

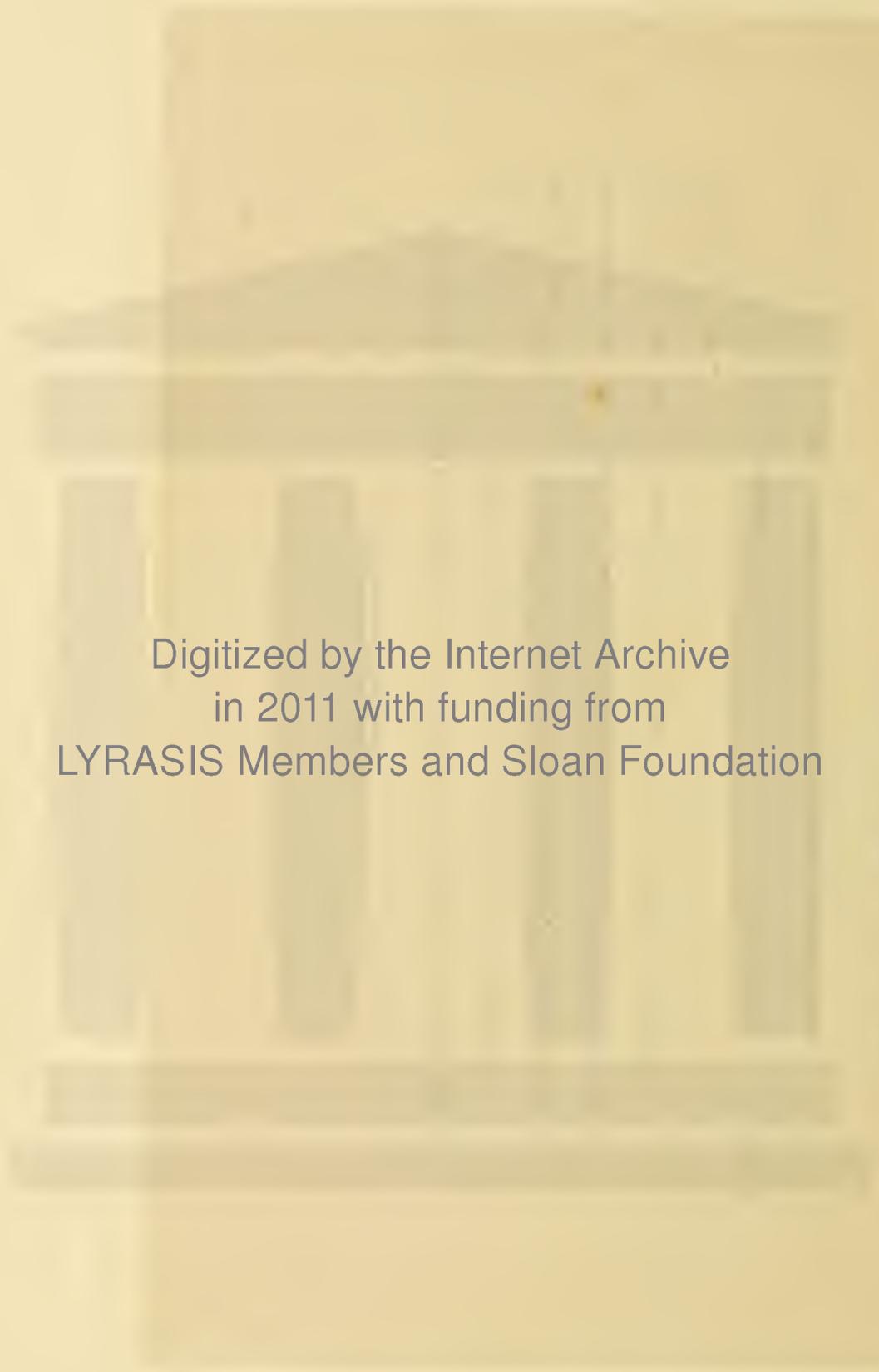
**A STUDY OF THE HISTORY AND DEVELOPMENT
OF THE
PRESBYTERIAN CHURCH IN THE SOUTH**

PHILIP CHARLES BONDI

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A STUDY OF THE HISTORY AND DEVELOPMENT OF THE
PRESBYTERIAN CHURCH IN THE SOUTH

BY

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BACHELOR OF SCIENCE
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SUBMITTED IN PARTIAL FULFILMENT OF THE
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ADVISER:

COMMITTEE:

DEAN OF THE GRADUATE SCHOOL

TO
MY GRADUATE PROFESSORS OF
FLORIDA SOUTHERN COLLEGE
FOR THEIR UNTIRING EFFORTS
AND INSPIRATIONAL GUIDANCE
FOR WHICH I AM GREATLY INDEBTED

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PREFACE

This brief sketch is designed, first of all, to exhibit the origin of the Presbyterian Church and to trace the Southern Presbyterian Church from its roots in Europe to America. An effort shall be made to show its growth and work at home and abroad.

The story of the discovery and growth of a great nation is not complete unless the influence of the various religious groups is told. We learn that the Spaniards took possession of the southern part of America, that the French settled in the north; and that the middle Atlantic coast with its moderate and healthful climate, was left for the Protestant nation, England, to colonize. Those founders of New England were Puritans, who were not members of the Anglican Church at all. The Plymouth colonists, who came over in the Mayflower, were Independents; while Lord Baltimore, who helped settle Maryland, was seeking a refuge for Roman Catholics. Other sects, such as the Quakers, Dutch Reformed Baptists, Congregationalists and a few minor sects, all contributed to the growth of North America. The Presbyterians, whose home had been Scotland, also made a definite contribution to North America; and it is this group which will be discussed in this thesis.

The purpose of this historical sketch is to tell the story of the influence of, and the contribution made by, the Presbyterian Church, and to lead men and women into a deeper

The first part of the report is devoted to a general survey of the situation in the country and to the results of the various investigations conducted during the year. It is followed by a detailed account of the work done in each of the different branches of the service.

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knowledge and appreciation of the work and nature of the Presbyterian Church in the South. A short sketch of the whole Presbyterian movement will be presented, but the greater part of this thesis will be concerned with the contribution made by that denomination to the growth of the U. S. A. This particular branch of the church separated from the Presbyterian Church in its entirety as a result of the War between the States in 1861. The march of progress made by the Southern Presbyterian Church as it kept pace with the economic and industrial development of the South will be shown in the following chapters.

CHAPTER I
PRESBYTERIANISM IN EUROPE

Christianity entered England during its occupation by the Roman Empire, and when the Roman army retired around the year 450, a considerable Christian population was left among the natives on the island. These native Kelts were too weak to resist the Picts and Scots, and called in the help of the Anglo-Saxons; however, the Anglo-Saxons came to conquer instead of assisting them in the defeat of their enemies.

With the Saxon conquest, heathenism came again and Christianity was pushed back into Wales, Ireland and Scotland. Saint Augustine, the Romish priest, came over for the conversion of the Anglo-Saxons about 596. This conflicted with the earlier Christianity of Britain and Ireland, but Saint Augustine was kindly welcomed by Ethelbert, king of Kent. Through the preaching of this monk and his followers, thousands of the English, including the king, were converted; and, in 601, the Pope made Augustine archbishop of Canterbury. Saint Patrick, another missionary, is considered a Roman Catholic; but historically, he was a Scottish Christian of the presbyterian type, who called himself a presbyter, and reported three hundred and sixty-five bishops and three thousand presbyters in the north of Ireland.

Saint Columba was a native of Ireland who did mission work in Scotland about the close of the sixth century and

organized the Culdees.¹ These Culdees were presbyterian in organization. For centuries they endured fierce persecution from the Romish priests. In the eleventh century Malcolm, a Scottish king, married Margaret, a beautiful Saxon princess.² She was a devout Catholic. As a Romanist, she urged her husband to bring these Culdees under Catholic domination. It was through her influence and the influence of her three sons, who came to the throne in succession, that Scotland was turned from the old Celtic Church, which had been fostered by Columba and the Culdees, to the Roman Catholic Church.

The sufferings of the Culdees went on through the fourteenth century, when the Wycliffites in England and the Lollards on the continent began to share with them the struggle for the right to read the Bible.³ In Bohemia, John Huss, striving to bring people to a primitive faith in Christ and to teach them the Gospels in their own tongue, was burned at the stake.⁴

The invention of printing by Koster, Gutenberg, Faust, and Schoeffer about 1450, made it possible to reform the church and enlighten the world. Printed bibles were sold everywhere in Europe. William Caxton printed the first book in England in 1474, and Tyndale's translation of the New Testament was executed in Worms in 1525, and reached England in 1526.

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1. Walter Lingle, Presbyterians, Their History and Beliefs, p. 44.
 2. Ibid, p. 45.
 3. William Hanzsche, Know Your Church, p. 13.
 4. Ibid, p. 14.

The presbyterian system was organized first at the time of the Reformation in the Reformed Church of the Canton of Geneva. The earliest of the Swiss Reformers was Ulrich Zwingli, who began preaching in 1509 and who fell, in 1531, in the disastrous battle of Cappel.⁵ He merged the church in the state, and placed ecclesiastical authority in the hands of the same Council that ruled the city of Zurich. It was here in Geneva that the first church of modern times was organized under the presbyterian form.

William Farel, a Frenchman, was the first to preach the Reformed doctrines in Geneva. The Romish priests got rid of him for two years, but he returned to defend the truth of God against all comers. He was later permitted to see the citizens, assembled in the general council in the Cathedral of St. Peter, lift up their hands and swear that they wished to live in accordance with the holy scriptural law. This oath marks the first victory for the Reformed faith.

The Reformation in Germany was the work of Martin Luther. The Lutheran Church is his monument. The Reformed Church in Germany finds its source in the Reformation in Switzerland, origination in the labors of Zwingli, and afterward organized by Calvin.

The chief differences between the Reformed and Lutheran

5. Williston Walker, A History of the Christian Church, pp. 360-366.

Churches are two. Doctrinally, the Lutheran Church holds that the true presence of Christ is in the Sacrament of the Lord's Supper, while the Reformed Church holds solely to the spiritual presence. In matters of polity, the Reformed Church insists upon the right of the Christian laity to participation in the government through elders elected by the people, while the Lutheran Church governs by consistories, composed of ministers and laymen.

Martin Luther was among those whose restlessness of soul had driven them to seek peace with God.⁶ He was greatly disturbed about his salvation. Finally, to save his soul, he entered the Erfurt Convent.⁷ He became a monk and lived a life of mental anguish and terror, but he did not like the teachings of the Catholic Church. He saw that the people were being led astray. He thought that they were being given the wrong impression about God. Going back to the Bible, Luther preached the doctrines of salvation by grace, justification by faith alone, and the universal priesthood of believers, as against the Roman Catholic doctrine of salvation by the sacraments, administered by the priests.

On October 13, 1517, Luther nailed to the door of the castle church at Wittenberg his celebrated theses which were composed of ninety-five questions to the official church of

6. George A. Crapullo, The Protestant Faith, p. 5.

7. Ibid, p. 7.

that day.⁸ He strongly denied the power of the Pope. He challenged the methods and doctrines of the church. He called the church back to the New Testament. His great work was the translation of the Bible into the German vernacular, giving the people a Bible in their own tongue for the first time in over a thousand years.

The Lutheran Church of Germany in various times came very close in its actual government to the presbyterian system. The Presbyterians believe that in America the Lutheran Church is essentially Presbyterian in its government. Luther was a pioneer laying the foundation. It remained for John Calvin to become the great leader of the Reformation, and to work out from the Scriptures a system of theology, known as Calvinism, and the form of church government which they call Presbyterianism.

The leader of the French Reformation was a Frenchman by birth, but was driven out of France for religious reasons, and settled at Geneva where he was pressed into the service of Protestantism by Farel and became pastor of the local church.⁹ He was expelled in 1538, but returned at the invitation of the city officials in 1541.

Calvin's quiet retreat at Geneva came to be a refuge for the persecuted from almost all other countries. French Huguenots sought his counsel and followed his system of government.

8. Ibid.

9. W. K. Ferguson; Geoffrey, A survey of European Civilization, pp. 405-408.

The first part of the report deals with the general situation of the country and the progress of the work done during the year. It also contains a list of the names of the persons who have been employed during the year and a list of the names of the persons who have been discharged.

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English refugees studied under his instruction and organized their church by his plans; so clearly did he support his theories by the Scripture. In 1536, Calvin published a book on theology, which he named "The Institutes of the Christian Religion". He organized the five pastors and the twelve elders in Geneva into a Consistory, somewhat like the presbytery. He revised his Confession of Faith which the presbyterians use today.

Calvin did three things for Geneva, all of which went far beyond its walls. He gave its church a trained and tested ministry, its homes an educated people, and its city an heroic soul which enabled the little town to act as a city of refuge for the oppressed Protestants of Europe.¹⁰

John Knox became the leader of the Reformation in Scotland. He began the organization of the Presbyterian Church and copied his system of church government from Calvin's source, the Greek Testament. Knox renounced Roman Catholicism and adopted the Reformed faith in Scotland. He wrote the First Book of Discipline and a Book of Common Order and organized the First General Assembly of Scotland. There were six ministers and thirty-six ruling elders present.

Knox helped in bringing about Queen Mary's abdication. He was the foe of Mary Queen of Scots and also the intolerant foe of the Pope. He was the champion of the Calvinistic doctrine. The Confession of Faith was adopted by parliament.

10. Thomas M. Lindsay, A History of the Reformation, pp. 131-133.

The Presbyterian Church became the established church of Scotland, and has remained so to this day.

In Holland the struggle was between Protestantism and Philip II of Spain. ¹¹ These were the days of the Duke of Alva and William the Silent. To save their religion and their homes, and to drive out the Spaniards, the Dutch cut the dykes and submerged their farms under the sea. They suffered a great deal, but they were able, in time, to give to the world the Protestant and Presbyterian results of the Synod of Dort.

This Synod was called to decide the controversy between Arminianism and Calvinism. ¹² They decided to support the doctrine of Calvin. As a result the Canons of Dort are accepted everywhere as good Augustinian theology, and the Reformed Dutch Church of America is soundly Presbyterian. The early Dutch settlers to our country brought with them their names of consistory, classes and synod, with both ministerial and lay delegates, and between them and the Presbyterian Church there has never been any trouble either in theology or church government.

During the civil war in England, the Westminster Assembly met in 1643. The Puritans wanted the Church of England to have a more Scriptural form of church government, purer doctrines, worship and living. ¹³ The English Parliament

11. R. C. Reed, History of the Presbyterian Churches of the World, pp. 72-99.
 12. Ibid.
 13. General Assembly, Memorial of Westminster Assembly, pp. 1-138, May, 1897 at Richmond, Va.

invited the Assembly and helped to procure peace of the church not only in England, but also to bring it into closer accord with the church of Scotland and the other Reformed churches that were elsewhere. ¹⁴

The "Westminster Standards" is made up of six books, namely: The Confession of Faith, the Larger Catechism, the Shorter Catechism, the Form of Government, the Directory for Worship, and the Book of Discipline. The first three are doctrinal, and the last three are for government and worship. This Presbyterian system was suppressed almost as soon as it was set up in England; but the Westminster Standards have remained in Europe, and in America without change in their essential features, until the present time. ¹⁵ The first presbytery in Ireland was organized in 1642 by Scotch chaplains accompanying the army for the suppression of the rebellion of that date.

As a form of doctrine and worship, Presbyterianism is to be traced to the personality and the teachings of John Calvin. Presbyterians are those who believe that the management of the New Testament Church is in the hands of representatives of the people called presbyters. They hold that the language of the New Testament authorizes this method of the management of a large district by the representatives of a group of congregations. The final authority over the whole is in the representatives of all the congregations.

14. Ibid.

15. Ibid.

Presbyterianism is primarily a system of church government, and is not specially confirmed to any one system of doctrine. It holds that the office of elder and its duties are determined in all its leading features by Jesus Christ, the head of the Church, and revealed by the Spirit of inspiration in the Scriptures. The peoples part is to elect by their votes the individual member of the church who shall administer this eldership.

In the Presbyterian system every church has a pastor, or teaching elder, and a group of ruling elders. The pastor and the ruling elders constitute the session, which is the governing body in the Presbyterian Church.

The controlling idea is the absolute sovereignty of God, and the supreme standard of belief is the Holy Bible. The sole requirement for membership is the credible profession of faith in Jesus Christ, and of obedience to Him.

The form of worship is simple. Pastors exercise no priestly functions, and only two sacraments, baptism and the Lord's Supper, are observed. Scripture reading, prayer, singing of hymns, and preaching constitute the usual service.

CHAPTER II
AMERICAN PRESBYTERIAN ORGANIZATION

A London joint-stock company of merchants and adventurers, or speculators, established the first permanent English colony in America, on the coast of Virginia, in 1607, at a place which they called Jamestown, in honor of the king.¹ The religion was to be that of the Anglican church of England.

During the discontented period of the English kings which unsettled the common people, the best of them took refuge in the new world. Along with them came the Reformed Dutch of Holland; the Huguenots of France, who were expelled by the revocation of the Edict of Nantes; and the Scotch and Irish. They were essentially Presbyterian. They were Calvinists in faith, and believed in the government of the congregation by elders.

A number of the New England settlers beginning with Plymouth Rock in 1620 were strong Calvinistic Puritans who left their home-land because of religious persecutions, and came to the new world to worship God as they saw fit. Some of the Dutch who settled in New York as early as 1623 were Calvinists. The French Huguenots began to settle in New England, New York, Virginia, South Carolina and Georgia, in large part were Calvinists and believed in the Presbyterian form of Government.

1. D. H. Montgomery, The Leading Facts of English History, p. 239.

Scottish Presbyterians came in the early colonial days and settled in New Jersey, in North Carolina and other colonies, and they had a large part in laying the foundations of the American Presbyterian Church. The Scotch-Irish came to America from North Ireland in large numbers and settled in most of the colonies. They were partly instrumental in the formation of the Presbyterian Church, and took active part in the American Revolution.

Presbyterianism came to New York by way of New England. Francis Doughty was the first Presbyterian minister of New York City, and Richard Denton was the second minister to preach there.²

The man who had the honor of laying the foundations of organized Presbyterianism in the American Colonies was Francis Makemie, an Irishman, who came to the eastern shore of Maryland and organized the Presbyterian Church of Snow Hill in 1684.³ He established preaching stations among the several Scotch and Scotch-Irish communities on the eastern shore. Makemie also succeeded in bringing into organic unity the scattered Presbyterian Churches in the Middle Colonies. Makemie worked hard for the cause, journeyed a great deal, and suffered for the cause he loved.

This man went back to England and returned with two

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2. Charles L. Thompson, The Story of the Churches, The Presbyterians, pp. 37-39.
 3. Ibid, p. 40-41.

Presbyterian ministers to America.⁴ Makemie was arrested and imprisoned by Lord Cornbury, in the New York colony, for preaching without a government license. He was acquitted of this charge and as a result, the cause of religious liberty was greatly furthered, and a strong step was taken in the direction of American independence. In 1706 Makemie brought together seven Presbyterian ministers from Delaware, Pennsylvania, and Maryland to form the first American Presbytery and in September 17, 1717 a Synod was organized at Philadelphia because the Home Missionary activities of the church were growing. This Synod was composed of four Presbyteries: Long Island, Philadelphia, New Castle and Snow Hill. The seven ministers had increased to seventeen.

In 1741 the Synod of Philadelphia split into Old Side and New Side. The old Scottish ministers did not approve of the great wave of evangelism that was sweeping across the country. They claimed that these young evangelists, especially Gilbert Tennent, were too enthusiastic and that they were using wrong methods.

The New Side expanded and built schools for the education of ministers. It was during the period of this division that the "New Side" established the institution now known as Princeton University, for the purpose of securing an educated ministry. In 1768, John Witherspoon was called from Scotland

4. Ibid.

and installed as president of Princeton. He had a tremendous influence throughout the middle and southern colonies and was instrumental in securing religious liberty, and to resist the establishment of the English Church as the State Church of the colonies.

The New Side also carried on Home Missions in the South. A number of evangelistic ministers came to Virginia and the Carolinas and laid the foundation for the Presbyterian Church in those states. Samuel Davies founded the Hanover Presbytery, Virginia, in 1755. David Rice was the founder and father of the Presbyterian Church in Kentucky. Alexander Craighead laid the foundation for organized Presbyterianism in all parts of North Carolina. Archibald Simpson assisted in Georgia; William Richardson was the first Presbyterian minister to York county in South Carolina. To them the Presbyterian Church owes an everlasting debt of gratitude, because they started organized Presbyterianism in the south. The Old Side and New Side divisions were reunited into one church in 1758 through the efforts of Gilbert Tennent, and American Presbyterianism went forward as a united body in its work of conquest and of victory.

The total strength of the Presbyterian Church at the outbreak of the Revolutionary War was represented by twelve presbyteries, three hundred churches, one hundred forty ministers, and about twenty thousand members. ⁵

5. R. C. Reed, History of the Presbyterian Churches of the World, pp. 250-251.

The first voice raised publicly in America to dissolve all connection with Great Britain came from the Scotch-Irish Presbyterians. In a convention which met in Abingdon, Virginia, in 1775, these pioneers declared: "We are deliberately and resolutely determined never to surrender any of our inestimable privileges to any power on earth but at the expense of our lives".⁶

The Scotch-Irish of Mecklenburg County, North Carolina, in the same year took still stronger ground in the famous Mecklenburg Declaration in which they renounced the government of Great Britain.⁷ In the person of John Witherspoon, the Presbyterian Church furnished one illustrious signer of the Declaration of Independence put forth by the Continental Congress, July 4th, 1776.

Religion suffered greatly during this period, as well as during the progress of the war, but the church soon rallied from the crippled condition and the territory over which the Presbyterian influence spread extended from New York to Georgia. Its highest court was the Synod of New York and Philadelphia.

The territory had grown so large that it was necessary to divide up the synod, and organize, as a Central Court, a representative assembly. In 1788, the synod was divided into four: namely, the Synod of New York and New Jersey, with four

6. Ibid, p. 252.

7. Ibid.

presbyteries; Philadelphia, with five presbyteries; Virginia, with four presbyteries; and the Carolinas, with three presbyteries. These sixteen presbyteries contained 177 ministers, 111 probationers, and 419 churches.

It was in May of 1789, three weeks after George Washington took office as the first President of the United States, that they came together in Philadelphia under the name of the General Assembly of the Presbyterian Church in the United States of America.

Thousands of people were emigrating from the older settlements along the Atlantic coast to Western New York, Ohio, Indiana, Kentucky, Tennessee and the wilderness beyond. In 1801 the Presbyterian and Congregational Churches entered into a cooperative union by which Congregational ministers might become pastors of Presbyterian Churches and Presbyterian ministers might become pastors of Congregational Churches.⁸

The purpose of this plan was that the two churches might keep up with the home mission work among the rapidly growing population in the West, and with the Indians.⁹ The Presbyterian Church had a remarkable growth under this plan. This expansion was due to great revivals, especially in Tennessee and Kentucky.

Experiments were made toward a combination of the forms

8. W. L. Lingle, Presbyterians, Their History and Beliefs, pp. 81-82.

9. Ibid

of government, but the experiments did not succeed because some of the members wanted to lower the standard of education for the ministry. A controversy arose which resulted in the withdrawal of some Presbyterians and the formation of the Cumberland Presbyterian Church in 1810 as an independent body. By 1814 the General Assembly recognized the division as final, and has since dealt with the Cumberland Presbyterian Church as a sister evangelical denomination.

In 1837 there was a split in the Presbyterian Church between the New School and the Old School of thought; that is, those who were willing to accept the plan of union with the Congregationalists and those who were not. The question of denominational boards also was the case of the division in 1837. The Old School branch advocated separate church organizations for the control of missionary enterprises. The Old School party charged the New School men with being unsound in doctrine. They now had theological differences within the church. The vast majority of the southern churches threw in their lot with the Old School.

The New School carried its work through the American Home Missionary Society. The Old School threw its strength to its own denominational board. The number of missionaries under its employ grew rapidly from 256 in 1840 to 797 in 1861. Out of this number seven were in Alabama, sixteen in Arkansas, six in Florida, five in Georgia, ninety-seven in Illinois, sixty-one in Iowa, twenty-eight in Kentucky, twenty in Louisiana,

seventeen in Maryland, sixteen in Mississippi, forty-two in Missouri, twenty-six in North Carolina, fifty-seven in Ohio, eighty-eight in Pennsylvania, two in South Carolina, twelve in Tennessee, twenty-five in Texas, and thirty-six in Virginia.¹⁰

The General Assembly of 1846 adopted by an overwhelming majority a declaration stating that they considered slavery wrong and urging the churches to put away the evil. In 1853 the New School Assembly again called on the churches under its care in the South to make report of what had been done to purge the church of this great evil; however, abolition sentiment was running so high that in 1857 the New School Presbyterian Assembly passed more drastic resolutions condemning slavery and the Southern members of that church withdrew and organized a separate New School Church in the south, which they named "The United Synod of the Presbyterian Church".¹¹

There were six Synods and twenty-one Presbyteries which formed this united Synod of the Presbyterian Church.¹² They sought admission to the Old School Assembly, but only on condition that the Assembly disapprove of the act of 1837. This the Assembly refused to do.

In 1861 the Old School Presbyterian General Assembly passed the "Gardiner Spring Resolutions", which called upon

10. E. T. Thompson, Presbyterian Missions in the Southern United States, pp. 55-84.

11. C. L. Thompson, The Story of the Churches, The Presbyterians, p. 200.

12. Ibid

all Northern and Southern Presbyterians to help and to support the Federal Government in Washington in its conflict with the states that had seceded and set up the Confederate Government. These resolutions split the Old School Assembly into north and south. The southern members withdrew, and on December 4, 1861, in the city of Augusta, Georgia, organized "The General Assembly of the Presbyterian Church in the Confederate States of America". Thus the Southern Presbyterian Church began its separate existence just when the Civil War was getting well under way. During the next four years the territory covered by the church was greatly overrun by contending armies, and the church was affected by the general effects of the war in the south in the destruction of the industrial system. Its cities, including schools and colleges and public buildings, were in many cases destroyed by fire.

CHAPTER III
GROWTH OF PRESBYTERIANISM IN THE SOUTH

The first General Assembly of Southern Presbyterians met December 4, 1861, in the First Presbyterian Church of Augusta, Georgia, with ninety-three ministers and elders as commissioners.¹ They represented a body of approximately seven hundred ministers and seventy thousand communicants.² The Assembly elected, as its first Moderator, Benjamin M. Palmer of South Carolina, who from the beginning had been one of the most ardent and eloquent advocates of secession. Dr. Palmer was pastor of the First Presbyterian Church of New Orleans and a native of Charleston, South Carolina. He and Dr. James Thornwell, professor of Theology in Columbia Theological Seminary, were the most influential men in that First General Assembly.

The General Assembly also appointed a committee, of which Dr. Thornwell was chairman, to prepare "An Address to All the Churches of Jesus Christ Throughout the Earth", Explaining why they had withdrawn from the Presbyterian Church in the United States of America.

The first act of the Assembly was to adopt as its system of doctrine the Westminster Confession of Faith with the Larger and Shorter Catechisms and set forth clearly the missionary

1. D. Clay Lilly, Faith of Our Fathers, pp. 21-22.

2. Ibid

purpose of the newly organized church which reads as follows:

"The General Assembly desires distinctly and deliberately to inscribe on our Church banner, as she now first unfurls it to the world, in immediate connection with the Headship of her Lord, his last command: 'Go ye into all the world, and preach the gospel to every creature'; regarding this as the great end of her organization, and obedience to it as the indispensable condition of her Lord's promised presence and as one great comprehensive object, a proper conception of whose vast magnitude and grandeur is the only thing which, in connection with the love of Christ, can ever sufficiently arouse her energies and develop her resources, so as to cause her to carry on with the vigor and efficiency which true fealty to her Lord demands, those other agencies necessary to her internal growth and home prosperity."³

The General Assembly created an Executive Committee of Foreign Missions. Dr. John L. Wilson, a native of South Carolina

3. John W. McQueen, I Want to Know About My Church, p. 12.

who had been a missionary to Africa, was elected Secretary of Foreign Missions. He had served as Secretary of Foreign Missions in the Presbyterian Church of the United States of America, with his office in New York, for eight years prior to 1861. It was impossible for the Southern Presbyterians to send missionaries across the seas in 1861 as the war was on and all the southern ports were blockaded; however, the executive committee did work among the Indians during the years of the war.

The work of the Presbyterian Churches South and North was, of course, much hindered by the war; more, however, in the South than in the North. From 1863 on, the work of the southern churches developed with increasing success because chaplains were secured and missionaries, controlled and supported by the church, were sent into the field; pastors spent their time in the army, preaching, distributing Bibles, attending the sick and wounded.

In religious zeal the South was not behind the North. It published a religious paper for soldiers of the Confederate States and put into circulation during the war 50,000,000 pages of religious literature. Missionaries and colporters were employed to assist the chaplains in ministering to the religious needs of the soldiers and to its praying officers which became so extensive and powerful as to be termed the "Great Revival in the Southern Armies".

As a result of these efforts, together with those of the

other churches, great revivals sprang up everywhere and the whole number of conversions among our soldiers by the end of the war numbered into the thousands. Other churches, especially the Methodists, experience the greatest number of conversions.

In 1864 the Southern Church received the United Synod which had seceded from the New School Church on account of its political deliverances. This same year the United Synod and the General Assembly of the Confederate States came together, and in the following year, 1865, adopted the name "The Presbyterian Church in the United States".

The church, which had lost so heavily, was now strengthened by accessions from the border states. These several bodies had proclaimed themselves independent of the Northern Assembly, in protest against any political action by an ecclesiastical body.⁴ The Presbytery of Patapsco in Maryland was received in 1867 and in 1869 Kentucky united with the Southern Assembly. The Synod of Missouri maintained an independent position till 1874, when it, too, joined the Southern Church; and in 1867 the Reformed Presbytery of Alabama had already united with the Southern Church, together with several smaller bodies. The absorption of these various bodies brought in about 282 ministers, 490 churches, and 35,000 communicants.

The whole body of Presbyterians in the south after 1874

4. U. S. Census, Bureau of the U. S. Department of Commerce, Religious Bodies, volume II, pp. 1167-1168.

was about one hundred thousand in number. They had about fourteen hundred churches, and were under the guidance and instruction of more than one thousand ministers of the gospel. There was a remarkable unity in this body of Southern Presbyterians. The accompanying table, set forth by decades up to 1900, shows how the individual congregations increased in numbers.

TABLE I. GROWTH IN NUMBERS TO 1900

Date	Synods	Presbyteries	Ministers	Churches	Communicants
1861	10	47	700	1,000	70,000
1870	11	55	840	1,469	82,000
1880	12	67	1,060	1,928	120,000
1890	13	71	1,179	2,400	168,791
1900	13	79	1,461	2,959	225,890

The Presbyterian Church acknowledges part of this growth to the rapid expansion of the west.⁵ After the war, people went west in search of a new homestead. New towns sprang up like mushrooms. The newly constructed railroads increased the tempo of the migration, and this enabled the Presbyterian Church, as well as other churches, to follow them there to preach the Gospel.⁶ New industrial activities began to make

5. E. T. Thompson, Presbyterian Missions in the Southern United States, pp. 101-102.

6. Ibid

their appearance. Cotton mills sprang up in increasing number. Lumbering and manufacture of furniture took on importance; steel plants in Alabama figured in the South's new economy. Cattle and oil helped to make Texas one of the great industrial and manufacturing states of the Union. Along with the recovery of economic prosperity there came a growth of population, settlement of new regions, the formation of foreign communities; each with its own challenge to the missionary forces of the church. Through the era of western expansion, the Presbyterian Church wrote pages of magnificent missionary history and wielded an influence on national life there far out of proportion to its size.

Efforts made in 1870 and in 1874 for closer relations between the Southern and Northern Assemblies proved unsuccessful because of things that were said and done in time of great excitement during the Civil War. Fraternal relations were established in 1882, making possible a joint celebration in 1888 of the centenary of the adoption of the constitution of the church, and another celebration in 1897, of the two hundred fiftieth anniversary of the Westminster Assembly. Various other efforts have been made to bring the two together, but they have not been successful.

The churches spent millions of dollars for Home Mission, Foreign Mission and evangelistic work alone. A few colleges were established. Arkansas College was founded in 1872 at Batesville, the majority of its graduates becoming Presbyterian

ministers. Westminster College at Fulton Missouri, Emporia College, Kansas in 1883, Austin College at Sherman, Texas were other important Presbyterian colleges established.

One of the oldest work of the Southern Presbyterian Church, and its largest in the field of missions has been among the Mexicans. The Mexicans who crossed the border were mostly Roman Catholics. Jose Maria Botello, who was converted to Protestant Christianity at Brownsville Texas, moved to San Marcos of the same state in 1883. With his Christian family, Botello in six months had twelve converts ready to accept the Gospel and to make their public profession of their faith in Christ.

Rev. J. B. French of the First Presbyterian Church of San Marcos received ten of these converts into his church and in three years time, this Mexican church was organized with twenty-six members, two ruling elders and two deacons, the church being under the charge of a Mexican, Juan Hernandez.

Walter L. Scott a candidate for the ministry, came from Western Texas Presbytery and took charge of San Marcos Church on April 7, 1892. In a few years there were five churches in the neighborhood of San Marcos and four more which Rev. Scott had developed 143 miles away. He also organized churches at Bexar, Laredo, Corpus Christi, Beeville, Clareville, Victoria, Gonzales and San Antonio. He had organized fifteen churches in his first sixteen years, and twenty-five churches by 1924.

Dr. H. B. Pratt, a missionary at Barranquilla, South

America, and Rev. R. D. Campbell, who had been a missionary to Mexico were sent to help Rev. Scott. These two preachers trained several young Mexicans for the Presbyterian Ministry. On July 30, 1908 the first Mexican Presbytery, Texas-Mexican, was formed with four ministers, namely, W. S. Scott, R. D. Campbell, Reynaldo Avila and E. Trevino. This new presbytery, with headquarters at Austin, extended over a territory 400 miles long and 300 miles wide. The same year that the new presbytery was organized, Rev. and Mrs. C. R. Womeldorf came to preach and work in the northern part of Texas.

The first Presbyterian Mission on foreign soil was planted in Brazil in 1869. She counted at the end of the ecclesiastical year April 31, 1892, to April 31, 1893, 34 missionaries in China, 22 in Brazil, 8 in Mexico, 21 in Japan, 7 in Africa, 7 in Korea, 2 in Cuba, and 1 in Italy.

In 1893 a new plan of Home Mission was adopted. Presbyteries and synods became responsible for their own work; collections were taken in the churches specifically for Presbyterian and Synodical Home Missions. Under this plan about fifteen or twenty evangelists were aided each year by the Assembly's Committee in Texas, Arkansas, Oklahoma and Florida. In Florida, evangelistic work was carried on through the state by the Presbytery of St. Johns; and with the aid of the Assembly's Committee made it possible for the organization of the Synod of Florida in 1891. The great influx of population into Florida later was due to improving economic conditions and winter visitors

enjoying the state as a playground; however, the membership is small as compared with that of the Methodists and Baptists.

Sheldon Jackson was the most famous missionary minister of his period. From 1870 to 1882 he traveled thousands of miles to preach the Gospel in the Rocky Mountains and the prairie states of our country. By 1906 he is credited to have organized six synods, thirty-one presbyteries, 886 churches with 77,005 communicants all within nine states, and three territories.⁷

His outstanding accomplishment was performed in Alaska where he preached the Gospel on his own accord. In 1884 the Department of the Interior allowed him to establish a public school system for the territory. He was the first man to import reindeer into Alaska in 1892 because he believed sincerely that the Eskimo population had almost exhausted its food supply. Through his effort the United States government donated \$6,000 for additional animals and over one thousand reindeer were brought into Alaska. When Sheldon Jackson retired in 1907, he was considered one of the most outstanding man in modern times.

The Presbyterian Church in the United States is regarded today as one of the outstanding missionary churches of the world.⁸

7. William W. Sweet, The Story of Religion in America, pp. 519-520.

8. Ibid.

The activities of the church are under the care of executive committees, appointed annually by the General Assembly and directly responsible to it. The Executive Committee aids the weaker presbyteries and conducts new work on the frontier, in the mountains; and among Indians, foreigners and Negroes.⁹ Its aid includes assistance, also, for the erection of churches and manses. The Committee conducts schools for the Indian tribes in Oklahoma, for the whites in the Appalachian Mountains, and for immigrant children.¹⁰

The Assembly's Executive Committee in 1926 aided, in whole or in part, 887 missionaries in 823 churches and stations. The contributions of the church for this work amounted to \$1,624,285. The foreign missionary work is under the care of the Executive Committee and is carried on in Africa, Brazil, China, Japan, Korea, and Mexico. In 1926 the report shows 54 stations and 1,696 outstations, occupied by 516 American missionaries, with 48,455 members; 1,008 mission schools with 42,220 pupils; 35 hospitals with 180,000 patients. The amount of contributions for the foreign work was \$1,411,058.¹¹

The educational interests of the Presbyterian Church in the United States in the early twenties were represented by 4 theological seminaries, 2 training schools for Negroes, 1

9. Ibid

10 Ibid

11 U. S. Census, Department of Commerce, Religious Bodies, volume II, pp. 1171-1172.

training school for lay workers, 18 colleges of higher grade, 1 affiliated college, and 11 junior colleges; 12 secondary schools; 17 mountain secondary schools; 13 mountain elementary schools; 2 Mexican mission schools and 15 orphans' homes and schools. ¹² Faculty members number 1,000; students, 14,153; buildings, 626. The philanthropic work of the church in 1926 included 15 orphanages with 1,777 inmates. They are owned and controlled by the synods in whose territory they are located. ¹³

The Executive Committee of Christian Education and Ministerial Relief aids young men and women in preparation for the ministry and for life service. In 1926, 388 young people were aided to the amount of \$61,851. There were 741 men and women candidates for the ministry and mission service. ¹⁴

The Executive Committee of Publication and Sabbath School Work issued in 1926, 16,596,483 copies of Sabbath School and missionary literature; 77 field workers were engaged in this type of work and also in young people's work. The young people's societies numbered 2,638 with 64,635 members. ¹⁵

The Woman's Auxiliary of the Presbyterian Church in the United States was organized in 1912 by an act of the General Assembly and by 1926 there were 2,215 societies with 121,097 members. Mrs. Hallie Paxon Winsborough was chosen the first

12. Ibid

13. Ibid

14. Ibid

15. Ibid

superintendent of Woman's work. Under her leadership the work went forward until the Presbyterian Church in the United States had a thoroughly organized work. The work has continued to go forward under the leadership of Miss Janie W. McGaughey, successor to Mrs. Winsborough, who bears the title now of "Secretary of Woman's Work". The report to the General Assembly in 1945 showed that there were local auxiliaries in more than 2,600 Presbyterian Churches with a membership of 207,775. They raise money, promote Bible and mission study and give support and cooperation to every department of the church's work.

In 1922 the "Men of the Church" were formally organized, with a secretary in charge. Their aim is the development of the spiritual life as well as the development and training of leaders for church work and activity.¹⁶ The Executive Committee of Religious Education and Publication in 1937 formed what has come to be known as the "Joint Committee on Adult Education" whereby the men and women in local churches might work together upon matters of common interest, such as: parent education, the Christian home parent-teacher groups in church, young adult activities, and the adult Bible class.

In table II the growth of the number of churches and members from 1906 to 1926 is given. The membership of the Presbyterian Church in the Southern States includes those who have been enrolled in the local churches and baptized upon profession

16. Ibid

of faith in Christ as Savior, or received by letter from any evangelical church. The following table may be summarized as follows:

TABLE II. NUMBER AND MEMBERSHIP OF CHURCHES,
1906 TO 1926, BY STATES:

PRESBYTERIAN CHURCH IN THE UNITED STATES

State	Number of Churches			Number of Members		
	1926	1916	1906	1926	1916	1906
Missouri	137	140	160	18,593	17,435	14,713
Maryland	14	13	14	1,929	1,580	1,629
Virginia	421	373	333	63,598	49,186	36,569
West Virginia	150	137	125	23,277	15,705	10,047
North Carolina	579	518	423	77,691	57,836	41,322
South Carolina	287	286	274	37,604	30,041	23,395
Georgia	250	230	226	29,675	25,181	20,258
Florida	135	111	81	20,202	10,170	5,534
Kentucky	163	162	180	22,021	22,242	20,143
Tennessee	182	200	185	30,777	25,606	21,390
Alabama	213	220	208	22,530	20,428	15,368
Mississippi	279	266	258	22,999	19,758	15,641
Arkansas	111	116	89	14,499	10,762	7,357
Louisiana	115	97	87	14,218	9,636	7,198
Oklahoma	54	67	47	4,440	3,396	1,323
Texas	372	420	393	45,610	37,900	23,934
New Mexico	4	7	1	290	310	71
Other States	3	2	2	1,090	597	454

In 1927 the Executive Committee of Home Missions aided in the support of four Synodical evangelists, twenty-nine Presbyterian evangelists and six special evangelists classes. The Assembly in 1931 approved the preparation of an assembly-wide evangelistic campaign to be undertaken during the year 1933 in every congregation and institution of the church. The following year it recommended a three-year plan for special evangelistic effort throughout the church for the years 1934 to 1937, and also directed its Committee on Stewardship and Finance to study the entire question of evangelistic method and to emphasize the evangelistic forward movement in every Southern Presbyterian Church.

In 1940 the Executive Committee of Religious Education and the Executive Committee of Christian Education set up jointly a committee dealing with student work in regards with the particular problems of young people on the college and university campus.¹⁷ A Director of Student Work is employed to work in close relation with college administrators and college pastors.

Presbyterians are greatly interested in Christian education. In 1943 there were 15 senior colleges, owned and controlled by the Southern Presbyterian Church, and two affiliated with it. They have 418 teachers, 4,722 students and an endowment of

17. Walter L. Lingle, Presbyterians, Their History and Beliefs, pp.102-103.

\$9,134,472. The Church has nine junior colleges with 159 teachers, 1,812 students and an endowment of \$832,560.¹⁸

The church has two preparatory schools and seven mission schools with 90 teachers and 1,300 students. The purpose of these Christian schools is to educate men for the ministry and to train men for various departments of the church's work. The church has four theological seminaries, and also has the General Assembly's Training School in Richmond, Virginia. The church has 16 orphans' homes and schools with 255 teachers and matrons, 1660 children and has an endowment of \$1,402,920 for this worthy cause.¹⁹

The Presbyterian Church grew as the individual congregations increased in numbers and also by receiving members by letter and upon profession of faith. The following table shows it to 1935:

TABLE III. INCREASED IN NUMBERS
FROM 1900 TO 1935

Date	Synods	Presbyteries	Ministers	Churches	Total of Communicants
1900	13	79	1,461	2,959	225,890
1910	14	87	1,694	3,324	281,920
1920	17	87	2,013	3,559	376,517
1930	17	92	2,409	3,564	457,855
1935	17	90	2,460	3,541	477,467

18. Ibid

19. Ibid

The development of Young People's Work has been one of the most remarkable features of the Presbyterian Church. Young people today engage in the study of the total missionary, evangelistic and educational program of the church.

As far back as 1893, there is a paragraph in the minutes of the General Assembly which reads as follows: "This movement among the young people is the most distinctive and conspicuous feature of the life of the church today. The magnitude of the movement is appreciated by the large number and variety of Young People's Societies that have sprung into being, and have grown in numbers and influence."

In 1895 the General Assembly made plans for the organization of a denominational society, for the young people of the church which they called "The Westminster League". In 1916 the Synod of Texas overtured the General Assembly to adopt Christian Endeavor as the official young people's society of the church. The Assembly declined to do this, but commended the Christian Endeavor to pastors and urged them to establish this society. The Christian Endeavor grew very rapidly in the Presbyterian Churches.

In 1930 the name was changed from "The Christian Endeavor" to "Kingdom Highways". This name was adopted by the General Assembly. The plan called for its members to engage in the study of the total missionary, evangelistic and educational program of their own church. The plan later provided that the name for the local organization, should be "The Young People of

the Presbyterian Church", the membership to consist of the young people of the church and the church school, and those young people of the community who attend the local Presbyterian Church of his community.

Young People's Conferences are held annually in all synods and in many presbyteries. During these meetings thousands of young people endeavor to study Bible, the work of the church, and numerous causes dealing with personal religious living.

When the war clouds began to thicken, and men and women were being called in increasing numbers into the armed forces of our country during World War II, the then Moderator of the Presbyterian Church, Dr. Frank C. Brown, of Dallas, Texas, made an interim appointment of a committee which was called "The Defense Service Council".²⁰ This group was charged with outlining plans by which the church could render a spiritual and moral ministry to those in the armed services.²¹

The council was charged with securing chaplains for the Army and Navy and assisting them in their work. The director, Rev. Dan T. Caldwell, D. D. visited camps and camp areas in most of the southern states. He has conferred with the defense service groups in synods and presbyteries, with pastors and church officers, with chaplains and army officers. He has kept in close touch with the chief of chaplains of both the Army and

20. Minutes of the General Assembly, Presbyterian Church in the United States, Knoxville, Tennessee, May 28 to June 2, 1942, pp. 162-163.

21. Ibid

Navy.²²

The General Assembly of 1941 had requested each synod and presbytery in whose bounds military areas were located to appoint defense service committees. They were to survey the needs within their bounds and supervise the work of the Assembly's Council in those areas. The local churches were requested to forward the names of all men entering the service to the director who sends them to Presbyterian chaplains and pastors of churches close to camps, forts, and naval bases. Pastors were urged to send the names of all boys going into the service who attended their church, even though they were not actual members.

During the period from July 1, 1941 to January 1, 1947 the Council received for its work \$533,086.92 from churches and individuals; \$50,247.30 from a private foundation; \$28,055.24 from the Auxiliary Birthday Gift, and \$329.00 from the A. R. P. Church for Chaplains.

Relief for the desperate physical, mental and spiritual needs of war-torn lands remains one of the chief concerns of the world. The Presbyterian Church in the South is doing her utmost to help with this situation. The Southern Presbyterian churches have sent thousands and thousands of tons of clothing, food, medicine and money to all the war-torn countries of Europe and Asia through the World Council Service Commission and other foreign relief organizations.

22. Ibid

One of the topflight missionaries to China is Frank W. Price. He was born of missionary parents in China and Rev. Price had unusual opportunity to see life there from the inside. He knew the Chinese language and made many friends as he grew up. He came to America and graduated from Yale University with a Doctor of Divinity degree. Since 1923 he and his wife, the former Essie McClure, have formed an unbeatable team around Nanking, China.

One of his toughest fights has been in Nanking Theological Seminary where he established and became head of the department for the training of rural preachers.²³ During the last war with Japan, Rev. Price and his wife were in Chungking, which was frequently bombed, and often in danger. They were the only Southern Presbyterian missionaries in China. Rev. Price came to America as one of the representatives of the Chinese government at San Francisco Conference. Toward the close of the war Dr. Price made a hazardous trip across China, to get in touch with mission territory in occupied areas.

For eighteen years Dr. Price has been a friend of General and Madame Chiang Kai-shek. Dr. Price says that greater difficulties and greater opportunities lie ahead of us. In China, he is convinced, the place of the world is at stake.²⁴

23. The Presbyterian Outlook Magazine, pp. 11-12, January 20, 1947, Richmond, Virginia.

24. Ibid

Their Christian missions must build better than ever; launch out into new areas with new methods, in a greater spirit of cooperation with other Christian groups. This dynamic leader in the missionary enterprise is moving toward the peak of his powers as a statesman. His passion to win a great people to his Christ tells the Presbyterians in the southern United States that China has a great hope for the coming years.

CHAPTER IV

THE YBOR CITY PRESBYTERIAN MISSION

The purpose of this chapter is two-fold: First, to trace the origin and development of the Ybor City Presbyterian Mission, and second, to give an account of the work that this Presbyterian Mission is doing and accomplishing in the community, particularly in the field of religious education at the present time. This Mission today is well known and loved not only by Presbyterians in Tampa or even in the Synod of Florida, but throughout the Assembly as doing an outstanding work among the Latin-speaking people in the cigar-manufacturing city of Tampa.

There are great crowds of people in the Latin quarters of Ybor City who are hungering and thirsting for God. This desire for spiritual enlightenment is to some extent being satisfied through the work of the Ybor City Presbyterian Mission, which is a part of the great Home Mission endeavor of the Presbyterian Church in the South. These Latin people originally came from the beautiful isle of Cuba, from sunny Sicily and from picturesque Spain. Numbering now more than 50,000 they constitute nearly fifty per cent of the population of Tampa. This Presbyterian Mission, as well as those of the Methodists and Baptists, has been concerned over the spiritual condition of these Latin brethren. A study made by various church denominations at the beginning of the twentieth century revealed that more than ninety per cent of this vast population was not touched by any church.

During the Winter of 1908-1909, a devout elder of the Tampa

THE HISTORY OF THE

The history of the world is a vast and intricate web of events, stretching across centuries and continents. It is a tapestry woven from the threads of human experience, from the dawn of civilization to the present day. The story is one of constant change, of triumph and tragedy, of hope and despair. It is a story that has shaped the course of human destiny, and it is a story that continues to unfold before our eyes.

In the beginning, the world was a blank canvas, a vast expanse of land and sea, teeming with life. The first humans emerged from the forests of Africa, and they began to explore the world around them. They discovered fire, they invented tools, and they began to build societies. They were the first to plant crops, to domesticate animals, and to create art. They were the first to write, and they began to record their lives and their thoughts.

As the centuries passed, the world grew ever more complex. The great empires of the East and West rose and fell, each leaving its mark on the world. The Romans built a vast empire that stretched from the British Isles to the Middle East. The Byzantines preserved the legacy of the Greeks, and they were the first to introduce Christianity to the world. The Muslims spread their faith across the Middle East, North Africa, and into Europe. The Vikings sailed across the North Atlantic, and they discovered the New World.

The world has come a long way since those early days. We have reached the stars, we have explored the depths of the ocean, and we have discovered the secrets of the universe. We have created a world of wonder and awe, a world that is full of possibility. But we have also created a world of pain and suffering, a world that is full of injustice and inequality. We are the first to have the power to destroy ourselves, and we are the first to have the power to create a better world.

The history of the world is a story of hope and despair, of triumph and tragedy. It is a story that has shaped the course of human destiny, and it is a story that continues to unfold before our eyes. We are the authors of our own future, and we have the power to create a world that is full of hope and possibility. We have the power to make a difference, and we have the power to change the world. We are the first to have the power to create a better world, and we are the first to have the power to make a difference.

Heights Presbyterian Church, Professor B. C. Graham, Superintendent of Public Instruction for Hillsborough County, had been feeling most deeply the need of religious as well as educational work among the Latin people and the youth of Ybor City. Professor Graham gathered W. H. Caruthers, James Lenfestey, R. W. Miller and S. F. Brengle and brought the matter before the spring meeting of St. John's Presbytery in the year 1909. At this meeting of St. John's Presbytery, the work was authorized.

A store building was located and rented, and for more than two years a day school, sewing classes, as well as Sunday School and preaching services were held by Rev. H. P. Hensley, who had been a missionary of the church in Cuba. The rapid growth of the work made more adequate quarters necessary, and steps were taken to secure them. In the minutes of the Woman's Auxiliary of St. John's Presbytery which was held in St. Petersburg in April of 1917, there is this item:

"In 1913 the ladies of St. John's Presbyterial were aroused to the urgent need of the Latin work in Tampa, and decided to raise \$800.00 for the cause. In 1914 two lots were purchased for \$2,000.00 and a temporary tabernacle erected. In 1915, Dr. Morris and his committee came to the rescue and made it possible for the money to be raised by adding \$1,700.00 to the \$800.00 already in the hands of the Presbyterial, and asking St. John's to raise an additional \$1,500.00." 1

The tabernacle mentioned was built by a local committee. During Mr. Hensley's stay, Sunday School and morning services were conducted in English, as well as an evening service in

1. Minutes of the Woman's Auxiliary of St. John's Presbytery, St. Petersburg, Florida, April, 1917.

Spanish. In 1915 a brick building was erected at a cost of \$4000.00. Later a comfortable frame cottage next to the Chapel was bought for a manse. These two buildings on three lots on 11th Avenue and Lowe Street in Ybor City constituted the equipment for many years.

The early twenties were hard, discouraging years, when nothing very exciting occurred and when no great advances were made. On December 14, 1927, the church membership was only 36; Sunday School enrollment 138 and Woman's Auxiliary membership was 34.

Pastors of the Ybor City Mission from Organization to the Present are:

Rev. P. H. Hensley	1909-1914
Rev. E. W. Someillan	1914-1917
Rev. Eladio Hernandez	1917-1923
Rev. H. Y. Beatty	1923-1924
Rev. Francisco Boan	1924-1935
Rev. Walter B. Passiglia	1935-----

Since 1927 the Church declined in membership and during the depression in the early thirties it showed no progress, in fact, there was a steady decrease of interest in the work by the Latin people themselves. They knew the difference between weakness and strength in leadership. They were waiting for the right leader. For months the Sunday School had been going steadily down and little other constructive work was being done. All felt that it was best now to wait and pray for the right man to

take charge.

In the minutes of St. John's Presbytery, held at Sarasota, Florida on April 23, 1935, it is stated that a Commission, which had previously been appointed by Presbytery to handle the Ybor City work, had convened in the Tampa Heights' Presbyterian Church, on the afternoon of November 15, 1934; and, together with a number of the women of various Tampa churches, had discussed the situation freely. ²

Later, they reconvened at the Chapel in Ybor City, and at this meeting were a number of members of the Ybor City Church, as well as its minister, who expressed his willingness to comply with the decision reached. The relationship between church and minister was dissolved and the members were recommended to the Tampa Heights Church, putting the work under the care of St. John's Presbytery. Hereafter it was to be known as the Ybor City Presbyterian Mission. A strong request was made to the Home Mission Office for a young Latin minister. Dr. Homer McMillan of the General Assembly's Home Mission Committee immediately paved the way to send his friend, Rev. Walter B. Passiglia to the Ybor City Presbyterian Mission.

Rev. Walter B. Passiglia was born in Franklin, Louisiana, on March 2, 1904. His family moved to Kansas City, Missouri when he was still a boy. Before he graduated from high school he renounced the Catholic faith and joined the Italian Presbyterian Mission of

2. Minutes of St. John's Presbytery, Sarasota, Florida, April 23, 1935.

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Kansas City. Dr. J. B. Bisceglia, beloved pastor for over thirty years of the Italian Presbyterian Mission took Walter B. Passiglia under his care and which made it possible for Mr. Passiglia to graduate from high school and thus begin his studies which finally culminated in his graduation from Union Theological Seminary in Richmond, Virginia in 1932. He married Elizabeth Frisina of Philadelphia in 1933.

Members of this church always feel deeply grateful to the Executive Committee for sending the Rev. Walter B. Passiglia to the Ybor City Presbyterian Mission. He has become a man loved and respected by all the citizens of Tampa. He has done outstanding work not only in Ybor City, but throughout the southland. Many churches have issued a call for this man, but he still feels that he is needed most in this community.

Rev. and Mrs. Passiglia renovated the Manse and the Chapel. The Ybor City Mission took a new start and a new life overnight. The Sunday School was completely re-organized on April 7, 1935, with an attendance on that day of 31 children. Figures at the close of the year were 225 children. A daily Vacation Bible School for the children as well as for the adults was begun by Rev. Passiglia. The young people were soon organized into a Christian Endeavor Society, which in a few weeks showed a membership of over 50.

Twenty scouts were properly registered through the interest of the Kiwanis Club of Tampa. New hymnals were also secured for the Mission. On September 30, 1935, through the efforts of the

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pastor, the lot and houses at the rear of the Chapel were transferred to the Executive Committee of Home Missions.

The year 1936 began with the most hopeful outlook for many years. Rev. Passiglia, together with his new elders and deacons began a visitation evangelism campaign in order to reach the people in the community and many were brought in into the church. Equipment such as: Bibles, blackboards, chairs, tables, curtains, one piano, heaters, electric fans, were bought or donated for the Mission. Classrooms were remodeled. A choir was formed, which ranks today as one of the best in the south.

Membership in the Sunday School alone increased to 206 members. In 1938 a mimeograph machine was purchased and many new Bibles were donated by St. John's Presbytery. The daily Vacation Bible School, which was created that summer, showed an average attendance of 238, one of the largest Vacation Church Schools in the state.

The need for more room for Sunday School and other activities was so great that it was necessary to think of building a new educational building. Through the efforts of Rev. Passiglia and Presbytery, a new education building was erected in 1942, next to the Chapel, at a cost of \$15,000. This building is a two-story mission-type structure 100 feet long by 42 feet wide. An auditorium and recreation hall covers the entire second floor, while 20 classrooms are in the first floor. The name later was changed to "Assembly Hall."

A large number of young people have been brought to Christ at

the Latin Mission. From this group have come three who have dedicated themselves to full-time Christian service. Four of the young men are away studying for the ministry. The Mission has already given a very promising minister to the Church in the person of Rev. Oswald Delgado, the successful pastor of the Tims Memorial Presbyterian Church at Lutz, Florida. Mrs. Delgado is also a product of the Mission. A former Roman Catholic, she found Christ at the Mission and together this young couple are doing an outstanding work in their field.

A new manse was built for the pastor and his family and his salary was increased. Part time workers were employed to assist him. Summer activities and conferences were now held each year for all age and grade groups. A kindergarten was started with 22 members. This has grown so that there is now a daily kindergarten with a supervisor in charge.

Perhaps the most outstanding development of the following two years was the steady growth in active service of the men of the mission.³ During Christmas week all the married men held regular candle-light service. This was held for the first time on Christmas Eve, and had been preceded by the annual Family Night entertainment for the children and the Wednesday night Family-Fellowship supper, held especially to remember the boys who were in the armed service.

During the year of 1945-1946 there were 35 accessions to the

3. Walter B. Passiglia, By their Fruits, Know Them, p. 6.

Mission on profession of faith and two by letter, 22 infants and 6 adults were baptized, and 324 were on the active roll of the Sunday School.

In 1947 a movement was started by the Men-of-the-Church Club of the Mission for the purpose of organizing into a self-supporting church. With the help of the Women's Auxiliary this project was realized when permission was granted and a petition signed by over one hundred members of the Mission. The installation and ordination of the pastor and officers took place at the Mission on March 30, 1947, by the officers of the Presbytery and by the other Presbyterian ministers in the city of Tampa. Rev. Passiglia was installed formally as pastor and the following elders were ordained and installed:

Mr. Eli Horst

Mr. Philip Bondi

Mr. Frank Delgado, Sr.

Mr. Armando Rodriquez

The following deacons were also installed:

H. C. Evans

Henry Rodriquez

Ralph Gonzalez

Edward Meza

Angelo Spoto

Anthony Nicoletti

John Diaz

Silvio Polo

Manual Navarro

The Ybor City Presbyterian Church took its place with other Home Mission Churches in St. John's Presbytery. With four elders and nine deacons they dedicated their services to the new church and pastor in whom they recognized their spiritual guide for many years.

In an age of radio, movies, and airplanes, nothing is secret. It is important that proper emphasis be given to the development of strong bodies and healthy minds in the rising generation, but certainly, it is of the highest importance that Christian people properly be concerned about the spiritual training and about the religious educational development of the church. The slogan for this phase of the work is "Building Today for a Better Tomorrow." The following show what the church is doing in this field:

Visual Education: It has won a place for itself. The Sunday evening service has increased since motion pictures were shown each Sunday night. Sound Cathedral Films have been used, because the congregation as a whole can interpret the Bible better. It aids the presentation of the story, or is used as an introduction to a study of a story or incident. It serves the purposes of review, or it gives familiarity with the setting in which the events of the course took place.

Lately films have been shown on the life of Jesus, about great characters from the Bible; in Hebrew history and other Biblical events. The congregation develops an interest in, and a sympathetic understanding of, all people in the human family. It helps the pupils see the relation between faith and work. Films also develop attitudes of appreciation. Customs of the

period being studied and the scenery are enjoyed. Visual aids have been used in workers's conferences, training classes, institutes, conferences and interest groups. Younger pupils and adults become more interested in the church school and they learn and remember longer the teachings received.

The cost of renting or buying the films is covered by an offering taken for that purpose and it is more than sufficient. The Committee on Visual Education is thinking seriously of buying a new projector and have already bought slides to be used for the nursery and beginner departments.

Visitation Evangelism: During the first two weeks of this year, 1948, the pastor, together with his elders and deacons, put on a visitation campaign in the community in order to reach those still not affiliated with any church. The minister compiled a prospect list of individuals and families from these contacts with the unchurched.

Carefully chosen laymen, usually deacons, are trained to call two by two in a friendly manner according to a special plan prepared for them. They are invited to the church first for a special supper in their honor. The majority of these adults usually are sending their children to the Sunday School. Some of them were attracted to the worship service, the fellowship activities, or the educational program and service projects. The result was that during this last visitation evangelism campaign, fifty-two new members were brought in into the church. There is a follow-up on these new members. They are guided in prayer, in order to establish good praying habits.

These newcomers are instructed in family worship at the table, in home Bible reading, in organization of the church, in acquiring the church attendance habit, and in stewardship.

Family Night: The last Friday of each month is reserved for a program that is called "Family Night." From time to time are invited all families of the community to join in a program that embraces a small supper, recreation, inspiration, and spiritual instruction. This also gives the church workers an opportunity to meet scores of new families. Through such contacts, the pastor has been able to help families who are unemployed by securing jobs for them.

Presbyterian Banner: This is a very attractive pamphlet, written by Rev. Passiglia, the minister. There is a cut of the new building on the front cover, and the first inside page gives the reader an idea of the field, its possibilities, and a résumé of the results of the past ten or twelve years. The expense of getting out this pamphlet has been fully covered by advertisements of the merchants of Ybor City, largely solicited by the young people of the church.

Vacation Bible School: Last year, 1947, the school ran for five weeks, 24 teaching days with one additional day given to preparation for, and presentation of, a most attractive and informative evening's program.⁴ The last day was picnic day, and the lunch was furnished by the Woman's Auxiliary. The attendance average was close to 300 children.

4. Walter B. Passiglia, By Their Fruits, Know Them P. 7.

Young People: More than fifty of these youngsters now constitute the most effective link in the upbuilding of the church. They teach in the Sunday School, sing in the choir, assist with the daily Vacation School, help the minister with visiting in the community and attending conferences wherever they are held. Many of the young people are now preparing for the ministry and some for missionary work. Rev. Passiglia was able to secure scholarships for most of them. During Christmas these young people are in charge of the candle-light service in the community in which they sing Christmas carols. The young people who are not yet in college often "put-on" religious plays in the Assembly Hall.

Adult and Men's Work: They furnish the leadership that guides children and young people. Their aim is to develop Christian fellowship among men; to promote among them a study of the Bible, and of the history, standards, agencies, and aims of the church; to stimulate and enlist men in fuller service to Christ and His Kingdom. They cooperate with the minister and with the Woman's Auxiliary. They hold meetings and suggest activities for the men. They take up the offerings in church and assist in serving the Communion. They put on a drive and bought an organ for the Church at a cost of \$1,565.00. They buy flowers for the Church every other Sunday. They wrote for and secured a full-time Christian worker, Mrs. Julia St. Johns, to relieve some of Rev. Passiglia's burden. Presbytery is paying her salary and she is also doing the clerical work for the Church in addition

to helping with mission work in the community.

Women's Auxiliary: They meet every Friday night. They teach in the Sunday School, serve in the choir; they emphasize the loyalty of every woman to the church. This group also ministers to the individual needs of each woman, her growth in Christ and her practical Christian living in varied areas of her service. Their aim is to unite in Christian fellowship all the women of the Church; to promote the spiritual, educational, social, and part of the financial welfare of the church and to encourage women to bear personal witness to Christ. They serve as a recruiting agency, as an evangelizing agency, as a training agency, as a service agency.

Sunday School: This has increased in attendance this year. The superintendent, Ralph Gonzalez, is one of the young men of the church. The department heads now are all young people raised in the church as are all the teachers. Each department, Nursery to Juniors, has its own room for worship. From Juniors up, all get together for a closing devotional service. The superintendent is an organizer. He arranges pupils in working groups, assigns teachers; he's an administrator, the man behind the scenes who makes the whole machine move. He is a supervisor and sees that everything moves forward with efficiency. He trains the workers; he visits the teacher at work. He holds conferences to increase the Sunday School improvement. He sends for printed materials and lesson materials. He keeps records and reports. He keeps a pupil's permanent record card. He looks after the church building

and improves working conditions. He finds the best available teachers for each age group.

Sunday evening at the church starts at 6:30 with the various group meeting, each in its own departmental assembly room, for Adults, Seniors, Young People, each following the church's program for its departments. The Adults are now studying the church book of order. All gather together at 7:30 for the Sunday Evening Vespers, using sound moving pictures.

Church Choir: This group has been under Mrs. Passiglia's leadership for the last ten years and they make invaluable contributions to the morning worship service. They receive and accept many invitations to sing in other churches and on special occasions.

Boy Scout Troop: The Presbyterian Church has developed a splendid Boy Scout Troop under the able leadership of Scoutmaster Armando Rodriguez, one of the elders of the church. There are 32 boys in troop 18, all wide awake and alert to the program of scouting. They are all members of the church.

The aims of Religious Education in the children's division are derived from the following sources: The Bible and the church's understanding of children.⁵ One must know about the child's experiences and development. As the child learns about God he learns also how to get along with others. They must learn the relation to God and the universe; the relation to the Bible; relation to Jesus; relation to the church; relation of one's own Christian growth and relation to other persons and groups.⁶

5. Presbyterian Church in the United States, The Presbyterian Survey, Richmond, Virginia, May, 1948.

6. Ibid.

The Ybor City Presbyterian Church is a haven and a light to the 25,000 Latin people who live in the community. Many have been the blessings that have come both to the people and to the workers. Many rejoice in the part that this church has had in making possible the support and continuance of a noble work.

CHAPTER V

THE PROGRAM OF PROGRESS OF THE SOUTHERN PRESBYTERIAN CHURCH

The Presbyterian General Assembly in 1946 believed that because of the increase both in population and prosperity in the area served by the Southern Presbyterian Church, the time was ripe for an impressive increase in the membership of the Church and a corresponding increase in the service it rendered both in the homeland and in foreign fields where they now have work and in other lands where work should be started.

A plan was designed to revitalize every channel of the Church's work for the Lord; therefore, the General Assembly of that year adopted a five year plan called "The Presbyterian Program of Progress". This program started April 1, 1947 and it is to run through the year 1952. It is the Presbyterian's answer to the needs and tensions of the world.¹

The Program of Progress is a vision of this church's meeting of its full responsibility for today's need. It is a vision of new recruits added daily to the cause of Christ, of a new sense of the stewardship of life, of new chapels, Sunday Schools and churches springing up, of church buildings refitted for new beauty and added service of the children and youth of America trained in the Christian way of life; of increased

1. General Assembly, Committee on Stewardship, Christ the Only Answer, September 1947, p. 5.

number of youth answering the call to the service of the church and of the Gospel of Christ reaching the hearts of Africa, Asia, South America and Mexico.²

There are eleven objectives or future plans in this Program of Progress. They are as follows:

1. EVANGELISM: To enlist 500,000 new members in Christian service for the next five years. A specific evangelistic goal for each year broken down for the local church should be part of the plan. The plan also includes the seeking note sounded frequently at the regular church services; the invitation frequently given at the regular services.

The plan also covers visitation evangelism, with an intensive effort and a thorough training of workers. Every pastor was urged to familiarize himself with this visitation evangelism, and to lead the people in such an endeavor. Each presbytery was asked to request its Committee on Evangelism to check periodically with each church on its progress toward reaching its quota.³

The power for evangelism is from God, but the witness and the invitation must come through the church. If there is to be a more Christian world, there must be more Christians. Dr. H. H. Thompson, director of evangelism in the General Assembly, points out that one thing each member of a local church can do toward attaining the Assembly's goal in evan-

2. Ibid.

3. Ibid., p. 6.

gelism of the Program of Progress, is to keep building a prospect list.

Another objective for the first five years of the Presbyterian Program of Progress is that each pastor tender his services for at least ten days of evangelistic preaching each year in some other church besides his own.

The function of the Committee on Evangelism is to stir up the spirit of evangelism throughout the whole church. Evangelism is concerned with the salvation of the individual. It is the extension of the Gospel of Christ. First, evangelism is the extension of the Gospel of Christ through influence. Second, evangelism means the extension of the Gospel of Christ through decision; that is, the commitment of people to Christ and their enlistment in church membership for Christian development and service. Third, evangelism means the extension of the Gospel of Christ through growth; that is, the development of thought and action so that the new member becomes progressively a more worthy follower of Christ.⁴

2. STEWARDSHIP: The Program of Progress sets before the people a vision of the church going forward with new power because the call to stewardship has won a deeper acceptance in the hearts of the members. World War II has left desperate and terrible needs in the world, the needs of food and raiment which Christ recognized. The giving record of the Presbyterian Church is one in which to take pride. The per-capita contri-

4. Guy H. Black, Visitation Evangelism Manual, p. 5.

butions are the highest in any denomination of equal or larger size; yet, measured against the need of the world, the gifts are still small.

In the year 1946 - 1947 the members of the Presbyterian Church gave for all the purposes of the church less than twelve cents per day per member. The new plan is as follows:

- A. New emphasis put on the presentation of stewardship from the pulpit, the church school, and other church groups.
- B. This emphasis to include the systematic and proportionate giving of time, abilities and material possessions.
- C. Stewardship, presented as the normal Christian experience, based on the conviction that all we have is a trust from God to be used in his service for the benefit of all mankind.
- D. Especial emphasis on the call to full time service in the church.⁵

If this Program of Progress is to succeed, there must be a revival of Christian stewardship as a great spiritual dynamic power and as a practical philosophy of life that, if adopted, will solve most of the critical social, individual, and economic problems.⁶

5. Minutes of the General Assembly, Presbyterian Church in the U. S., Montreat, North Carolina, May 29 to June 3, 1947, pp. 72-76.

6. Ibid.

The Old Testament standard was that each member should give a tithe or tenth of their income. The New Testament standard is that the members should give systematically and proportionately. The stewardship movement sets forth to interpret all of life in terms of partnership with God; to place the Cross of Christ at the very center of man's wealth; to enlist every disciple of Christ in loyal support of the church; and to conduct the home life on the basis of stewardship of income, that is, sharing among husband, wife, and children the portion set aside for giving; and in training the children in the handling of their allowances and earnings.

3. MORE CHAPELS: The Presbyterian Program of Progress challenges every one of the Presbyterian Churches to do its utmost in the Christianizing task which the world needs so desperately. One of the most effective ways in which the Presbyterian Churches have extended their influence for good has been through the out - post program.⁷

Through this means they are able to start work in sections where a new church can grow and through the chapels the Presbyterians are also ministering to many neglected areas where there is no Christian ministry at all. Each church was urged to examine its field anew and to search for places into which its ministry can be carried. In the territory served by the Presbyterian Church in the United States are approximately

7. General Assembly's Committee on Stewardship, Christ the Only Answer, September 1947, p. 17.

8. Ibid.

50,000,000 people. The latest census shows that nearly 50 per cent of these people claim no church affiliation.

The pastors should be constantly on the alert for every place of need and opportunity; no areas neglected which need a Christian witness; no neighborhood unchurched, and no place overlooked where a church might grow. The plan, or the Program of Progress goal is 1,250 new chapels.⁹ The annual goal is 250 new chapels.

4. CHURCH ATTENDANCE AND CHRISTIAN GROWTH: To rally the full strength of the members by faithfulness in church attendance and activity, and by a ten per cent increase each year in church school attendance. The power of the Presbyterian Church lies in the faithfulness with which every individual member takes his place and fulfills his personal responsibility. The Presbyterian Program of Progress, in its goal for church attendance and Christian growth, asks all of their people to think earnestly of the tremendous increase in strength and influence which would come to the fellowship if every member could be counted upon in church attendance and in active church work.

The plan asks that every church, during some designated period in the year, make a careful check on the attendance of its members; and that after such a check, an effort be made to contact and enlist those who have not been faithful and regular in their church attendance.¹⁰ The plan also calls for each

9. Ibid.

10 General Assembly's Committee on Stewardship, Christ the Only Answer, September 1947, p. 24.

church to adopt a goal of ten per cent increase in attendance for each year of the Program of Progress, with a further goal that this attendance be equal to eighty per cent of the church school membership. ¹¹

5. FOREIGN MISSIONS: To seize the unparalleled opportunity for Christian advance in the Far East, Africa, Brazil, and Mexico. The Gospel has set lamps aglow all around the world. Christianity is no longer regarded as a foreign religion, but has been accepted as their own by thousands who have believed on Him who gave His life a ransom for every race.

In large areas of the world, centuries of cultural development have been ripped away; depraved personalities have fired the loyalty of masses and led them into wholesale murder to eliminate minorities because of race or creed. The big powers see governments falling apart or stifling all forms of free expression. These outward expressions of turmoil are reflections of a spiritual collapse. The Christian Churches sense the need for a rebirth of spiritual values; and the Presbyterian Church, United States, is entering into the fight.

As Jesus ministered, so must His followers of today minister. Hunger again stalks the world. In Europe about 140,000,000 people have too little to eat; in China, 84,000,000; in Southeastern Asia, 130,000,000. The Presbyterian Church in the United States has united with Christian peoples of all lands in sharing their bread with the hungry.

11. Ibid.

In Foreign Mission work the churches are dealing not with one institution, but with a vast Christian enterprise that includes 1,234 schools in which over 45,000 students are enrolled.¹² There are seven hospitals which last year treated 40,000 patients. They have 1,943 outstations or preaching points, serving a Christian constituency of 132,000 people. The churches support 3,720 native workers, who with their families represent about 7,000 persons who are employed in the Foreign Mission Program.¹³

There are over seven thousand Presbyterian workers in three continents. The present opportunity is the greatest which the church has ever faced and to meet this tremendous opportunity which confronts Christianity in China, Japan, and Korea, the church must restore immediately properties which it took eighty-five years to build and develop. The absolute minimum, necessary to get the mission and school properties in the Far East back into working condition, is \$2,362,000. Presbyterians need more than this amount because hospitals and universities have been stripped of all their equipment.¹⁴

The Christian church membership in Africa now amounts to 62,609. In Brazil and Mexico, the work is at the peak of its strength. All the schools are filled to capacity, churches are filled with people who are eager to hear the gospel, church buildings and school buildings are being erected. There is much work to be done here, and the plan calls for over \$2,000,000,

12. General Assembly, Committee on Stewardship, Presbyterian Program of Progress, Christ the Only Answer, September 1947, pp. 9-11.
 13. Ibid.
 14. Ibid.

which is needed to carry the work through in these two countries.¹⁵

The objective to meet this great demand is a special fund-raising effort in all Presbyterian Churches for Foreign Missions, culminating in the Week of Prayer and Self-Denial for Foreign Missions, January 25th to February 1, 1948. These churches are challenged to underwrite in 1947-48 their full five-year Program of Progress quotas for Foreign Missions.

This objective will also require large special gifts and the full participation of all the Presbyterian people according to their abilities; plans and suggestions for this intensive effort will come to the churches from the office of the Program of Progress, in cooperation with the Committee on Foreign Missions.

6. WAR RELIEF: To bring food, clothing and medicine, with the Christian Gospel, to the stricken people of war-devastated lands. It would take \$600,000 for the year 1947-1948 alone.¹⁶

Millions of men, women and children in war torn countries in Europe and Asia are today physically, morally and spiritually bankrupt. They are hungry, homeless, helpless and hopeless. Thousands of churches, hospitals, schools, libraries and other institutions have been destroyed. The answer lies with all the Christian churches of America.

The Protestant churches of the United States have formed a cooperative war relief organization to accomplish this Christian relief in all war devastated lands. Its plan is to collect

15. Ibid.
16. Minutes of the General Assembly, Presbyterian Church in the U. S., Montreat, North Carolina, May 29 to June 3, 1947 pp. 78-79.

clothes, money, food, medicines and all the essential things needed for recovery there. The Presbyterian goal for the year 1947-48 is \$600,000 and 600,000 pounds of goods, or one dollar and one pound of goods per member.¹⁷ Goals for succeeding years will be set by the Assembly according to the need. The plan is to continue clothing collection throughout the year and for the churches to secure duffle bags from the Program of Progress office. Season of special emphasis and special offering for War Relief is to take place Easter, 1948.

7. HOME MISSIONS: To push forward the urgent task of making America Christian. The migration of peoples into the area of the Assembly rivals the movement of settlers into the great Southwest half a century ago. The General Assembly in 1945 instructed the executive committee to begin post-war planning for an enlarged and sustained program of Home Mission advance. This Home Mission advance, authorized by the General Assembly recently, was incorporated with and made a part of the Presbyterian Program of Progress. The General Assembly has fixed a salary standard of \$2,400 and manse for ~~ministers~~ serving Home Mission fields. At least \$80,000 a year is needed for salary adjustments and \$400,000 is needed for the five-year period.¹⁸

The outmoded church buildings are wholly unsuited for present needs and must be reconstructed for Sunday School and

17. Ibid.

18. The Presbyterian Survey, Vol. 37, October, 1947, pp. 467-468.

Young People's Work. The Indians, Mexicans, Italians, Cubans, Chinese, and other foreign-speaking people served by Home Missions, must look to the General Assembly for building aid for houses of worship and homes for ministers. The need for these building improvements is \$600,000 and a total of \$120,000 a year for five years is needed.

The Plan calls for a five-year Program of Progress \$1,500,000 over and above the annual budgets established by the Assembly for its regular work;¹⁹ a period of special emphasis and fund raising during the week of Prayer and Self-Denial and special offering for Assembly's Home Missions, October 26 to November 2, 1947.

In the case where the special offering is used by a church as a means of raising its quota for the regular Home Mission budget, its goal for the 1947 special offering should include both its regular and Program of Progress quota.

8. CHRISTIAN EDUCATION: To give Christian faith and motivation to the leaders of tomorrow by strengthening the Presbyterian Church colleges and student work. Religion and education are bound or closely united and belong together. The Presbyterian Church has a significant responsibility for the 40,000 Presbyterian young people in state colleges and universities, as well as independent institutions. The General Assembly, in setting up the plans for the Program of Progress,

19. General Assembly, Committee on Stewardship, Christ the Only Answer, September 1947, pp. 14-16.

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felt the pressing need to give Synods and Presbyteries every aid and encouragement in strengthening the colleges and seminaries within their boundaries.²⁰

As one of the financial objectives of the program, it has included the sum of \$750,000 to be expended through the Committee on Religious Education and Ministerial Relief. To meet the goal for Christian Education, the Assembly's Stewardship Committee was instructed to work out Program of Progress quotas for this cause and send them down with the Assembly's askings for 1948-1949.²¹

The Joy Gift offering at Christmas for Christian Education and also for Ministerial Relief has been used exclusively for needy ministers and their families. The Committee proposed that, beginning in 1947, the funds for Christian Education, Assembly's Training School, and Negro Work be raised by increasing the budget allowances for these causes during the five-year period, an increase of approximately \$250,000 a year for the Assembly Program.²²

9. RELIGIOUS EDUCATION AND PUBLICATION: To increase effectiveness in the work with children and youth by strengthening the agency which must furnish the material and leadership. Religious Education and Publication has, as its objectives, to organize church schools in unevangelized regions; to develop the

20. Minutes of the Eighty-Seventh General Assembly, Presbyterian Church in the U. S., Montreat, North Carolina, May 29 to June 3, 1947, pp. 76-77.

21. Ibid.

22. Ibid.

Sunday School work of the local church; to guide and develop the work of the young people; to provide suitable literature for the Sunday School and the home; to promote vacation church schools and week-day Bible schools; to train teachers and leaders for the work of the Sunday School and church; to train church members, in the history, standards and doctrines of the Bible. ²³

The time has come when the Presbyterian Church must make a direct investment in enlarged equipment and in educational progress. The demands are great. The last General Assembly meeting reported that the headquarters building must be enlarged. The work of the Committee is already suffering because of impossibly cramped quarters. A sum of \$250,000 is necessary for this purpose. ²⁴

Another need, which will require \$125,000, is for a Department of Visual Education. The Church must take full advantage of the new materials for visual education which are available, but which they have not been able to develop for lack of funds. ²⁵

The John Knox Press renders a basic service to Presbyterians in the provision of suitable books. For some time there has been the need for a publication backlog to enable the John Knox Press to publish and make available many important books which cannot at present be included. For this purpose \$125,000 is

23. Roswell C. Long, The Story of Our Church, p. 82.

24. General Assembly, Committee on Stewardship, The Presbyterian Program of Progress, September 1947, pp. 18-19.

25. Ibid.

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required. ²⁶

The five year Program of Progress Goal for Religious Education and Publication calls for \$500,000 over and above the needs of the regular budget. The period of emphasis and special offering should take place each Rally Day, beginning September 28, 1947. Not only the church school but the entire congregation and every organized group should participate. Plans and suggestion for the special offering will reach the churches through the office of the Committee on Religious Education with the added imprint and authority of the Program of Progress.

10. ASSEMBLY'S TRAINING SCHOOL: To multiply the trained and consecrated leaders for the expanding activities of the Presbyterian churches and institutions. ²⁷ The Presbyterian Program of Progress calls for a large increase in the number of full-time workers for the church, both at home and abroad. For a very important section of the increase in the church's working force, they look to the Assembly's Training School for Lay Workers. Since its founding, the Training School has sent a constant stream of trained workers into all the Synods and mission fields of the church. Graduates of the Training School are indeed playing an important part in the fields of Home and Foreign Missions, in Religious Education and Sunday School

26. Ibid.

27. General Assembly, Committee on Stewardship, The Presbyterian Program of Progress, September 1947, p. 23.

The first part of the report deals with the
 description of the project and the
 objectives of the study. The project is
 aimed at the study of the
 effects of the project on the
 community. The project is
 expected to have a positive
 impact on the community and
 to be a model for other
 projects in the area.

The second part of the report
 describes the methodology used
 in the study. The methodology
 includes a literature review,
 a survey of the community,
 and a series of interviews
 with the project staff and
 community members. The
 data collected from the
 survey and interviews are
 analyzed to determine the
 impact of the project on the
 community. The results of
 the study are presented in
 the third part of the report.

Extension, in Student and Orphan Work and in the teaching of Bible in schools and colleges. ²⁸

To render a better and a larger service, the Training School must be more adequately housed and endowed. The building needs of the school include administrative offices, classrooms, a chapel and additional living quarters for both students and teachers. The Program of Progress objective for the needs of the training school is \$250,000, to be provided at the rate of \$50,000 per year for five years, through an increase in the askings for this cause sent down by the Assembly's Stewardship Committee.

11. NEGRO WORK: To do and help a large part the 4,000,000 negroes in the Southland unreached by any religious group. The General Assembly of 1946 made the work for negroes a separate department and created a Committee on Negro Work. It felt that the need of four or five million unreached negroes in the Southland could be thus kept more definitely before the Presbyterian Church. There are over two and one-half million negro children not being reached by any religious group. This has been called America's number one Home Mission need. ²⁹

There is a small but faithful group of negro ministers and churches; however, very little has been done to encourage them in their work. Salaries are very low. It will require \$21,000

28. Ibid.

29. General Assembly, Committee on Stewardship, Christ the Only Answer, September 1947, p. 22.

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to raise the salaries of the colored ministers to \$1,800 per year. One of the most drastic needs of the Negro Work lies in the field of building repairs for churches and manses. At least \$50,000 should be spent on churches and manses.³⁰

Stillman College, the only good Presbyterian educational institution for negroes, has never received the support it deserves and needs. Its department for religious training must be expanded and improved. The salaries of the teaching staff must be raised.

The Program of Progress has placed the work of the Assembly's Committee on Negro Work in its goals for \$50,000 a year for five years.³¹ It is to be raised by increasing the percentage of the benevolences offering which goes to this cause. Beginning April 1, 1948, four and one half per cent of Assembly's benevolences is designated to this cause. The total goal is estimated at \$250,000 which is still a small amount.

The Presbyterian Church in the United States has stood through the years for what it firmly believes to be the truth as revealed in God's word. The Presbyterian Church stands today in the midst of the greatest opportunity of her history.

30. Ibid.

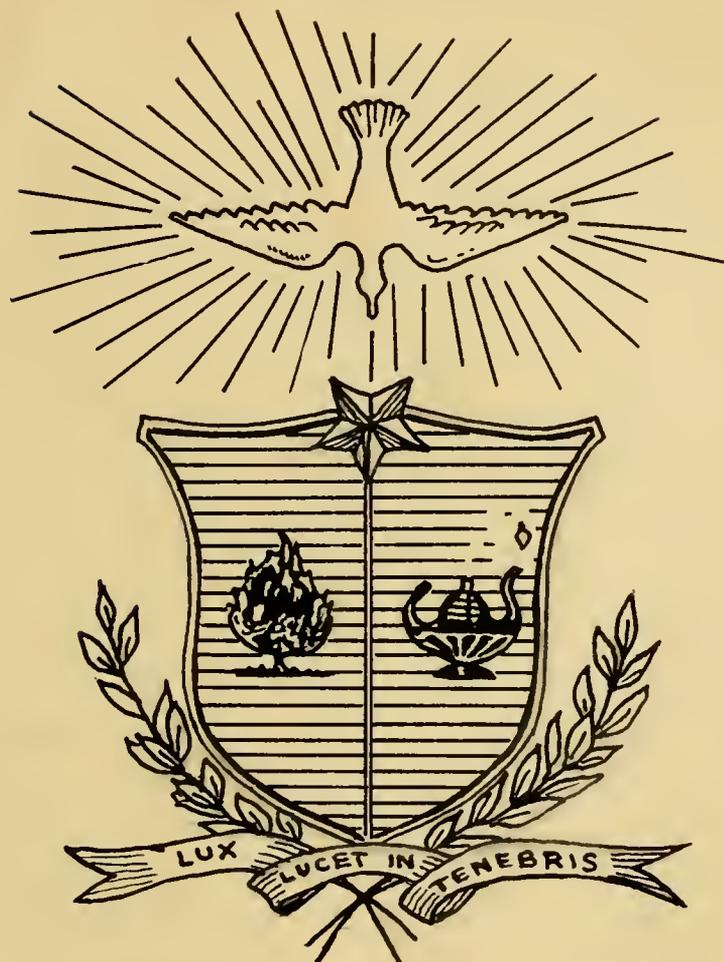
31. Minutes of the Eighty-Seventh General Assembly, Presbyterian Church in the United States, Montreat, North Carolina, May 29 to June 3, 1947 pp. 153-154.

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THE PRESBYTERIAN CHURCH SEAL



Meaning of the Emblems

- THE DOVE: Represents the Holy Spirit descending from heaven.
- THE STAR: Represents Christ Himself
- THE LAMP: Represents the witnessing Church.
- THE BURNING BUSH: Represents the Indestructible Church.
- THE LAUREL WREATH: Represents Victory and the Church Triumphant.
- THE SCROLL (at the bottom): Carries the Latin inscription which means "The light shineth in the darkness."

