, J. W. Lovegrove, H. N. McCutchen, N. C. Kester, J. C. Recher, A. S. Morton, W. J. Swink, Richard H. Bell, Jr., Stuart P. Silling, Thos. A. Bell, Newton Argenbright, Wm. A. Crawford, and W. Frank Dull.

**FIFTH:** The growth of the Church. Beginning with only thirteen members and struggling with many discouragements, its growth was necessarily slow. At the end of ten years its membership was reported as one hundred and eleven and a Sunday School of eighty.

The next ten years its growth was much more rapid, and at the close of this decade it reported a little over four hundred members and a Sunday School of about 250. The present membership, after a careful revision of the roll, is 528 and the Sunday School about 280. The Church has received into its membership during the twenty-eight years one thousand and eighty-nine persons (1089) of whom 600 were by letter and 489 on profession of faith. Thus has its growth, by the blessings of God, justified the wisdom of the Presbytery in organizing it, and added to the strength of the denomination in this City.

Passing through many trials and struggles it would naturally be that this Church would develop a high type of grace and devotion in many of the members, and there have been many, both men and women, living and dead, whose names occur readily to all who are familiar with the past of the Church. It would be simple justice and a pleasure to name them, but we forbear lest it might seem invidious. It may be permitted however to refer to and emphasize the devoted

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and successful labors of our zealous women who here, as always, are conspicuous in faithful work. The Ladies' Aid Society has done a fine work in all the past, but during the past three years, in connection with the building of the new Church, has quite surpassed itself, having contributed nearly \$2,500 towards fitting and furnishing of the Church. The "Church Workers," the Junior Organization, during the same time undertook and has about paid for the new organ in the Church. The Maria Pratt Missionary Society, the Westminster League of C. E., and the Junior League, are all doing excellent work and the last named society, the "Juniors," is supporting a girl in the Synod's Orphanage, at Lynchburg, Virginia. With gratitude to God for His great favor and blessing, and with the most cordial affection for the old mother Church as she now completes a century of useful labors in the Master's service, we lay this small contribution on the altar, and pray for grace to attempt to achieve yet larger things for Him to whom all praise is due.

### SKETCH OF OLIVET CHURCH, BY REV. E. B. DRUEN.

In the spring of 1872, some children from the East End of Staunton, near the National Cemetery, strayed into the First Presbyterian Church. Their coming led eventually to the starting, by some of the ladies of that Church, of a mission Sunday School in the house of Mrs. Burford, some two miles below the city. Mr. T. B. Coleman, an elder of the First Church, held meetings for prayer and instruction in the Word of God. Mrs. D. A. Kayser was prime mover in this work, and with the aid of teachers from the Church, a regular Sunday School was soon organized.

These faithful workers labored, under trials and discouragements, until March, 1875, at which time arrangements were made between Mrs. Kayser and others interested, and the trustees of Bolivar School District, for the building of a school house, it being agreed between them that the friends of the mission should contribute \$150.00 towards the cost of the building, and that, in consideration of this contribution, they should be allowed to use the building on Sundays for Sabbath School and religious services.

Sunday School was first held in this building in April, 1875. It was called Bolivar Sunday School, and continued to be known by that name until June, 1881. Religious services were held regularly by Rev. Wm. E. Baker and Rev. J. E. Booker. From the first, the attendance was both large and regular. The records show that from August 18 to December 18, 1878, the average attendance was eight teachers and fifty-eight scholars.

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In 1880 the sum of \$350.00 was contributed by members of the First Presbyterian Church, by persons in the neighborhood and others, and this sum, together with \$100.00 returned by the trustees of Bolivar School District, was used in building the present Church. The land for the site was donated by Messrs. John and David Doom. The organ and the bell were given by Mr. and Mrs. D. A. Kayser. Services were held in the Church for the first time on June 5, 1881, and the name "Olivet Chapel," selected by Mrs. Kayser, was given to it.

Rev. J. E. Booker ministered to this congregation, during the winter, until 1896, the work being done during the summer months by theological students. Through the blessing of God, upon the faithful Sunday School teaching, and the preaching of the Word, some seventy-five persons were led to profess their faith in Jesus Christ as their Savior, most of them uniting with the First Church, in Staunton.

In 1897, "Olivet Chapel" was organized as a Church, under the name of "Olivet Church," with three ruling elders and six deacons. The first pastor was Rev. R. C. Gilmore, who preached his first sermon on February, 6, 1898. He continued in the pastorate until August, 1902. During his ministry the Church grew and prospered encouragingly.

From August, 1902, when Rev. R. C. Gilmore resigned as pastor, until May, 1904, the Church had no pastor, though repeated and earnest efforts were made to secure one. But during this period of nearly two years the Church had a supply for most of the time, first in the Rev. W. L. Bailey and then in the Rev. W. A. Black, of the United Brethren Church, who ministered very acceptably to this Church.

In May, 1904, the Rev. E. B. Druen, was installed as the second pastor of this Church. The membership numbers sixty-five and the proportion of earnest, faithful church workers is unusually large. The Sunday School now numbers 150, with four officers and twelve teachers, with an average attendance of 100.

Only last night we closed a very pleasant and successful meeting in this Church conducted by Rev. J. Spencer Smith. God owned and blessed the preaching of His word and as a result seventeen have expressed their intention to unite with this church on next Sabbath.

The First Presbyterian Church feels the deepest interest in the work of this, its daughter Church, and contributes liberally to its support.

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During the Centennial Celebration of the First Presbyterian Church of Staunton, a meeting was held in the Chapel of Mary Baldwin Seminary, Thursday Evening, October 27, 1904, and the following program was rendered:

### AN EVENING IN THE OLD CHURCH

- 1 Ballade A Flat . . . . . *Chopin*  
Miss Topping
- 2 Abide With Me . . . . . *Liddle*  
Miss Parsons
- 3 Centennial Hymn . . . . . *Whittier*  
L'Envoi . . . . . *Kipling*  
Miss Frost
- 4 Heard Ye His Voice . . . . . *Rubinstein*  
Miss Elsie Hamilton
- 5 Rhapsodie G Minor . . . . . *Brahms*  
Nocturn B Major . . . . . *Chopin*  
Meditation . . . . . *Tschaikowsky*  
Miss Topping
- 6 Rest in the Lord . . . . . *Mendelssohn (Elijah)*  
Miss Parsons
- 7 God of the Open Air . . . . . *Van Dyke*  
Miss Frost
- 8 Hungarian Fantasie . . . . . *Liszt*  
Misses Topping and Rosa Munger

After the program was concluded Hon. Joseph A. Waddell was called upon to make an address. The following is about what he said *or what he should have said*:

I think I am a very accommodating man to rise before this audience to speak without any preparation. Dr. Fraser wants me to say *something*. I wish I knew what he wants me to say, I would gladly say it. Of course he wants something about old times. It seems to me that I am considered the Methuselah of this community, and whenever any information is desired about old times, I am called upon, but there is a lady in this assembly, who has a good memory and could tell much more than I can, if she would only mount the platform and speak out. Having no speech prepared, I must think of something to say as I go along and perhaps I shall ramble a good deal.

The first thing that struck my attention when I came into this hall to-night, was that the hall was much narrower than the old Church. Yet I know that the hall was built on the foundation of the

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Church, and must be the exact width of the Church. So we find generally as we grow older, distances appear shorter, hills lower and houses smaller.

My memory goes back to the last year or two of the pastorate of the Rev. Joseph Smith. I will not say how long ago that is—it would make me appear very old. Strange to say I do not remember Mr. Smith as he appeared in the pulpit, from which I infer that he was not a tedious preacher, and had nothing odd or eccentric in his appearance or manners. Another preacher of that time I remember most distinctly. He was the Rev. Mr. Thatcher, principal of a school for girls, or “young ladies” perhaps I should say, and he frequently took Mr. Smith’s place in the pulpit at night service. He was a tall, gaunt man, and his sermons were very long and tedious. One Sunday night, I was in the family pew as usual, and while Mr. Thatcher was preaching, I went to sleep. When I woke up he was preaching still. I went to sleep again—even the snuffing of the candles by the sexton every twenty or thirty minutes, which I always enjoyed, could not keep me awake—and when I awoke Mr. Thatcher was still preaching. So it went on until my patience was exhausted. Then I stretched my arms and cried aloud to my mother: “Let’s go home, Mr. Thatcher is going to preach all night!”

Speaking of sextons, the official at that time was a free black man called Bob Campbell. He was the town barber as well as sexton, and also dealt in horses, making frequent trips to Richmond to sell his stock. He was very pompous, and I stood in much awe of him. His knowledge of figures was somewhat defective, however. On one occasion, after his returning from a trip, being asked how many horses he took to market, replied: “Between eleven and ten.” The sexton was often too important a person about the church in old times to be omitted.

I was made to go to church night and day, awake or asleep. Being too young to attend to the preaching, my eyes, when awake, roamed around the house in search of entertainment, and I remember every person who attended church at that time, and would recognize them if they rose from the dead and appeared before me. I particularly remember Katy and Harriet Woolwine, mother and daughter, who sat in the eastern “amen corner” in full view of me. A good old lady sat in a pew immediately before me. She sang very loud, and she sang through her nose. There were no Italian trills or high art or melody in her singing, but she sang with the spirit and understanding. Dear old lady! I wish I could hear her now. She seemed to enjoy it so. Her heart was in it.

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You must allow me to wander around as I remember things, or I shall have to quit speaking. That word "wander" reminds me of two old negro men with whom I was personally acquainted in my early boyhood. They did not patronize the Church much, being preachers themselves. One of them was named Louey and the other Abram. There was some rivalry between them, and Uncle Louey was accustomed to say, "Brother Abram is a very good preacher, but he can't take a text and wander from it as I can."

As I am wandering like "Uncle Louey," I will state another anecdote, suggested by the fact that I was compelled by my parents to go to Church as soon as I could walk there. I am inclined to think that way. Christian parents make a mistake just there. They seem to think that if they take their children to Church against their will it will give them a distaste to the Church and religion. That was not my experience. A father makes his boy go to school whether he wishes to go or not, and if he allows the boy to stay away from Church, he is apt to think that the Church and religion, itself, are of little or no importance. Samuel Taylor Coleridge, the celebrated English poet and philosopher, related an anecdote about himself which illustrates the benefit of wholesome discipline in connection with religion. When he was a school boy, there was a Bible lesson all the pupils were required to attend. On one occasion he stayed away, and when he was called up about the matter, he boldly planted himself on his right to "religious liberty." He said he did not believe the Bible—he was an infidel. If the teacher had undertaken to correct him, it would only have confirmed him in his self-conceit; but he was too wise a man to do that. He gave him the worst whipping he ever had in his life, and from that time he never had a doubt about the truth of the Bible.

Years passed away. Another Smith was at the forge—in other words, the Rev. B. M. Smith was pastor of this Church. And now I have come to the only suggestion Dr. Fraser made to me. He said he wanted me to tell about Miss Baldwin as a Sunday School teacher. But first I must allude to the sexton of this period. His name was Martin Weigand, a native of Bavaria, Germany. He had gone to Greece with King Oscar, when the latter became King of that country, and finally found his way to Staunton, when he could speak scarcely a word of English. He obtained employment, and soon proved himself a thrifty and well-behaved man. He became sexton of the Church, having previously married Harriet Woolwine, whom I have mentioned.

For a time he prospered, but his wife died, and he afterwards became distrusted. He abandoned the property he had acquired and wandered off—as I am doing—and nobody, hereabouts, knows what became of him.



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But to return—I had become a young man, and Miss Baldwin a young woman. I had known her all her life after a way—seeing her at preaching and Sunday School, and meeting her now and then in the streets. Until I got married, she seemed to have no use for me whatever, and once declined some attention I offered her. That settled me once for all. She was not a “society woman” and I never attempted to play the beau with her again. She was a highly cultured woman.

Having been a Sunday School scholar all my boyhood days, I thought I ought to try my hand now as teacher. I had a class of small boys in the eastern gallery of the old Church. Did any of you ever have such a class? If so, you know what I suffered. The boys were not bad nor rude, but inattentive, and I failed utterly to interest them. One of them I induced to commit the Shorter Catechism, and he rattled it off very glibly. Alas! as far as I know, it did him no good. Another is now called Colonel, not that he ever commanded a regiment, but he is so big, that he is entitled to high military rank. I was in a state of chronic discouragement. After getting through with the lesson, I could only sit there, trying to keep the boys quiet and waiting for the school to close.

Here I must tell about the music we had at Sunday School at that time. One day, the Rev. Mr. Bailey, founder of this Seminary, conducted the public exercises of the school. He gave out a hymn, but the usual leader was absent, and it was intimated to me that I must start the tune. I declined, but the request was repeated. Hymn books were scarce, and Mr. Bailey began to “parcel out the lines.” He read the first two lines, and I determined to try my skill as precentor. I started, and other teachers striking in promptly, we got through the two lines successfully. Mr. Bailey read two more lines, but by that time I had forgotten the tune—it was impossible for me to remember words and tune both. There was a dead silence, and we had no more singing that day. A friend of mine made a similar attempt once, and failed as I did. His sister rebuked him when he returned home, saying “You knew you couldn’t do it.” He replied, “No, I didn’t know it. I had never tried, but I know it now.”

I am wandering again, and must come back to the Sunday School. While I was waiting for the school to close, I could not help observing a class in the western gallery. The class, composed of girls, was full to overflowing, and the teacher was Miss Baldwin. Teacher and scholars were busy every minute—all were alive to what was going on in the class. Some of the scholars had been attending there from

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childhood to womanhood. I could not hear a word that was spoken, and could only gaze and wonder, and perhaps envy the skill evidently displayed by the teacher.

Other years passed. Being now a married man, and no longer a beau, Miss Baldwin began to recognize me as an old acquaintance. She had some little business matters she got me to attend to. She was living with her maternal grandmother, and paid no board, but did not have means for entire self-support. She told me if she survived her grandmother, she would endeavor to obtain a school of girls; that she desired, above all other things, to teach young girls. She had taught, with some assistance, a charity school for several years, there being no public free schools here at the time; and after her grandmother's death, she opened a regular school in the town.

By that time the second year of the late war had arrived, and it was evident to me that the gentleman who was then principal of the Seminary, then known as Augusta Female Seminary, would soon resign. I suggested to Miss Baldwin that she and Miss Agnes McClung should take charge of the Seminary as joint principals. They both ridiculed the idea. Miss Baldwin said she did not have the scholarship fitting her for the position. I replied that she could get other teachers as she required them. I persisted, telling her what I had observed of her skill in teaching and managing a Sunday School, and insisted that she had a peculiar talent for the position. She and Miss McClung became accustomed to the suggestion, and finally, when the resignation referred to took place, they submitted to their fate and were ushered in. That's the way the famous Mary Baldwin Seminary began, the name of the institution having been changed by Act of the State Legislature.

And now, young ladies of the Seminary, if any of you are ambitious to be principal of such an institution, I exhort you to give yourselves to teaching a class, it may be in the gallery of an old church, and it may be you will attain to the same distinction.

But seriously, young ladies, I commend to you the example of the two ladies of whom I have just spoken. The mind of the one was highly cultivated; the other did not pretend to scholarship, but she possessed a natural good sense which made her judgment almost unerring, and a kindliness of heart that won the love of all who knew her. The former, accomplished as she was, leaned upon the latter, and after her death declared that she had never failed to follow her advice without regretting it—that her death was the greatest affliction she had ever experienced. She was eminent for goodness, coupled with good sense. The homesick girls nestled around her as if she had been their mother. While tenderly caring for them, she sternly in-

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sisted upon perfect rectitude of conduct, never tolerating the least tendency to deception. Of both ladies, it may be said they "came not to be ministered unto, but to minister." I never heard either of them complain of want or personal discomfort. Neither was wealthy, and one was poor at the beginning of their career, but they sought not riches. Each sought to promote the welfare of others. Thus they led useful and happy lives. If you wish to be useful and happy, seek, by Divine help the same characteristics, and do likewise.

SERMON PREACHED BY REV. J. W. ROSEBRO, D. D.

*Romans XII: 1.* I count it a great privilege to take part in this Centennial Celebration. One who has ever lived in "The Valley" is always glad to return and meet the noble people of this favored region. I am glad to be a part of what your honored elder in his address of welcome has so happily called, "the family gathering"; especially now that you know that your loved pastor is to remain with you.

These Centennial Celebrations are not merely to gratify our sentiments, though that is well. They make us look back over all the way the Lord our God has led us these hundred years and count their many mercies. They bring back the remembrance of what our fathers and mothers did for Christ and the Church. Our hearts were tender as your venerable historian whom you all hold in such affectionate honor, brought before us the vivid picture of the congregation which worshipped in the old Church in the days of his youth. They make us love the Church and "prize her heavenly ways"; they make us sing with deeper tone—"Our God, our help in ages past"; "Thus far the Lord has led me on," and as we think on these mercies be led to a truer, more loving service.

It is this service I wish to press on our hearts to-day, and to raise the question whether it is a

"REASONABLE SERVICE." The service demanded of us is not a light one. We must accept God as our Sovereign who has the right to rule our whole life. We must accept Jesus as our Master who has the right to say to us "go," and we must go where he bids; "come" and we must obey. We must love Him more than husband or wife or child; more than houses or lands. He demands that whether we eat or drink or whatsoever we do, we must do all in His glory. He tells us we must deny ourselves, take up our cross daily and follow Him; that we must bear suffering or pain or loss without murmuring; yea even to die if need be at His will.

Is it reasonable that we should render such a service?

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In answer to this question, see, First: Who claims this of us? It is our God. The corner stone on which rests our obligation to serve is to be found in the being and character of God.

One of the primal facts of man's nature is that he must have some god. This is proved by the testimony of all peoples in all ages. The most enlightened nations as well as those sunk in the most degraded ignorance and sin worship some god. It is true their gods were "like to corruptible man and birds and beasts and creeping things." It is true that their worship often led to cruelty, uncleanness and lusts. Still it shows that man feels the need of a god. Man is a dependent creature. He was not made to stand alone like the oak. He is like the vine. The vine must cling to and depend on something. Its tendrils are its hands with which it clasps and clings. If it has no support it will fall prone, but it will still cling to something; to a broken stick, to a clod, or even to itself. Give it a support and it will climb as high as its support and bring forth fruit. God made it so.

So is man. He must have some god to cling to. Our God is high and lifted up; glorious in His being and character; infinitely above man's highest conception are His majesty and glory; "infinite, eternal and unchangeable in His being and wisdom, power, holiness, justice, goodness and truth." He is our Creator, Preserver, constant and kind Benefactor, who is blessed forever. He is worthy to receive the worship, praise and love of all His creatures.

Not only is He thus lifted up infinitely above us, but He has stooped in compassion to be our Father, that He might make us His dear children. Yea, He stooped to clothe Himself in human form and nature that He might come still nearer to us. Thus in His human nature Jesus is by our side, so near that our faith can cling to Him; yet is He God over all so that clinging to Him and striving to be like Him, we climb higher and higher, till we shall be "like Him." Is it not reasonable that we should serve a God so infinitely worthy of the deepest love and worship and who has so graciously provided for the utmost need of our soul?

SECOND: The second proof of the reasonableness of this service is found in the "mercies of God." We take as the example of these mercies the *justification of the ungodly*. Here again we face one of the primal needs of man's soul. The oldest book of the world gives us this cry of the heart, "How shall man be just with God?" The ages give no answer that satisfies. Men have said, I will offer thousands of sacrifices on the altar of my god. But thousands of rams and ten thousands of rivers of oil have not brought peace. Men have said I will afflict my body with fastings and scourgings; I will shut myself from the comforts and joys of home and love that I may give days

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and nights to prayer and afflicting my soul; but still the answer of peace came not. They have even said I will give "the fruit of my body for the sin of my soul." Mothers brought their little babes and laid this costliest of sacrifices in the red hot hands of Moloch to be consumed for their sin. The cry for pardon and peace was not answered, there was added to that cry, the dying wail of the babe to linger in the mother's heart as a torturing memory! The "multitudinous seas" could not wash the stain of blood from the soul of Macbeth; nor could the little hand of his guilty wife e'er be clean or her sorely charged heart ever cease to cry out its agony of anguish, "Oh! Oh! Oh!"

God answers this great cry of the world by saying, "I even I am He who blotteth out thy transgressions," though your sins "be red like crimson" "they shall be as white as snow." How does He accomplish this? Recall Paul's masterly argument to which our text is the conclusion. Black is the picture he gives of man's sin; Jew and Gentile are alike under condemnation, yet, by the mercy of God all may be justified by faith and thus have peace with God. Thus, by faith in Christ who died for us, each may have his heart cry answered. Countless thousands have come like burdened Christian in Pilgrim's Progress and stood beneath the cross, as they looked with penitence and faith on Him who was bearing their sins and dying for their guilt, somehow the burden rolled away and they found rest unto their souls.

Never was answer found to this question of the ages, "How shall man be just with God?" till the gospel of God's love and grace proclaimed that Jesus should save His people from their sins. The ocean can not wash the blood stain from guilty Macbeth, but

There is a fountain filled with blood  
Drawn from Immanuel's veins,  
And sinners plunged beneath that flood  
Lose all their guilty stains.

Is it not reasonable we should serve God whose mercy is so great?

We argue again that this is a reasonable service, because only in this way can we reach our highest happiness in this life and in the life to come. Many have the idea that religion shuts us off from most of the pleasure of this life, though it offers pleasures forevermore in a world to come; that it hems us in and is ever saying "thou shalt not do this"; that it sternly points to a narrow way and relentlessly punishes all who wander from it. We do not want to lose the life to come, therefore, we will take religion as a penance we pay for what we shall receive hereafter. Blot out the woes of the life to come and we would be happier without religion. It was with this lie

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the devil seduced Eve. She would be a happier and higher being if she cast off God's claims to her love and obedience. Alas! by bitter, bitter experience she found her mistake and sin.

God is the "Happy God." He delights in mercy. He is love. Could He demand of us what would make us unhappy? Are not all His commands wise and holy and good? Every preacher here to-day has talked with those standing near eternity; have you ever heard one regret that he had tried to serve God? You have talked with aged Christians who for a lifetime had served the Lord; have you ever heard one say, "Had I but served the world as I have served my God, I would not be left desolate now?" Have you ever heard one regret the great mistake made in serving Christ with heart and mind and body?

Many have we heard deplore that they had not served Him better; that they had not presented themselves as living sacrifices; that they had not begun earlier in life; that their zeal had flagged and their love grown cold; but never one whose joy was not that he had served the Lord.

Now, I ask is it not a reasonable service we are called to render to such a God? Is it not a reasonable service to give under such mercies? Is it not reasonable to give it when only thus can we reach our highest happiness and well-being? Can any service we render be too great? If He says to you fathers and mothers give me your child to labor for me in China, in Africa can you say, "It is too much for me to give?" If He will that you be a child of pain and by your submission and cheerful patience glorify Him, shall you not do it? If He tells thee to deny thyself that you may the more freely give to the need of His poor, is that too much to ask when He made Himself poor that He might make thee rich?

See what courage and sacrifice the soldiers of Japan are showing for love of their emperor. After one of Napoleon's fearful battles a member of the Old Guard was laid on the table that the surgeon might cut out a bullet buried in his breast. The surgeon hesitated lest the knife was going too deep—"Cut deeper and you will find the emperor" said the brave soldier. Shall not the soldiers of Christ have His name deeper in their hearts than any other? Shall they not be willing to say in all humility but in truth, "Let us die if need be for our King."

Yes, they have done so. God has specially called the Presbyterian family to suffer great things for Him. With the blood of her children has been written the names of most of the noble army of martyrs. Along the dykes of Holland; in the fertile plains of France; or on the mountain slopes of Switzerland; on England's green fields; amid the

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mountains and valleys of Scotland, have they contended for liberty and for God, and made the world their debtors. It is an honor to belong to the number of those who have written one of the most glorious pages in the history of the Kingdom of Christ. It is an honor, too, to be the descendants of the men and women who labored and suffered for the inheritance you have in this Church, and the call to love and service is loud and strong.

By all the memories of these one hundred years; by this memorial stone we, to-day, set up; by the saintly lives of the fathers and mothers who here finished their work; by all that the cross of our Lord tells us of His love and sacrifice; by all the mercies of God are we called to present ourselves as living sacrifices, to hold fast to the faith delivered to us and to count all we can do for the Church and Christ as our "reasonable service."

For her my tears shall fall;  
For her my prayers ascend;  
To her my cares and toils be given,  
Till toils and cares shall end.

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PRESBYTERIAN BEGINNINGS IN VIRGINIA, BY REV. JAMES P. SMITH

### *Fathers and Brethren:*

A year or two ago, in an old Virginia home, surrounded by portraits and relics of one of the most honored families of Colonial Virginia, I was seeking with great interest the story and traditions of a great name, when a descendant bearing that name asked with a grave simplicity, "You have to be an old man do you not, to take interest in such things?" I suppose it is true in good degree, the old for the past and the young for the future. But it is because we are deeply interested in the future and what our young people will make of it that we gather the facts of the past. We would give security, strength and guidance to the young who reach out so earnestly into the coming years. The gun which is to have a steady aim must have a strong shoulder back of it.

In a short hour, I am to condense a history, about which many good volumes have been written, and about which many more will yet be gathered on our library shelves. But I must not forget that I am not writing a history, but I am to make a brief address, bringing to a popular assembly something to interest, as well as inform, about the earlier days of the people of the Presbyterian faith in the Old Dominion.

FRANCIS MAKEMIE. In the library of Union Theological Seminary, at Richmond, is the very curious old desk of Francis Makemie, the first ordained Presbyterian minister in Virginia, and probably in

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America, of whom we have any knowledge. It is the oldest and most interesting relic of American Presbyterianism in existence to-day. It is a striking fact that there should be left to us, not the chair as that of John Wesley, which is in London, or the pulpit as that of George Whitefield, which is in Philadelphia, but the desk of Makemie, for he was a man of the pen, and of papers, and cared for the affairs of many people, as well as his own.

Francis Makemie, a native of Donegal, Ireland, educated at a Scotch University, was ordained by the Presbytery of Laggan, Ireland, in 1680, that he might be sent to America as an evangelist, in response to the petition of Judge Stevens, of Lord Baltimore's Council in Maryland. After a sojourn in Barbadoes, Makemie came, in 1684, to the Eastern Shore of Maryland, and at Snow Hill found a group of Presbyterians, Irish and Scotch-Irish. He was an educated and able minister of the Gospel; a man "of energy, activity and courage. He is described as a minister of eminent piety and strong intellectual power, with a fascinating address, conspicuous for natural endowments and for his dignity and for his fitness as a Christian minister." He entered upon an active ministry, and preached with power and effect in the peninsula of Maryland and Virginia, and was heard in many places from Boston and New York to Charleston, S. C.

He crossed the ocean twice to seek other ministers for the American colonies. He organized the first Presbytery in America, at Philadelphia, in 1706. He was arrested in Accomac for preaching and carried to Williamsburg, where before the Governor and Council he bore himself with such dignity, and spoke with such force, that he was granted license to preach anywhere in the Colony of Virginia. He was arrested in New York, 1707, and by Lord Cornbery angrily sent to prison. For two months he lay in jail in Manhattan, until at a hearing in court he so convinced the court of his right, under the English Act of Toleration, that he was again set free, with an unjust infliction of fees and charges of more than \$400. Before the Colonial Assembly of New York the case of Makemie secured the adoption of the Toleration Act. His was one of the first voices raised in America for religious liberty and the freedom of the Gospel. His sermon in New York on the text, "We ought to obey God rather than man," was printed in Boston, and largely helped to educate public sentiment. He founded churches, after the Presbyterian order on the Eastern Shore and elsewhere, which abide to-day. Francis Makemie was the father of the American Presbyterian Church. For twenty-five years he fought the battle of the rights of conscience, and broke down the barriers of intolerance and proscription. He laid the foundation of Presbytery,



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on which have been built all English speaking Presbyterian Churches of this country. He died in Accomac, in 1708, and his grave at Snow Hill, Maryland, has been marked by a fitting monument.

Mr. Makemie, in 1684, a year after he came to the Eastern Shore, crossed from Cape Charles, and found at Lynn Haven, on the south side of Hampton Roads, a congregation of dissenting Christians, mourning greatly over the death of their pastor, Rev. James Porter. Whether they were English Puritans or Scotch Presbyterians, we do not know. He made them repeated visits, and, in 1692, secured for them a pastor in the Presbyterian, Rev. Josias Mackie. Mr. Mackie had four preaching places on Elizabeth River, in what is now Norfolk County, and this was the origin of the Presbyterian Church of Norfolk. It claims to be the first regularly organized Presbyterian Church, not only in Virginia, but in America.

**NONCONFORMISTS ON THE SOUTH SIDE.** English Puritans came to this country with the first Protestant settlements, under the Stuarts in England, who had war and not peace for those who would not conform in everything to the Church of Henry VIII. The best of English Puritans came in colonies and settled along the Atlantic coast. They had not separated from the English Church nor divided themselves into Presbyterian Puritans (Barrowites) or Congregational Puritans (Brownites) but gathering in the new settlements, they were Calvinists in faith, and believed in the government of the congregation by elders.

Rev. Alexander Whitaker came to Virginia, with Sir Thomas Dale, in 1611. He was "the self-denying Apostle of Virginia." He was an earnest and evangelical Christian minister. When he wrote back to England for young, godly, earnest ministers for Virginia, he said: "Young men are fittest for this country, and we have no need of ceremonies or livers." His successor, in 1618, was Rev. George Keith, a Scotch Nonconformist, settled at Elizabeth City. At Barbadoes he was associated with Rev. Lewis Hughes, who writes home: "Ceremonies are in no request, nor the Book of Common Prayer. I use it not at all. I have, by the help of God, begun a church government of ministers and elders."

A body of such English Puritans settled on the south side of James River in Nansemond and Suffolk. They were of the reformed faith, and a local Presbyterian organization, and refused to conform to the English Church. Among them were men of property and the highest standing in the Colony. General Richard Bennett, a wealthy planter of Nansemond, soldier, statesman, Christian gentleman and Governor of the Colony of Virginia, was an elder of this nonconforming church. Daniel Gookins, Sr., founder of Newport News and a

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proprietor in Nansemond, and his son Daniel Gookins, Jr., were leaders among these people, and of high standing in the Colony. In the midst of these English nonconforming people, in 1632, the old church near Smithfield was erected, and has lately been restored. Was it built by these nonconforming people? It would be a strange thing if it were not so. In 1641, nine years later, this dissenting people asked from New England for three ministers. There were three charges, in 1641, on the southside of the James, and certainly two dissenting ministers came. Under the persecution of Governor Berkeley these Puritan people of the Southside were driven away, and found welcome and toleration in Maryland. Berkeley wanted neither public schools nor printing nor Presbyterians in his Colony, and we are indebted to the intolerant old Tory for grouping Presbyterians with printing and public schools. He was correct in his grouping.

HUGUENOTS IN VIRGINIA. French Protestant refugees began coming to America as early as 1623. They were the founders of New Amsterdam, now the great metropolis, New York. They spoke French, they professed the faith of their countryman, John Calvin, and they organized Presbyterian Churches. As severities increased in France, the immigration increased, and the French Protestants, or Huguenots, settled in many places from Massachusetts to South Carolina. An immeasurable loss to France, they were of great value to Holland and to England, and especially to the new Colonies on the American shores. Industrious and thrifty, they were never a burden wherever they went, but an immediate addition to production and wealth. They were a people brought into a strong, individual manhood, by their Calvinistic faith. The influence of this exiled people in moulding the character of the American people has been great, far beyond the proportion of their numbers. Their names are on the roll of American patriots, statesmen, soldiers, philanthropists, and ministers of religion. They have furnished men of note in every calling. William of Orange was greatly indebted to the Huguenot exiles. They built factories and began the vast manufacturing development of England. In the wars with Louis XIV there were about 700 French officers in the English regiments, and three full regiments of French Protestants. When, therefore, they came to Virginia, about 1700, they were received with favor. A reservation of 10,000 acres was laid off for them on the south side of the James, twenty miles above the falls, or Richmond, at Manikin, where had been the tribe of Mohican Indians.

Under Pastor de Richbourg, this reservation was made a parish called "King William," in Henrico County, and exempted for seven years both from general and local taxation. There were, perhaps, seven or eight hundred in the settlement at Manikin town, but they

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soon scattered and made their homes in many counties of Eastern Virginia. They were disciples of John Calvin, and Presbyterians. They did not come to perish. They were a vigorous and active people, of pure morals and religious intelligence. They multiplied until they almost occupied the land. It would scarcely be possible to name the families, whose names are familiar, and some of them on the roll of Virginia's most famous men—Fontaines and Flournoys, Maryes and Maurys, Dabneys and Dupuys, Cockes and Chandlers, Legrand, Fourqurean, Bondurant, Micheaux, Lacy, Bernard, Watkins, Moncure, Micou, Latane. They have furnished a large and valuable element of the people who were gathered into Presbyterian Churches by Samuel Davies, in all the Southside of Virginia—in Cumberland, Buckingham, Powhatan, Prince Edward, Charlotte, Halifax, Amelia and Nottoway. Their children have gone throughout the land.

A French maiden, Susannah Rochette, called by her sisters "The Little Night-Cap," was sent in a hogshead on board a ship from a French port to England. She married one Abraham Michaux, of her own people, and after some years in Holland, they came to this country. They landed in Stafford, on the Potomac, and thence went to Manikin town, and made a home on the Southside. Their children married Woodson and Venable and Morton and Watkins and Carrington. The descendants of "The Little Night-Cap" are as numerous as the sands of the seashore. They are largely the Presbyterian element of Eastern Virginia and Southside Virginia, and are found in Briery, Cub Creek, Charlotte C. H., and many other churches.

A NEW LIFE COMING. When Makemie died in 1708, quite remote from the Eastern Shore, and unknown to the Presbyterians of Accomac and Elizabeth River, there was coming a stream of new life into Virginia. There were Presbyterians at "Potomoke," somewhere in the lower Valley of the Shenandoah who petitioned the Synod of New York, in 1720, that a minister be sent to them. When four years before that, in 1716, Governor Spotswood and his company of gentlemen rode from Germanna, on the Rapidan, and peeped over the Blue Ridge, at Swift Run Gap, they saw a goodly land, a gleaming river, a great forest and a long mountain wall beyond. They camped by the beautiful river; they drank of their many liquors; they toasted the king; they buried a bottle, with a written memorial of their transmontane expedition; and they went home thinking that in all the great wilderness there was no white settler. But down near Shepherdstown, south of the Potomac, in an old graveyard, is one stone to the memory of a German woman who died in 1707.

About three years before Spotswood's famous expedition, in 1713, the immigration to America had begun from the north of Ireland.

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They were Scotch Presbyterians who had come to Ireland in "the planting of Ulster," and later were somewhat mingled with English Puritans and the Huguenot migration. But the people who had saved the day for their king at the gates of Derry, and made Ulster a prosperous and orderly land, were not permitted to dwell in peace. Under the Test Act these Presbyterian people were made exceedingly uncomfortable. They could hold no office; they could not be married by their own ministers; lands were leased by bishops and landlords, with clauses forbidding the erection of meeting houses. The Schism Act of 1714 would have swept the Presbyterian Church out of existence in Ireland, had not Queen Anne died before it came into operation. The Presbyterian people of Ulster, estranged and wearied by the long proscriptions and exactions, began to leave the country by thousands. For nearly forty years, without intermission, the stream flowed to the American shores. There, in the wilderness of a new country, they hoped to enjoy, with the blessing of God, that ease and quiet of conscience, that freedom to serve God in their own way, and that happiness of home which was denied them in their native land. But the hand of God was in that great migration. To the new and unexplored Continent, a land of large proportions, with great forests, great rivers and great mountains, sparsely occupied with wandering tribes of Indians, it sent a hardy race, with indomitable courage and unflinching fortitude, untrammelled by love of ease or habits of luxury. Physically and morally they were the people to conquer the wilderness, to resist the ravages of American Indians, to slay the wild beasts of the forest, to climb the mountain passes and ford the great rivers, and press on, to make their homes, and find their freedom and build a noble civilization. The Scotch-Irish came into Eastern Pennsylvania, and not cordially received by those who were there before them, passed on into the country west of the Alleghanies and made the strong population of Western Pennsylvania in many counties, filled to this day with Presbyterian churches. Then a stream turned south and crossed the Potomac into the great Virginia Valley, and passed on and on up the Valley into and through Augusta and Rockbridge, and dividing again, went into the splendid Southwest of Virginia, to spread themselves in Kentucky and Tennessee, or turned East over the Blue Ridge to find homes in the Southside, and extend farther down through the Piedmont of the Carolinas. There were many "Macs," whose fathers came from the Highlands of Scotland, and many English names, and some French Huguenots. And all of them, Calvinist and Presbyterian, welded together by a common faith and witness for the truth, and by a common experience of persecution and exile, in the new continent

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bravely began their indomitable exertions for freedom and religion, for the right and privilege of free men to make their bread and to build their altars. Along the western valley, from the Potomac to the Holston, they settled.

They felled the giant trees and built their cabins, and cleared their fields. They lived on game and fish until they made their bread from Virginia soil. They contended with beasts and fought the red Indians. They made a wall of defence of manly breasts, which was the protection of all the English settlements on the eastern rivers of Virginia. They were the people of West Augusta, to which Washington declared he would look for defense in the last resort.

SETTLEMENTS IN THE VALLEY. It is an old tradition that the first white man to make his home in the Valley was a Welshman. Morgan Morgan was his name and he lived at Bunker Hill, between Winchester and Martinsburg. That was in 1726. And Joist Hite, with sixteen families, in 1732, came south of Winchester about six miles. Dr. Foote says "it was the first regular settlement west of the Blue Ridge in Virginia."

Three years later another settlement of Scotch-Irish was made yet farther up on the Opequon River, and now the migration set in in a steady stream. At Opequon the name of William Hoge appears, "an exile for Christ's sake from Scotland in the days of persecution," the American ancestor of the family which for four or five generations has given men of power and eloquence to the Presbyterian pulpit. With him were Vances and Glasses and Whites, whose descendants are with us to this day, true to the faith of their fathers. Dr. Foote in his invaluable *Sketches* says that Opequon was the first church in which was gathered the first Presbyterian congregation west of the Blue Ridge. The old Stone Church has been rebuilt in late years, and with its green lawns about it, and its well-cared-for church yard, where the first comers rest in their tombs, it is perhaps the most interesting of the old Presbyterian Churches in Virginia. Howe's *Historical Collection* says that "the spot where Tuscarora Church now stands is the first place where the gospel was publicly preached and divine worship performed west of the Blue Ridge." And Dr. James R. Graham, of Winchester, in his book, now in press, *The Planting of the Presbyterian Church in Northern Virginia*, has with great care and research developed the fact that still earlier there was a church and a settlement of Presbyterians on the south side of the Potomac, near Shepherdstown. As early as 1719, in the records of the old Synod of Philadelphia, there was a petition from the people of Potomoke, in Virginia, that an able gospel minister be sent to

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settle among them, and the Rev. Daniel McGill reported, in 1720, that he had visited their people and "put the people into church order." He had organized a Presbyterian Church.

It was in 1739 that a petition came to the Presbytery of Philadelphia from "the back part of Virginia," *i. e.*, from Augusta County, and five years later, in 1744, the Rev. John Thompson came and made his home in the upper Valley. In 1741 the Rev. Samuel Caven, supplying the churches in the lower Valley, went over to the south branch of the Potomac, in answer to earnest supplication from the land of the Van Meters. It was in 1738 that the Synod of New York petitioned the Governor of Virginia that the Presbyterians of Virginia might have "the free enjoyment of their civil and religious liberties." The author of the petition was the Rev. John Caldwell, who himself presented the petition, and then settled a number of Presbyterian families in the counties of Prince Edward, Charlotte and Campbell. He was the grandfather of John C. Calhoun, the statesman and jurist of South Carolina. In 1738, the Rev. James Anderson preached to the settlers of Augusta County, in the house of John Lewis, the first sermon between the Blue Ridge and North Mountains. And in 1740 the Rev. John Blair, at one time the President of Princeton College, and father of Rev. John D. Blair, afterwards in Richmond, visited the people of the upper Valley and organized four churches—Forks of James (Halls, New Monmouth, now Lexington) Timber Ridge, New Providence and North Mountain (Brown and Hebron)—and from these have grown the numerous constellation we know as Lexington Presbytery.

THE GORDONS OF LANCASTER. At the time, 1738, when Mr. Anderson preached in the home of John Lewis in Augusta, there came two Scotch gentlemen of wealth and standing, James and John Gordon, who settled in Lancaster County, on the Rappahannock River. About these pious and cultivated gentlemen gathered churches, and from them descended families, widely known and honored in Virginia to-day. James Waddell, the blind preacher, was their minister for some years.

HANOVER AND SAMUEL DAVIES. And about the same year there appears in history the remarkable religious interest in the county of Hanover, in connection with which were established "reading houses," where on the Lord's Day were gathered many who were not edified by the ministry of the Established Church. Without a minister, they assembled for the reading of the Word and such good books as had come to them in the providence of God, especially *Luther on Galatians*.

About the same year the Rev. George Whitefield, a Church of

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England clergyman, a Methodist with the Wesleys, and yet a Calvinist, preached at Williamsburg with great power and fervor. The hand of the Lord was laid upon Virginia, and His spirit was moving to produce an awakening of evangelical religion.

In 1743, Rev. William Robinson visited the Hanover people, and soon, in 1747, Samuel Davies came, a noble young minister, educated, able, eloquent, with a burning zeal for Christ and intense energy in propagating the Gospel and winning the people of Virginia to Christ and His kingdom.

In 1755, the Presbytery of Hanover was organized, meeting in Hanover County, with Samuel Davies, John Todd, Alexander Craighhead, Robert Henry, and John Brown.

The Church of England was established by law in New York, Virginia and the Carolinas. "For many years," says an English chronicler of the colonial times, "in New York, Maryland, Virginia and South Carolina, the growth of the Presbyterian church was checked by persecution and intolerance." In no colony were the laws as severe against nonconformity as in Virginia. The people of Eastern Virginia were largely the royalists or cavaliers who under the Commonwealth fled to Virginia. Loyal to the king and to the Church, they looked upon all "Dissenters" as the enemies of both. The laws were most illiberal and grievous, and the oppression continued for a hundred years. They were required under penalty to attend the church services. They were forbidden to build churches or hold religious meetings. They were taxed for the support of the Established Church. Only clergymen of that Church could officiate at marriages. Against this came the protest of Baptists and Quakers, asking for toleration. It is a long and painful story. It was the young Samuel Davies, who with manly courage and notable ability and eloquence, stood before the General Council at Williamsburg. Withstanding the renowned king's attorney, Peyton Randolph, he plead *not for toleration*, but for *the rights of religious freedom*, and won the admiration of the court and gentlemen of old Virginia. A little later Davies went to England, and before the king in council, obtained the decision that the "Act of Toleration" applied in the colony of Virginia (1748).

HANOVER PRESBYTERY. The contention continued, and the Presbytery of Hanover, organized Presbyterianism, took up the conflict, which lasted through and after the Revolution, and won for their own people, for Virginia, and all the American States, the great battle of the separation of Church and State, and the rights of conscience, bringing into the world a liberty which is our most precious inheritance, and which can never be lost. This religious liberty the Presbyterians of Scotland and Ireland, of Holland and France and Germany

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came to America to secure. They brought it with them in their Calvinistic creed. They brought in their Church order from Scotland, from Holland and Geneva a safe and regulated democracy. They brought from Scotland a representative form of Church government which elevated and inspired the people and made them great. They gave to the new and struggling colonies the civil and religious liberty which has been the foundation of the American States—and the representative and graded republican government which has protected the people and given unity and strength to the commonwealths and to the federal government.

JOHN WITHERSPOON. A great Scotchman, John Witherspoon, the descendant of John Knox, the President of Princeton, and signer of the Declaration, taught the sons of the Scotch-Irish Presbyterians, and what they had not learned from the Shorter Catechism, they learned from John Witherspoon. Among those who sat at his feet were men who wrote the Declarations of Augusta and Botetourt in Virginia, of Mecklenburg in North Carolina, and of Westmoreland in Western Pennsylvania. Caleb Wallace, from Witherspoon's classroom, became the pastor in Charlotte, and then in Botetourt. He wrote those petitions of Hanover Presbytery, which are among the great papers of American history. Wallace went, without the loss of his Presbyterian religion, to be the distinguished first Chief Justice of the State of Kentucky.

All through these Presbyterian beginnings in Virginia are the beginnings of liberty in America. Francis Makemie, facing the anger of Lord Cornbury in New York, and going to prison for Christ and His people; Samuel Davies, pleading with surpassing eloquence before the Governor and Council in Williamsburg; and Caleb Wallace, presenting the petitions of Hanover Presbytery before the Colonial Assembly. These are historic pictures, heroic and inspiring. Virginia can never forget them. All the people of the land, eighty millions of them, are enjoying the fruits and blessings of their victories.

BEGINNINGS OF EDUCATION. Among the beginnings are the first springs of education. The education of all the people is as truly the outcome of Calvinistic religion and the Presbyterian order as is civil and religious liberty and a constitutional republic. The author of the common schools of America was John Calvin.

The companion and successor of Samuel Davies was the Rev. John Todd. In Louisa County, not far from the grave of Todd, is the sight of a classical school, taught by Mr. Todd, and at which James Madison and James Monroe and other notable Virginians were educated. Be-



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cause of its rudeness and simplicity, the boys called it "The Court of St. James." And when a Presbyterian Church was built near by it was called St. James Church.

The Rev. John Brown had the first school in the Valley, from which came the Academy at Timber Ridge and Washington and Lee University.

Among the earliest activities of Hanover Presbytery was the movement to found Hampden-Sidney College in the east and Washington College in the Valley. And from these twin institutions grew the Union Theological Seminary, with its more than 1,000 who have preached the Gospel—at home and abroad.

DR. RICE AND FOREIGN MISSIONS. To Dr. John Holt Rice, a native of Bedford County, the first pastor of the Presbyterian Church in Richmond, and the founder of Union Seminary, is due the honor of the first call in America to the Church of Christ to be the living, organic, commissioned agent of Foreign Missions. It was Dr. Rice who taught the Churches of all denominations that it was the great office of the Church itself to carry the Gospel to every land, and preach the Gospel to every creature.

To Dr. Rice and Dr. Baxter, of Lexington, and Dr. Speece, of Augusta, belong the credit of the first *periodicals of religious literature*.

From the sanctified pens of Virginia Presbyterian ministers came some of the hymns which the Churches cannot and will not forget. Samuel Davies, in Hanover, wrote:

Lord, I am thine, entirely thine,

and Conrad Speece, of the Augusta Stone Church, wrote,

Blest Jesus, when thy cross I view.

They have gone out into the hymnology of all English-speaking and English-singing Christians, and are sung by devout men and women on every shore.

WHAT THE FATHERS BROUGHT AND WON. A brave and hardy people were our fathers. Leading their women and children, they penetrated the wilds of the new continent. They felled the mighty forests. They fought with beasts. They drove back the cruel and treacherous savage. They built their first homes of the trees they had felled, and to them they brought their wives and little ones, their Bibles and their Catechisms, and little else save their faith in God and their strong hearts. They builded log churches and then log schools and log colleges. They fought the battles of the Revolution. They contended with proscription and intolerance, for inalienable rights, and established them forever. They founded a free Church in a free com-

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monwealth. Shall they be forgotten, the pioneer fathers and pioneer mothers? Not while a drop of honest and filial blood runs in our veins.

At an unmeasured cost they won and gave to us the liberties which are our splendid inheritance to-day. They gave us our independence of the old countries and our regulated democracy and constitutional republicanism. They gave us our schools and institutions of learning. They gave us our churches, and bequeathed to us a religion whose strength is in the authority of an inspired Bible. They taught us that the chief end of man is to glorify God, and not man.

Let us remember them with grateful affection and admiration. Let us thank God for the inheritance they bought at such supreme effort and sacrifice and peril. Let us be faithful to our trust, and keep our faith as a covenant-keeping people with a covenant-keeping God. Let us ask for the paths in which the fathers trod, "lest we forget." And "not unto us, not unto us, O Lord, but unto thy name be the praise and the glory forever. Amen!"

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### CENTENNIAL COMMUNION, BY REV. W. E. BAKER

Let us now, as our sweetest service, exalt the name that is above every name.

Singing—"Jesus, and shall it ever be."

We are sometimes asked whether any will be finally lost. The important question is, whether any will be finally saved. There was not a gleam of hope or light on this subject in all the world, until God's purpose to save was revealed through his holy apostles and prophets. Let us repeat and emphasize the glorious announcement.

Singing—"There is a fountain filled with blood."

#### Introductory

"Do this in remembrance of me."

Many things might be remembered this day, but nothing worthy to be compared with the sufferings and death of our blessed Lord. These occupy large space in Gospel record and there is much to remember. All that came before was preparation for conflict and all that came after, exultation over victory.

The *enemy* in the conflict was the wickedness in human nature concentrated and arrayed under the leadership of the god of this world. It would never have been believed that men were so wicked, if they had not been left for once to do just as their wicked hearts inclined. They bound, mocked, smote, spit upon, and crowned His head with thorns. No one can ever say that a "more enlightened

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people would not have been so cruel," for never was there a people that exceeded them in Bible-study, Sabbath observance, religious-training and Church attendance.

The *time* set for this conflict may be stated with exactness.

'Twas on that dark, that doleful night,  
When powers of earth and hell arose,  
Against the Son of God's delight,  
And friends betrayed him to his foes.

Pilate and Herod, Jew and Gentile were thoroughly united, and evil was at its strongest. If they couldn't conquer Him then, no fear that they ever can.

The *Champion* on our side was a new and marvelous personality, in whom was centered whatever was highest in God, and loveliest in man. He was the seed of the woman that was to bruise the serpent's head, the star to arise out of Jacob. "Beautiful morn star, by prophets foretold; the Angel of the Covenant, who in the old time retained something of his glory, so that when he descended upon the mount it quaked greatly and burned with devouring fire, and when he appeared in the temple, its door post moved at his voice. The *Champion* laid aside His glory when He became incarnate; for He never could have been arrested if the Father had sent the more than twelve legions of angels for His protection. A hand able to shake eight hundred thousand square miles of the earth's surface, as we ourselves have seen, never could have been nailed to the cross without its own consent. Therefore He shrunk Himself into a helpless babe and "being in the form of God, He thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant and was made in the likeness of men, and being formed in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." That divine glory should have been so completely hidden was a mystery indeed.

'Twas midnight, and, on Olives' brow,  
The Star was dimmed that lately shown.

The *issue* in the conflict was whether this world should blacken into a hell, or brighten into a heaven. Satan, having laid claim to it, was bent on making it like the rest of his kingdom, and all wicked men unconsciously work for the same end, being led captive by him at his will. There have been nineteen great battles, each one of which has changed the history of the world; but these were mere skirmishes compared with Calvary.

The *weapons* which our *Champion* used were love and mercy. It was love and mercy against swords and staves. If He could hold out in spite of everything they did to provoke Him, then no one,

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though crimson and scarlet, need ever fear to come to Him. There was a stupendous effort to conquer our rebellious race without display of power and it succeeded.

The *preparation* necessary was obtained by prayer.

'Tis midnight in the garden now  
The suffering Saviour prays alone.

We must remember that His human nature involved human weakness. His hands, His feet, His muscles, His nerves, His memory, His reason were not superhuman, but just like ours, and therefore under the greatness of the strain, He was in danger of collapse, faintness, insensibility, nervous prostration, derangement. These, while not sinful, might have destroyed the completeness of His victory. It would not have had a good effect, if He had burst into tears at sight of Mary, His mother, standing by the cross. We sometimes almost lose control, and the tears "in the voice break out into an open cry," but it is weakness. In order to the best impression Jesus must show Himself not only loving, but strong. Accordingly He gave Himself to prayer, and the greatest service prayer ever rendered was to our blessed Lord in His final struggle. This praying power did indeed dwindle into the slender thread of "saying the same words," but that thread was never broken. He might have been caught asleep by the betrayers if sorrow had paralyzed Him, as it did the disciples. He was able to bear His cross for only a little time, but long enough to fulfill the Mosaic type. The crowing of the cock assisted Him in remembering Peter. Five timely words to friends indicated that even in the garden agony His balance was maintained. Nine answers to enemies disclosed His continued rationality, the closest logic appearing in every one of them. Ten movements of the body self-supported under chains, marked His escape from nervous prostration. Seven thoughtful utterances from the cross made it evident that He was not only conscious, but loving to the end; and when He cried, "it is finished," prayer had enabled Him to confirm every type, fulfill every prophecy, perform every promise, remember every obligation, and gain a perfect victory.

We remember that this conflict was voluntary, and on our behalf. He had power to lay down His life, and He had power to take it again. The Good Shepherd gave His life for the sheep. "He saved others," said His enemies, and they could not deny it, for the blind, the lepers and the lame who had been healed, were there; but they thought they made a good point against Him, when they said "Himself He cannot save." It was true, He could not save others, and at the same time save Himself. It was a dying Christ or a lost world.

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We observe also the occurrence of the *supernatural* while the struggle was going on. There was prophecy of the betrayal, and of the destruction of Jerusalem. The Roman veterans fell to the ground when they met Him at the entrance to the garden. The ear of Malchus at His touch was healed. The wife of Pilate was warned in a day dream to send a message to her husband. There was darkness over the whole land, the earth shook, rocks were rent, and attendant priests and Levites saw the temple vail rent from top to bottom. The mighty Maker was dying for man, the creature's sin. It seemed as though Nature were about to collapse under so great a strain. An event was taking place almost too great for so small a world as ours; certainly too great for the appreciation of minds as small as ours.

We notice the *gleams of victory* beginning to appear even before the darkness passes away. Peter goes out and weeps bitterly; the penitent thief hears the assuring voice, "This day shalt thou be with me in Paradise"; the Centurion and they that were with him, fear greatly, saying "truly this was the Son of God"; the multitudes who came out to Calvary, smote upon their breasts and returned. The saving efficacy of the cross was already working; the "Father forgive them" was too much for the hard hearts around; the "Lord remember me" awakened other thieves to prayer; the love of Jesus was proving mightier than the soldiers' spears.

Forasmuch therefore as ye are partakers of Christ's sufferings, arm yourselves with the same mind. In partaking of these elements, we pledge ourselves to share in the Christian conflict, and arm ourselves with the weapons of the Prince of Peace. We too must say "Father forgive them," when they nail us to the cross by wicked scorn. We must endeavor to conciliate those who try to injure us, as Jesus gave the sop to Judas; when the highwayman robs us, we are to remind him that the blood of Jesus cleanseth from all sin; when tempted to envy the splendors of wealth, we are to consider how "foxes have holes and the birds of the air have nests, but the Son of man had not where to lay His head"; and when our bitterest sorrow comes, we are to exclaim submissively, "The cup which my Father hath given me, shall I not drink it?"

### Distribution of the Bread and Wine.

Let us then shut the doors upon our Saviour and ourselves, singing the sacramental song,

According to thy gracious word,

and answering each one the summons to discipleship by partaking of the bread and wine.

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### Concluding

Instead of formal exhortation, I propose at this ending of our love feast, to indulge in something more familiar.

Says the apostle, "We that are strong ought to bear the infirmities of the weak, and not to please ourselves." It seems to me that you have in an unusual measure obeyed this injunction. The strong among you show consideration for the weak; and the weak perhaps have been most forward in their welcome to Him who always took their side, wherefore as ye have received of us how ye ought to walk in this matter, we beseech you that ye abound more and more.

And we caution the weak not to be too exacting—too ready to feel slighted, and to imagine that it might be better elsewhere. There are plenty of churches where all are weak, and if you should get into one of them, you would spend the rest of your days sighing after this home; and your plaint would be "How shall we sing the Lord's song in a strange land?"

After long experience I am convinced that the effects of regular instruction and training are better than those of high-pressure methods in religion.

A temporary is not as wonderful as a continuous revival. Grace limited to the individual is not as impressive as grace transmitted from Father to Son, and benevolent impulse is not as great a thing as a benevolent character; and when mercy is extended to a thousand generations (Deut. 7: 9), it is shown, beyond all contradiction, to be an attribute of God. It is the deep and permanent effects which most glorify God, and over these therefore we should specially rejoice. The successful revivalist, though he moved for a time in a whirlwind of fire, is not remembered in after years, as is the successful pastor.

*Charge to Pastor:* Continue then my Brother to work for the Church in the way of scripture, and of your own convictions, and be not disturbed with fear, lest some should be dissatisfied with the immediate results. And do not use your own standard, to measure those who have not had your advantages. It would have greatly softened and sweetened my own ministry, if I had learned that lesson fifty years ago.

*Charge to Elders:* It is your duty to see that the Church is governed by sober opinion, and not by popular clamor. It takes time for wounds to heal, and broken bones to knit. Church members cannot be too hasty in the use of means, but they must learn to be

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patient in waiting for results. It will not do for every one in the congregation to think and speak and act as they please. Wreck has often come from the want of a firm and intelligent eldership.

*A word for self:* When I received and accepted your invitation a year ago, I resolved that I would come not for show or attention, but that the visit might afford opportunity for such a demonstration of mutual fellowship and love, as would *help the cause of God*. The result has been, such quietness of mind and freedom from painful excitement as convinces me that it would be well for us to order all our arrangements for the future with a view to help the cause of God. After all there is no bond on earth like that which unites the disciples of Jesus.

“And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified?” “And when he had thus spoken, he kneeled down and prayed with them all, and they all wept sore and fell on Paul’s neck and kissed him, sorrowing most of all for the words which he spake that they should see his face no more.”

We might at this point give way to forboding and questionings as to the future, but let us rather dwell on present mercies, and end this service with a shout of triumph.

Singing—“O could I speak the matchless worth.”

Benediction.

### BABY ERSKINE IN THE SOUDAN

ADDRESS TO THE SUNDAY SCHOOL, BY THE REV. W. E. BAKER

Sunday School children are apt to think that they are too little to do good. This is a mistake, for most valuable lessons have come “out of the mouth of babes and sucklings.” The baby Erskine went to Egypt when he was only eight months old. Of course his father and mother had to go along to take care of him. At the farewell meetings before starting he made the little speech which he had been taught, and it was always the same, “bye, bye,” that was all he said. They crossed the broad Atlantic, steamed through the straits of Gibraltar, and Mt. Ætna, as they passed, gave them a grand display of fireworks as a salute.

On the voyage the little missionary made his first converts to missions. A lady and gentleman on board, so rich that they needed two maids and two valets to wait on them, took a fancy to the party. The lady sent her maids away and night and morning walked the deck with Erskine in her arms. When they reached Naples, the gentleman

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said that if they would go with him to Florence he would introduce them to some wealthy Americans, who would probably do something handsome for the cause. The same God who heated the volcano can use an infant to touch and warm the hearts of millionaires.

When Erskine arrived at Alexandria the kind missionaries there were very glad to see him and his parents. They thought that he looked very well; they hoped that he would do a great deal of good; they gave him some dates, just fresh from the stem. The little fellow looked up at them with a smile, took the dates and said, "Ta, Ta."

On the way up the Nile, Erskine continued to make himself useful. An English officer of high rank, who occupied the best room on the little steamboat, gave it up to the young mother; and this was very important, because the distance they had to go was as far as from New Orleans up the Mississippi River to St. Paul; and the sand storms were often so fiery that they couldn't sit out on deck, and count the hippopotami eating grass at the edge of the river. Dolaib Hill, which was to be their home is near the country where the Queen of Sheba reigned at the time of Solomon. When they reached the mission station there, they were very tired, and neither the trumpeting of elephants or the roar of an occasional lion could keep them awake. Next morning there was a stir, for the report had gone out of the arrival of a white baby, the first white baby the people had ever seen, and as much a curiosity among them as a green baby would be among us. Soon visitors began to arrive, great, tall warriors, with their spears and war clubs, interested most in Erskine, who has always won them by his fearlessness, and who, as soon as he had learned to walk, to the great distress of his mother, taught him to dance, as they didn't know any better and never had anything to worship but a cow.

The baby Erskine soon engaged in Sunday School work and was the main attraction. He had his discouragements however; one boy *would* stay away and was eaten up by a crocodile, but the poor mother was quickly consoled by the present of a remnant of bright calico; the calico was very bright and the boy was a bad boy anyhow.

Erskine's next success was in a sewing class; he would go down under a palm tree and when the scholars gathered, his mother would bring out the needles and thread. She had received from this country a bolt of factory cloth, five cents a yard; and she taught them to make dresses for themselves, two yards each with a little pink around the neck; the only trouble being that the young ladies were so modest that it took them some time to get accustomed to so much finery.

To make a favorable impression, upon the people in that country it is necessary to either fight them or feast them. So the missionaries



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bought a cow, made it into soup, filled all their buckets and bath tubs and sent out invitations far and wide. It was a grand occasion and at the close the chiefs all came and acknowledged that, for once, they and their dogs had had enough.

Erskine's influence was not confined to those of low degree. He was invited to the English military station, six miles distant, queens from Darfur and Rordofan came to see the "white child." Lords and ladies, pashas and beys, tied up their Nile boats in front of the house and enjoyed a taste of American waffles and wafers. Millionaire Hunt who wants to raise cotton in the Soudan offered to put new roofs on all the mission buildings. Rothchild, of Paris, and his son, hunting in the neighborhood, were glad to rest there. And they all left something from their stores. It seems to be a Staunton First Church pound party out there all the time.

Baby Erskine has had no reason to complain of the hardships of missionary life. He had for a time a namesake of the sister of Moses to keep off the scorpions and now a namesake of the mother of Jesus takes care of him, when there is no princess to dandle him in her arms. He is now three years old and has learned three languages, the English, the Arabic and the Shulla and can translate from one to another. He was invited to tea at the palace in Khartum and the Sindar would have been delighted to play a game of tennis with his mother. if he was not obliged just at that time to oversee the irrigation of several hundred square miles of desert; and the general thought of the people is that if such a babe should be brought all the way from far off America to make them good surely they ought to be good.

It was supposed that if Baby Erskine was taken to the center of Africa, he would never be heard of again; but how famous he has become! His picture appeared in the child's paper of the American Mission in Egypt, was transferred to the child's paper of the United Presbyterian Church, in Pittsburg, Pennsylvania, and was the only picture of the annual report of the board of missions to the General Assembly of that Church. Let us pray that the little missionary may not be exalted above measure. I am sorry to say that he already gives signs of this, and recently when walking in the great city of Cairo, he stepped so high that some one asked, "Who is that great man?" and some one answered, "Why, that is Pasha Erskine, son of the princess of Georgia, who comes from the great City of Staunton." (You know the people of that country are very fond of talking big).

You can never begin too young in doing good. There is a sense in which Egypt can now be called a Christian country. Fifty years ago only armed parties could visit the Soudan, now the savages have learned that Christian government is friendly and honest, and the un-

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armed missionary with his wife and child, can travel for two thousand miles, from one end of the land to the other, in perfect safety. It has been discovered in that land that Christianity teaches better morals than Mohammedanism, and that is more merciful to women and children. The word of God is there, and every inhabitant can get access to it.

CLOSING SERMON, BY REV. W. W. MOORE, D. D.

*Micah VI: 8.* "What doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God?"

In the rotunda of the Congressional Library at Washington stand eight colossal and stately statues which represent Commerce, History, Art, Philosophy, Poetry, Law, Science and Religion, each accompanied by a choice extract from some masterpiece of literature descriptive of that particular sphere of thought or endeavor. Above the noble figure which represents Religion, and which grasps in her right hand her illuminating torch, is inscribed this lofty sentiment from the prophecy of Micah which I have selected for our text this evening. It is the culmination of the glory of the National Library. There, high above all the deeds that men have done, and all the books that men have written, runs this immortal line from the Book which God has written, "What doth the Lord require of thee but to do justly and to love mercy and walk humbly with thy God." True watchword of all real progress. True climax of all human glory. It is the fitting crown of all that beauty and strength and truth. It will stand as long as the great building stands, proclaiming to the nation that which makes individuals great and peoples enduring; nay, it will stand for millions of years after the Congressional Library has crumbled to dust, as long as the Universe of God shall endure that truth will stand, proclaiming its sublime evangel of morality, benevolence and piety, and urging these commonplace virtues which are behind all real greatness, as cause is behind effect, and ranking faith in God and righteousness of life above material gain and temporal prosperity and intellectual achievements. It is a good thing, my brethren, and a thing for which thoughtful men may feel thankful, to have the paramount importance of *Religion* among all human interest thus conspicuously recognized and recorded in the noblest building ever erected by a great people; for it is a thing which prosperous nations are prone to forget.

If you have ever approached one of the old Cathedral towns of Europe from a distance, if, for instance, you have ever come down the Rhine on the steamer towards Cologne, or traveled through the long levels of Eastern England towards Lincoln, you will recall how

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completely the Cathedral dominates the City. "The first object you catch sight of as you approach is the spire tapering into the sky, or the huge towers holding possession of the center of the landscape, majestically beautiful, imposing by mere size among the large forms of nature herself. As you go nearer, the vastness of the building impresses you more and more, the puny dwellings of the citizens creep at its feet, the pinnacles are glittering in the tints of the sunset, when down below among the streets and lanes the twilight is darkening. And even now, when the towns are thrice their ancient size, and the houses have stretched upward from two stories to five, when the great chimneys are vomiting their smoke among the clouds, and the temples of modern industry, the workshops and factories spread their long fronts before the eye, the Cathedral is still the governing form in the picture, the one object which possesses the imagination and refuses to be eclipsed." This pre-eminence of the house of God among the houses of men is but the medieval symbol and expression of the dominance and supereminence of religion among all other human interests. If that be its proper place, then it is of the utmost importance to know what religion is.

What do the Scriptures principally teach? The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man. Accordingly the two great outstanding doctrines of the Bible are the spirituality of God and the spirituality of Religion, and the two great corruptions to which all religion is exposed are Idolatry and Formalism. The tendency to substitute images in the place of God, and rites in the place of righteousness. The necessity of some forms of worship for creatures of sense makes such a substitution possible, the overestimate of such forms makes it certain. God met Israel's need of some outward forms of worship by ordaining the Levitical ritual; but in doing so He was careful to guard against the abuse of these forms, and an exaggerated estimate of their value. When He gave them the Tabernacle, with its symbolic expression of the terms and forms of their communion with Him, He gave them also the Moral Law with its requirement in the first table of a spiritual worship of God alone without images, and with its requirement in the second table of righteousness in all the relations existing between man and man. When in the time of David the ark was brought up to Jerusalem, and the ritual of divine worship was established anew, the two Psalms written on that occasion, the fifteenth and twenty-fourth, both taught the futility of ritual without righteousness. "Lord, who shall abide in thy tabernacle; who shall dwell in thy Holy hill? He that walketh uprightly and worketh righteousness and speaketh the truth in his heart."

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But, notwithstanding all these precautions, the theory of rites versus righteousness prevailed in Israel. Religion degenerated into religiosity. The people contented themselves with the punctilious observance of the forms of worship, the ablutions, the sacrifices, the festivals, while their lives were full of wickedness. The priests themselves in many cases yielded to and encouraged this divorce of morality from religion. It was one of the great works of the prophetic order to protest against this gross misconception of religion, to insist upon the inseparable union of true religion and true morality, and to assert the supremacy of the moral and spirituals above the literal and ceremonial elements of religion. Listen to them one after another. Samuel: "Behold, to obey is better than sacrifice and to hearken than the fat of rams." Jehovah says through Hosea: "I desired mercy and not sacrifice." Through Amos he says: "I hate your feast days. Though ye offer me burnt offerings I will not accept them. But let justice run down as waters, and righteousness as a mighty stream." To the same effect also he speaks through Isaiah (I: 13-17) and Ezekiel (XVIII: 5-9) and in like manner through the Psalmists (LI: 16-17) and the wise men (Prov. XV: 8; XXI: 3). So here Micah represents an inquirer as saying, "Wherewith shall I come before the Lord and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good, and what doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God?" So in the New Testament, Christ's warnings are largely against the ceremonial narrowness of the Pharisees and the ostentatious religionism which ignored justice and mercy. The apostle Paul says: "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service." No more dead sacrifices. Religion is the surrender of the will and the life to God.

The world can never overestimate its debt to that great prophetic order which was crowned in Christ and is continued as to this particular function in all true ministers of His Gospel till the end of time. If you would estimate aright the value of the Christian ministry and of the work which they have done among you for the last hundred years in this community and through this church, then do not forget that, at least as to this function, they are the continuators of that great order

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of the prophets. They are called not to merely ritual acts but to teach and instruct, to hold before the people a worthy conception of religion and a lofty ideal of life.

I repeat it is a good thing to have the prophetic conception of religion as against the priestly exalted before the view of our people in our national library; and it might have been done with even more emphasis and effect.

What then is it that God requires of men above all else? To acquire learning? To attain renown? To accumulate wealth? To multiply and observe the outward forms of religion? Nay, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God?"

I. God requires us to do justly. That means to do right, to observe the second table of the law, to refrain from injuring others by word or deed in their persons, honor, estates or good name, to be kind, chaste, honest and truthful. Ruskin says, "Do justice to your brother (you can do that, whether you love him or not) and you will come to love him. But do injustice to him because you don't love him, and you will come to hate him." For, it is not enough to do right. It is not enough to be strong. Steel is strong, but it is also cold and hard. Warmth and tenderness are needed. And so we come to the next requirement.

II. Love mercy. Mercy is compassion, forbearance, forgiveness, love, helpfulness. It is the doing of acts of kindness willingly, cheerfully and without expectation of recompense. It is life thinking, toiling, suffering for others. And it is this that sweetens and enriches the nature and makes it attractive. Jesus Christ did justly. No false or impure word ever crossed His lips, no unkind or dishonest act ever stained His life, no evil thought or purpose ever found lodgment in His heart. But this moral supremacy is not the whole secret of His power. It is His mercy that makes Him the irresistible magnet of men.

But not yet is our definition of religion complete. We are to do justly and to love mercy, we are to obey our consciences and love our neighbors, we are to be true to ourselves and to our fellow men, but is that all? Does religion look only outward, on the plane of a common humanity? Nay, it looks also upward. More fundamental than obedience to our conscience and mercy to our fellow men is faith in God. Do justly, love mercy, and

III. Walk humbly with thy God. To walk with God is to have Him for our companion, to trust Him and love Him. In short it is what the New Testament writers call Faith. Justice and Mercy in

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God's sense are impossible without this. The ancient doge of Venice was right when he built St. Mark's Cathedral and the Palace of Justice side by side. Religion and morality are inseparable. One is the root, the other is the fruit. In a recent controversy with Mr. Gladstone the late Prof. Huxley expressed great admiration for this noble definition of religion by Micah, and yet it is evident that he took no account of the last and greatest element in that definition, faith in God. "While he admits that religion has done much to elevate human conduct, he thinks that human conduct may now be safely trusted to go on by itself in moral evolution without any further interference of the idea of God at all. Is that what you think? Does the ship go on when the fires in the engine room are put out? No more will human conduct go on when the noble impulse of personal relationship to God is quenched. When the fires in the engine room are put out, the ship swings hither and thither in the trough of the sea, and it is drifted by the tide or it founders in the tempest; and human conduct founders when the soul of man is bereft of God." The individual exceptions which may be cited of men who have continued to live correctly after throwing over their faith in God are only apparent. They are only what Mr. Balfour has called spiritual parasites who live upon the enormous mass all about us of religious feeling and religious conviction. But the parasite dies when the larger growth from which it has drawn its life is destroyed. The Christian faith is the life breath of morality and philanthropy. This is no merely professional and ministerial view. James Russell Lowell, in an address following a noted infidel, said: "When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society and has found a place on this planet ten miles square where a decent man can live in decency, comfort and security, supporting and educating his children unspoiled and unpolluted; a place where age is revered, infancy protected, manhood respected, womanhood honored, and human life held in due regard; when skeptics can find such a place ten miles square on this globe, where the Gospel of Christ has not gone and cleared the way, and laid the foundations, and made decency and security possible, it will then be in order for the skeptical literati to move thither and there ventilate their views. But so long as these very men are dependent upon the religion they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of its Saviour, who alone has given to man that hope of life eternal which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom."

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The prophets insisted upon a religion which regulated conduct as distinguished from a mere religion of forms, but they were as far as possible from teaching that conduct could be effectually regulated apart from faith in God.

Therefore, my brethern, as you have here for a hundred years steadily proclaimed this religion of justice and kindness grounded in humble faith in God, and as you have thus, along with other Christian organizations of this community, contributed to its growth that which is after all of the most importance and value, so hold on your way for the future, calling men to the practice of justice and the love of mercy by pointing their individual faith to the Holy and Merciful God, without whose favor no individual or community can prosper.

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MRS. WILLIAM ELLIOTT BAKER (GUEST OF HONOR AT THE CENTENNIAL CELEBRATION), BY MRS. WILLIAM C. MARSHALL

No history of the First Presbyterian Church, of Staunton, would be complete without some account of Mrs. William E. Baker, the wife of the beloved pastor, who for a quarter of a century served it so acceptably.

Evelyn King Baker is the daughter of the late Barrington King and of his wife, Catherine King, and was born at South Hampton, Liberty County, Georgia. When a young child, her father, with several other gentlemen from the low country, formed a colony and moved from their plantations to Roswell, Georgia, where they built Colonial homes, the most beautiful of which is Barrington Hall, built by Mr. King. This lovely home is the only one that is still in the hands of the family who built it, it being the present home of Mrs. Baker. When a girl of fifteen, Mrs. Baker was sent to a small school in Guilford, Connecticut, where she was educated.

She was the only daughter in a family of seven brothers and was the companion and idol of them all. Her early girlhood gave promise of the lovely woman into which she developed, and the influence of her pious parents and their Christian home, fitted her for the place she so ably filled as a pastor's wife.

She married Mr. Baker when quite young and went with him to Sacramento, California. This was in the days when one had to go by water to the Isthmus of Panama, and thence up the Pacific to California. They lived there about a year, during which time Mr. Baker's ministerial work was that of a Missionary, as California was then an undeveloped state.

They returned to her old home at Roswell, Ga., and from there came to Staunton when their first child, Kate, was an infant.

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Mrs. Baker came with her husband to Staunton in 1857 and during the full period their life in this Church she was ever the true pastor's wife. In church work she was a leading spirit, and a constant inspiration. In cases of sickness she lovingly administered and all who came under these ministrations give testimony of her comfort and help.

To the poor and needy she always extended a helpful hand and her tender sympathy for every sufferer was heartfelt and sincere. Her broad hospitality was of the truest and best, and her greeting to strangers made each one feel welcome either in her church or home. In her home her devotion and affection were constancy itself.

All the children in the congregation loved her dearly and the old and infirm were especially tenderly cared for by her.

Mrs. Baker is possessed of graces that give her prominence anywhere, and her strong personality and gracious manner win for her the love and honor of all.

She now lives in the old home at Roswell, Georgia, and is happy in having with her her daughter, Kate and family, Mrs. Carolus Simpson, who live with her there. This dear home is often filled with her children and grandchildren, and all the dear friends are there accorded the warm welcome they always received at her hands at the Manse in Staunton.





## CHAPTER XVII

A SERMON PREACHED BY THE PASTOR, REV. A. M. FRASER,  
D. D., SUNDAY, NOVEMBER 6, 1904, AS A CONCLU-  
SION OF THE CENTENNIAL CELEBRATION

*“Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth. Before Ephraim, and Benjamin and Manasseh, stir up thy strength, and come and save us.*

*Turn us again, O God, and, cause thy face to shine, and we shall be saved.”—Ps. LXXX : 1, 2, 3.*

THE explanation of this beautiful but peculiar language is found in the description which Moses gives us of the order of arrangement of the Israelites in their company in the wilderness. Whenever Israel broke camp and set forth upon a journey, the spectacle was interesting and imposing in the highest degree.

While they were in camp, “the tabernacle of the congregation” was set in the center of the host. One-third of the space within the tabernacle was partitioned off by costly curtains, to be reserved as the holiest spot among all the religious places of Israel. Within that holy of holies, there was complete darkness, and there was but one object of furniture, “the ark of the covenant.” The ark was built of the costliest wood and overlaid with gold. Covering the ark was the golden mercy seat, out of the ends of which rose the golden cherubim which overshadowed it. The special dwelling place of God in Israel was the mercy seat between the cherubim. Only one man could enter that holy of holies except on the extraordinary occasions, to which I will presently allude. That man who

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was permitted to enter was the High Priest. He could enter but once a year and then he must approach with the blood and smoking incense of atonement in his hands.

Immediately around the Tabernacle was encamped the tribe of Levi. That tribe had been separated from the twelve tribes and set apart exclusively to religious duties. They were not subject to military duty and they had no inheritance of lands among the other tribes. When that tribe was withdrawn from the twelve, there were only eleven left, and in order to restore the complement of twelve tribes, the tribe of Joseph was divided into two. Joseph had two sons, Ephraim and Manasseh, and these two sons were made co-ordinate in rank with the sons of Jacob, and their descendants were tribes of equal rank with the other tribes. These twelve tribes were arranged in the camp around the tabernacle in the form of a Greek cross, or St. George's cross. We may describe the figure as a square cross, that is, a cross whose two beams are of equal size and cross each other at right angles in the middle, bringing the whole cross within the perimeter of a square. In order to effect this arrangement the twelve tribes were divided into four groups of three each. To the east of the tabernacle were the tribes of Judah, Issachar and Zebulun called for convenience by the name of the leading tribe, "The host of Judah." On the south were the tribes of Reuben, Simeon and Gad, called, "The host of Reuben." On the west were the three tribes of Ephraim and Benjamin, and Manasseh, called, "The host of Ephraim," and sometimes, "The host of Joseph," because Ephraim and Manasseh were the sons of Joseph, and Benjamin being the younger brother of Joseph, it was proper to include him in Joseph's household. On the north were the tribes of Dan, Asher and Naphtali, known as, "The host of Dan."

When the time came to break up their camp and begin a march, God gave the signal by the removal of that

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luminous cloud which rested on the roof of the tabernacle and between the cherubims, to a position in front of the host of Judah, and by its assuming the form of a pillar of luminous cloud by day and a pillar of fire by night. When that signal was given, Aaron and his sons went into the holy of holies took down the costly curtains which separated it from the rest of the tabernacle and threw them over the ark and the cherubim. Costly furs were thrown over these and over the whole was cast a cloth of solid blue. Then the golden candlestick, the golden altar of incense, the table of shew bread, the altar of burnt offering, were covered in a similar manner, but with clothes of different colors. The hangings of the tabernacle and of the court were taken down and reverently packed and then all the wooden and metal parts. The tribe of Levi was then summoned in different sections and to each man was appointed some part of the sacred burden to bear. When all these preparations were complete, all eyes were directed to the pillar of cloud, and it moved off followed by the whole host. As Ephraim, Benjamin and Manasseh were the last of the tribes, bringing up the rear, all of this splendid scene was enacted in full view of them. The moving column followed quietly by the host, would remind an eastern man of the movements of a flock of sheep. There the shepherd does not go behind his sheep and drive them, but he goes before them. He calls them and they know his voice and follow him. They move gently, docilely, slowly, as their nature is, and if one is injured the shepherd quietly lifts it to a place in his bosom, and the flock moves on without interruption to new pastures. In view of these facts, does it not seem clear that the psalmist had these facts in mind when he wrote this prayer? "Give ear O Shepherd of Israel, thou that leadest Joseph like a flock: thou that dwellest between the cherubim shine forth. Before Ephraim and Benjamin and Manasseh stir up thy strength and come and save us."

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When everything was ready for the march and all stood looking for the signal to move, as the pillar of cloud moved off, Moses, as majestic a man as ever sculptor conceived him, called aloud with that clarion voice that so often spoke to the multitude, "Let God arise, let his enemies be scattered," words that were afterwards made the foundation of one of the most spirited of all the Psalms, the one David composed at the return of the Ark from captivity. The Puritans were well versed in the scriptures, especially certain parts of them and were filled with their spirit. It is said that while Cromwell stood watching the battle of Dunbar, and saw the enemy begin to yield before his invincibles, with nostrils distended and eyes dilated, and a face aflame with the enthusiasm of genius and religious zeal, he exclaimed "They fly, they fly, I protest they fly, 'Let God arise, let his enemies be scattered.'"

When Asaph, the writer of this psalm lived, Israel had fallen on evil days. The people had forgotten the sovereignty of God and all the claims of God: they had forgotten the Almighty power of God, the holiness of God, and all His wonderful goodness. They were immersed in shocking idolatries, loathsome immoralities, self-indulgence, oppression, cruelty and the perversion of justice. It was the age of mighty prophets, preachers of righteousness, who were sent forth by God to call the nation back to the worship of Jehovah. Some of them pleaded with the invitations of divine mercy, some of them wept over the impending doom, and some thundered the terrors of the law. Asaph was one of the faithful few, one of the seven thousand who had not bowed the knee to Baal. In his prayers he had found many an argument in the promises of God and many a plea in the stories of God's dealings with Israel in the past. Here he pleads with God by his wonderful revelation of his power and grace and glory to Israel in their journeys and asks that Jehovah will reveal Himself again as he had done in the olden time. Once

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more give ear, O shepherd of Israel, Thou that dwellest between the cherubim once more shine forth. Once more stir up thy strength before Ephraim, Benjamin and Manasseh and come and save us.

Our Church is now entering upon a new century. For all practical purposes, this may be regarded as the first Sabbath of a new century, for on last Sabbath we celebrated the centennial of the organization of our Church. I propose the prayer in our text as a suitable one with which to begin the century. Our circumstances are not in all respects like those of Israel that caused the psalmist to compose the Psalm, but the prayer itself is appropriate. It is not too fanciful to say we have been camping on the border line between the centuries, as we paused in our celebration to rest, to review, to worship, to be grateful and to forecast the future. As we take up our journey anew to-day, let us cry, "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim shine forth. Before Ephraim and Benjamin and Manasseh stir up thy strength and come and save us. Turn us again O God and cause thy face to shine and we shall be saved." "Let God arise, let his enemies be scattered."

As we this day pass over into the new century we might take up for ourselves the sentiment of Jacob when he crossed the Jordan after his long sojourn in Padan Aram, "With my staff I passed over this Jordan; and now I am become two bands." A hundred years ago this Church had a small membership, but since that time hundreds have passed this way in their pilgrimage heavenward. And to-day hundreds here and elsewhere, in our mission fields, at home and abroad are enjoying the ministrations of the Gospel as dispensed by this Church. By the intelligence and piety and high character of many of the members of this Church it has occupied a position of commanding eminence. It has been a power for conser-

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vatism and soberness in religion and for intelligent and earnest godliness, and it has exerted an influence of the most powerful and wholesome kind upon the community. It is right for us to ask ourselves, whether we exhibit to-day the same degree of consecration that our forefathers did, from which all these results have flowed and whether a hundred years from to-day the results of our stewardship will be as great in proportion. The only answer which will satisfy our hearts is to make the prayer of Asaph. Let us analyze this prayer and learn the lessons it contains:

I. It sets *Salvation* before us as an object of the greatest importance to be desired. "Give ear, O Shepherd of Israel" and for what purpose? "Thou that dwellest between the cherubim shine forth," and why? "Before Ephraim and Benjamin and Manasseh stir up thy strength" and wherefore? The answer to each of these questions is, "Come and save us." "Turn us again, O God; and cause thy face to shine," and to what intent? "And we shall be *saved*."

This sets the subject of salvation before us in the clearest outline and with the most solemn emphasis. Our Church membership means nothing to us if we are not saved. The only thing that distinguishes the church from other organizations of men, and the only thing which entitles it to live, is that it always conveys salvation to men. Let nothing obscure this great truth, that the object of all our church life and activity is to obtain salvation for ourselves and others. Of course there are other benefits derived from the Church but they are all incidental to the main benefit of the redemption of souls from sin.

The Church may be regarded as a great social organization. It is an institution in which kindred spirits find congenial intercourse, and those who have had fewer social advantages are developed and refined. The assembling for public worship; the private meetings to plan for the

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work of the Church, gratify the social nature of man. But even when it has accomplished the utmost good it can, as a refining agency, if it does no more, it has come infinitely short of the mission for which the Lord ordained it. Again, the Church has been a great educator. For centuries it was the custodian and disseminator of learning.

There is not the same need for it in that capacity to-day, but still it has not lost its prestige as the greatest patron of learning. But all its magnificent work of education is a trifling incident, as compared with the greater work which God has made it to do for men. The Church is a great philanthropic institution. It binds up the broken-hearted and proclaims liberty to the captives and the opening of the prison to them that are bound. It founds hospitals for the sick and the maimed, homes for the incurables and the infirm and asylums for the deficient and the unfortunate. It goes into the home and teaches the art of living and elevates the material environment of life. But with all of this, it has sadly missed its mission, if all of its activity terminates on the present life of man. Again, the Church is a great moral force. It creates a public opinion and puts a premium upon virtue and frowns upon vice, taking the place in a large measure of police regulations. But if the Church does no more than all these combined it has fallen short of the work for which God intended it. It reminds one of the comparison made by the distinguished preacher on last Sunday night. The prisoner has made a ladder to scale the walls of his prison, and it is good and substantial as far as it goes, but it fails to reach the top of the wall. If religion does not save the soul it fails to do its proper work. "What will it profit a man if he gain the whole world and lose his own soul?" What will it profit a man if he gain all the social refinement and the wealth and fame, and learning and health and good morals and then *lose his own soul*? If in the midst of all this, the summons should come,

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“This night shall thy soul be required of thee; then whose shall those things be which thou hast provided?” It would fill the soul with consternation. No, what man needs is the rescue of his soul from sin. He is lost and he needs salvation. He needs to be put in a right relation with God. He needs to have his sins forgiven, to be restored to the loving favor of God, to have his heart changed so that he will do right, not because he is afraid of punishment but because it is his heart’s desire to be good and to please God. He needs to bring God into his life as his guide, his help, his comforter.

Now as you look forward to the coming century, what is the good you expect to derive from the Church? What is your motive in wishing people to join the Church? Is it that you wish to see them fill out all the forms of a symmetrical, respectable, social life? Is it that you desire more contributors toward the conventional objects of Church enterprise? Is it that you wish to gain an advantage in the competition with other Churches by large additions to your roll? Or do you realize that life and death are in the balance, eternal life and eternal death? Do you wish to snatch these lost souls from ruin and crown them with immortality?

An interesting young woman moved into the community once, and in a conversation with her about her Church relations she told me of the standing of various members of the family. Her father was a member of a particular Church and an officer, her mother was a member, her sister was a Sabbath School teacher. She ended by saying softly and with downcast eyes, “I am the only one in the family *who is not saved.*” I could not but feel that the Spirit of God was in touch with her soul. She was not trying to conceal the truth from herself. She did not say, “I am not a member of the church,” nor “I am not a communicant,” but she saw clearly the truth that it was a question of being saved or lost. Let us try by God’s help,



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to set this truth before us in all our religious experience and service; that what we need for ourselves, for our children and for our friends, and what we are to offer to this community and seek to spread abroad in the world is salvation. "The Son of man is come to seek and to *save* that which is *lost*."

II. It sets *God* before us as the *sole author of salvation*. "Give ear *O Shepherd of Israel*." "*Thou that dwellest between the cherubim shine forth*." "*Stir up thy strength and come and save us*." "*Turn us again O God and cause thy face to shine and we shall be saved*." It is just as necessary to know that God is the only source of salvation as to know the importance of salvation itself. The psalmist says, "Salvation is of the Lord." He says, "In God is my strength." He says, "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city the watchman walketh but in vain." He said, "My help cometh from the Lord." He prayed that God would "Bow the heavens," to help men. The prophets prayed that God would "make bare his arm." Christ said, "Without me ye can do nothing." Paul responded at a great distance, "I can do all things through Christ which strengtheneth me." "Paul may plant and Apollos water but God giveth the increase." "What hast thou that thou didst not receive?" "By the grace of God I am what I am." When we use the Lord's prayer, that comprehensive prayer covering all that pertains to God's glory and to human need, we add, "For *thine* is the kingdom and the power and the glory forever." Every religious experience and every blessing of religion is a direct gift of God. Do we want to be born again or want other souls born again? It is a translation from the kingdom of darkness into the kingdom of God's dear Son that we desire? John says we are born again. "Not of blood nor of the will of the flesh, nor of the will of man, but *of God*. Christ said to Nicodemus, "Except a man be born of water and *of the Spirit*,

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he cannot enter into the kingdom of God." Is it repentance of sin, the decisive renunciation and forswearing of sin we crave? It is God who is said to "*grant* repentance" to men. Is it faith we wish? Paul says, "By grace are ye saved through faith: and that not of yourselves: *it is the gift of God.*" Is it to be brought into conformity to the will of God we want? "It is God that worketh in you to will and to do of his good pleasure." Do we want guidance amidst the perplexing mazes of life? "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him." Is it comfort in affliction we need? God calls himself "the God of all comfort." Do we need strength, to bear life's burdens, to do its duties, to fight its battles? It is "the Father of our Lord Jesus Christ" who "grants us according to the riches of His glory to be strengthened with might by His spirit in the inner man." Do we want souls converted? "The increase comes from God." Let us never lose sight of this essential truth, that the salvation we need, is to be wrought by God if we are to have it at all. It is not the fine sermons (such as reminded the prophet of skillful playing on a musical instrument) that can do that mysterious work which we call conversion. It is not fine music, nor beautiful decorations of the church, nor a comfortable building, nor sociability of the people. It is not argument nor persuasions, nor the excitement of fears, nor any methods of working up a revival.

All of these, or any of these, may be blessed of a gracious God, but God may act independently of any of them. When a soul is brought into the kingdom of grace or advanced in it, it is always because Almighty and most merciful God has in His sovereign good pleasure chosen to act upon that soul and produce that change in it. Therefore prayed the psalmist, "Stir up thy strength and come and save us." It is as if in the view of the psalmist God was asleep and needed to be aroused. But of course

that is only a vivid figure of speech, "He that keepeth Israel shall neither slumber nor sleep." All the psalmist means is to pray that God will make such a demonstration of His presence and power, as to make men sensible of it. If we would have Church success, if we would "Stand still and see the Salvation of God" we must have the strength of God, that strength which delivered Israel from bondage and led them through the wilderness and gave them the land of promise, and again and again stirred itself to help them in their national calamities, that broke out in the miracles of Jesus, that wrought the great miracle of conversion on Pentecost, that has so often convulsed communities and nations with revival glories, we must have that strength so uncovered that we may see it by faith.

III. It sets *prayer* before us as the means by which we can secure the operation of that mighty power of God. The whole text is a prayer for that power and it teaches us to pray. Time does not admit of my going at length into this lesson. How the roll call of the saints of Holy Writ would demonstrate the power of prayer. Every character held up before us in the Scriptures for our imitation, was an illustration of the power of prayer. Eliminate from the Bible all of its prayers and all that was accomplished by prayer and what a wreck would remain. Open if you will the volume of God's providential dealings with His Church in all these centuries, and ask how much of all this was wrought in answer to the prayers of devout, heroic, and believing workers.

As we now start our new century with the two lessons already learned, that *salvation* is the great object of our pursuit, and that *God alone* is the author of salvation in any life or community, how we would be in despair if we could not carry along with these two, the third lesson, that God is willing to be prayed to that He is willing to exert His Almighty power to work salvation in response to our prayers of faith.

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Mr. Spurgeon, in many respects the greatest preacher of his age, was asked how he explained the success of his ministry. Many another had tried to explain it and various were the explanations ventured. We were curious to know his own explanation, for his success was a singular phenomenon. His answer to the question was that he succeeded and multitudes attended his ministry and multitudes were converted because he had a *praying congregation*. Then let us *pray* God to come and save us.

IV. May we not get one more helpful suggestion from the fact, that it is Ephraim and Benjamin and Manasseh that were to behold those displays of the glory and power and grace of God? They were in *the rear* of the camp. May God so reveal Himself among us that the feeblest, the most ignorant and idle, the hindermost in the flock shall awake to His presence and respond to His call.



## CHAPTER XVIII

SERVICE IN HONOR OF LATE REV. WILLIAM E. BAKER  
HELD AT FIRST PRESBYTERIAN CHURCH, SUNDAY  
AFTERNOON, JANUARY 21, 1906

A REMARKABLE service was held at 4 p. m. Sunday, at the First Presbyterian Church, as a memorial of Rev. William E. Baker who was pastor of the Church for nearly twenty-seven years, and who died at his home in Roswell, Georgia, January 4, 1906; remarkable in the uniform excellence of the music, in the tenderness and earnestness of the addresses and in the solemn impressiveness of the whole service.

The choir opened the service with an anthem, "Rock of Ages," followed by short scripture-reading by the pastor, Rev. A. M. Fraser, D. D., and the hymn, "The Sands of Time Are Sinking." The pastor then read passages from a letter written by Mrs. William E. Baker referring to the proposed memorial service, after which he offered a prayer. The choir and congregation then sang "Forever with the Lord."

The pastor then announced that several gentlemen had consented to speak briefly of Mr. Baker's life in Staunton and called on Mr. Henry D. Peck, a ruling elder of the Church, who read a tribute to Mr. Baker, including some short letters written by others who had come under Mr. Baker's influence.

The hymn, "Show Pity, Lord," was then sung and Hon. Joseph A. Waddell, ruling elder, was called on. Mr. Waddell had been very close to Mr. Baker, having been of the committee that extended to him the call in 1857, and having taken Mr. Baker to his house where he remained

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for some weeks, the first home to entertain him in Staunton. Mr. Waddell with difficulty restrained his feelings as he recounted touching incidents in Mr. Baker's life. He dwelt on Mr. Baker's love of children, his deep concern for the poor, his practical help extended to them, his liberality and tenderness. It was a loving and tender tribute which carried conviction of its fidelity to truth to every heart.

Capt. James Bumgardner was then called on, and prefacing his remarks that he had, possibly with a very few exceptions, heard more of the sermons preached by Mr. Baker than any other person present, he dwelt on the excellence, the beauty and the force of those productions, which Mr. Baker had delivered Sunday after Sunday in all those years, and the lofty character of Mr. Baker as a man.

A quartet composed of Messrs. D. E. Euritt, J. J. Shirkey, R. E. Timberlake and F. R. Bear, all of whom had at times sung in the choir under Mr. Baker, sang "One Sweetly Solemn Thought," in a way to bring tears to many eyes.

The pastor, closing the service, expressed the thought that it would be most appropriate for the Church to erect, in some enduring form, a memorial of Mr. Baker.

The hymn "Servant of God, Well Done," was then sung by the congregation, and the benediction pronounced.

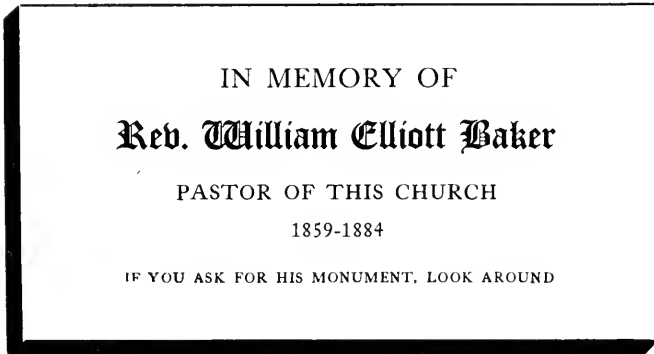
The attendance was large, among the number most of the older members of the Church, and some friends outside, who had known and loved Mr. Baker in the long years of his pastorate here.

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In August, 1908, a Bronze Tablet was erected in the First Presbyterian Church, Staunton, Virginia, bearing the following inscription:



## CHAPTER XIX

RECOLLECTIONS OF FIRST PRESBYTERIAN CHURCH SUNDAY SCHOOL, BY FORMER PUPILS, WRITTEN BY REQUEST

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BY MRS. JENNIE McCUE MARSHALL

**M**Y EARLIEST recollection of the Sunday School was about 1878, when a little girl in the Infant room. Miss Charlotte Kemper, now a missionary to Brazil, had charge of the room, but there were separate classes and I was in Mrs. Robert Hamilton's class of little girls. I remember very distinctly the little narrow benches on which we sat, with the slats far apart, between which our precious pennies were constantly dropping, for if one little girl's penny did not fall, another one's did. We were given little cards about an inch square, for attendance, and when five of these were received, we returned them and received a larger one. The inscription across the wall of the Infant room, "Suffer the little children to come unto me; and forbid them not for of such is the kingdom of Heaven," was repeated each Sunday, and I never hear that verse repeated that I don't see those big bright letters of invitation to the little ones. We sang many hymns, but the one we sang most frequently, and which was my favorite was "Precious Jewels." Everything was done for the interest and help of the little ones in that room. The windows between the two rooms were raised for the opening exercises, so we little folk felt that we had a part in the "big room" as we always called it. Rev. William E. Baker, then pastor of the Church, came to the School every Sunday, and never failed to come to talk with the little



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children in the Infant room. We enjoyed his talks to us, and were much pleased to have him speak to each one, which he frequently did.

After reciting the Child's Catechism, we were sent to the large room, and I was then in Mrs. Baker's class.

Mr. William J. Nelson was superintendent, Mr. William A. Burke was librarian, Mr. Henry Walker, secretary and treasurer, and Mrs. Anna Fultz was the organist. The teachers, I recall, during this time were Mrs. Virginia Thompson, Miss Mary Crawford, Miss Alice Reed, and Mr. Charles Grattan, all teachers of girls' classes and the boys' classes were taught by Mr. William H. Weller, Mr. Guy Cochran, Mr. Sommerville, and Mrs. W. A. McCue. Mr. Joseph A. Waddell had a class of grown people.

One picnic I remember was at Fort Defiance, and one at Augusta White Sulphur Springs, I think we always had a picnic, and the same amount of fried chicken, lemon tarts, and cake, was consumed as is usual, on such occasions.

The first Xmas entertainment that I remember was in the lecture room, and long tables were spread in the aisles and were filled with good things to eat. That is the only part of the entertainment I recall. We had a "Jacob's Ladder" one Christmas. The ladder was against the door into the Infant room, which was then in the front of the room, as the platform was between the doors of the lecture room. The ladder was covered with evergreens, and the presents and goodies were hung on the rungs. Jacob distributed the gifts instead of Santa Claus, but who the venerable Jacob was, I fail to recall.

We received dolls, horns, etc., in those days, and one grown up boy tells me he received his first drum at that entertainment. We had magic lantern entertainments,

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and the classes had banners. One red satin banner was the one that all classes, tried to hold. What was necessary to the winning of the banner, I do not recall.

After an absence from Staunton for a number of years, I again entered the Sunday School, and was in Miss Belle Bledsoe's class, and she was the best teacher I ever had. We learned a great deal of Scripture, the Shorter Catechism, besides taking great interest in the lesson. Mr. Guy Cochran was then superintendent and was a very active officer.

We recited proof texts by classes, and woe be to the member of the class who failed to do his or her part in the recitation.

I was later in a Bible class of Mr. Henry L. Hoover's together with about twenty other young ladies.

Afterwards I taught a class of boys, under Mr. Peck's superintendency.

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BY DR. GEORGE S. WALKER

By request, I submit my limited experience in Sabbath School. I have been so situated in life as to preclude the possibility of personal connection with Sabbath School and it has been a constant regret all my life. I consider it one of the most important adjuncts or branches of our Church.

It is the root or hope and offspring of the Church.

As its root, it is the true source of its life, from which the Church is principally built up and is the true hope of its existence.

In conjunction with Christian home training, its importance cannot be overestimated. And like home training it comes at a critical period of children's lives, a time when their lives are not harrassed with the cares and trials of the world and when their young minds are more receptive and easily impressed by the good things of God's

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word; and I believe the experience of every one who attends Sunday School will testify to its good and lasting impressions.

Seed sown in this way therefore falls in good ground, and springs up and brings forth abundant fruit to the Lord.

It is impossible to estimate how fully it permeates the whole future life, and in how many cases its effect are manifested. To illustrate, I will recite one instance:

There were four young men who went west and engaged in the cattle business. They lived together, and being separated from civilization and for want of entertainment and amusement began to play cards at night. It became a little monotonous, so they spiced it with a little betting, which grew to be a great evil, as little sins constantly indulged in do, and gambling became a nightly practice.

One night, as they sat around the table and while the cards were being shuffled, one of them leaning back on his chair began humming a hymn. One of the others had picked up his cards when all at once he threw them down again, saying, "I am done, I'll never play cards anymore, it is wrong and sinful. I remember that hymn as the first one I ever learned at Sunday School, and it recalls my home, my parents, and my Sunday School and henceforth I am going to lead a better life." And he became an earnest Christian.

My first experience in Sunday School was of course when a child, and at the Old Stone Church, near Fort Defiance, Augusta County, Virginia, established over 150 years ago, and then under the pastorate of Rev. William Brown, D. D. I never was much of a school boy, but I became fond of going to Sunday School.

My father lived on a farm about three miles from the

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church. The children lived at a distance of from three to six miles from the church and on that account the school was suspended during the winter months.

During the session the School was well attended, notwithstanding the distance to be travelled and oftentimes bad weather. Everybody came on horseback. Parents came as a Christian duty and brought the children. It was surprising with what interest and eagerness they all came.

There were few commentaries on the Bible in those days and we had but few Sunday School papers, no quarterlies, no *Earnest Worker* or anything of the kind to aid in teaching and studying the Bible. Teachers would read a portion of scripture and explain it.

The pupils were required to memorize some of the Bible and some good old hymns and the catechism was thoroughly taught.

Another feature, different from the custom nowadays, was that the children stayed for preaching. Some and probably a good many of the smaller ones, would nap during the service, which did not annoy the pastor or people. They were under good influences and were away from home and out of mischief. One of the happiest recollections of my life are the services of that old Church and attendance of Sunday School. After going from home to school I have not been able to attend Sunday School except at intervals and as a teacher.

We should be thankful to our Heavenly Father for the Sunday School, where the teacher can aid the parents in bringing up the children in the nurture and admonition of the Lord.

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BY HON. JOSEPH A. WADDELL

As far back as my memory extends there was a Sunday School in connection with the Staunton Presbyterian Church. There is no record to show when or by whom it

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was begun. I was a pupil as soon as I was old enough to go to church, but I can recall very little about the school. It was held Sunday morning in the audience room of the Church. There was no lecture room, or other room. The pastor of the Church was the Rev. Joseph Smith, father of the Rev. Dr. James P. Smith, of Richmond.

I cannot recall who was superintendent of the School until years after my entrance as a pupil. One of my first teachers—if not the very first—was a young man named Charles Huff, of Winchester, nephew of Captain John C. Sowers and a pupil of the Rev. Mr. Thatcher, at the Academy. After him, my teacher for a time was Mr. John J. Craig, a promising young lawyer and devoted church member. I do not remember anything about the preliminary exercises of the School; of prayer and singing; nor can I recall what lessons the pupils learned, but my impression is that we used the Bible Question Book, issued by the American Sunday School Union. I am quite sure that I and my class did not commit texts of Scripture nor the catechism.

There was a library at an early date, and the earliest librarian, I recall was a young man named William Paxton, a nephew of Mrs. Alexander S. Hall.

It is strange that I remember only one boy who was in the class with me. My acquaintance with him ripened into friendship and continued during his life. He lived in Lynchburg many years, then in Richmond and finally spent some of the last years of his life in Staunton. I refer to the late Col. John C. Shields.

From the time of Mr. Craig, Mr. Paxton and John Shields, my memory is utterly at fault. I ceased to be a pupil in 1840, when I went to College at Lexington. Somewhere between 1835 and 1845, the Superintendent was Captain Kenton Harper.

Subsequent superintendents as far as I remember were

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John L. Campbell (afterwards professor at Lexington), Hugh J. Crawford, John Wayt, Joseph A. Waddell, William J. Nelson, Henry D. Peck and C. R. Caldwell.

Until a comparatively recent date the School had no organ and there was often a difficulty in regard to music.

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BY MRS. FANNIE BAYLY KING

When I first remember our Sunday School, Mr. J. Addison Waddell was superintendent and Mr. H. A. Walker, librarian and treasurer. I cannot recall the name of the secretary. Mrs. Anna Fultz was organist and Mr. John W. Alby led the singing. The seats faced the doors and the platform and desk stood in front of the west window. A little later, the Infant room was cut off from the main room and the seats were turned around to face the east.

Rev. William E. Baker, who was our pastor at that time, announced one morning to the Sunday School that he would have a surprise for the scholars the next Sunday. The children came full of expectancy to find that he had put texts over each of the windows; and over the door, leading from the Sunday School room to the pulpit, was inscribed the words, "Hear ye Him." Not long afterwards Mr. Baker in some way was locked behind this door and it was more than an hour before anyone heard his lusty calls and came to his release.

Mr. William J. Nelson was the next superintendent and Miss Sarah Wright had charge of the Infant room. Mr. William A. Burke was made librarian to succeed Mr. Walker who had severed his connection with the First Church to join the Second Presbyterian Church.

For a long time Miss Mary Crawford (afterwards Mrs. Darrow) was the organist. She was succeeded by Miss Lelia Burdette who was in time succeeded by Miss Nannie Gilmore our present organist.

## FIRST PRESBYTERIAN CHURCH, STAUNTON, VA.

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For a number of years, Mr. J. M. Brereton has aided the music with his cornet and at intervals we have had more or less of an orchestra and more recently, though the efforts of Miss Edmonia Smith, a choir has been organized and is now doing splendid work in adding to the spirit of the music and the enjoyment of the service.

Mr. Guy Cochran succeeded Mr. Nelson in the office of superintendent; and Mr. H. D. Peck was his successor.

The teachers I can remember are Mrs. Davis A. Kayser, Mrs. Leckey, Miss Alice Reid (now Mrs. Plummer Bryan) Mrs. William E. Baker, Mrs. G. G. Gooch, Mrs. William J. Nelson, Mr. Frank West, Dr. Newton Wayt, Mr. John Murray, Mr. Henry L. Hoover, Dr. H. M. Patterson, and Miss Helen Reid; and in more recent years, I recall Miss Rebecca Young, Miss Bessie Young, Mrs. C. R. Caldwell, Mrs. E. B. Lipscomb, Mr. Taylor McCoy, Mr. Tully Woodhouse, Mrs. G. D. Euritt, Mrs. Kate Nelson Stout, Miss Mary Cameron, Mr. Herbert J. Taylor and Miss Lelia Burdett. Mrs. R. E. Timberlake and Miss Maggie McChesney each had charge of the Infant room for a number of years, and for a short while it was presided over by Mrs. Annie T. Peale who was succeeded by Miss Natalie Hogshead. Following her came Miss Mary Yost who was principal of this department for a few months. Miss Theresa Haislip is now the head of this department. The first secretary I remember was Mr. J. J. Shirkey. Dr. S. H. Henkel succeeded him as secretary and held the office for a number of years. Mr. C. S. Hunter, who is the present secretary, took his place. For several years we have had an assistant secretary. Mr. Frank Drumheller at one time held this position and Mr. J. M. Bratton is at present our very efficient assistant. After Mr. Walker's return to our Church, he was again made librarian and treasurer. After several years he gave up the position of librarian, but continues to hold the office of treasurer.

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For a short period Mr. H. Clay Miller acted as librarian; Mr. Roy Kyle now fills that position.

The seats in the lecture room have again been changed facing south this time, and Mr. Waddell tells me that they were originally arranged this way.

Mr. C. R. Caldwell, the present superintendent of the School, was elected to that office by the Session during or about 1900.

Mr. J. N. McFarland was for years assistant superintendent. Dr. J. B. Rawlings succeeded Mr. McFarland and is our present assistant superintendent.

Mrs. J. A. Waddell conducts a Teacher's meeting on Saturday at 11.30, at the Church Parlors, for the study of the lesson.

A Home Department, with Mrs. Howe Cochran as superintendent, was organized several years ago and is still maintained. There are about one hundred members in this Department now and Mrs. S. H. Bell is the superintendent.

A Cradle Roll Department has been organized and Miss Nettie Smith is at present in charge of the work.

For two years the collections of the school have been devoted to the various benevolent causes of the Church, exclusively, and the Church has supplied out of its treasury, funds, to cover the expenses of the School.

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### ROSTER OF FIRST PRESBYTERIAN SUNDAY SCHOOL DECEMBER 31, 1908

#### OFFICERS

(8)

CALDWELL, C. R. ....	Superintendent
RAWLINGS, DR. J. B. ....	Assistant Superintendent
WALKER H. A. ....	Treasurer
HUNTER, C. S. ....	Secretary
BRATTON, J. M. ....	Assistant Secretary



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KYLE, ROY RAILEY ..... Librarian  
GILMORE, MISS NANNIE ..... Organist  
BRERETON, J. M. .... Cornetist

TEACHERS

(23)

COFF, MISS MARGARET ..... Junior Department  
EDMONDSON, MISS LUCY ..... Senior Department  
EDMONDSON, MISS GERTRUDE..... Intermediate Department  
GILKESON, M. F..... Junior Department  
GILMORE, MRS. J. H..... Intermediate Department  
HAISLIP, MISS THERESA ..... Superintendent Primary Department  
HOGE, MISS BESSIE ..... Junior Department  
KING, MRS. WM. WAYT..... Junior Department  
LANDES, W. H. .... Senior Department  
LUCAS, MRS. J. W. .... Senior Department  
PANCAKE, MISS EMILY ..... Assistant Primary Department  
MOHLER, MISS BESSIE..... Assistant Primary Department  
PATTERSON, MISS ELSIE M..... Intermediate Department  
PECK, H. D. .... Junior Department  
RAWLINGS, MRS. J. B. .... Senior Department  
RUSSELL, MRS. T. H. .... Junior Department  
SMITH, MISS EDMONIA..... Senior Department  
SMITH, MISS ANNA ..... Assistant Primary Department  
SMITH, MISS NETTIE WADDELL ..... Junior Department  
TIMBERLAKE, MISS JOSEPHINE..... Junior Department  
WADDELL, J. ADDISON... Senior Department  
WADDELL, MRS. J. ADDISON ..... Senior Department  
WALKER, DR. GEORGE S. .... Senior Department

SCHOLARS

Senior Department

(60)

Allen, Jane McClellan	Bear, Roger Jones
Black, Garrett Gooch	Brown, Mary Rebecca
Baxter, Horton	Crawford, H L
Bratton, Clyde	Cox, Samuel
Berry, Dorothy Belt	Day, Frona May
Bell, Sarah James	Dixon, Effie Virginia
Bell, Elizabeth Arbuthnot	Easley, Bessie
Bear, Janet	Edmondson, Edwin R.

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Fraser, Douglas DeSaussure	Livesay, Edward Ernest
Francisco, H. C.	Long, Clarence Carpenter
Francisco, Genevieve Blair	Myers, Lilitia Marie
Faw, George Rouss	Pancake, Elizabeth Gilkeson
Feamster, R. M.	Pancake, William Calvin
Firebaugh, W. M.	Palmer, Nellie
Firebaugh, Annie Florence	Rawlings Anna Louise
Fulton, James Fairfax	Rutherford, Lottie
Fulton, Nannie Brownlee	Speck, Rachel Margaret
Flummer, Lue Emma	Switzer, Virginia Watson
Gilkeson, Janie Hale	Swisher, Margaret
Gilmore, Nannie (counted with officers)	Silling, Mrs. John T.
Harris, Susie	Smith, Bertha May
Hoge, Thomas B.	Steele, Mrs. Lawrence B.
Hoge, A. M.	Tabb, Margaret Argyle
Hoge, H. B.	Terry, George Aubrey
Kinney, Mrs. Edward	Timberlake, Elizabeth Hart
Kimler, J. R.	Timberlake, Nannie Fauntleroy
Kyle, D. M.	Tilman, Henry Overton
Lang, Irma	Walker, Naomi Robson
Landes, Bessie Wallace	Weller, William
Lambert, Agnes Morton	Wood, Nellie Thompson
	Ying, Lau

### Intermediate Department

(22)

Brown, Thomas Rush	Lyle, Joe Ryan
Crawford, Dorothy	Miller, Mary
Crawford, Annistine	Moore, Helen Gibbs
Crawford, Mildred	O'Rork, Lelia
Curry, Eleanor May	Paine, Lucile Howard
Faw, Elizabeth	Rosenberger, James Thom
Garber, Helen	Tribbett, Daisy Ott
Holliday, Isabel Painter	Tribbett, Virginia
Hoge, Charles Kerr, Jr.	Walker, Moffett Miller Robson
Lang, Henry L., Jr.	Walker, Margaret
Lyle, Hugh Frank	Yeago, Emma

### Junior Department

(51)

Brandenburg, Rudolph Willoughby	Bell, Mary Lou
Bell, Hallie Preston	Berry, Winifred Reynolds

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Brereton, Edgar Duffield	Hoge, Evelyn Bayly
Brereton, Rebecca May	Hunter, Charles Strickler, Jr.
Brown, John Richard	Lang, Helen
Caldwell, Elizabeth	Livick, Jackson
Caldwell, Allen Houchens	Marshall, William McCue
Cochran, Edna Stephenson	Miller, Leola Anna
Cochran, Mabel Lucile	Moore, John Edwin
Cochran, Ellen Irene	Myers, William Henry Bryan
Curry, Constance Dana	Nelson, Clara King
Cunningham, John Bryan	Nelson, Thomas Rodes
Day, Verner	Nottingham, Margaret
Day, Ruth Harland	Payne, Philip Marshall
Effinger, Katherine Taylor	Paine, Howard Alexander
Fraser, Jean Blanding	Porter, John Miller
Ferguson, Milton Winter	Rawlings, Herbert Sidney
Garber, Elizabeth Hanger	Rodgers, Rachel
Garman, Forrest	Rutherford, James Coyner
Greathead, Robert Newton	Shirkey, Elizabeth
Greathead, Carroll D.	Southard, Monroe
Glenn, Minnie Ola	Tribbett, Anna Wilson
Hanger, Mary Preston	Walker, Alex
Hanger, Charles Philip	Woodson, Fred Edgar
Harris, John Craig	Young, Frank Marshall

Young, Isabel Nelson

### Primary Department

#### Boys

(30)

Baughner, Meredith Fletcher	Paine, Kenneth Ast
Brereton, Munford Joseph Moffett	Paine, Wilmer
Brigstock, Horace Dunbar	Rodgers, Charles William
Brigstock, Jack K.	Rodgers, George
Brubeck, Charles Arnold	Rodgers, William Craig
Cochran, Hunter Raymond	Rosenberger, George Spitler
Hanger, Ralph Pierce	Rosenberger, Warren Shelton
Hospital, Joe Oliver	Sownes, Howard
Jones, Clarence Chenoweth	Sownes, Lacy
Lee, Frank Marshall	Shreve, Carl
Mauzy, Courtney	Shreve, Tom Harry
Miller, Harvey B.	Silling, John Ralston
Mohler, Francis	Sproul, Hugh Bell
Olivier, Warner Lewis	Tannehill, Joe Bowling
Opie, John, Jr.	Timberlake, Landon

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## Primary Department

### Girls

(35)

Baughner, Iva Clinton	Murray, Frances Dunbar
Bear, Katharine Russell	Nance, Willie Vaiden
Bell, Margaret Kent	Olivier, Elizabeth Grattan
Blancow, Helen Elizabeth	Opie, Eleanor Cameron
Brereton, Ruth Elizabeth	Parkins, Virginia
Campbell, Ruth Carnegie	Shreve, Lizzie May
Cochran, Isabel Mary	Shreve, Pauline
Curry, Dorothy	Rutherford, Marguerite
Day, Rena Meade	Sprinkel Mary Jeanette
Fulton, Ruth Givens	Sproul, Eugenia
Greathead, Eleanor Robinson	Sproul, Harriet Erskine
Greathead, Virginia Marshall	Southard, Virginia
Hanger, Lelia Burdette	Tribbett, Jean Alexander
Harris, Margaret	Tribbett, Mary Spencer
Haskins, Grace	Wallace, Marion
Hogshead, Ann Archer	Walker, Ann Byrd
Mercereau, Dorothy W.	Walker, Margaret Henry

Yost, Merrill Cushing



## CHAPTER XX

### THE LAST WORD

I ASKED for the privilege of writing this final paragraph. Without disclosing the nature of its contents I promised to assume entire responsibility for it. My object is to give in a few lines some account of the man who has given us this book.

The title page shows that the book has been "compiled and arranged" by Mr. Arista Hoge. Mr. Hoge has been a deacon in the First Church since 1880 and he has been the treasurer since 1885. Paul highly commends those deacons "who have used the office of a deacon well," and it is often remarked in these modern times that a good deacon can do as much for the success of a church as any one connected with it. Mr. Hoge fully illustrates this.

The improvement of the financial interests of the Church has been in a very large measure the result of his intelligent, devoted and tireless efforts. He has accomplished it chiefly by keeping the Church informed as to what it is doing and what is expected of it. At intervals, as occasion requires, he issues printed reports, not merely setting forth the figures, but also in a judicious manner putting before the congregation arguments and exhortations in the form of appropriate and forcible quotations. This is always done in a most pleasing style that arrests attention, and never offends.

After serving the Church as treasurer for fifteen years he published a financial statement covering the entire period, accounting for every cent he had received within that time, showing from what source it had come

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and for what purpose it had been used. His modesty always prevents him attaching his name to reports of this kind.

In addition to conducting the finances of the Church, he has taken the most active interest in keeping the material property of the Church in a substantial and attractive condition. He gives his time freely to the oversight of any improvements of the Church building and grounds and of the manse property. All of this service he renders without any personal return except the gratification of seeing the work well done and the consciousness of the gratitude and affection of his fellow members.

It is safe to say that no church ever had a treasurer who was more active and efficient or who was more universally acceptable to the people.

The issuing of this book, so replete with information of congregational (and even wider) interest, is a fitting crown of his long and invaluable service.

A. M. FRASER.



















