

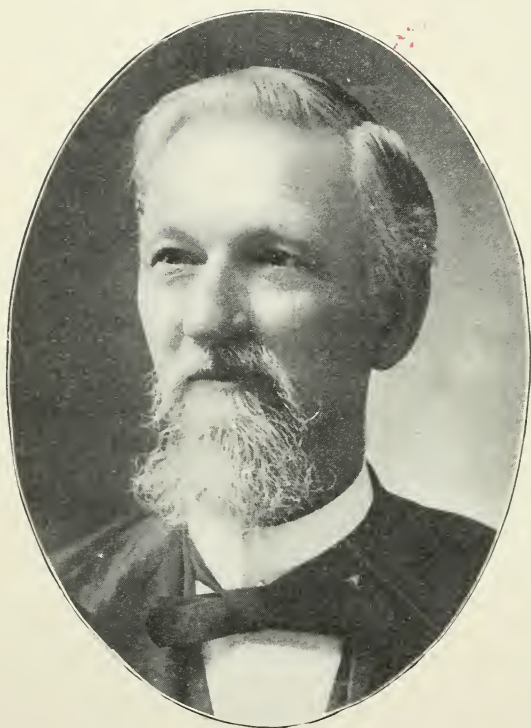
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REV. JAMES STACY, D. D.

Pastor Presbyterian Church, Newnan, Ga., forty-three years, Stated
Clerk of Synod of Georgia thirty-three years, and
Author of this History.

A
History
of the
Presbyterian Church
in
Georgia
by

REV. JAMES STACY, D. D.

A Member of the Synod and for Thirty-Three Years
its Stated Clerk



Mark XVi. 15.--*Go ye into all the world,
and preach the gospel to every creature.*

938.21
St 12

16495C

To the
SYNOD OF GEORGIA,

At whose instance
this work was undertaken;

And as a token of grateful appreciation
of the many acts of kindness and courtesy
shown the Author by the entire body,

both in his private and
official character,

Is this volume most affectionately

INSCRIBED.

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PREFACE.

At the meeting of Hopewell Presbytery, August 1827, at Decatur, Ga., Drs. Cummins, Waddell and Brown were appointed a committee to prepare a history of the Presbyterian Church in the Southern States, and especially in this state.

At the meetings in 1829, both in April and August they "reported progress," but we find nothing beyond this.

In 1836 the Synod of Georgia appointed Dr. John S. Wilson, the stated clerk, "to prepare Biographical sketches of its deceased ministers," which were prepared and published afterwards. (See Necrology). As introductory to this work, he also prepared a short sketch of the Presbyterian Church in this country, and more particularly in this state in which many facts connected with its early history have been preserved. He also states that he had gathered up quite a large collection of items with a view of preparing a history of the Presbyterian Church in Georgia; but that these were all destroyed with the burning of his library by the Northern army during the late civil war.

At the Synod of Georgia, at Griffin, November 1905, the writer was requested to prepare a "History of the Presbyterian Church in Georgia," and upon which, as opportunity offered, has since been engaged. But having been called to this work so late in life, (in his 76th year) and in view of sickness and other interferences he feels that all that he has been able to do has been simply to gather out some materials for the future Historian. These are now offered, and with the prayer that they may be of some help to him who shall hereafter undertake this work.

Newnan, Ga.

EDITOR'S EXPLANATION.

Since the Synod requested my uncle, Dr. Stacy, to undertake the preparation of this History, he has frequently consulted with me about it, and as I could find opportunity, I have tried to be of some service to him in gathering and preparing the material. Most of it has been read by us together; discussed, and in many instances revised. We have had many warm but friendly arguments over the opinions expressed in the book, with some of which I agreed, while others I contested, but all the while claiming that his province as Historian was simply to state facts, and not to express opinions. Finally he partially accepted this view, and omitted some and modified others. But even his great wish to complete the work was not proof against the ravages of age and disease, and on his death bed, almost the last intelligible sentence he uttered was his request that I complete and publish this History. This I promised to do, and I have honestly tried to keep my promise. But my part of the work has necessarily been done in the midst of a busy round of Pastoral and Evangelistic work, and I realize that it is far from perfect. Had Dr. Stacy been spared a year longer, the work would have been spared my errors. As it is, it is incomplete, but I have done the best I could with the insufficient data available. It has been a labor of love for the Church, and I trust it may be received with that spirit of appreciation of his work and forgiveness for mine that alone will make it acceptable. The honor of authorship, like the opinions, are his; the mistakes are mine.

C. I. STACY.

Elberton, Ga., June, 1912.

History of the Presbyterian Church in Georgia.

CHAPTER I.

INTRODUCTION

It ought to be a matter of thanksgiving to every Christian that the religious element was not overlooked in the early planting of the colony of Georgia. The Trustees, many of whom were distinguished clergymen of the Church of England, seemed as solicitous about the spiritual interests of the early colonists, as their temporal welfare; as appears from the care manifested in the selection of suitable emigrants, (Note 1), the number of Bibles, Prayer Books, and works of a religious nature, included in the first cargo, as well as the number of Missionaries sent out at different times, under their auspices, and at their expense.

It is also worthy of note, that all the early colonies took with them ministers, thus recognizing the great truth, that religion constitutes an essential requisite in the successful founding of a nation. With the first colony under Oglethorpe in 1733, came Rev. Dr. Henry Herbert. With the second colony of Saltzburgers, who arrived in 1734, we find Rev. Messrs. Bolzius and Gronau. With the third colony of Moravians, who settled above Savannah, in 1735, was Rev. Gottlieb Spangenberg. With the fourth colony, of Scottish Highlanders, who came over in January of the same year, and settled at Darien, came Rev. John McLeod. With the fifth embarkation, of Saltzbergers and Moravians, in 1736, known as the "great embarkation," with whom Oglethorpe returned, were the Wesleys, John and Charles.

Note (1). Ga. His. Soc. Vol. II. 281. Jones' His.

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In addition to these there were others who came over at different times, and on different occasions. Among them may be mentioned, Rev. Dr. Burton, chaplain to Oglethorpe's regiment, in 1738; Rev. John Ulrich Driesler, pastor of the Church of Saltzbergers organized at St. Simon's 1743; George Whitfield who came over the same year, who preached in Savannah and other places, and established an Orphan's Home at Bethesda; Rev. Mr. Norris, appointed by the Trustees as Missionary to St. Simon's, and as successor to Mr. Wesley; Rev. Christopher Orton, as minister to Savannah in 1741, and afterwards Rev. Thomas Bosomworth as his successor; still later Rev. Bartholomew Zouber-bughler at Savannah in 1746; and Rev. Jonathan Copp in 1751 as missionary at Augusta. All supported in whole, or in part by the Trustees.

Thus it would seem that the colony, for the first twenty years, while under the Trustees, was outwardly at least, supplied with ministers and the means of grace; and yet it appears from various causes, among which may be mentioned the general low state of the country, as well as in some cases the unsuitableness, if not the unfaithfulness, of her ministers, the cause of Christianity and religion made little or no progress. Indeed the outlook at the end of those twenty years was anything but encouraging. The Saltzburgers at St. Simon's Island had become extinct on the death of their pastor, Rev. Mr. Driesler, in 1745, and the disbanding of Oglethorpe's regiment in 1749. The Church of the Scottish Highlanders, at Darien, had likewise become disorganized, by reason of the decimation of its ranks, and the removal of its pastor, Rev. John McLeod, to South Carolina, in 1741. The Wesleys, for lack of success, and on account of opposition, had returned to England. Rev. Mr. Norris had left Savannah under a cloud. The Moravians, after two years had abandoned their settlement above Savannah, and gone to Pennsylvania, because summoned to bear arms against the Spaniards; as they were opposed to war, and, as they said, they had been freed by the Trustees, from all military duty, that being one of the conditions of their coming over and settling in the prov-

ince. The church edifice commenced in Savannah in 1741, twelve years before, was still in an unfinished state. With the exception of the Saltzburgers at Ebenezer, the rest of the province seemed to be in a very impoverished condition, both temporally and spiritually. The population instead of increasing had commenced growing less. The people were becoming discouraged; mutterings of discontent were heard on every side. Predictions of failure were even indulged in by some. Indeed the state of the province was so much reduced that the idea of subordination, if not of actual merging into Carolina, became a theme for conversation. Note (1.).

After twenty years of honest effort, worried and harassed beyond measure, the Trustees in 1752 surrendered their Charter to the Crown, and John Reynolds was appointed Royal Governor, and the province placed under the direction of the Lords Commissioners for Trade and Plantations. With this change in the management, also came changes in the policy of administration. There was a change in the form of title to land, so as to make the ownership absolute and complete. There was also the abrogation of the laws forbidding the introduction of slaves, and the importation of rum. With the removal of these features so objectionable to many, emigrants began to pour in from Carolina and other parts of the country, and commenced settling in the interior parts of the State, especially in Burke, Jefferson and Wilkes counties. A colony from South Carolina with their pastor, Rev. John Osgood, settled in St. John's Parish, now Liberty county, in 1753. With increased inducements offered by the State, a large colony of Scotch-Irish settled about 1768 on the Oconee river, in Jefferson county, about three miles south of Louisville, at a place they called "Queensborough," and afterwards known as "Irish Settlement." Note (1). Likewise settlements were formed in Burke county, on Brier creek, to which Presbyterian ministers had been sent from the North. In addition to the Episcopal Church known as

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Christ Church, the Independent Church had been set up in Savannah; and a Church established in Augusta, known as St. Paul's Church. The Saltzburgers had a congregation in Savannah, supplied by Rev. Messrs. Roberhorst and Walton. The Baptists had also commenced work in Columbia county, on the Kiokee and some other places. The population of the province, which in 1750 was little more than 3,000 had now more than doubled itself.

But all this progress and improvement were suddenly arrested by the breaking out of the revolution, which not only brought every thing to a stand still, but well nigh to destruction, especially after the fall of Savannah in 1778, when the British overran the State. St. Paul's Church in Augusta was demolished, the building destroyed and the congregation dispersed. The country of the Saltzburgers was overrun by the British soldiers, and they themselves scattered, and their house of worship, first used as a hospital, and afterwards as a stable, by the British. (Note Sirobel, p. 206.) The settlements in Jefferson and Burke counties were broken up. The orphanage at Bethesda was abandoned on account of an accidental burning, as well as the death of Mr. Whitfield, a few years before. Christ's Church in Savannah was without a pastor. So the Independent Presbyterian Church through the defection of Dr. Zubly, its pastor, was also in a destitute condition. The colony in Liberty county had been broken up and their house of worship burned, and the pastor, Rev. Moses Allen, being taken and kept as a prisoner on board of a prison ship, lost his life in the attempt to secure his freedom by swimming to the shore. The Baptist Churches had shared the same fate; the one at Kiokee, on the present site of Applington, founded by Rev. Daniel Marshall in 1772, the first organized by that denomination in the State, and the one at New Savannah, below Augusta, gathered by the Rev. Mr. Bottsford about 1773, had both been abandoned. Note (Campbell's His. p. 188-9.) Indeed there was not, at the close of the Revolutionary war, a single settled pastor in the whole province, as far as we know. So Rev. Archibald Simpson, of South Carolina, when in Savannah on his

way to Scotland writes under date of May 3, 1784. "There is at present no minister of any denomination in this place; and I am told there is not an ordained minister in the whole State." We find also the following record in his journal of that date: "Visited my old friend, Mr. Zubly's Meeting House, which is in a very ruinous condition, and has a chimney in the middle of it, having been an hospital." (Note 3. Howe I. 468.)

With the return of peace, however, in 1783, commenced the work of rebuilding the material interests of the country, as well as the re-establishment of the Churches, and renewal of Church work. The Midway people returned to their homes in Liberty county, the Saltzburgers to Elenezer and the Baptists to their former work. The Episcopal and Independent Churches in Savannah were repaired and opened for service, and the Church at Augusta rebuilt, and worship renewed.

In addition to the above mentioned denominations, we may add, as among the early co religionists, of the land, a colony of Israelites, who came to Savannah in 1733, soon after the arrival of Oglethorpe; objections being raised most of them removed, leaving several families, however, behind, whose descendants are still in the state, some of whom have occupied positions of honor and influence. There was also a small colony of Quakers, who settled some seven miles above Augusta, at a place still well known as "Quaker City."

Here then, were the religious elements, or factors, entering at first into the forces and destiny of the country; viz; Episcopalians, Salzburgers (Lutherans, styled "Saltz-burgers" from Salzburg, the name of their home in Austria), Congregationalists, Baptists, a few Israelites, and Quakers; no Methodists, at least in name, but strongly existing in its incipient germs, till a few years later. Whitfield died a suspended minister of the Methodist church (suspended for not using the forms of prayer, in the Book of prayer). (1). Neither did Wesley withdraw from the Established Church till the separation in 1785. According to Wesley, Methodism had for its origin three

distinct periods. "The first rise of Methodism," says he, "was in 1729, when four of us met together at Oxford. The second was at Savannah in 1736, when twenty or thirty persons met at my house. The last was at London, on this day, May 1st, 1738, when forty or fifty of us agreed to meet together every Wednesday evening." Savannah, therefore, as Stevens says, "may be regarded as the birth place of Methodism." He also declares it to be a little remarkable that of the few young men, students of Oxford, who gave rise to Methodism, "four of them, viz: Rev. John Wesley, a graduate of Lincoln College, Rev. Charles Wesley, of Christ College, Rev. Benjamin Ingham, of Queen's College, and George Whitfield, of Pembroke College, should visit and settle in Georgia, and three of them have the care of churches in the colony. (Stevens, Vol. I. 340). The true rise of Methodism, proper, however, was not till 1785, the year of the separation from the Church of England. The first and only regularly appointed Methodist minister in the State at that time, was the Rev. Beverly Allen, and the field to which he was appointed being simply "Georgia." The number of converts reported to the Conference the next year being "Seventy Eight." (Note Min. Conf. p. 23, 28). Neither were there any Roman Catholics; as they were not allowed in the province till the adoption of the new Constitution in 1799. (Watkins Comp. 42). Their first Church being at Locust Grove, Taliaferro county, in the year 1800. (White's statistics p. 532.)

But the thing that chiefly concerns us is the rise, progress, and development of the Presbyterian Church in the State, and to this we now give our attention.

CHAPTER II.

FIRST PRESBYTERIANS.

1st. The first Presbyterians we meet with, as already stated, were the Scottish Highlanders, who settled at Darien in 1735 with their pastor, Rev. John McLeod, the first Presbyterian minister in the State. Oglethorpe, desirous of having a sort of bulwark against the Spanish invasion from the southland, also of obtaining a more substantial class of citizens, than many who had already come simply as adventurers, secured a colony of sturdy Highlanders, who with John McIntosh, Mohr, as head of the Clan, settled on the north bank of the Altamaha river, at a place they called "New Inverness," after the place of their rendezvous in Scotland. The District they named "Darien," after the Isthmus of that name, where some of their forefathers so disastrously attempted the founding of a colony in the year 1690. Their number being greatly depleted by sickness, and also the Spanish bullets at the unfortunate assault upon Fort Moosa in Florida, in 1740, the Rev. John McLeod, their pastor, left them and removed to Carolina in 1741, after which the colony became scattered. Although disorganized as a colony, still their influence was not lost. Among them were several prominent names, as McKay, Dunbar, Baillie, Cuthbert and McIntosh, who settled upon the coast, and whose descendants figured largely in moulding the after history of the State, and in giving prominence to her chivalry, as well as furnishing material for Church membership. Thus we find the name of Cuthbert, not only on the Council under Reynolds, but also afterwards in the Halls of the Nation, and likewise among the list of our Georgia towns; Baillie, a prominent member of the Presbyterian Church in Savannah, in 1769. We also note the fact, that Gen. John McIntosh appears in the Presbytery of Georgia, as a Ruling Elder, representing the Church at Darien, at the organization of said Presbytery in December 1821. It is also worthy of mention that Catherine McIntosh,

the mother of Gov. George M. Troup, was the daughter of Captain John McIntosh, a relative of John McIntosh, Mohr. It is hardly necessary to add that the McIntosh family has left the impress of its name and deeds upon one of the counties of the State, after whom it was named.

2. The second planting, and afterwards the nursery and stronghold of Presbyterianism in the State was the old MIDWAY CHURCH, Liberty county, which, though nominally Congregational, was nevertheless substantially, Presbyterian, so understood and so styled in common parlance. As she has used the treasury of the Presbyterian church for the transmission of her Missionary and Elymosenary funds, as all of her pastors except two, have been Presbyterian ministers, as she has given fifty of her sons and grandsons to the Presbyterian ministry, and as in the pangs of her dissolution she has given birth to three white, and three colored Presbyterian churches, we do not hesitate to place her in the list with the others. Indeed the history of Presbyterianism in Georgia would simply be incomplete without her contribution. This will appear as we further proceed. This colony came from Dorchester, S. C., in 1753, and '54 bringing its pastor, Rev. John Osgood with them.

3. The third point occupied by Presbyterians, at this early day, was the CITY OF SAVANNAH. As early as June 5, 1755 we find that "forty-three persons, Dissenters from the Church of England, and professors of the doctrines of the Church of Scotland, according to the Westminster Confession of Faith," petitioned the Council for a lot in the city of Savannah, upon which to erect a church building. (Pub. Col. Rec. 183.) The petition was granted, and the next year, 1756, a warrant was issued and signed for the same. The building was erected and occupied till the great fire in 1796. (Idem p. 313.) The exact date of the organization of the church is unknown; though it must have been at the time, or soon after the erection of the building. It soon became one of the leading churches of the province, and still maintains its organi-

zation and prestige, as a powerful factor in upholding the cause of religion and good order.

4. The fourth point occupied by Presbyterians in the State, was the Church or group of churches in Burke county, on Brier and Beaver Creeks, which like the Midway Church though Congregational or independent, affiliated with the Presbytery, and with one or two exceptions, were always supplied with Presbyterian ministers. When, or by whom organized, we have no means of determining. The first notice we find of them is in the Minutes of the Synod of New York and Philadelphia, in 1766, in which "an application was made for supplies from Brier Creek in Georgia,"; and Mr. Lewis and others appointed to "Visit North Carolina, South Carolina, Virginia, and Georgia."

In addition to this there was another church or Congregation near by called "Walnut Creek." In 1789, a petition for supplies was made to Hopewell Presbytery for Walnut Church (Note) and the Old Church. (The old church no doubt being the Brier Creek Church, and in which Bishop Asbury preached in one of his missionary tours in 1790) Vol II. P 67)

These two churches were afterwards united and removed to the town of Waynesboro, in 1810; and from that time till their withdrawal in 1840 known as the "Presbyterian Church of Burke County."

Thus the Waynesboro Church may be considered the legitimate offspring, if not the actual continuation of these

(Note) "Walnut Creek Church was situated on the creek of that name some four or five miles West from Waynesboro. Brier Creek Church afterwards called "Old Church," was situated on Brier Creek some six miles North East of Waynesboro. Its site is now occupied by a negro church; while the original "Old Church," first Episcopal, then Presbyterian; on being abandoned by the Presbyterians afterwards passed into the hands of the Methodists, with its glebe of thirty acres of land. They now hold it; and it is again known as the "Old Church." (MS Letter of Rev. C. I. Stacy, Pastor Pres. Church.)

earlier organizations; and therefore one of the few ante-revolution Churches in the State. Concerning this church, I will have more to say hereafter.

Here then were the points where the seeds of Presbyterianism were first planted in Georgia: In the southern portion at Darien and the Altamaha; in the eastern and middle, at Savannah, and the Parish of St. John now Liberty county; and in the northern, in the counties of Burke, and Jefferson. And although a great deal of the seed thus sown, seemed lost, yet not lost; but like "the ashes of Wickliffe, cast into the Swift, and borne by that stream into the Severn, and by the Severn, carried into the broader seas, and thence into the mighty ocean;" so this seed was only scattered and planted in different places, afterwards to come up, and to yield, some thirty, some sixty, some an hundred fold.

CHAPTER III.

PRESBYTERIES.

PRESBYTERY OF HOPEWELL.

The State of South Carolina was settled in 1670, some sixty three years before the landing of Oglethorpe at Yamacraw. The Presbyterian Church therefore was established in that state at a much earlier date than in Georgia, and through its emigrants contributed largely to the building of churches in the latter. The Presbytery of Orange, one of the original sixteen which constituted the first General Assembly, formed in 1788, included the Carolinas as well as the State of Virginia. From this Presbytery was formed in 1784, the Presbytery of South Carolina, which also included Georgia in its territory. The upper portion of South Carolina being largely settled by Scotch Irish and other Presbyterians, these together with emigrants from Pennsylvania, and Virginia began soon to cross over the Savannah River into the middle and upper parts of Georgia, and to form settlements in the counties of Columbia, Oglethorpe and Greene. Churches were soon planted, and supplied by ministers belonging to the Presbytery of South Carolina; notably among them, the Rev. John Newton, and Rev. Daniel Thrasher, (note I) the first regular missionaries and

Note. (1) Rev. Daniel Thrasher was a native of New Jersey. Licensed and ordained by the Presbytery of Orange, in 1781; received into the Presbytery of South Carolina, April 11, 1793, labored in Georgia, though not wholly and with much success in organizing several of the earlier churches, as appears from his letter to the Presbytery, in which he gives an account of his labors in 1795. He returned to New Jersey his native state, and accepted a missionary appointment, under the General Assembly, in the State of New York and which appointment he continued to fill until his death. He was dismissed to the Presbytery of Hudson in 1796, and died Aug. 1, 1797, very much lamented. (Min. Gen. Ass. P. 139)

pioneers into the State, and afterwards by Rev. Messrs. Springer, Cunningham, Waddel and Montgomery, who soon gathered Congregations and became settled pastors over them.

As the number of Churches and Ministers increased, it soon became apparent, that on account of the distance, a new and independent Presbytery should be formed. Accordingly upon petition, the Synod of the Carolinas, at their meeting at Morganton, N. C., Nov. 3rd., 1796 divided the Presbytery of South Carolina, setting off the portion below the Savannah River into a separate and independent Presbytery, to be known as the Presbytery of Hopewell, and to be composed of the following ministers, and all the churches and missions belonging to the old Presbytery, and within the State.

Ministers.—John Newton, John Springer, Robt. Cunningham, Moses Waddel, William Montgomery

The Churches, as well as we can gather them, for the records are very imperfect, are as follows:

Bethsalem, Bethany, Ebenezer, Richmond, Little Britian, Siloam, Bethlehem, New Hope, Goshen, Carmel, Joppa, Providence, Liberty, Smyrna.

In addition to these, there seemed to have been several other places occupied by the old Presbytery, but whether organized churches that had now become extinct or mere preaching places, the Records do not show. Some of the places thus indicated were Sharon, Sherril's Creek, Furgus Creek, Goose Ponds, Great Kiokee, Kettle Creek, Falling Creek, Bethel, and "Concord in Wilkes county," (Howe I, 659.) It is probable that some of these names were changed, as in the case of several other instances, and of which no mention is made.

FIRST MEETING.

In accordance with the action of the Synod of South Carolina and Georgia, the Presbytery held its first meeting at Liberty Church on Thursday March 16, 1797. Rev. John Springer preached the opening sermon from Luke IV., 18, and constituted the Presbytery with prayer, and was

afterwards chosen Moderator, and Rev. Moses Waddel, Clerk.

There were present all the above mentioned ministers viz: John Newton, John Springer, Robert Cunningham, Moses Waddel, and William Montgomery, and the following Elders: James Darrach (Daniel) from Liberty, Ezekiel Gilliam from Bethsalem, Loderick Tuggle, from Bethany, and William Calahan, who came the next day, from Little Britian. The Records do not give the names of any of the churches except that of Little Britian. In other places and from other sources, we learn what churches were represented. We feel almost certain that the name of "Daniel" should be substituted for that of "Darrach" and for the following reasons: (1) There is no evidence that there ever was an Elder in the Liberty church of the name of Darrach, or even a family of that name in the community. (2) The name occurs no where else. (3) The Daniel family being a prominent and influential one in the church, James Daniel being a well known elder and representing the church at the next meeting of Presbytery, as the Records show. (4) But the principal reason is that, we have only the copied Records of the Presbytery. Dr. Waddel was Stated Clerk, and at the request of Presbytery he had the first 30 years copied; this copying being done by Maj. Watkins and for which sixty-five dollars were paid; as the Records show. This copying was done in 1827 thirty years after the record was made. And it is very easy to see how the name of "Darrach" should be mistaken by the copyist for "Daniel." on an old and time worn manuscript, and he a stranger to the parties, and with nothing to guide him but the Manuscript of Dr. Waddel, which according to the testimony of his own son, was at times extremely difficult to descipher. Dr. John Waddel, in his "Academic Memorials," says of him, (though this is not true of the specimens of his hand writing we have seen, which are remarkably clear and distinct.)

"He always prepared skeletons on very small sized leaves of paper and in handwriting so diminutive, and with certain hieroglyphics of his own adoption, so obscure as to

be almost illegible to any beside himself. There are still in possession of some of his living friends many of these briefs, serving only as relics of him, but not answering any farther purpose, by reason of their illegible chirography."

As this was the mother Presbytery, and these ministers and churches, the early seed of Presbyterianism in the state, a more minute and particular description of them would be interesting and eminently befitting.

PLACE OF MEETING.

And first as to the place of meeting. Liberty church where the Presbytery met was so called because allowed to the use of other denominations, and selected on account of its central position. It was a rough house built of logs, and located in the South-western part of Wilkes county, about fourteen miles from Washington, and seven from Woodstock, and about half a mile from "War Hill" where was fought the battle of Kettle Creek, in 1790. It was organized soon after the war of the revolution, by the Rev. Dan Thatcher, with fifteen or twenty members, among them, the grand father of Hon. A. H. Stephens, and father of Dr. David Finley of Montgomery, Alabama, with Ruling Elders James Daniel and Archibald Simpson. (Simpson's Sketch, Pres. Com. Pub.) Rev. John Springer was the first regular minister. After the death of Mr. Springer in 1798, the Church was supplied for a short time by Rev. Robert M. Cunningham, who was then also supplying Bethany. After Mr. Cunningham, the old church was closed for a time. The old building in the mean while becoming dilapidated, a new house was erected about a mile South, and its name changed to Salem. The Rev. Francis Cummins who came to Georgia from South Carolina about 1803, took charge of the new building at the same time supplying Bethany Church. After his removal to Greensboro in 1820 the church was without a minister for four years. In 1824, Rev. Alexander H. Webster, who then had charge of the Washington Church also supplied Salem. After the death of Mr. Webster, the church was again without a pastor, and in 1828 several members and families withdrew and

organized themselves into a church in the neighborhood of Raytown, being too remote to attend regularly, and named the new church South Liberty, being south of the Mother Church. In 1832 Rev. S. J. Cassels being called to the Washington Church preached occasionally at Salem. In 1834 a new and better house was erected at the junction of the Greensboro and Crawfordville roads, twelve miles from Washington. The membership at this time was reduced to seven. In 1837, Rev. John B. Cassels, the brother of the Rev. S. J. Cassels, took charge of the church and also opened a day school, but was soon cut down with malarial fever. After his death Rev. F. R. Goulding supplied the church for a while. He was followed by Rev. J. W. Reid, who was teaching and preaching at Woodstock. In 1847 the old house was sold to the Baptists and the remaining membership removed to Woodstock into which the church was merged.

Although the little church has always been weak in numbers, yet its mission has not been a failure. The following ministers have gone out if not from its bosom, at least from its training hand, viz: David Finley, B. L. Beall, R. A. Houston, and Robert Milner, and others who have received deep and lasting impressions from its moulding hand.

It is also worthy of remark that the Penfield church may be considered an offshoot from the Woodstock Church. Mr. Johnson Boswell from that church and living near that place and although in the midst of a Baptist neighborhood, was the means of establishing a Presbyterian church which now numbers 50 members. (Simpson's Sketches).

PERSONNEL OF THE BODY.

Concerning the Elders we know little or nothing, as Records are very silent concerning them, saying nothing more than giving their names, and not even mentioning the Churches they represented, except that of Little Britian. In those days the Elders seemed as quiescent factors; or as Dr. R. J. Breckenridge once expressed it in his Speech before the Assembly, that their office seemed to be a body

guard to the minister to accompany him and "lay down the bars before him." We are glad to know the views of the Church have of late materially changed on that subject, and greatly for the better.

MINISTERS.

REV. JOHN NEWTON.

Rev. John Newton was a native of Pennsylvania, born Feb. 20, 1759, was received by the Presbytery of South Carolina at Jackson Creek October 1785, was ordained by said Presbytery, Oct. 18, 1788, being a Licentiate for five years,; having taken charge of the churches of Bethsalem in Oglethorpe county, and New Hope in Madison county, in the previous Spring where he labored till his death. He was the first resident of the State ever ordained, and yet ordained out of the State. The call to said churches was borne by Messrs. Park and Gillam, Elders, to the Presbytery at Duncan's Creek where he was ordained, and installed pastor of the associated churches, though about a hundred miles away! these men receiving him in the name of the churches, a proceeding altogether right at that time and under the circumstances, but would now be considered quite irregular.

Mr. Newton was the missionary of South Carolina Presbytery before the division; a man abundant in labors, quite a number of the earlier churches being organized by him. Indeed the evidence is he was among, if not the very first minister that visited the state, as Rev. W. E. Dozier, his great grandson, has a skeleton of one of his sermons preached at Goshen, "near Greensboro," Aug. 15, 1784, and therefore he must have visited Georgia while still a Licentiate of Orange Presbytery as he was not received by South Carolina till October of next year. According to a diary he kept, and now in the hands of his grandson, Rev. Henry Newton, he made a missionary tour during the summer of 1785.

According to that Diary he crossed the Savannah river at its junction with Broad river, then went South to Little river, thence North West to Washington, where he

found neither hotel nor Church. Going then North West he came to a church (of what denomination not said), where he spent the Sabbath and preached. From thence he proceeded Westward till he reached Oconee river; seeing no towns or Churches. North and West of the river were the Cherokee Indians. He then took his journey Northward, through an almost unbroken forest, till he reached a settlement in Oglethorpe county not far from Crawford, where finding acquaintances and friends, he rested awhile, and which place he made his after home. From there he began his homeward journey. Though passing through four or five counties, he speaks of only one Church, of which mention is made above. He was six weeks away from home. He moved to Georgia in the Fall of 1785 or Spring of 1786. (MS. Letter. Rev. Henry Newton.)

Mr. Newton was a man of dark complexion, with dark hair, and black eyes; strongly built, though lean and long. He married Katherine Lowrance of North Carolina, in 1780 and had six children, three sons and three daughters, many of whom have occupied positions of prominence in the church. Two of his sons, Ebenezer and Elizur were elders; the former at Long Cane, and the latter at Athens. One of his grandsons is a minister, viz., Rev. Henry Newton of Athens. Five of his grandsons were elders: John T. at Long Cane, Charles at the Central Church, Atlanta, John A. Cooper at LaGrange, William at Long Cane and William Henry at Athens. Among his great grandchildren, two are ministers, viz: Rev. W. E. Dozier, pastor at Carrollton, and Rev. J. W. Stokes, pastor at Americus, Ga., and one, Henry E., an elder at Loyd Church. Annie, a great grand daughter married Rev. Joseph H. Wilson of South Carolina; and Lucy, another great grand daughter is devoting her life to Missionary work in connection with the movement on Cumberland Mountains in Kentucky. What a record! ! Mr. Newton died at Athens June 17, 1797, and was buried at the site of the old Bethsalem church, but in 1900 his remains were removed to Lexington where they now repose.

REV. JOHN SPRINGER.

Rev. John Springer was a native of Delaware, his father being James Springer and his grandfather being Carl Springer a wealthy citizen of Sweden and resident of Stockholm.

We give the following tradition concerning his father, James Springer as related by Joseph Springer one of his descendents, and taken from Benjamin Farris's History of the original settlements on the Delaware, pages 283, 284, and furnished by Mr. Herbert Patman, the Librarian at Washington, D. C.

"My grandfather when a youth was sent by his parents into England, for the purpose of finishing his education. One evening, when in London as he was walking to his lodgings, a party of ruffians seized and gagged him. They then hurried him into a carriage, and driving it down to the river, put him on board of a ship, bound to Virginia, and confined him in the hold. When the vessel arrived at the port of her destination, Springer was sold to a farmer for a term of years. During the time of his bondage he learned that in a country lying far to the Northeast, there was a settlement of his countrymen, which he determined immediately to visit as soon as his term of service should expire. When that time arrived, he set out on foot to seek them and after many difficulties in crossing a new country, much of it in its wild state, inhabited only by Indians, he to his great joy, found them at Christiana, and settled himself permanently among them."

This seems a marvellous story indeed! If it had been said, that yielding to the spirit of adventure, and desirous of seeing the "New World," he had suffered himself to be taken and sold to defray the cost of his passage as many others had done, of which we read in the early history of the Province, we would think it far more probable. But we give the story as we find it.

In process of time, after reaching Christiana, James married, and reared a large family; many of his descendants being men of prominence; among them one congress-

man, and two judges. Among his numerous sons was one named John, the subject of this notice.

John Springer was born on a farm near Wilmington, Delaware, Sept. 20, 1744, and graduated at Princeton 1776. After this, became one of the assistants or tutors in Hampden-Sydney school. After leaving Princeton, he taught school for a while in Virginia. Leaving Virginia on account of the breaking out of the war of the Revolution, he removed to North Carolina where he taught at White Hall and Cambridge. After a few years in Carolina he removed to Georgia, and opened a school near Washington, Wilkes county. Though feeling that he was called to the ministry, yet a feeling of unworthiness kept him out for a number of years. While at White Hall, he studied Theology under Dr. James Hall. After being a candidate for a number of years, under Orange Presbytery, he was transferred to the Presbytery of South Carolina and by that Presbytery was licensed at Duncan's Creek, Oct. 18, 1788. He continued to teach, at the same time supplying some of the surrounding churches. Receiving a call from the united churches of Providence, Smyrna, and Washington in Wilkes county, Georgia, he was ordained by the Presbytery of South Carolina, at Washington, July 21, 1790, he being the first Presbyterian minister ever ordained in Georgia. This was the first meeting of any Presbytery in Georgia. Not having a house of worship, the ordination took place under a large Poplar tree in the suburbs of the town, under which the Presbytery held its meeting. (Note I.)

Mr. Springer had a home some five miles North of Washington, called "Walnut Hill," where he also had a school of some celebrity, having for a while as students, Jesse Mercer, and Pope Hull, where he continued till his death. He was called upon in the latter part of August to preach the funeral of Hon. John Talbot, the father

Note. 1. As the Vol I of the records of the Presbytery are lost, we are unable to give the names of the members of the Presbytery. This we greatly regret, as this is the first Presbytery held in the State.

of Governor Talbot, and also of Thomas Talbot, for a long time a ruling Elder in the Washington Church. The day was warm, he exerted himself; being caught in a shower of rain that came up, he was taken with a chill and fever which terminated his life. He died Sept. 3rd., 1798, aged 54 years. At his request he was buried in the garden, by the roadside. The next owner in straightening the road threw the grave into the middle of the road, and there his ashes remain in an unknown, unmarked grave, over which vehicles are continually passing.

He was a man of large size; as was said of him "A giant in body and mind," an easy and fluent speaker. He married Ann Greene of North Carolina, and had three daughters and one son. Many of his descendants are still living in the State. The son, William Greene Springer, married Mary Baxter of Hancock county, and removed to Carroll county where he became a man of prominence, at one time representing the county in the State Senate, which place he creditably filled for the years 1838 and 1839. He was a man of huge proportions, weighing over four hundred pounds! He and Hon. Dixon H. Lewis of Alabama being at that time the two largest men, in the whole country.

As the old tree under which the Presbytery held its meeting and of which mention has been made, is a wonder in itself, hoary with years, and upon which, like the Pyramids of Egypt, "generations have wonderingly gazed;" and as it stands the only living witness of that first meeting we think it worthy of special mention. We herewith therefore append a cut of its present appearance, and add the following description given by my young friend, Mr. Robert Guin, a native of Washington.

"The circumference of the big Poplar Tree under which the first Presbytery was held, and under which the first Presbyterian minister was ordained in Georgia, is twenty six feet. This is the average figure, for the base of the tree is bulged out on account of the large roots.

"The old tree, though it is more than a thousand years old, and has been struck by lightning five or six times is

still in a prosperous condition. Its original height is not known, but is supposed to have been over a hundred and fifty feet. The upper half it is plain to see, has decayed, or in other ways succumbed to the attacks made upon it in the past centuries, but the part remaining stands high above any other tree in the woods, and these woods are made up of oak and poplar trees; And this fact must prove that the tree was in its prime over a hundred years ago, when the Presbytery was held under it; and even then must have been a gigantic tree. A swarm of bees have a hive in the lower limb, and various air plants have begun to appear on the upper branches. But notwithstanding all these life sappers, the old tree will undoubtedly be witnessed by several generations yet to come.

"The old tree is situated almost directly East of Washington, three quarters of a mile out from the city. It is owned by the widow of Capt. C. A. Alexander, an old confederate veteran, and has been in possession of his forefathers, dating from the Revolution. Mrs. Alexander is very proud of it, and has several pictures of it, and has a table made from one of the gigantic branches torn away by the lightning."

To this description we add the hope that the words of our young friend, may indeed be prophetic of the future of the grand old church, which is yet to stand for ages in the conscious majesty of its strength, harmlessly receiving, but hurling back with fearful recoil, every blow directed at it. And like the old tree ever carrying in its bosom a swarm of active workers, furnishing the sweetness of honey, and even "of fine droppings of the honey comb," to the generations yet to come.

REV. ROBERT CUNNINGHAM, D. D.

Rev. Robert Cunningham, D. D., was born in York county Pennsylvania, Sept. 10, 1760. Licensed by the Presbytery of South Carolina Sept. 29, 1791. Ordained and installed pastor of the Ebenezer and Bethany Churches, July 31, 1793, where he continued to labor till 1808, when he removed to Lexington, Kentucky. There he re-

remained fourteen years, till the Fall of 1822, when he removed to Moulton, Alabama, preaching at Tuscaloosa, which church he organized, and at other places, till his death. He was appointed by the General Assembly to preach the opening sermon and to preside at the organization of the Synod of Mississippi and South Alabama, in 1829, and also to render this service at the organization of the Synod of Alabama in 1835. (Minutes Gen. Ass. pp. 263. 489.) He died July 11, 1839, in the 80th year of his age.

REV. MOSES WADDEL.

Rev. Moses Waddel was born in Rowan, now Iredell county, North Carolina, July 29, 1770, his father being an emigrant from Ireland. He graduated at Hampden Sydney in 1791; Licensed by Hanover Presbytery May 13, 1792; ordained June 6, 1794 by South Carolina Presbytery; Opened a school at Carmel, Columbia County (Sherwood, p 112,) two miles east of the village of Applington where he taught school for a number of years. In 1804 he removed to Vienna, Abbeville District S. C., where he continued to teach till 1819 when elected president of the University of Georgia holding that office for ten years, resigning in 1824, and died at Athens July 21, 1840. Among his pupils were men of distinction, as John C. Calhoun, Hugh I. Lagre, Jas. S. Pettigrew, W. H. C. Crawford, and others. In addition to teaching, he supplied many feeble and destitute churches. His name is a household word in educational circles, having left to the state and country a rich heritage in the number of educationists, and men of prominence and distinction. His eldest son, James P. was professor of Languages in Franklin College and Ruling Elder in the church at that place till his death May 26, 1867. His second son, Isaac Watts, was a minister and serving the churches of Willington, South Carolina, Damopolis, Alabama and Marietta, Georgia, where he died, in 1849. His third son, William Woodson, was an Elder and Physician at Tallahassee, Florida, where he died after a useful life in 1843. His fourth son, John Newton, was a minister, and teacher, in the Synodical College of Alabama; at one

time, President of the University of Mississippi; at another, Chancellor of the South Western University at Clarksville, Tennessee. Among his grand children, one, William Henry, the son of James P. was first Tutor, then Adjunct Professor of Latin, and afterwards Professor of Greek, in the University of Georgia, and Elder in the Church till his death, Sept. 21, 1878. Another James Daniel, son of Isaac Watts, was editor and author of several volumes, among them the life of Linton Stevens. Another, John Oliver, the second son of Isaac Watts, was an Elder in the Cedartown Church. Still another, Isaac Watts, Jr. was a minister supplying various Churches, at one time President of the North Georgia Agricultural College at Dahlonga, also President of the Euharlee Institute, and now pastor at Archer, Florida. And still another yet, George N., the son of John Newton, became a minister in Alabama, and died just after entering the ministry. Dr. Waddell was married twice. His first wife being Catherine, the sister of his pupil, John C. Calhoun, who lived but a short while. His second was Elizabeth W. Pleasants, of Virginia. The honorary degree of D. D. was conferred upon him by South Carolina College in 1807. He was also elected to the chair of Theology in Columbia Seminary, but declined, to which Dr. Goulding was afterwards appointed.

REV. WILLIAM MONTGOMERY.

Rev. William Montgomery was educated at Mt. Zion College, Winnsboro, S. C., licensed by the Presbytery of South Carolina April 16, 1793; ordained by the same, and made pastor of Little Britain and Siloam Churches May 28, 1795, and afterwards also of New Hope Church. In 1800, in company with Drs. James Hall, of Concord Presbytery, and J. H. Bowman, of Orange Presbytery he was sent on a pioneer missionary tour to the "Natchez Country," as Mississippi was then called, where they remained nine months, the three preaching at nine different places, at six of which Churches were afterwards established; after which they returned to their homes.

In 1811, Mr. Montgomery went back to Mississippi, and

carried his family with him, and became the supply of the Pine Ridge Church for six years, from Jan. 1812 till 1819; and then also taking charge of Ebenezer and Union Churches, all in Jefferson county, preaching alternately at these Churches from 1820 till his death.

In 1816, in company with Rev. John Bullen, Rev. James Smilie and some Elders, he went to Pine Ridge Church, and there they constituted the Presbytery of Mississippi, the mother Presbytery of the Southwest. His being the honor thus of being one of the Charter members of two first Presbyteries in two different States, the one in Georgia, and the other in Mississippi. He also was the first minister to preach in Port Gibson, being called upon to conduct the funeral of Mrs. Gibson, the wife of the hotel keeper in that place.

In his early ministry under a charge of indiscretion, if not of immoral conduct he was suspended, but before the next meeting there was a general reaction in his favor, and in accordance with a petition of the Church and congregation, he was restored, showing that in the minds of the people, the action of the Presbytery seemed unnecessarily severe.

Mr. Montgomery was a fine scholar, and withal a tried and trusted counsellor. He took a very prominent part in the organization of Oakland College, the first Presbyterian School in the Southwest. He had a son, Rev. Sam Montgomery, a most eloquent preacher, who supplied Union Church, one of his father's, till his death in 1884.

Mr. Montgomery is described as a small man of slender frame, with fair and rather florid complexion, blue eyes and fiery red hair, an earnest and faithful minister. He died in 1848, greatly honored and beloved, and was buried near the old Ebenezer Church, to which he so long ministered. (MS. Letter Dr. C. W. Grafton. Howe 173-5.)

The first Presbytery seemed much imbued with the spirit of its mission, and a realizing sense of its weighty responsibilities, for after surveying the field, and voting supplies for its vacancies, they took the following action: "In view of the degeneracy of manners and declension in

religion, which so awfully prevail, in coincidence with several other religious Judicatures, we recommend the first Tuesdays in January, April, July and October as days of humiliation, fasting and prayer." How intensely in earnest! Four days in the year for humiliation, fasting and prayer!

Thus it would appear from the foregoing that these pioneers of Presbyterianism were neither pygmies nor drones in the vineyard of the Master, but were men of character and worth, of deep piety and entire consecration and well worthy of the honor put upon them, and the work assigned them, and indeed the worthy representatives of the great church, the foundation of which they were called upon to lay in the province of Georgia.

THE FIELD.

From the laborers, we turn to the field. That field was a very broad one, being the whole state of Georgia, at least as far as the population extended. Over this vast area there were some fourteen or more small and feeble churches, with quite a number of missionary or preaching places. On account of the imperfection of the records, and the change and confusion of names, several being applied to the same field, we have found it difficult, if not impossible to give a correct list of all the churches, the time of their organization, or their order. This much however we can assert confidently that they were all formed since the Revolutionary war; (see letter of Rev. Dan Thatcher) and most of them organized by Rev. Dan Thatcher and Rev. John Newton, the first missionaries of the Presbytery. There were only five of the fields regularly supplied; viz: Bethany and New Hope, by Rev. John Newton; Liberty, Smyrna and Providence by Rev. John Springer; Bethany and Ebenezer, by Rev. Robert Cunningham; Carmel and Joppa by Rev. Moses Waddel; Greensboro and Little Britian by Rev. William Montgomery.

The following is the location of the different churches as well as we can locate them, many of them like the

seven churches of Asia having passed away, and not leaving a single trace behind.

Bethsalem in Oglethorpe county, near Lexington. New Hope in Madison county as at present; Liberty afterwards Salem, and now Woodstock to which it has been removed in Wilkes county. Smyrna, four miles South of Washington, on the Augusta Road. Providence a few miles North of Washington in the same county. Bethany as at present in Greene county. Ebenezer, now Mount Zion, in Hancock county. Carmel and Joppa, near Appling, Columbia county, where Dr. Waddel taught school. Siloam, now Greensborough as at present. Little Britian, near by on the head waters of Little river, between Greene and Oglethorpe counties. "Goshen near Greensborough," in Greene county. Sherril's Creek, Goose Pond, and Falling Creek, in Oglethorpe county. "Richmond near the Kiokees, Columbia county," "Concord in Wilkes county," and Sharon and Kettle Creek, in the same; Great Kiokee, in Columbia county. Bethesda in Elbert county, Sharon and Fergus Creek in Wilkes county.

To determine the order of the different organizations, is just as unsatisfactory, it being difficult to assert with any sort of certainty which is even the first organized. Bethany is usually spoken of as the oldest, and on that account called the "mother of the churches." We regret that we are under the necessity of expressing doubt as to this point. It is usually claimed that this church was organized by Rev. Dan Thatcher in 1786 and therefore the church held its centennial celebration in 1886. But here are the facts as we find them.

In 1791, two years after the General Assembly was formed it was "resolved that it be enjoined upon each Presbytery, strictly to order their members to procure all the materials for forming a history of the Presbyterian Church in these United States, to bring in the same to their Presbytery, and the Presbyteries to forward the same to the next Assembly." (Min. p 38.) This was repeated every year till 1795, on account of the slowness of some of the Presbyteries to act in the matter.

In obedience to this command of the Assembly, however Rev. Daniel Thatcher and Rev. John Newton gave an account of their fields. Mr. Thatcher says in his letter dated April 2, 1792, that "in accordance with the request of the Assembly and the order of the Presbytery, he would "undertake to give some account of the planting and apparent rise of those Churches now vacant in these parts, particularly where I am supplying at present." Then goes on to say "Bethany Church, I believe was settled in 1788" Ebenezer about the close of 1788," "Richmond Creek, about the year 1788," "Bethlehem, about the year 1789," Goshen near Greensboro, and Little Britian on the waters of Little river about 1790."

Rev. John Newton, in his letter written the same year says that of the churches of New Hope, Bethsalem, Little Britian and Bethany, which were in a row North and South, that "Bethsalem was the first organized." Then goes on with the discription of the other churches, but says nothing more about their organization except Bethsalem.

In the year 1877, says he, the people of this church, called Mr. John Newton, Probationer under the care of the South Carolina Presbytery, to be their pastor. The call was accepted, and he the said Mr. Newton, was ordained in 1788, and did then become and is still pastor of that church." (Howe, Vol. I. P. 657.) Here then we have the direct statements of Mr. Thatcher himself, who organized the church, that Bethany was settled in 1788, and of Mr. Newton that Bethsalem called him in 1787. And we suppose that these men knew what they were saying, especially as these statements were to form parts of a History in which they had a whole year to secure accuracy.

2nd. Dr. John Waddel in his Academic Memorials, (pg. 31) says of his father Dr. Moses Waddel, that ne taught school at Willington, S. C., in 1784. Went on a tour of observation to Greene county, Georgia, in the Fall of 1786. Opened a school which was broken up by the invasion of the Indians in 1787, who burned Greensboro and committed other depredations; returned to Georgia in

1788 and opened another school near the same place, and being troubled about his spiritual condition conversed with Mr. Thatcher "who with other ministers visited the community that year," in this account nothing being said about Mr. Thatcher before that time. (1788.)

3rd. Then again in the list of churches made out by the Officers of the General Assembly in 1788, we see the names of Providence, Sherill's Creek, Bethsalem, and Richmond Creek but no Bethany. (Pub. Min. Pg, 20.)

Thus from the evidence before me I am constrained to believe that Bethany is not the oldest Church organized in Georgia. That the neighborhood was settled several years before I doubt not; but that Mr. Thatcher was right in his official statement that the church was not gathered till 1788, and after Bethsalem, Richmond, Sherril Creek, and Smyrna. Which of these was first organized, we have no means of determining.

On viewing the extent of the field we are at once struck with the vastness of the work for these few laborers; and the more so, when we remember that the number of these churches was soon increased, while the number of ministers diminished. Hebron was added to the list of Churches at the first meeting of the Presbytery. So supplies were ordered to some new fields, as requested, whilst the ranks of the ministry was depleted by the loss of Rev. John Newton who died June 17, of the same year, just three months after the meeting of the Presbytery. So of the Rev. John Springer who died September the 3rd, of the year after; thus leaving but three laborers in that vast field, until Rev. Thomas Newton, a brother of Rev. John Newton was added to the list. He was a Licentiate of Concord Presbytery, and having received a call from Hebron church, was ordained and installed pastor of the same March 1799. For a number of years the Presbytery continued very weak, at times not being able to meet on account of a want of a quorum, and at best only with an attendance of about three or four ministers and two or three elders. Edmund Pharr was ordained Dec. 1801, and John Hodge, a Licentiate was received from the Cumberland

Presbyterian Church, and was ordained April 6, 1805. And Rev. Francis Cummins was received from the Presbytery of South Carolina at the Fall meeting of the same year and made minister at Greensboro. John R. Thompson, a teacher at Augusta, "and late of New York," was received under their care in 1805 and licensed and ordained in 1807, and installed pastor at Augusta. On the other hand, Rev. Dr. Waddel had been dismissed to the Presbytery of South Carolina in 1801, and Rev. Robert Cunningham to West Lexington Presbytery in 1809. So that at the end of ten years, there were only six ministers, there being only a gain of one during that time. Indeed the number reported to the Assembly in 1810, was only five, the same as at first. We have no means of determining the number of Communicants at the organization of the Presbytery. The number reported in 1810, which was their first report, was only 218. As the number of ministers remained the same, we presume the size of the membership also remained about the same.

To see the further weakness of the Presbytery and the difficulty under which they labored, we have only to consider their almost complete isolation from the rest of the brethren, and therefore the want of sympathy and co-operation. In 1809 the books of the Presbytery were sent to the Synod of the Carolinas, at Poplar Tent and reviewed for the first time! So the Presbytery, up to that time had been represented in the General Assembly, but twice! First by Dr. Moses Waddel, in 1798, and second by Dr. Robert Cunningham in 1805, and in neither case by an Elder. The next and third time the Presbytery was represented in the Assembly, was in 1821, twenty six years after by Rev. Talmage, and Elder Elizur L. Newton, who was the first Elder Representative. Three times in thirty four years; and by an Elder for the first time in thirty four years of its existence.

Considering the extent of the field, the fewness of the laborers, the number of the appointments, the distance to be traveled, the absence of public conveniences of travel, the smallness of the salaries in no instances being over two

or three hundred dollars, which forced so many of them into the school room, as well as the lack of fraternal sympathy and association, we cannot but express our astonishment at the work performed, and their faith and perseverance; nor yet can we blame them for not attending the sessions of the Synod and the Assembly.

HARMONY PRESBYTERY.

The Presbytery of Harmony, was the second Presbytery set up, and was set off from the First and Second Presbyteries of South Carolina, and a part of Hopewell, in Georgia, by the Synod of the Carolinas at their session at Poplar Tent, North Carolina, October 10th, 1809; the western border being a line drawn from the mouth of Lynch's Creek, a point about an hundred miles from the sea, on the line between North and South Carolina, to the city of Augusta in Georgia, including the cities of Camden, Columbia and Augusta; with a continuation of said line to St. Marys in Georgia, and including Waynesboro and Mt. Zion. Thus embracing the whole of the seacoast of South Carolina, with a large part of Georgia, within its territorial area. The ministers of said Presbytery were: G. G. McWhorter, Andrew Flinn, and James Cousar, of Carolina; and John R. Thompson, pastor of Augusta Church, and set off from Hopewell Presbytery. Their first meeting was held in Charleston, March 7th, 1810. Rev. James Cousar was chosen Stated Clerk, and continued in that capacity till his resignation October 1836; his death occurring the Fall of the next year.

As the boundary of the Presbytery was so extensive, covering the entire seaboard of two states, and extending considerably into the interior of each; and as the ministers were so few, and all but one, Rev. J. R. Thompson, living in Carolina, and he far in the interior, the members for the most part were required to attend on horseback, little or nothing was done for quite a term of years towards the planting and training of churches in the Georgia half of the Presbytery. The same conditions obtained here as in the early history of Hopewell; a vast field, with few lab-

orers; and nearly the whole of it, missionary ground. To see the extent of the field, we have only to consider the different places of the meeting of the Presbytery. At one time at Charleston, then at Augusta, then at Charleston, then at Savannah, then at Columbia, then at Augusta, etc. The records show that the Presbytery of Harmony met but four times in Georgia during the eleven years of its existence, till the setting up of the Presbytery of Georgia, in 1821; viz: Three times in Augusta; Jan. 11, 1811, Nov. 12, 1812, Oct. 28, 1813; and in Savannah once, Dec. 20, 1811.

With the increase of population however, and further development of the country, ministers began to move in and settle at different localities. Rev. William McWhir, D. D., a native of Ireland, and member of the Presbytery of Killileagh, who had had charge of the public school in Alexandria, Virginia, of which General Washington was a patron, removed to Georgia about 1790, had settled at Sunbury, and opened a school for boys and girls, and had been teaching quite successfully for a number of years. Rev. Murdoch Murphy, a member of the Presbytery of Orange had gone in as the successor of Rev. Cyrus Gildersleeve, in December 1811 and for some time had been the pastor of the Congregational Church in Liberty county. Dr. Henry Kollock, who had been a member of Harmony Presbytery, but had disowned its authority, in the year 1813, had been supplying the Independent Presbyterian church at Savannah from the year 1806. Thomas Goulding, a member of the Midway church, had been received under the care of the Presbytery of Harmony 1813, and by them licensed, ordained and installed pastor of the White Bluff Congregational church in the year 1816. Rev. Samuel S. Davis, a member of Albany Presbytery, who had been acting as an agent for Princeton College, had been received by the Presbytery of Harmony, installed pastor of the Darien Church Nov. 1821. A congregation had been gathered at St. Marys, and was in need of a Minister. So the churches of Augusta, Mt. Zion and Waynesborough, felt, in their separation, the need of Christian fraternization and ecclesiastical oversight.

GEORGIA PRESBYTERY.

(The third Presbytery formed.)

Under the then existing circumstances, therefore, it was deemed advisable that the Presbytery of Harmony should be divided, which was accordingly done by the Synod of South Carolina and Georgia, at their Sessions at Washington, Wilkes county, Nov. 3rd, 1821; setting off the lower half of the Presbytery, south of the Savannah river, into an independent Presbytery, to be known as the Presbytery of Georgia. To which also the Rev. Nathan S. S. Beman, and Rev. Benjamin Gildersleeve, members of Hopewell Presbytery, were set off by the Synod, and united to the new Presbytery. The western boundry line as set by the Synod, and separating it from the Presbytery of Hopewell, was the lower lines of the counties of Lincoln, Wilkes, Greene, Putnam, Jasper, Monroe, Upson, Talbot, and Harris. Thus cutting the State into two unequal parts, and giving the larger half to the newly formed Presbytery; and throwing the churches of Augusta, Waynesboro and Mount Zion into the bounds of Georgia Presbytery and so continued till 1824, when the boundary line between the Presbyteries of Georgia and Hopewell was changed, and placing them back into the bounds of the latter.

The Presbytery of Georgia, at its organization, comprised the following ministers:

William McWhir, who had been received into Harmony Presbytery, from the Presbytery of Killileagh, Ireland, Nov. 9, 1815, and who was then teacher at Sunbury.

Murdoch Murphy, received by Harmony Presbytery, from Orange Presbytery, Dec. 27, 1811, then pastor of Midway Congregational Church.

Thomas Goulding, licensed, Oct. 31, 1813, and ordained and installed pastor White Bluff Congregational Church, by Harmony Presbytery, Jan. 21, 1816.

William Moderwell, received by Harmony Presbytery, April 19, 1821, from New Castle Presbytery, and then pastor Augusta Church.

Samuel S. Davis, received by Presbytery of Harmony,

from Presbytery of Albany, Nov. 2, 1821, (only a month before) then minister at Darien.

Remembrance Chamberlain, received by Harmony Presbytery, (only a month before) from Addison Association, Vermont, Nov. 2, 1821, then a missionary in Georgia. Nathan S. S. Beman, set off by the Synod from Hopewell Presbytery, teacher and supplying Mt. Zion Church.

Benjamin Gildersleeve, set off by the Synod from Hopewell, assistant teacher and Editor at Mt. Zion.

LICENTIATES: James Wood, and James S. Olcott.

CANDIDATE: Carlisle P. Beman.

CHURCHES—Augusta, Mt. Zion, (formerly Ebenezer) Darien, St. Marys. The other fields, either Congregational or Independent.

The Presbytery held its first meeting at Washington, during the Synod, and by its appointment, with Rev. Nathan S. S. Beman as Moderator, and Rev. William Moderwell, Clerk.

Although the Presbytery started seemingly under favorable auspices with abundant territory, and a goodly supply of faithful ministers, yet its after success was disappointing, for its progress was marked, for many years, with languishing and weakness.

The reason for this was twofold:

1st. The wide prevalence of the Congregational or Independent element, which drew so largely upon the body of its ministry, and at the same time interfered with any definite purpose of church extension. The churches of Augusta, Darien, Mt. Zion, and St. Marys, were the only regularly constituted ones within its wide domain, and they too remote for well directed and concerted action. The church at Waynesborough was Congregational and though independent of the Presbytery, yet drawing upon it for supplies. In like manner the Independent Church of Savannah, at different times, employed the ministers of the Presbytery, as pastors. So the Independent Congregational Church at White Bluff, depended upon the Presbytery for its supplies. So also the Midway Church, Liberty county; after Rev. Mr. Osgood's time, with the exception

of Dr. Abiel Holmes was supplied entirely by ministers of the Presbytery. During the last fifty years of its existence, it employed as many as three of its ministers, two regular pastors, and one as missionary to the blacks. With the exception of the four points above mentioned, viz: Augusta, Darien, Mt. Zion, and St. Marys, the ministers were doing little or nothing towards the building up of Presbyterianism, and equally as little for the extension of Congregationalism, or the principles of Independency, as the after results have abundantly demonstrated. We conceive it to be a difficult task indeed, for a set of workmen to build a house with different models before them.

2nd. The second reason for the poor success, was the frequent spoliation of the Presbytery, by the repeated dismemberment of its territory; thus reducing it after awhile to a mere coast wise strip.

1. The first dismemberment was in 1824, when the Synod detached, and annexed to the Presbytery of Hopewell, eighteen of her counties, and taking away Augusta, Waynesborough, and Mt. Zion, three of her strongest and best organized churches. The counties thus detached are as follows: Columbia, Warren, Hancock, Baldwin, Jones, Bibb, Crawford, Houston, Twiggs, Wilkinson, Washington, Jefferson, Richmond, Burke, Emanuel, Laurens, Pulaski, and Montgomery. Against this action of the Synod, the Presbytery demurred, but in vain.

2. The second dismemberment was in 1835, when in the setting up of the Presbytery of Goodhope, afterwards Flint River, and defining the boundary line between Georgia and Flint River Presbyteries, the counties of Early, Randolph, Lee, Stewart, Sumter, Marion, Muscogee, and parts of Dooly, Decatur, and Baker were detached, and added to Flint River; thus cutting off seven more whole counties, and parts of three others.

3. The third dismemberment was in 1840, when the Presbytery of Florida was set up, and when the counties of Baker, Decatur, Thomas, and Lowndes were set off with a portion of Florida to form the Presbytery of Florida.

4. The fourth dismemberment was in 1878, when the

county of Mitchell was detached and added to the Presbytery of Macon.

Recently, in 1908, the counties of Screven, and Jenkins, were transferred to the Presbytery of Augusta.

As the result of all these excisions the Presbytery became so weak that frequently it failed to meet for the want of a quorum.

SAVANNAH PRESBYTERY.

In 1866, at the time of the redistribution of the Presbyteries by the Synod, the name of this Presbytery was changed from "GEORGIA," to that of SAVANNAH, and the counties of Emanuel, Montgomery, and Lowndes were restored to her. So in 1890, the county of Worth was restored by the General Assembly; the Presbytery at that time being in connection with the Synod of South Georgia and Florida.

In answer to an overture of the Synod of Georgia for division and formation of a new Synod, the General Assembly in 1881 detached the Presbytery of Savannah, and united it to the two Presbyteries of Florida, viz: the Presbytery of Florida and that of St. Johns, and thereby forming the new Synod of South Georgia and Florida. The Presbytery remained in this connection till 1891 when it was again restored to the Synod of Georgia and the Synod of South Georgia and Florida ceased to exist, but became the Synod of Florida.

Since this restoration, and with the increased opening of the interior and southern portions of the state, and the general improvement of the country, the Presbytery of Savannah has become much stronger, and now bids fair to attain to a degree of success and prosperity, the equal of any other Presbytery in the Synod.

Though Hopewell was the older, and mother Presbytery, yet as we have seen, it made little or no progress during the first ten years of its existence; the number remaining about the same, and that too only through the self denying labors of the few faithful ministers who struggled on, supplementing their small salaries, with the labors of the school room, thus discharging the three fold duties of

pastor, teacher, and missionary; oftentimes discouraged and some times even almost ready to give up in despair. In their early Records we frequently find that, grieving over the low estate of the church, they would appoint days of fasting, humiliation and prayer. And at first as many as four in the year; "the first Tuesday in January, April, July, and October." And on one occasion we find that the Presbytery, in 1813, appointed a meeting at Bethany, not for business, but solely for conference, humiliation, and prayer, over their low estate! But such faithful service could not continue in vain: Such earnest prayers, not long remain unanswered. The night must give place to day. After a while the darkness began to disappear, and the dawn of the morning to appear with the breaking of the day. With the coming of Dr. John Brown from South Carolina, and his election to the presidency of the College at Athens in the year 1811, came fresh hope and courage to the Presbytery. (Note) Dr. Brown was a native of Antrim county, Ireland, born June 15, 1763; joined the army under Gen. Sumter, 1778, studied theology under Rev. M. McCorkle, near Salisbury, N. C. Licensed in 1788. In 1809 chosen Professor of Logic and Moral Philosophy, in South Carolina College; Made President of Georgia University in 1811, Resigned in 1816. Pastor of Mt. Zion Church in Hancock county for twelve years, and died at Fort Gaines, Ga., Dec. 11, 1842.

But the change became much more apparent upon the return of Dr. Waddel from Carolina, to which Presbytery he had been dismissed, after nineteen years absence, and his accession to the presidency of the State Institution, in 1819, after the death of Dr. Robert Finley, who succeeded Dr. Brown upon his resignation in 1816 and who died Oct 3, 1817 the same year of his inauguration. Dr. Waddel's influence was felt not only in the university, but throughout the entire state. He was a natural born teacher, and had established quite a reputation as a successful and skillfull educator. Dr. Ramsay in his history has quoted Dr. Smith the learned President of Nassau Hall as saying that "No scholars from any section of the Unit-

ed States, stood better examinations than those of Dr. Waddell," (Vol. II. 369.) Under his skilfull management the Institution was soon built up, her walls hitherto almost deserted, now became crowded with students; the standard of education lifted in the state, and many young men through the force of his example, had their attention turned to the Presbyterian ministry; and thus becoming means of imparting fresh life and vigor to the work of the Presbytery.

Another thing that added strength and increased courage and hope was the organization of the "Educational Society," in 1824. Though the scheme originated with the Presbyteries of Hopewell and Georgia, it was wholly denominational; Methodists and Baptists taking part in it, though not to the same extent. The object of the enterprise was to give aid to all young men of all denominations having the ministry in view, and who needed help in acquiring an education. At that age and time, such a Society did a great deal of good and many a young man was enabled to obtain an education, who otherwise would have been deprived of so great a blessing. One of the beneficiaries of the fund thus raised was the Hon. Alexander H. Stephens, who was thus enabled to graduate at Athens College, who at the time expected to enter the Presbyterian ministry, but who afterwards changed his mind, but who conscientiously and faithfully returned every dollar of the funds thus advanced, and who also in his turn afterwards assisted quite a large number of young men in their efforts to acquire an education.

(Hopewell had in 1829 fourteen beneficiaries of this and other funds. Min. Ass. p. 429.)

Another thing still, which contributed additional impulse to this end was the action of the Trustees of the College in offering, upon the suggestion of Dr. Waddell, free scholarship to a number of pious young men who might have the ministry in view. Dr. Waddell was so impressed with the irreligion and ungodliness of the lives of students that he felt that something might be gained by thus having a number of pious young men as members of the Institu-

tion, through the influences of their pious lives; and therefore suggested the plan to the Trustees who approved the same. The offer was accordingly made and accepted by quite a number, among whom was Mr. Samuel J. Cassels, who exerted a happy influence resulting in a most gracious revival of religion, and the general uplift of the spiritual life and condition of the Institution.

These things in connection with the general improvement of the country, conspired to give new life and increased impetus to the work of the Church. The ranks of the Presbytery began to swell with increased numbers, and with the addition of such names upon the roll as Alonzo Francis Cummins, minister and teacher at Greensborough, Alonzo Church, at first a teacher, afterwards licensed and ordained a minister, and who afterwards became president of the University; Rev. John S. Wilson, stated clerk of the Synod; Nathan Hoyt, for nineteen years pastor of the Athens Church, and quasi chaplain and pastor of the students; Samuel K. Talmage, first Rector of the Academy at Augusta, then pastor of the Church and afterwards president of Oglethorpe College; C. W. Howard, pastor of the Milledgeville Church and afterwards one of the professors of Oglethorpe College; Francis Bowman, for many years pastor of the Greensborough Church; W. W. Cunningham, pastor of the Lagrange Church and elected president of Oglethorpe at the time of his death; and others of like character. With this increase in the ranks of the ministry was a corresponding increase in the number of the churches; and the whole heart of the Church was made to throb with new life and zeal.

FLINT RIVER PRESBYTERY.

(Good Hope at First.)

The Presbytery of Hopewell having now received an impetus continued to grow with considerable rapidity, especially in the decade between 1820 and 1830. In 1820 it reported to the Assembly only seven ministers, and four of those "without charge," 15 Churches and 289 members. In 1830 they reported 22 ministers, 4 licentiates, 3 candidates, 52 Churches, with a membership of 2,263. As these

Churches were scattered over a vast area, and in some instances quite remote from each other, it became very inconvenient, if not impossible, for them to attend the meetings of the Presbyteries. A petition was therefore sent to the Synod of South Carolina and Georgia at their sessions at Columbia Dec. 5, 1833, praying that the Presbytery might be divided, and a new one be set up south of the Ocmulgee river, embracing the portion of Hopewell between the Chattahoochee rivers, together with the counties of Newton, Walton, Gwinnett, Campbell, Carroll and Heard, to be known as the Presbytery of Good Hope. The petition was granted and the new Presbytery of Good Hope was accordingly set up.

The Presbytery held its first meeting, according to the direction of the Synod, at McDonough, Ga., March 20, 1834, and was opened with a sermon by Rev. John S. Wilson, from Isaiah 52, 1; "Awake, awake, put on thy strength, O Zion." Rev. John S. Wilson was chosen moderator, and Rev. James C. Patterson clerk. Present at the opening, 6 ministers, 6 elders.

PRESBYTERY OF GOOD HOPE

MINISTERS

James Gamble, S. S.	J. C. Patterson, S. S.
R. Chamberlain, S. S.	W. B. Richards, W. C.
Michael Dickson, S. S.	Thos. F. Scott, W. C.
John S. Wilson, P.	Wm. K. Patton, S. S.
J. Y. Alexander, S. S.	John Baker, S. S.
Edwin Holt, P.	John B. Smith, Licentiate.

CHURCHES

McDonough, S. S.	Alcovia, V.
Philadelphia, S. S.	LaGrange, V.
Jackson, S. S.	Fayetteville, S. S.
Decatur, S. S.	Zebulon, S. S.
Smyrna, S. S.	Union Chapel, S. S.
Harmony, S. S.	Columbus, S. S.
Fairview, P.	Greenville, V.
Newnan, S. S.	Providence, S. S.
Macon, P.	Thomaston, V.
Hopewell, S. S.	Covington, V.
Forsyth, S. S.	Hamilton, V.
Bethesda, S. S.	Ephesus, V.

Carmel, V.

The Presbytery of Good Hope continued but one year, when its name was changed to that of Flint River. It held its first regular meeting at McDonough, its second at Lagrange and a pro re nata meeting at Macon Nov. 21, of the same year to dissolve the pastoral relation between Rev. Edwin Holt and that Church, and then ceased to exist, but was afterwards known by the new name of Flint River.

The boundaries of this Presbytery extended from the Presbytery of Hopewell on the North to the Florida line on the South, and from the Georgia Presbytery on the East, to the Chattahoochee river on the West. These limits continued till 1840, when the Synod of South Carolina and Georgia detached the counties of Decatur, Early and Baker, and annexed them to the newly formed Presbytery of Florida. Another change was made in 1842, when the Synod transferred the city of Macon and county of Bibb to the Presbytery of Hopewell; and by way of compensation of the loss, detaching the counties of Paulding, Walker, Cobb, Floyd, Cass, Cherokee, Chattooga, Murray, Gilmer and Dade, from Cherokee Presbytery, and giving them to the Presbytery of Flint River. This, as the author of "Necrology," well said, "was a singular ecclesiastical freak." And if personal feeling, as he suggests, and not the general good, was the controlling motive then we are glad that the ground of the action is not stated, so that the secret may be forever buried with the men of that generation.

PRESBYTERY OF FLORIDA.

As Presbyterianism continued to spread towards the south, and ministers began to cross over into the state of Florida, and to establish churches in different places, the desire also soon began to grow, that a new Presbytery might be formed. A petition therefore was sent from the churches of Tallahassee, Quincy, and Mandarin, to the Presbytery of Georgia, at its meeting at Darien April, 1840 asking for a division of said Presbytery. The Presbytery agreed to the request, and the Presbytery was divided by the Synod of Carolina and Georgia at its next meeting and a new Presbytery set up known as the Presbytery of Florida, by detaching from the Georgia Presby-

teries the whole of Florida and adding to the same three of the counties on Flint river; as has already been stated, viz: Decatur, Early and Baker. The Presbytery was constituted that Fall and reported to the next Assembly as consisting of 7 ministers, and 5 churches, as follows:

MINISTERS.

John Brown, D. D. S. S.	Joshua Phelps, S. S.
Philo F. Phelps, P.	Richard M. Baker, S. S.
Benjamin Burroughs, S. S.	Joel S. Graves, Ag't.
Eli Graves, S. S.—7.	

CHURCHES

Tallahassee, P.	Quincy, S. S.
Monticello, S. S.	Madison, S. S.—5.
Marianna, S. S.	

This Presbytery held its first meeting at Tallahassee, April 29, 1841. Rev. Dr. John Brown was chosen Moderator, and Rev. Joshua Phelps Stated Clerk.

The Presbytery of Florida, continued the only one in the state for thirty seven years, at first growing very slowly, but afterwards more rapidly till 1877, when it numbered sixteen ministers, twenty-seven churches, scattered pretty generally over the state.

It may be here added that while Presbyterianism was moving Southwardly, there was an extension at the same time towards the West, into Alabama, which was legitimately considered as a part of the field of the Synod of South Carolina and Georgia, and the Presbytery of South Carolina. So we find that in answer to an overture, Rev. Andrew Brown, and Rev. James Sloss, both of the Presbytery of South Carolina, and the Rev. Thomas Newton of the Presbytery of Hopewell were in 1821 set up by the Synod at meeting at Upper Long Cane, Nov. 9, 1820, into a Presbytery known as the Presbytery of Alabama, which name was afterwards changed into South Alabama, to distinguish it from North Alabama. As many of the settlers of that state were from Tennessee, there was a dispute as to territory, whether the new Presbytery should be under

the jurisdiction of the Synod of South Carolina or that of Tennessee, but settled in favor of the former.

This Presbytery continued for eight years in connection with the Synod of South Carolina and Georgia, till the formation of the Synod of Mississippi and South Alabama in 1829, into which it entered as a part of that body. During these eight years it was represented in the Synod of South Carolina and Georgia, but three times!

It may also be here stated that the Presbytery of North Alabama set up in 1824, was also in connection with the Synod of South Carolina and Georgia for two years. But we have no evidence of its representation at any time in the Synod.

PRESBYTERY OF CHEROKEE.

In 1838 the lands of the Cherokees were delivered to the authorities of the state, and the Indians removed west. Upon their removal, emigrants moved rapidly in filling up the country with settlements on every side, towns and villages multiplied and grew; Presbyterians in common with other denominations commenced to occupy the newly acquired territory, and before many years had elapsed had quite a number of churches planted in different places, not only along the line of the W. & A. railroad, which was then in process of construction, but also in the interior. With this growth towards the North, was added a similar extension towards the South, so that the Presbytery had now not only covered all the territory contiguous to the river after which it was named, and all its tributaries, but even extending beyond; and therefore it became necessary that it should be divided. So in answer to an overture asking a division, the Synod of South Carolina and Georgia, at its meeting at Augusta, November 1843, divided the Presbytery setting up the Presbytery of Cherokee. The following was its action:

"That the Synod proceed to set off and erect into a new Presbytery, all that part of the territory now belonging to Flint River Presbytery, known as the "CHEROKEE COUNTRY," and also the counties of Forsyth, Lumpkin, and Union, belonging to the Presbytery of Hopewell, to be called

by the name of the Presbytery of Cherokee, to include all the churches within said counties, and the ministers there located, etc."

The Presbytery of Cherokee held its first meeting according to the direction of the Synod, at Summerville, Ga., April 18, 1844, and was opened with a sermon by the Rev. James Gamble, from Acts 20, 28, who was afterwards elected Moderator, and Rev. A. B. McCorkle, Stated Clerk.

The Presbytery as thus constituted comprised the following Ministers, Licentiates, and churches:

MINISTERS: I. W. Waddel, James Gamble, N. A. Pratt, D. D., A. B. McCorkle.

LICENTIATES: Thomas Jackson, J. B. Dunwoody.

CHURCHES: Lafayette, Roswell, Marietta, Pleasant Green, Mars Hill, Hickory Flat, Walnut Grove, Sardis, Sweet Water, Chickamauga, Dahlonega, Cumming.

CHAPTER IV.

SYNOD OF GEORGIA.

We have now reached the period for the organization of a Synod in the State. For the same reason that the Presbytery should be divided, operated for the division of the Synod, and even more so since that Synod extended over three states, South Carolina, Georgia and Florida. Accordingly the General Assembly at its sessions at Cincinnati in May 1844, upon an overture from the Synod of South Carolina and Georgia, divided it, setting up the Synod of Georgia, the boundary line being the Savannah river, its territory as defined by the Assembly being "the State of Georgia, and the territory of Florida, as far as this may not interfere with the limits of the Synod of Alabama."

The Synod of Georgia in accordance with the direction of the Assembly, held its first meeting at Macon, Georgia, Nov. 1845, and was opened with a sermon by Rev. Thos. Goulding, D. D., from Acts XX. 28 Dr. Goulding was elected Moderator, and Rev. John S. Wilson, Stated Clerk.

At the time of the organization of the Synod in 1845, there were in connection with it five Presbyteries, with fifty-three ministers and ninety-four churches. Of the fifty-three ministers thirty were present, and twenty-three absent. Of the ninety-four churches, twenty-three were represented, and seventy-one not represented; as follows:

PRESBYTERY OF HOPEWELL. MINISTERS PRESENT: R. Chamberlain, N. Hoyt, D. D., S. K. Talmadge, D. D., F. Bowman, H. C. Carter, F. R. Goulding, J. W. Baker, C. S. Dod, H. Safford, J. C. Baldwin, J. W. Reid, R. Hooker, G. H. W. Petrie, Homer Hendee.

MINISTERS ABSENT: A. Church D. D., John Harrison, C. P. Beman, E. Pharr, A. N. Cunningham.

CHURCHES REPRESENTED: W. L. Mitchell, Athens; C. M. Richter, Madison; W. O. Alexander, Thyatira; B. B. Hopkins, Augusta; W. Clark, Eatonton; E. A. Nisbet, Macon.

CHURCHES NOT REPRESENTED: Salem, Lincoln-ton, Concord, Greensboro, Bethany, South Liberty, Mill-edgeville, Mount Zion, Ebenezer, Hopewell, Bethel, Lexing-ton, New Hope, Danielsville, Hebron, New Lebanon, Turk-ey Creek, Clarksville, Sandy Creek, Gainesville.

PRESBYTERY OF GEORGIA.

MINISTERS PRESENT: W. Baird, John Winn.

MINISTERS ABSENT: Wm. McWhir, D. D., C. C. Jones, I. S. K. Axson, John Jones, R. Quarterman, A. W. McClure, H. Axtel, John B. Ross.

CHURCHES REPRESENTED: By Elders, none.

CHURCHES NOT REPRESENTED: First Church Sa-vannah, Bryan Church, Darien, Harris Neck, Waynesville, Linton Grove, St. Marys, Jacksonville, St. Augustine.

PRESBYTERY OF FLINT RIVER.

MINISTERS PRESENT: Thomas Goulding, D. D., J. S. Wilson, J. Y. Alexander, W. M. Cunningham, D. Ingles, R. T. Marks, T. F. Montgomery, J. U. Parsons, J. C. Patter-son.

MINISTERS ABSENT: H. L. Deane, George Dunham.

CHURCHES REPRESENTED: G. E. Thomas, Colum-bus; James H. Davidson, Decatur; J. J. Pinson, Newnan; H. Smith, Carrollton; E. Newton, Long Cane; H. P. Rich-ards, Bethany; M. Robertson, Hamilton; Seth Cason, Hope-well, W. A. Skilley, Mount Zion; S. F. Duffey, Fellowship; James Espey, Griffin; G. A. Winn, Bethesda; James Mc-Rory, Ephesus.

CHURCHES NOT REPRESENTED: Fairview, Goshen, Covington, Circle, Smyrna, McDonough, Philadelphia, Sa-lem, Union Chapel, White Oak, LaGrange, Ebenezer, West Point, Brainerd, Greenville, Muscogee, Mount Tabor, Berea, Forsyth, Jackson, Friendship, Zebulon.

PRESBYTERY OF FLORIDA.

MINISTERS PRESENT: J. Phelps, R. M. Baker.

MINISTERS ABSENT: B. Burroughs, Eli Graves, J. S. Graves, Edmond Lee.

CHURCHES REPRESENTED: Alex. Cromartie, Ia-monia.

CHURCHES NOT REPRESENTED: Quincy, Talla-

hassee, Monticello, Madison, Marianna, 1st. Church Thomas county, 1st. Church Lowndes county.

PRESBYTERY OF CHEROKEE.

MINISTERS PRESENT: N. A. Pratt, W. H. Moore, R. A. Milner.

MINISTERS ABSENT: James Gamble, I. W. Waddel, A. B. McCorkle, Charles R. Smith.

CHURCHES REPRESENTED: John Dunwody, Roswell.

CHURCHES NOT REPRESENTED: Dahlonga, Cumming, Hickory Flat, Marietta, Sweet Water, Mars Hill, Rome, Sardis, Pleasant Green, Lafayette, Walnut Grove, Pea Vine, Friendship.

Since the meeting of the Synod in 1845 there has been a redistribution of the Presbyteries, changing some of the names, and by division, setting up of two new Presbyteries.

At the meeting of the Synod at Savannah, in 1866 that body ordered the change of the name of Georgia into that of Savannah, and that of Hopewell into that of Augusta; and that Flint River be divided into two Presbyteries, of Atlanta and Macon, and the transfer of the church of Macon to the Presbytery of Macon. The following is the action:

"That the Presbytery be divided into two, the upper half to be known as Atlanta, and the lower portion Macon, the boundary line to be a line beginning at a point on the Chattahoochee at the corner of Troup and Harris counties, and running thence on the most direct county lines to the Ocmulgee river, where the northern line of Bibb touches said river.

That the Presbyterian Church in the city of Macon be transferred from the Presbytery of Hopewell to that of Macon.

That the following ministers shall constitute the Presbytery of Atlanta, viz: J. S. Wilson, D. D., John Jones, W. J. Keith, A. G. Peden, W. M. Cunningham, Robert Logan, James Stacy, H. C. Carter, R. T. Marks, T. F. Montgomery, and J. L. Rogers.

The following, the Presbytery of Macon: David Wills, C. P. B. Martin, Geo. H. Coit, Homer Hendee, Luther H. Wilson, J. L. King, H. F. Hoyt, Theo. E. Smith, J. N. Bradshaw, Samuel H. Higgins, D. D. and John C. McCain.

The former to meet at Newnan on April 3d, and to be opened with a sermon by the moderator of the late Flint River, or the oldest minister present.

That Rev. F. R. Goulding be transferred from the Presbytery of Georgia to that of Macon, and the Rev. I. S. K. Axson, D. D., and Rev. C. B. King from the Presbytery of Hopewell to that of Georgia."

The Presbytery of Atlanta met as directed, at the place and time specified, April 3d, 1867, and was opened with a sermon by Rev. W. M. Cunningham, D. D., from Gal. vi., 6-8. Rev. H. C. Carter was chosen Moderator, and Rev. Jas. Stacy, Stated Clerk.

So the Presbytery of Macon met at the same time at Columbus, and was opened with a sermon by Rev. David Wills, D. D., from 1 Tim. iv. 14. Rev. Dr. Wills was chosen Moderator and Rev. J. L. King, Stated Clerk.

PRESBYTERY OF ATHENS.

In accordance with an overture from the Presbytery of Augusta, the Synod at its meeting at Gainesville in October 1879 divided said Presbytery into two, with a line running with the Southern lines of Elbert, Oglethorpe and Oconee counties; the upper receiving the name of Athens and the southern retaining the name of Augusta.

It was ordered by the Synod that the Presbytery of Augusta shall be composed of all the ministers and churches south of the line aforesaid, together with the Rev. James Woodrow, D. D., and with the Licentiate Donald McQueen, and the Candidate Charles B. Goetchius. Said Presbytery to meet at Augusta, April 14, 1880, and to be opened with a sermon by Rev. Henry Newton, or in case of his absence by the oldest minister present.

The Presbytery of Athens to meet at the time appointed, and to be opened with a sermon by Rev. G. H. Cartledge, or by the oldest minister present in case of his absence.

These Presbyteries met as appointed. That of Augusta met at Augusta and was opened with a sermon by Rev. Henry Newton from Acts 1-5. Rev. Mr. Newton was elected Moderator and Rev. Geo. T. Goetchius Stated Clerk.

The Presbytery of Athens met at Athens at the same time and was opened with a sermon by Rev. G. H. Cartledge from Zach. iv. 6. Rev. T. P. Cleveland was elected Moderator and Rev. C. W. Lane, D. D., Stated Clerk.

(For the names of ministers and churches composing these Presbyteries see Appendix).

DIVISION OF THE SYNOD AND SETTING UP OF THE PRESBYTERY OF ST. JOHNS.

To complete the view of the outward and Ecclesiastical changes of the Synod we have only to make mention of the division of the Synod and the formation of the Synod of South Georgia and Florida.

At the meeting of the Synod of Georgia, at Columbus in 1878, an overture was presented from the Presbytery of Florida asking the Synod to divide said Presbytery and also to give its consent to the formation of a new Synod of Florida, by setting off the Presbytery of Savannah, and to unite the same with the two Presbyteries aforesaid.

The Synod agreed to the request, so far as the division of the Presbytery was concerned, but deferred action touching the transfer of the Presbytery of Savannah, till they should hear from said Presbytery. The Presbytery having expressed its strong opposition to the transfer, the Synod declined any further action in the matter till its next meeting.

At its next meeting in 1879 the matter came up again in an overture from the Presbyteries of Florida and St. Johns, and the petition for a new Synod renewed. After much discussion and upon the recommendation of the committee on overtures, the Synod again deferred action till the next meeting.

The Synod held its next meeting at Thomasville in 1880. The necessity for a new Synod becoming more and more obvious, and the Presbytery of Savannah having given its consent for the formation of the new Synod, upon

application, the General Assembly divided the Synod, setting up the new Synod of South Georgia and Florida, consisting of the three Presbyteries of Savannah, Florida and St. Johns.

SYNOD OF SOUTH GEORGIA AND FLORIDA.

This Synod of South Georgia and Florida continued in existence for ten years from 1881 to 1891, till the formation of Suwanee Presbytery when by request from the Presbytery of Savannah, and overture from the Synod of South Georgia and Florida, the General Assembly restored the Presbytery of Savannah to the Synod of Georgia, and also in accordance with the request of the former, changed its name into that of Synod of Florida.

The Synod of Georgia as now (1912) constituted is composed of the following six Presbyteries, viz: Athens, Atlanta, Augusta, Cherokee, Macon and Savannah; comprising one hundred and twenty-seven ministers, two hundred and thirty-seven Churches, and twenty thousand and six hundred and forty-nine members.

CHAPTER V.

INTERNAL DEVELOPMENT.

Having traced the outward history of the Church, from its incipient beginning, as the Presbytery of Hope-well, to its present position as a Synod with its six attendant Presbyteries, we now proceed to enter more particularly into its inner life, and to note some of its internal struggles and trials, its victories and defeats. And as God's people of old were "chosen in the furnace of affliction" Isaiah 48. 10, we would expect that this people would likewise have their share of trials and drawbacks, as was the case not only in their earlier struggles but later on, in the devastation and interference of a destructive war, which paralysed the whole country; and as well also as in the internal strife and discussions, which for some time disturbed her peace and impeded her onward march. Before speaking of these things however, we will first rehearse the story of her enlargement and growth, especially in some of her more prominent cities.

PRESBYTERIANISM IN ATLANTA.

The story of Presbyterianism in Atlanta, especially in its beginning, is an interesting one. God many times uses the passions of men, as other means for the extension of his kingdom. He makes the wrath of man to praise him; the remainder of that wrath he restrains, Ps. 76, 10. Paul and Barnabas differed as to the policy of the early church in the use of men. The contention became sharp; insomuch that those honored servants of the Lord separated, Paul taking Silas, and Barnabas, John Mark, and went on different missions. The result was the extension of the Redeemer's Kingdom. In 1784, two parties were formed in the Synod of Philadelphia, the one withdrawing and forming the second Synod of New York, which, doubtless, was the means of the more rapid extension of the Presbyterian church. So with the division

in 1861, into North and South. So with the other denominations. We are not advocating these divisions as right, but simply stating the fact that they exist, and that God will overrule them, as all other evils, for his glory and the advancement of his cause. It may seem to us a strange method of church extension, yet it cannot be denied that it is one of God's methods for advancing the interest of his kingdom. We have an illustration of this principle in the case before us.

As early as 1848, when Atlanta was yet but a small town, it was reported to Synod that a Presbyterian Church had been organized in it, due mainly to the labors of Rev. John S. Wilson, D. D., the pastor of the Decatur church near by, he being one of the first ministers to preach in the place, when it was but the railroad terminus, and who afterwards organized the same, and doubtless had hoped that as the church grew with the place he would become the settled pastor. But in this he was mistaken, for a while at least. For the church, as is often the case, then preferred a young man, rather than an aged veteran of the cross who had been so abundant in labors, and so blessed in his work. So they engaged the services of a young man, Rev. J. L. King, as stated supply, who had but recently been ordained, who was at that time the installed pastor of Fellowship church. He supplied them for ten months. In the mean while some disaffection having arisen in the church, a complaint was sent up to the Presbytery at West Point in 1853 stating certain grievances with reference to the election as pastor. The Presbytery replied that the relationship of Rev. Mr. King and the Church was unconstitutional, in view of the fact that he was at that time the installed pastor of the Fellowship church, and, said they, "that though we see no evidence that Bro. King and the Elders in Atlanta intended any violation of the requirement of the Constitution, yet it is evident that the relation thus formed should immediately cease; that the Church may be unembarrassed in taking such steps as the choice of Pastor or Stated Supply; we therefore recommend that Bro. King should immediately

resign the place he now occupies, and that the elders of that church take such measures as are strictly in conformity with the requirements of the Book of Government to secure a supply for their pulpit." Min. P. 155.

Rev. Mr. King accordingly resigned his position as stated supply, and the church then elected Rev. John E. DuBose, who was regularly installed pastor and so reported to the Synod the next year, 1854.

Unfortunately, however, things did not move on as desired. The same year we find a petition of the church sent up to Synod asking the "change of the Presbyterian connection of that church from the Presbytery of Flint River to that of Cherokee." Min. 1854, P. 8. the petitioners, doubtless, feeling that a large portion of the Presbytery was not in sympathy with them in their dissatisfaction. But the overture, upon the recommendation of the Committee of Bills and Overtures, was afterwards withdrawn.

The main source of the trouble was that there were two parties in the church, one Northern and one Southern with their political affinities, and as the new pastor, though otherwise an able and acceptable minister, yet himself being intensely Southern in his feeling (a native of South Carolina), could not expect to give satisfaction to all parties. To understand the situation the reader must bear in mind that this was in the beginning of the great struggle between the North and South.

There was also another element which greatly complicated matters. There were several worshippers at the church, not members, but pew holders, and who as supporters of the church, claimed the right to vote for the pastor, hence the following query which was presented to Presbytery.

"In churches where it has been deemed advisable to rent the seats to non-communicants, or such persons as do not submit to the censures of the church, does the fact of their renting seats in the church entitle such persons, constitutionally, to vote in the election of a pastor independently of any rule or ordinance in such churches?" (Min. P. 156).



REV. C. I. STACY

Pastor Presbyterian Church, Elberton, Ga., Author of "The Oldest Church in the Synod of Georgia" and "Seven World Movements," and who completed and Edited this Work, after the death of the Author.

The records of the Presbytery show that a motion was made that it be answered in the affirmative, for which a substitute was offered "that it is the privilege of each church to adopt such a rule in relation to this subject as it may deem most prudent and proper." After which it was decided by the Presbytery that the matter be referred to the General Assembly in the form of an overture. The overture was accordingly prepared and sent up to the Assembly, and after being placed in the hands of the Committee was, at the request of the Delegate, Rev. W. M. Cunningham, withdrawn.

As a result of the condition of things Mr. DuBose, at the Presbytery April, 1857, made application for the dissolution of the pastoral relation, whereupon Presbytery instructed the church to send a delegate to an adjourned meeting to be held at Griffin, June 25, to show reason why the request should not be granted. At that meeting the delegates appeared. A paper was presented containing the action of the congregation and certifying that Dr. Logan and Wm. Markham were appointed to state the feelings and views of the congregation; also, a paper containing the views and wishes of the minority of the Session, and a communication from sundry persons, members of the church, and of families connected therewith, containing reasons why the relation should not be dissolved.

After hearing all parties, Dr. Cunningham offered a resolution that the decision be deferred till the fall meeting. Rev. R. T. Marks offered the following as a substitute, which was adopted:

"1st. That the application of Rev. Jno. E. DuBose be not granted, but that in view of the prevailing differences of opinion in the Atlanta church on matters not involving any vital principles of doctrine or church polity, and yet threatening to destroy the peace and prosperity of the church, it is hereby directed, that the said congregation divide and constitute two distinct congregations; the friends and supporters of the present pastoral connection to constitute one, and the opposing members, another of

these separate congregations, and when this division and new organization shall be effected, the two congregations report their action to this body at its next sessions.

(Note) Some of the older members of the Synod will doubtless remember a series of articles, on "Modern Erastianism," which appeared about that time, in the columns of the Southern Presbyterian.

2nd. Resolved, That it be enjoined upon the whole church at Atlanta to make a just and equitable division of the property belonging to the church, having reference in this division to the present value of the property, and also the amount originally contributed by the retiring members. The parties retaining the present building, to pay to the parties retiring a just and equitable proportion according to numbers, and according to the amounts of the original contributions paid in the erection of a new church edifice; and the parties receiving these funds to surrender all claims, right or title to the property now held in common.

3rd. Resolved, That when the contemplated division shall have been effected, the parties retaining the present church building shall be known and recognized as the First Presbyterian church and the retiring members under the organization of the Second Presbyterian church, of the city of Atlanta.

4th. Resolved, That Drs. Wilson and Patterson, and Elder Levi Willard, of Decatur, be a committee to effect the division and superintend the organization of the new organizations." Min. P. 294.

An appeal was taken from this action to the Synod, on part of a portion of the church, Mr. Wm. Markham being one of the appellants. Rev. Messrs. Rogers and Cunningham were appointed to defend the action of the Presbytery.

The action of the Synod, after hearing the case, was both to sustain and not to sustain. It sustained the appeal against the action of the Presbytery simply upon the ground that it used the word "Direct" instead of, "Advise," and thus transcending its authority in the case. But it did

not sustain the appeal against the action of the Presbytery in refusing to accept the resignation of the pastor because a dissolution in their judgment seemed uncalled for.

The following resolution was also adopted:

Whereas, the pastor and Elders of the church at Atlanta, present at this session, have appeared on the floor of Synod, and with every evidence of sincerity and solemnity retraced every offensive imputation against each other's characters as gentlemen, Christians, and officers of the church; and whereas, the said parties have publicly taken each other by the hand, declaring before God and their brethren that they forgive each other all past offences, and promise by the grace of God to live in love and peace, and to seek individually to heal every wound in their church caused by recent animosities; therefore:

"Resolved, That this Synod with humble and earnest thanksgiving to the Great Head of the Church for his great grace in giving so happy a termination to these unpleasant difficulties, commend these brethren to the continuance and increase of that same grace, and pray that they may be able to prove their present sincerity by ever after "Keeping the unity of the spirit in the bonds of peace." Min. 1857 P. 21.

Thus the unhappy division terminated in a peaceable separation, something wisely done, as it was obvious to the Presbytery and Synod, and every one saw that "there were two nations in the womb," and that the only thing that could be done was to divide. And, fortunately, there were no special difficulties in the way, the two different wings being entirely homogeneous. So they were also evenly divided in numbers, wealth, influence and contributions. According to the direction of Presbytery, the one party set a valuation upon the house and offered the other to take or pay. The retiring party under the leadership of J. L. Rogers, who had been chosen by them as pastor, sold their half to the remaining portion and selected the site of their present building on Washington Street; and first erected a suitable edifice in 1859, which was taken down a few years since, and the present structure erected.

According to the action of the Presbytery the retiring party was to be known as the "Second Church," but being unwilling to be regarded as second, the term carrying the idea of inferiority at least as to time, they requested that the name might be changed to "Central" which was readily agreed to by the Synod. Hence it is we have no second church in the city of Atlanta, nor as to that, in many other places or communions, the term "Second Church," in ecclesiastical parlance, being exceedingly unsavory to the most of men.

These two churches though entering into a treaty of peace, nevertheless for several years, as might be expected, looked upon each other with a jealous eye, until the calling of Drs. G. B. Strickler and E. H. Barnett, the former to the pastorate of the Central, and the latter to that of the First Church. This was a most fortunate thing. These men did a great deal for Atlanta and Presbyterianism, as well as religion, in entirely healing the breach. Being warm personal friends in Virginia, they used all their influence in reuniting the two congregations in Christian love and sympathy, by working together and the exchanging of pulpits, the one taking his vacation in the summer and leaving his congregation in charge of the other during his absence, the pastor remaining preaching in the morning to his own people, and in the evening to the congregation of his absent colleague. Pastors are oftentimes responsible for the unchristian spirit frequently seen between rival congregations.

Thus prepared by an overruling Providence, who brings good out of evil, these two churches have become centres of influence and power, and, so to speak, the parents of nearly all the other churches that have since sprung up in the city. We here insert the different pastors who have served these churches.

ATLANTA CHURCH.

Rev. John S. Wilson, 1848-1850. Rev. J. L. King, 1850.
Rev. J. E. Dubose, 1854-1858.

Atlanta Church divided in 1858, into First and Central.

PASTORS AT FIRST CHURCH.

Rev. Jno. S. Wilson, 1858—1873; Rev. J. H. Martin, 1874—1882; Rev. E. H. Barnett, 1883-1898; Rev. R. O. Flinn, Ass't., 1898—1899; Rev. C. P. Bridewell, 1899—1906; Rev. W. L. Lingle, 1907—1911; Rev. Hugh K. Walker, 1912.

The first building was put up in 1850-2 and dedicated July 4, 1852. During the seige of Atlanta, 1864, the wall was perforated by a shell from the enemy's guns. The present building was erected 1878, and at this date, 1912, the congregation is considering selling same and securing a new site.

PASTORS AT CENTRAL CHURCH.

Rev. J. L. Rogers, 1859—1863; Rev. R. Q. Mallard, 1863—1866; Rev. R. K. Porter, 1867—1869; Rev. J. T. Leftwich, 1870—1879; Rev. W. E. Boggs, 1880—1882; Rev. G. B. Strickler, D. D., 1883—1896; Rev. T. H. Rice, D. D., 1897—1908. Rev. Dunbar H. Ogden, D. D., is the present pastor.

The first building of the Central Church was erected 1859; the second in 1878; Sunday School Annex in 1906.

CHURCHES SINCE ORGANIZED.

1st. **Moore Memorial.** This church was originally the Third Church, the name being afterwards changed, in 1891, in honor of Mr. W. A. Moore, the philanthropic Elder in the First Church, who did so much for it in a financial way. It was an off-shoot of the First Church, being first a Sabbath School and mission station (*Note) on Haynes and Jones Streets and being organized into a church on Jones' Avenue, the building being moved to Baker, now Latimer Street. A new building was erected

* (Note) Mr. Virgil Norcross was Superintendent. In 1872 he placed himself under the care of Atlanta Presbytery as a candidate for the ministry from the First Church. He was examined at Conyers in April 1874, with a view to licensure, and went so far as to preach his trial sermon from Matthew 16, 28. In the afternoon of the same day, he withdrew his application for Licensure "for the present."

on Luckie street, its present location, and set up as a church in 1874, for a number of years being upheld and supported by the First Church. Its first pastor, the Rev. R. C. Ketchum, was succeeded by Rev. T. D. Latimer, 1876; Rev. F. Jacobs D. D., 1877; Rev. M. C. Britt, 1878; Rev. N. K. Smith, 1879—1883; Rev. K. P. Julian, 1884; Rev. N. K. Smith, a second time, 1886—1889; Rev. A. R. Holderby D. D., 1890.

2nd. **Hunter Street.** The second organization was this church, being a mission of the Central Church, and organized in 1876, and, so to speak, under the care and financial assistance of the Central, as the mother. Its first and only pastor was the Rev. W. A. Dabney. On account of being unfortunately located this church was dissolved in 1879.

3rd. **Fourth Church.** The next organization was the Fourth Church, located on Jackson Avenue. At first it was a station of the First church, and was assisted financially jointly by the First and Central churches. It was set up as an independent church in the year 1883. Its first minister was Rev. Z. B. Graves, since supplied by Rev. T. P. Cleveland, D. D., 1885—1896; Rev. F. R. Graves, 1897—1900; T. C. Cleveland 1900; Rev. W. W. Brimm, D. D., 1902; Rev. T. H. Newkirk, 1906—1910. It changed its name and location to Druid Park, 1910, and is now served by Rev. T. E. Converse, D. D.

4th. **West End.** This church was organized in 1887, and composed at first largely, if not altogether, of members from the two older churches, who were, on account of distance inconveniently situated to attend the services

At the fall meeting at Carrollton, Presbytery having satisfactory evidence that he had withdrawn from the Presbyterian Church and connected himself with the Baptist church, revoked the license it had previously given him as "Lay Exhorter," to hold religious services, authorized by the Assembly at Mobile in 1869, and erased his name from the list of its Candidates. Dr. Norcross is now a prominent Minister in the Baptist Church.

of said churches. Its first minister was Rev. N. B. Mathes from 1889 to 1896, who was succeeded by Rev. G. W. Bull 1896—1903, and Rev. L. R. Walker from 1904 to 1910. Rev. W. E. Hill is the present pastor.

5th. **Wallace Church.** Formerly the Fifth Church, organized in 1888. This church was also the mission work of the First Church and named after Major Campbell Wallace, one of its ruling elders, who did so much for it financially, and in every way showing his interest. The building was first located on W. Fair Street but recently removed to its present location on Walker Street, which has given it new impetus and life. Its pastors and supplies have been Rev. N. Keff Smith, 1889; Rev. Geo. L. Cook, 1891; Rev. R. A. Bowman, 1893—1897; Rev. J. S. Sibley, 1897—1901; Rev. T. P. Cleveland, D. D., 1901—1907; Rev. J. D. Keith, 1908—1910; Rev. W. H. Chapman, 1910.

6th. **Georgia Avenue.** This church was set up in 1890, and was composed principally of members from the Central Church, it being one of the mission schools. Its ministers have been: Rev. J. W. Pogue, 1890; Rev. J. L. Rogers, 1891; Rev. Chalmers Fraser, 1892—1900; Rev. W. H. Frazer 1900—1902; Rev. J. W. Atwood, 1903; Rev. B. H. Holt, 1904—1906; Rev. H. J. Williams, 1907.

7th. **Earnett Church.** Named after the lamented pastor of the First Church; was organized 1891. Being in a sparsely populated portion of the city, its progress has been slow. It was first a Sabbath School and mission station of the First Church. Its pastors have been: Rev. J. K. Smith, 1891; Rev. L. B. Davis, 1894—1896; Rev. J. B. Hillhouse, 1897—1900; now served by Rev. A. L. Johnson.

8th. **Kirkwood.** This church was organized in 1892. Being situated half way between Atlanta and Decatur, its charter members were principally drawn from the churches in both of these places. Its pastors have been: Rev. R. O. Flinn, 1895—1897; Rev. T. C. Cleveland, 1898; Rev. C. R. Nesbit, 1901; Rev. W. G. Woodbridge, 1902—1906; Rev. John I. Armstrong, 1906.

9th. **Inman Park.** Was organized in 1896. Its original membership was drawn from almost all the churches

of the city. Its pastors: Rev. D. G. Armstrong 1897—1901; Rev. J. E. James, 1903; Rev. J. B. Ficklen, 1904. It now occupies one of the most convenient and attractive church buildings of its size, in our Synod.

10th. North Avenue. For a number of years Presbyterians felt the importance of a church located upon Peachtree Street, and in 1898 a number of these withdrew from First and Central Churches, and together with others from the other churches organized themselves into a church, and called the Rev. R. O. Flinn (then temporarily supplying the First Church), to become their pastor, who accepted the call and was installed the next year, 1899. They soon erected an elegant stone building upon the corner of Peachtree and North Avenue, and have since more than doubled their membership. Mr. Flinn is still their pastor.

11th. Westminster Church. On account of some disagreement among the members of the Fourth Church, (another illustration of the same strange principle of church extension already commented upon) a large part of said church withdrew, and in 1901 organized themselves into a church, and recently erected a handsome edifice on the Boulevard. They called the Rev. Charles R. Nisbet to be their pastor, who accepted the call and continued to supply them till 1906, when Rev. B. F. Guille, became their pastor. The church has greatly increased in membership and influence and soon will be one of the strongest in the city. Since 1908 Rev. A. A. Little, D. D., has been the successful pastor of this congregation.

12th. Pryor Street. This is the last church organized in the city. At first a Sabbath school and mission station of the Central church, but organized into a church in 1902, the first pastor being Rev. H. C. Hammond, who was succeeded in 1911 by Rev. S. R. Preston, D. D. This church is now erecting a splendid house of worship.

While speaking of the city churches we may also mention two others that are suburban, viz., Hapeville, organized in 1894, and College Park, organized in 1900, as

these are more or less identified with those within the city, many of the members doing business within the city.

From the above exhibit it would appear that Presbyterianism has been making a gratifying progress in this growing capital of the State, and no doubt more rapidly advanced by the unhappy division already mentioned; and shows that God is the God of the Passions of men, as well as the forces of nature; and can and does overrule alike for His glory, the tumults of the people, and the raging of the sea.

Another remark: This progress is also due in a great measure to the spirit of colonization. Instead of centralizing and keeping every thing in one place, as in some other communities, Atlanta has been pushing out in every direction, in church, as in temporal things, and thus increasing and multiplying. "There is that scattereth and yet increaseth, there is that withholdeth more than is meet and it tendeth to poverty." (Prov. 11. 24.) Other communities may well profit by the example.

COLORED CHURCHES.

The history of Presbyterianism in the city would be incomplete without a mention at least, of the colored churches. Unlike the above mentioned these have made little or no progress.

There was a colored church organized by the Presbytery of Atlanta in 1867 but after a varied experience was stricken from the roll in 1869. In 1875 another effort was made in behalf of the colored people, but this also was alike unsuccessful, and in like manner was stricken from the roll, the church having connected itself with the Knox Presbytery. of the Northern church in about 1894. In 1879 another church was organized, having only a general connection with the Presbytery, said Presbytery being, so to speak, only a sort of guardian, upon the idea then obtaining, looking to the organization of a colored Presbyterian Church, South. But the connection with the Presbytery being too loose, the guardianship being only in name, the scheme fell through and the name dropped from the roll, and the church received into the Northern

church and is still under the care of the Knox Presbytery and after a terrible struggle, seems now to be able to hold its own.

PRESBYTERIANISM IN SAVANNAH.

The oldest regularly organized Presbyterian Church in the state that has come down to us is the Independent Church at Savannah. The supposition is that the congregation to which Mr. McLeod ministered at Darien was also regularly organized, but of this we have no positive proof. But whether regularly organized or not, it was broken up on account of the removal of Mr. McLeod in 1741, the present Darien Church being no more than its nominal successor.

The first notice we have of the Independent Church was the application, made June 3rd, 1755, to the Council at Savannah for a lot upon which to erect a house of worship. This was a petition signed by forty three persons, freeholders and inhabitants of the province, setting forth that they were "Dissenters from the Church of England, and professors of the doctrines of the Church of Scotland, agreeable to the Westminster Confession of Faith, and being destitute of a house to meet in to worship God according to the form of their profession, they were willing, could they obtain a vacant lot in Savannah, to build a house thereon at their own expense," (Col. Rec. Vol. VII. P. 183). This petition was granted, and a warrant issued Jan. 16, 1756, "to Jonathan Bryan, James Edward Powell, Esq., Robert Bolton, James Miller, Joseph Gibbons, Wm. Gibbons, Benj. Farley, Wm. Wright, David Fox, Younger, and John Fox, in trust, a lot in Savannah, for a Presbyterian Meeting House, known by letter K, in Deckers Ward." P. 313.

This house was built on said lot, on the west side of Market Square, between Julian and Bryan Streets, facing West, and was used until destroyed by the great fire in 1796. After the destruction of this house the Presbyterians rented the unused house of the Baptists, until the erection of their second building.

Dec. 3rd, 1800, a bill was introduced into the Legisla-

ture and passed, the title of which was "to increase the funds, and add to the Trustees of the Independent Presbyterian Church in the city of Savannah," and proceeds to set forth the fact that "whereas, the Independent Congregation of the city of Savannah did, under the provincial government, obtain in said city, a lot known in the plan of said city, by letter "K," to build thereon a church to be denominated, "The Independent Presbyterian Church;" which was accordingly built and remained dedicated to the service of the Almighty God, until the same was destroyed by fire; and whereas, there are no successors to the original Trustees, except Barach Gibbons.

"Be it therefore enacted, that Joseph Bryan and Joseph Gibbon Telfair, be appointed Trustees to act in concert with the said Barach Gibbons in aid and in addition to the said Barach Gibbons, to continue in office, to increase the funds, and to rebuild the church on lot K., to be denominated and known by the Independent Church in the city of Savannah." (Claytons Comp. P. 248.)

This church was never built, but another was erected on lot "Q," in the year 1800, to which the congregation removed. Hence we find that an act was passed by the legislature Dec. 8, 1806, entitled "an act to incorporate the Presbyterian Church of the city of Savannah," in which is set forth the fact:

"Whereas, a number of the inhabitants of the city of Savannah, had a lot granted unto them, Jan. 16, 1756, and known by the letter "K," on which a house had been erected and in use by those who were professors of the doctrines of the Church of Scotland, agreeable to the Westminster Confession of Faith, and that said house was destroyed with fire 1796, and that in the year 1800, the professors of the said Presbyterian religion, were enabled by subscription to build a church on their other lot known by the letter "Q," etc., prayed that said act be repealed, and that the memorialists be made a body corporate; which was accordingly done, and the following made Trustees, viz: Thomas Newell, Charles Harris, Francis Courvoisie, John G. Williamson, John Scriven, Barach Gibbons,

Thos. F. Williams, Fingal T. Flyming, and Benjamin Maurice, under the name and style of "The Trustees of the Presbyterian Church of the city of Savannah." (Idem P. 325. Condensed.)

This building was located on St. James Square, between York and President Streets, and had its steeple blown down by the storm of 1804.

The next building on Bull Street was commenced in 1817, and completed in 1819, at a cost of over \$96,000, when it was dedicated by Dr. Kollock, who was then pastor. This house was completely destroyed by fire April 6, 1889, and rebuilt in precisely the same style as before.

In addition to these, there seems to have been made another effort to erect another and independent building in 1769. In the Georgia Gazette of March 3rd, 1769, we find a call to "the subscribers of the Presbyterian Meeting House to be built in Savannah, to meet on Friday, May 5th, at the house of Jonathan Peat, to choose Trustees, and to take under consideration other matters relative to said building." Signed Lachlan McGilvery, James Cuthbert, Joseph Cuthbert, and Wm. Green.

In the same Paper of July 16th, we find a notice to the subscribers, that "one fifth of the subscriptions, were immediately wanted, and to be paid into the hands of Thomas and John Roe, Vendue Masters. Signed by John Graham, Lachlan McGilvery, Geo. Baillie, Lewis Johnson, John Roe, Joseph Cuthbert, and Wm. Greene.

So in a manuscript letter of Dr. Zubly to Dr. Ezra Stiles, dated April 19, 1769, we find him saying: "Since my last, a Presbyterian meeting is set on foot in this place, as the house I preach in is upon so general a plan as to receive the Westminster Confession of Faith. Some think it done out of opposition to me; however, Phil., 1, 18. (Howe. Vol. II. P. 361.)

Thus it appears there was some dissatisfaction among some of the Presbyterians, at least in 1769, either with Dr. Zubly, or the management of the Church, which promoted this outside effort. Whether the church was com-

pleted, where located, by whom supplied, we have no means of knowing.

The first pastor of the Independent Church was the Rev. Zoachim Zubly, "the son of David Zubly, of Purisburg" (Col. Rec. Vol. 1. P. 440.), who came over at the request of some German and Swiss settlers at Varnonberg and Acton, and as assistant to Mr. Zouberbuhler, then minister at Savannah, in 1745, because he could preach to them in French and German. But not being able to agree with the Trustees on terms, (only 10 pounds being offered him), he went to Frederica, where he preached a few years after the death of Rev. Driesler, in 1745, and where he continued a few years, and then went to Orangeburg, S. C., (Strobel P. 118), after which he removed to Wappetaw, S. C., near Charleston, where he remained till 1759, when he removed to Savannah, at the earnest solicitations of the English and German congregations in that place. He preached his farewell sermon in Charleston, Jan. 28, 1759. (Howe. 1, 266) and removed to Savannah, and took charge of the church there, and continued pastor till 1777.

He was a man of fine parts and prominence, and was very zealous in the cause of the Province, and on account of which he was honored by the people in making him a member of the State Provincial Congress, (He preaching to them a sermon by special request) and afterwards sending him as one of the representatives to the Provincial Congress at Philadelphia, 1775-6, but on the Declaration of Independence, however, he sided with the Royalists, not being in favor of a separation from the mother country, and, therefore, left Philadelphia and returned to Savannah. This deflection rendered him so unpopular that it was necessary for him to leave the city, being banished with the loss of half of his estate. Thus, as Stevens says of him, "while doing no harm to Georgia, he brought misery upon himself." Vol.II, 121. Rev. Archibald Simpson says of him in his Journal: "Mr. Zubly died some years ago, having, in his last days, acted a very inconsistent part, changing sides from Congress to the British, and

died despised by both. Yet I am persuaded he was a good man, and that he is now in the kingdom of heaven." Howe. I. 468.

Dr. Zubly went to Carolina after leaving Savannah, where he remained till the Royalist government was again established in 1779, when he returned, having resumed his charge, which he served till his death. There seems to be some doubt as to where he died. Stevens and Jones say in Savannah, Judge E. J. Harden says some where in South Carolina on the 23rd of July, 1781, and his remains afterwards brought to Savannah. Sprague. II. 221.

Two of the streets of Savannah were named after him, and still retain their names.

Although this Church has always been Independent, yet it has been the warm supporter of the Presbyterian church in its contributions, which have been conducted through the channels of the Presbyterian Church, their Missionary operations being conducted through that channel, they supporting a missionary in a foreign field, in that way.

The following have been its ministers:

Dr. Zubly, 1760—1781; Mr. Phillips, 1793; Rev. Mr. McCall, 1794, Rev. Robert Smith, 1800; Rev. Robert Kerr, 18—; Rev. Samuel Clarkson, till 1806; Dr. Henry Kollock, 1806—19; Messers. Wallace and Capers, missionaries for one year: Rev. Mr. Frazer; Rev. John White; Dr. Daniel Baker, Dr. Snodgrass, 1822—3; Rev. S. B. Howe, 1823—7; Rev. Samuel Brown, 1827; Dr. J. C. Stiles, 1829; Dr. Willard Preston till 1831; Dr. I. S. K. Axson, 1857—1886; Dr. Leonard Bacon, 1886—7, Dr. J. F. Drips, 1889—95; Dr. J. Y. Fair, 1895—1909; Rev. Rockwell S. Brank 1910.

FIRST PRESBYTERIAN CHURCH.

The Independent Church was the only Presbyterian Church in the city of Savannah till 1827. About that time several of the members of that church becoming dissatisfied with the style and title of said church, with the seeming anomaly of being Presbyterian and independent at the same time, petitioned the Presbytery of Georgia, to

organize them into a church more in accordance with the Scripture model as it seemed to them. Accordingly at a called meeting of the Presbytery held in Savannah June 6, 1827, the petition was acted on, and a church organized, consisting of 14 members, with three Ruling Elders; under the name of "The First Presbyterian Church of Savannah."

The following are their names: Joseph Cumming, Mrs. Joseph Cumming, Edward Coppee, Lowell Mason, * G. G. Faries, William King, Jas. C. A. Johnson, Capt. Crabtree, Mrs. Crabtree, Mrs. L. Gardiner, Mrs. Clifton, Mrs. Harbuck, Miss Spalding, Miss Lavender Messrs. L. Mason, J. Cumming, and G. G. Faries, Ruling Elders.

The little flock worshipped in a frame building, known as "Lyceum Hall" on the Southwest corner of Bull and Broughton Streets.

1. Their first pastor was Rev. John Boggs, a native of Savannah, but educated at the North, received from the Presbytery of New Brunswick, and installed Nov. 30th, 1828; the relation continuing but a year, being dissolved Dec. 1st, 1829, and he dismissed to the Presbytery of Hopewell.

2. Their second pastor was Rev. C. C. Jones, a native of Liberty County, who, after a vacancy of two years was installed pastor Nov 27, 1831. Mr Jones' ministry continued but one year and a half, when he resigned to become evangelist to the colored people.

It was about this time that steps were taken to erect a house of worship, which was put up on the south side of

*The well known musician and composer. It was when in Savannah, and upon the request of Miss Mary Wallace Howard, a sister of Rev. C. W. Howard, and afterwards the wife of Rev. F. R. Goulding, a young lady deeply interested in the work of Foreign Missions, that he composed that grand old Missionary Hymn, set to the words of Bishop Heber, "From Greenland's Icy Mountains." This statement was made to the writer in 1848, by Mrs. Goulding herself.

Broughton Street between Barnard and Jefferson, and dedicated May 31st, 1834.

3. The third pastor, after another season of supplies, was Rev. Joseph L. Jones, received from Flint River Presbytery, and who was installed May 21st, 1837, and continued pastor till his death in 1841.

4. The fourth pastor was the Rev. Benjamin M. Palmer, a Licentiate of Charleston Presbytery, who was ordained and installed March 6, 1842. Dr. Palmer continued but one year, for, having received a call from the Church in Columbia, the relation was dissolved by the Presbytery at their meeting at Midway, Jan. 17, 1843.

5. The next pastor was Rev. John B. Ross, a member of West Hanover Presbytery, who was received and installed the first Sabbath in May 1845, by a committee of the Presbytery. Dr. Ross served the church for eight and a half years. At the meeting of the Presbytery at Savannah October 27, 1853, the relation was dissolved, and at the next meeting, at Riceboro, he was dismissed back to West Hanover Presbytery.

6. The sixth pastor was the Rev. D. H. Porter, a licentiate of Charleston Presbytery, who was received Nov. 8, 1855, and at a special meeting of the Presbytery, was ordained and installed pastor on Sabbath Nov. 25, 1855. Dr. Porter served the church faithfully for eighteen years. For two years 1863—5, he was Confederate Chaplain of the 5th Regiment of Georgia Cavalry. He died Dec. 21, 1873, greatly regretted by his entire congregation.

In 1854 the lot on Monterey Square where the building now stands was purchased and a lecture room placed upon it, where the services were held till 1872, when the present building was completed and dedicated by Dr. B. M. Palmer June 9th of that year.

7. The seventh pastor was the Rev. Daniel K. McFarland, received from Chickasaw Presbytery, and installed Nov. 14, 1874, and who continued for seven years, until the middle of 1881. During the year 1876 the city of Savannah was visited by the terrible scourge of yellow fever,

Mr. McFarland stood at his post until stricken with the disease, and narrowly escaped with his life.

8. Rev. T. M. Boyd, the eighth pastor, was received from the Presbytery of Lexington and installed in March, 1881, and continued till August, 1883, when he resigned his charge, went to Arkansas, joined the Northern Church, and died in San Francisco, January 27, 1906, while serving as Evangelist of San Francisco Presbytery.

9. After a short supply of eight months by Rev. J. P. Strider, of Virginia, Rev. J. W. Rogan, then pastor of the church at Thomasville, Ga., was chosen pastor, and continued from January 4, 1885, till June 15, 1890. Dr. Rogan, after leaving Savannah, joined the Northern Church and is now pastor of the Flemington Church, New Jersey.

10. He was succeeded by Rev. Lachlan Vass, the father of Rev. L. C. Vass, Missionary to Africa, who had been pastor of the Newbern Church, N. C., and who ministered to them from the Fall of 1890 to the Spring of 1896; and who died the Fall of the year of his removal.

11. The eleventh pastor was the Rev. Arthur J. Smith, received from the Classis of Greene, who was installed Dec. 1896, and resigned his position in the Fall of 1900, that he might enter the field as an evangelist.

12. The twelfth pastor was the Rev. W. P. McCorkle, who was at the time supplying the Graham Church, N. C., and was called to the pastorate and regularly installed February 1901, and continued pastor till 1907, when he was dismissed to the Presbytery of Roanoke.

13. The present pastor, Rev. W. Moore Scott, was received from the Presbytery of Memphis, April 15, 1908, and installed the same year.

For a long time the church being under the shadow of the mother church, had quite a hard struggle for existence, but now seems to be in a flourishing condition, having acquired a sufficient momentum to enable it to move more easily and successfully in the future than in the past.

WESTMINSTER CHURCH.

As early as 1868, a Sabbath School Mission was estab-

lished in Anderson Street, by the Independent Church.

This enterprise continued for a number of years under the fostering care of said Church, being supplied successively by different assistant ministers of the parent church viz: by Rev. N. P. Quarterman for two years 1872-3, Rev. E. C. Gordon 1874—1880, Rev. R. P. Kerr 1881—1882 and by Rev. R. Henderson, 1885.

This system of supplies continued till 1886, when the Mission became an independent church, received under the care of the Presbytery of Savannah, and employed Rev. R. Q. Way as pastor, who served them for seven years, 1886—1893.

In 1894 Rev. W. A. Nisbet was elected and installed pastor, and still continues as such.

The church edifice erected in 1869, is now used for Sabbath School and prayer meetings but the congregation is worshipping in the Memorial Hall erected by Mrs. Ella S. Lawton, to the memory of her husband, Gen. A. R. Lawton, which she has generously offered to be used by all denominations. The congregation however, have purchased a lot and expect soon to commence to build.

The name of the church has been twice changed: first in 1880 from Anderson Street, to Second Church; then again in 1901 to Westminster.

PRESBYTERIANISM IN AUGUSTA.

The town of Augusta was laid off in 1735. At an early date a church edifice was erected under Episcopal jurisdiction, as all were at that early date, it being the established religion. In the setting up of the parishes in 1858, the town of Augusta and surrounding country was declared to be known by the title of "The parish of St. Paul's." This first building was burned during the war, and the ground turned over to the Trustees of the Academy. A second building was erected by them and for common use, on the ground of the old Cornwallis Fort, and the present site of the St. Paul's Episcopal Church. This building was leased to a little band of Presbyterians, in 1804, who had been gathered together by Rev. Washington McNight, who had been licensed and ordained a short time

before by the Presbytery of New York. The ministry of Mr. McNight was a short one, as he died September 5, of the same year, leaving a membership of thirteen.

FIRST PRESBYTERIAN CHURCH.

At the meeting of the Presbytery of Hopewell September, 1805, at Liberty, Mr. John R. Thompson, of New York, and at that time the Rector of the Academy, was received under its care as a candidate for the ministry. At the next regular meeting of the Presbytery, at Shiloh, April 10, 1806, the church, upon a petition presented by Mr. William Fee, was received under the care of Presbytery, as St. Paul's Church. Mr. Thompson was licensed at the same meeting. At an intermediate meeting of the Presbytery Mr. Thompson was ordained and installed pastor; Rev. A. N. Cunningham preaching the sermon, and Rev. Francis Cummins delivering the charges to the pastor and people. (See Min. Pres.)

Mr. Thompson continued for ten years, during which time there was an increase of 74 in the membership. His health failing, the church gave him a vacation, and at their instance he took a trip North but never returned, having died at Nassau, New Providence, December 18, 1816.

It was during the ministry of Dr. Thompson that the present building was erected. In the beginning of 1809 the Trustees of St. Paul's church refused to continue the lease upon the ground of impartiality, as the building was used by all denominations. This placed upon the Presbyterians the necessity of having a building of their own. Wherefore they secured the present lot on Telfair Street, had the Church incorporated under the title of Christ's Church, and at once proceeded to erect the present building, to which the steeple was afterwards added, and had the same dedicated May 17, 1812, Dr. Thompson preaching the sermon from Psalms 84:1. (1) Note. The name was changed to First Church, Augusta, by the Legislature in 1836.

(2) Note. In 1796, by an act of Legislature a lot one acre in size, was conveyed to a Board of Trustees, among

the number being John Springer and Moses Waddell, for the church.

Upon the death of Dr. Thompson, the Presbytery of Harmony, under whose care the church was at that time, appointed Rev. John Joyce to supply the pulpit four times at Augusta and once at Waynesborough.

The next regular pastor was the Rev. Wm. Moderwell, formerly of New Castle Presbytery, who had been received into Harmony Presbytery April 4, 1821, and was installed pastor by that Presbytery November 1, 1821. Dr. Howe, in his history, Vol. II. 339, says that he was installed by the Presbytery of Hopewell at their regular sessions November, 1821. This is a mistake. The Presbytery of Hopewell did not meet in November or at Augusta in 1821, but at Athens, September 7, 1821. The church of Augusta belonged to Hopewell till the setting up of Harmony Presbytery in 1809, when it was placed in that Presbytery; and therefore fell into Georgia Presbytery when set up in 1821, and continued until 1824, when it was again cut off and placed back in the Presbytery of Hopewell. Mr. Moderwell never was a member of Hopewell till that time. He was installed by Harmony Presbytery just before his transfer to Georgia Presbytery, in 1821, and continued a member of Georgia Presbytery till its dismemberment in 1824.

During the year 1827 the church enjoyed the services of two supplies, Rev. S. K. Talmage, and Rev. S. S. Davis. The reason for two: Dr. Talmage was Rector of the Academy at the time, and Dr. Davis acting as agent for Princeton Seminary, (See Min. Ass. p. 126.) At the end of the year Mr. Davis retired and Dr. Talmage was made regular pastor and so continued till he resigned the pastorate to accept the presidency of Oglethorpe, to which he had been elected in 1835.

He was followed by Rev. A. N. Cunningham, D. D., who after supplying the church during the year 1837, received a call as pastor and was installed in 1838. Being accused of plagiarism, Dr. Cunningham tendered his resignation, which was accepted in April 1842.

He was succeeded by Rev. Chas. S. Dod who was pastor from 1842—1845..

The next pastor was Rev. Ebenezer Rogers, received from New Hampshire Association, and installed pastor December, 1847, and after six years of service resigned December, 1853.

From 1853—1857 the church was without a regular pastor but was supplied by several different ministers. The pulpit was temporarily filled by Rev. Messrs. D. H. Porter, H. Bingham, Rev. Jno. F. Baker and Rev. John A. McLung, all of whom were called but declined.

After these Rev. Joseph R. Wilson, of Ohio, but then pastor at Staunton, Va., was called and accepted the position and was installed the second Sabbath in January 1858.

After the battle of Chickamaugua, the Church, like many others, was used as a hospital, for the wounded.

In the summer of 1870, after a successful ministry of twelve years, Dr. Wilson resigned his position to accept a Professorship in the Theological Seminary at Columbia.

Dr. Wilson was succeeded by Rev. Robert Irvine, D. D., of Montreal, Canada, who was called to the church October 1870, and regularly installed April 14, 1872. It was during his pastorate that the office of Deacon was established. Dr. Irvine continued pastor till his death, April 8, 1881. Dr. Irvine was a most eloquent and successful minister, and withal very instructive, having unusually clear views of the typical teachings of the Old Scriptures. He died greatly lamented, and honored above all his predecessors, in having his remains deposited in the church yard with a life size figure of him over his tomb. But like many other great and good men, he was not entirely free from foibles, as well as enemies; that entirely relieved him of the remarkable denunciation of the Master, "Woe be unto you when all men speak well of you."

He was followed by Rev. Wm. Adams, D. D., of Louisville Presbytery, U. S. A., who was installed May, 28, 1882, and continued pastor till December 9, 1888.

He was succeeded by Rev. J. T. Plunket, D. D., a native of Franklin, Tennessee, a graduate of Clarksville University and Columbia Seminary, and who, at that time, was supplying the Jefferson Avenue church of Detroit, who was elected January 19, 1890. Under the ministry of Dr. Plunket the church greatly prospered, not only in large additions to its membership, but in general development in all lines of Christian activity. Dr. Plunket removed to Alabama in 1909, and was succeeded by Rev. Joseph R. Sevier.

The church has been greatly honored in being the birthplace, so to speak, of the Southern Presbyterian Church. The first General Assembly met in this church December 4, 1861, composed of commissioners previously appointed by the Presbyteries, and organized the Southern Presbyterian Church. There were present 55 ministers and 38 Ruling Elders, 93 in all, and among them many men of marked ability. The body continued in session for fourteen days. The writer, though not a member, enjoyed the rare privilege of being present and hearing all the deliberations and discussions.

The Assembly met in this church a second time in 1886, at which time the subject of evolution was considered and condemned.

The church was also honored by having its pastor made the moderator of the Assembly which met at Fort Worth in 1905.

The church held its centennial in May 15-18, 1904, being organized by Rev. Washington McKnight in 1804. The centennial exercises may be found in a published volume.

EFFORTS AT CHURCH EXTENSION.

For a long time the church remained in its isolation, like the church in Savannah and many others of the early churches.

The first effort was made in Dr. Rogers' day. Being a man of missionary spirit, instead of insisting upon the idea of centralization, he advocated the plan of colonization. Under his influence a parochial school was estab-

lished on upper Greene Street, where a lot was purchased and a church building erected, and a pastor, Rev. W. H. Thompson, chosen. But after Mr. Rogers left, the enterprise, through lack of interest and proper support, declined, and in 1856 the church was disbanded by order of the Presbytery, and the building turned over to the colored people, and was afterwards sold to the Methodists, who now have a flourishing church which the Presbyterians might have retained and, with proper management, made one of their strong holds.

GREEN STREET CHURCH. (NO 2.)

Having seen the error in letting the opportunity slip, another effort was made, another lot was bought and a church building erected thereon and dedicated March 1, 1879, the dedicatory sermon being preached by Dr. W. S. Plumer. The church was organized 1879. The church was first termed Second Church, but the name changed to Green Street in 1905.

The following are the ministers who have served the church:

Rev. Geo. T. Goetchius, from 1880 to 1885; Rev. T. M. Lowry, from 1887 to 1891; Rev. J. K. Smith, from 1893 to 1895; Rev. B. M. Shive, from 1896 to 1897; Rev. G. G. Sydnor, from 1898 to 1901; Rev. H. W. Burwell, from 1902 to 1904; Rev. Geo. E. Guille, from 1905 to 1912.

The church is now on an independent basis; and has started on a career of usefulness, and bids fair soon to become one of the leading churches of the Synod.

REID MEMORIAL.

In 1876, by the will of Mr. Robt. Reid, a member of the First Church, the church came in possession of a legacy of \$17,500, upon condition that a church edifice be erected on the corner of his lot in Summerville, otherwise known as the "Sand Hills." This fund was left in the hands of three members of the First Church. According to the terms of the will the House has been erected. And when completed \$7,000 remained in the hands of the Trustees, "Which, by good management and careful investment, has increased and today amounts to \$20,000, and, yet no organ-

ization has yet been effected." (Centennial Memorial, 51) During the pastorate of Dr. Irvine, Rev. W. S. Bean was employed to supply the Reid Memorial pulpit, to which the Riverside Chapel was added the next year. After the removal of Rev. Mr. Bean, the Rev. W. E. Boggs, D. D., undertook the Missionary work of the church, which then consisted of weekly services at the Reid Memorial and the Sabbath School work in the Factory District. Since then no regular services have been kept up, and only such as the pastor of the First Church has been able occasionally to render. As a result, the Reid Memorial though with an endowment of \$20,000, still stands as a silent memorial of the great liberality of the donor, but with no story of its own achievement to tell. Whether this be in accordance with the wish of the testator, may seriously be questioned by the disinterested observer.

SIBLEY CHURCH.

This church is located in the Factory district, and is largely due to the liberality, interest and support of Mr. W. C. Sibley, who was an Elder in the First church, and who was president, and large owner of the stock of the mills, who not only gave the ground but also erected the building. The organization of the church was reported to the Synod of Georgia, November 1891. The first minister who supplied it was the Rev. W. K. Boggs in 1892. The Rev. J. M. Plowden supplied them in 1893; Rev. Paul S. Rhodes, 1903; Licentiate G. O. Griffin, 1904; Rev. J. A. Thompson in 1906; Rev. A. M. Lewis, 1910. The church is gradually gaining strength, and bids fair, under the regular ministration of the word, to become a centre of considerable influence and power in the community in which it is located.

RIVERSIDE CHAPEL.

For several years efforts were made to establish a mission church at Riverside, but from some cause or other such efforts have been unavailing and the field abandoned.

PRESBYTERIANISM IN MACON.

In 1806, Fort Hawkins was built upon the eastern bank

of the Ocmulgee as a trading post. The County of Bibb was created in 1822, and the following year the town was laid off on the western bank opposite the fort and named Macon in honor of Gen. Nathaniel Macon, of North Carolina, and commenced to grow with the increase of the population of the surrounding country. The place was frequently visited by Mr. Joseph C. Stiles, a licentiate and Evangelist of Hopewell Presbytery, who took it in as a part of his field. As the fruit of his ministry a church was organized June 18, 1826, of twenty five members, by Rev. Benjamin Gildersleeve, Mr. Stiles at that time being only a Licentiate. The church continued to be a part of the Evangelistic field of Mr. Stiles, till 1828, when Rev. James C. Patterson became the regular supply for two years till the Fall of 1830. During Mr. Patterson's ministry the first building, a wooden structure, was erected on Fourth street. This building was turned over to the Baptists, who removed and enlarged it; and is now the Second Baptist church.

The Rev. Edwin Holt was the first regular pastor. He was received from the Presbytery of Elizabethtown, 1831, installed November 20, 1831, and served the church from 1831 to 1834, when the relation was dissolved by the Presbytery of Good Hope and he dismissed to the Presbytery of Newburyport July 27, 1836.

He was followed by Rev. James Stratton, as supply, for two years. He was received as a Licentiate from the Presbytery of Philadelphia, May 13, 1835, and was ordained Sine Titulo, June of the same year. He was never settled. His name was stricken from the roll March 29, 1843, he "having joined another church."

He was succeeded by Rev. Samuel J. Cassels, who was installed November 5, 1836 and continued till April 13, 1842. It was during the ministry of Rev. Mr. Cassels, that the second house, a brick building commenced during the ministry of Mr. Stratton, was completed. This house was a brick building on Fourth Street.

November 22, 1842, the Macon Church was detached from the Presbytery of Flint River and added to that of

Hopewell, by the Synod of South Carolina and Georgia at Athens, but returned to Macon President in 1866 at the redistribution of the Presbyteries.

Mr. Cassels was succeeded by Rev. Richard Hooker, who had been preaching at Mt. Zion for three years, and afterwards at Monticello for two years. He was regularly installed November 17, 1843 and continued pastor till 1852, when he resigned his charge on account of failing health. The membership at that time was 229.

After Mr. Hooker, Rev. R. L. Breck was pastor. He was received from West Lexington Presbytery, and was installed in 1854. His pastorate extended four years from 1854 when the relation was dissolved, and he dismissed to the Presbytery of New Albany.

He was succeeded by Rev. David Wills, who was received from South Carolina Presbytery and installed in 1860, and continued till the relation was dissolved in 1870, that he might accept the Presidency of Oglethorpe College.

In 1873, Rev. A. W. Clisby, a member of Macon Presbytery, was received and installed pastor. His pastorate extended through fourteen years, till 1887. The church under Dr. Clisby's ministry was very much strengthened, not so much in members as in being thoroughly indoctrinated in the principles of our church polity and Calvinistic theology.

Dr. Clisby was succeeded by Rev. W. B. Jennings, who was received from the Presbytery of Bethel in 1888, and installed pastor and continued till 1895, when he resigned and removed to Louisville, Ky., to become pastor of a church in connection with the Northern church.

He was followed by Rev. R. R. White, received from the Presbytery of Winchester and installed in 1895, and continued pastor till 1898, when the relation was dissolved and he dismissed to the Presbytery of New York.

The present pastor, Rev. R. E. Douglass, was received from West Lexington Presbytery and installed in 1902.

This church has been honored by being the birthplace

of the Synod of Georgia and in being selected as the place where the semi-centennial exercises of the Synod were held in 1895.

EFFORTS AT CHURCH EXTENSION—TATTNALL SQUARE CHURCH.

A second church was organized in the city, in 1871, at first called "Second Church," but in 1892 the name was changed to Tattnall Square. Its first pastor was Rev. Robert Adams, who had been supplying the Eatonton Church.

He continued pastor till 1887, when he removed to Americus.

He was succeeded by Rev. S. L. Morris, D. D., of South Carolina, who was installed in 1890, and remained pastor till 1901, when Dr. Morris resigned to accept the Secretaryship of the Assembly's Home Missions.

The third pastor was the Rev. W. H. Frazer, who had been pastor of the Wallace Street Church, in Atlanta. Mr. Frazer continued pastor till 1906, when he resigned to accept the pastorate of the Church at Anderson, South Carolina. The present pastor is Rev. R. G. Newsome.

VINEVILLE CHURCH.

The Vineville church was organized in 1904. The first pastor was the Rev. James H. Taylor, who was received from the Presbytery of Louisville and installed in 1905, succeeded by Rev. T. R. Best, and later by the present pastor, Rev. C. P. Coble.

EAST MACON CHURCH.

This church was organized in 1906, with forty-eight members, with three Elders and two Deacons. Rev. G. T. Bourne, who was received from Cherokee Presbytery, was installed its pastor in 1906. The present pastor is Rev. C. B. Currie.

A fifth church has recently been organized in South Macon, called the "Jeff Davis Street Church."

PRESBYTERIANISM IN COLUMBUS.

The city of Columbus was laid off in 1827, and incorporated by the Legislature in 1828. It was located just be-

low the Coweta Falls on Chattahoochee river, at head of steamboat navigation, and two miles above the Coweta Town, where Oglethorpe held his council with the Indian tribes in 1739. In 1829, the year after the incorporation of the town, a Presbyterian church was organized, with only five members. The next year (1830) it was reported vacant with ten members. The next year (1831) it was supplied by Rev. Thos. F. Scott, with a membership of twenty-two. The next year, 1832, the membership had increased to 34, and the church was reported as "Supplied," but the name of the minister not given. The church was next supplied for eighteen months by Rev. John Baker, a native of Liberty County, who died during the summer of 1834, whilst ministering to them.

The first regular pastor was the Rev. Dr. Thomas Goulding, who commenced his ministry January, 1835. Dr. Goulding was also a native of Liberty County, and the first native born Presbyterian minister licensed in the state, and was at the time Professor in the Seminary at Columbia. The church grew very much under his ministry, at the time of his death numbering 189.

He was a man of fine intellect and cultivated taste, as well as deep piety, and particularly excelled in conducting funeral services. According to the appointment of Synod, he preached the opening sermon at the organization of the Synod of Georgia at Macon in 1845 and was elected its first Moderator. He continued pastor thirteen and a half years, and died suddenly of heart disease on the evening of June 26, 1848, on his return home after his weekly lecture, aged 62 years.

The church, after a vacancy of about one year, was supplied by Rev. C. B. King, of Hopewell Presbytery, who supplied them about three years, till 1853.

In 1854, Rev. S. H. Higgins, D. D., a member of the Suffolk Association, Mass, was called and was installed in 1855. He continued pastor for eleven years, till 1866, when the relation was dissolved.

He was succeeded by Rev. James H. Nall, D. D., who had been supplying the church at Americus. He was installed in 1870 and continued till 1879, when the relation was dissolved, and he dismissed to the Presbytery of New Orleans, to accept a call from the Prytania Street Church.

The next pastor was Rev. W. A. Carter, D. D., Mr. Carter was received from East Alabama Presbytery and installed in 1881, and continued pastor for twenty-four years, till 1905, when the relation was dissolved, on account of ill health.

The present pastor, Rev. I. S. McElroy, D. D., was received from West Lexington Presbytery, and had been the Assembly's Secretary of Ministerial Relief, and was received and installed in 1905.

EFFORTS AT CHURCH EXTENSION—ROSE HILL CHURCH.

The only successful effort at church extension was the organization of the Rose Hill Church, which was organized in 1897, with 22 members, one Elder and two Deacons. The next year Rev. H. G. Griswold was ordained and installed pastor. He continued but one year, when the relation was dissolved.

He was followed by Rev. J. D. Jones, a licentiate of Bethel Presbytery, who was ordained and installed in 1900. He also continued but one year, and in 1901 the relation was dissolved.

The third pastor was the Rev. W. E. Phifer, a licentiate of Concord Presbytery, who was ordained and installed in 1903. He continued two years, and in 1905 the relation was dissolved and he dismissed to the Presbytery of Mississippi. The membership at that time was 42. The present Pastor is Rev. G. W. Tollett.

WAYNESBOROUGH CHURCH.

A great deal of interest clusters around this church not only on account of its antiquity, being one of the oldest in the State, but also its varied experience.

As we have already seen, as early as 1766, there was a settlement of Presbyterians gathered about Brier Creek

in Burke County, Ga., which in the course of time became two distinct congregations, one on Walnut Creek, and another on Brier Creek, and known as the "Old Church." The two were afterwards united and removed to the town in 1810, and known as the "Waynesborough Congregational Church."

The church at first was Independent or Congregational, and so continued until 1831, when received under the care of Hopewell Presbytery, its name changed and afterwards known as "The Presbyterian Church of Burke County." It does not appear before this time upon the roll of the Assembly, as one of its regular churches. In its application in 1790 for its charter, as well as in its call to the Rev. E. B. Caldwell in 1818, it gives its name as "The Congregational Society in the vicinity of Waynesborough." So in 1828, the Rev. Lawson Clinton is reported as supplying, "The Congregational Church at Waynesborough." It is true that in 1814 it is reported on the list of the Assembly, as "vacant and able to support a pastor;" and then again, in 1819, as "supplied by Rev. E. B. Caldwell." But that does not mean that it was a Presbyterian Church. The Midway and White Bluff churches were also thus reported though Congregational and Independent in their form. That was an incipient and formative age of the church, which accounted for the seemingly loose and imperfect manner in which its affairs were administered. Nor yet are we ever to lose sight of the fact that a union had been entered into in 1800, between the Congregational and Presbyterian churches, whereby fraternal delegates were exchanged and in which their ministers could be interchangeably installed—a Presbyterian minister over a Congregational church, and vice versa—and so that the churches entering into such an arrangement would in a certain sense be considered as belonging to both denominations. This explains why the Rev. Thomas Goulding was installed pastor of the White Bluff Congregational church in 1816 by Harmony Presbytery. And why, at the meeting of Georgia Presbytery, at Waynesborough, November, 1, 1824, the church at that place was

not represented by either of its elders, but we meet with what seems to us a very singular statement, that "Samuel Dowse, Elder of Waynesborough church, being present was invited to sit as a corresponding member," and why Mr. Josiah Law, a Deacon of the Midway Congregational Church, was not only invited to sit in that Presbytery at its meeting in that church in 1821, but also afterwards sent as a delegate from said church, to the Presbytery at its meeting, May 30th, of next year, at St. Marys; and also why on November 11th, 1826, when the Presbytery again met at Midway, he was received as a delegate from said church, and even acted as their Temporary Clerk! According to the terms of the union the Waynesborough Church was a quasi member of the Presbytery; hence its enrollment as above stated.

Another thing that makes the history of this church interesting and worthy of emphasis, was the ordination of one of its pastors, Mr. Floyd, as it not only presents its independency in a clear light, but also because it furnished the occasion for the organization of "The Congregational Association of South Carolina."

In 1800 Mr. Loammi Floyd, Licentiate of the Methodist Church, was stationed in Burke Conuty, (Min. Conf. P, 90.) The Waynesborough Church being pleased with his ministrations, and he with them, made him a call which was accepted. But not being yet ordained, the church, instead of applying to the Presbytery of Hopewell, in the bounds of which it was located, made application for his ordination to certain Congregational ministers in and around the city of Charleston, S. C., viz., Rev. William Hollingshead, D. D., Rev. Isaac S. Keith, D. D., Rev. Daniel McCalla, of Charleston, Rev. James Adams, of Dorchester, and Rev. Thomas Price, of James Island. In their application they style themselves, "A Committee of the Independent Congregational Society in the vicinity of Waynesborough." And by way of further explanation stated that, "On the eleventh day of August 1790, a Charter of incorporation was obtained for their church from His Excellency, Edward Telfair, Governor of the

State, who had been authorized by an act of the General Assembly passed the 23rd day of December, 1789 (Watkins, Dig, P. 412.) that on the 20th day of September 1790, Mr. Henry G. Caldwell was received as a minister, and on the third day of March, 1794, he resigned his appointment. Since that time we have had no established minister, or regular performance of divine worship."

The petition was signed by David Robinson, Joshua E White, William Douglass, J. Whitehead, Alex Carter, and Geo. Poytress.

In accordance with these proceedings, the above mentioned ministers met and organized themselves into a body known as "The Congregational Association of South Carolina," and ordained Mr. Floyd, March 26, 1801, in the Independent or Congregational Church, in Archdale Street, Charleston, S. C. Dr. Hollingshead preaching the sermon, Mr. Adams offering the ordaining prayer, and Dr. Keith delivering the charge to the pastor. (Howe, Vol, II. 47).

This was the origin of the "Congregational Association of South Carolina," and the Waynesborough Church has the honor, at least of being the occasion, of its formation. The Association thus formed continued twenty one years. By virtue of his ordination, Mr. Floyd became a member of said Association, and a Congregational minister, and so continued the remainder of his life. After a service of two years at Waynesborough, he removed to South Carolina, where he supplied the Presbyterian church at Bethel of Pon Pon till his death, which occurred April 1822. At that time he was Moderator, and the oldest minister of the Association, "And as an affectionate tribute to his memory, Dr. Palmer was requested by that body to preach a suitable discourse in the church their deceased brother had occupied." (Howe. II. 337.)

It is worthy of further remark, that he was the only Congregational minister the church has ever had, unless it be the Rev. Henry G. Caldwell, mentioned above, of whose ecclesiastical relations we know nothing, but who we suppose was Independent, as we have been able no

where to find his name on the Rolls of the General Assembly.

Being on the borders of two Presbyteries, the ecclesiastical affiliations of the church became varied. First in the bounds of South Carolina Presbytery till 1796; then in the territory of Hopewell till 1809; then in that of Georgia till 1831; then again in the bounds of Hopewell till 1840; First Independent till 1831, when received under the care of Hopewell Presbytery; then independent again, when it withdrew with its pastor, Rev. T. M. Dwight, in 1840; then again Presbyterian in 1853, when received back under the care of Hopewell (now Augusta) Presbytery, upon whose roll it still stands.

Below we give, as far as we have been able to gather them, the names of those who have served the church:

The first supply was the Rev. Josiah Lewis, a Licentiate of New Castle Presbytery, who visited the church at different times from 1766-1770, on Missionary tours to the South. So Rev. Messrs. C. T. Smith, David Caldwell, and others were also sent out on missionary tours, Georgia being specified as part of the field. (Min. Gen. Ass. 360-1, 367, 375.) How much time was thus given to the Brier Creek community we are unable to say. Nor have we any means of finding out, if it was supplied, and by whom, through the years preceding and during the Revolution. The church, no doubt, through that period, like others was scattered, if not entirely broken up by the casualties of war. The first regular supply after the war of which we know anything was that of Rev. Henry G. Caldwell, who ministered to them from 1790 to 1794, as appears from their petition above cited.

After Mr. Caldwell there was a period of four years destitution. Hence their declaration, that "Since Mr. Caldwell's time, we have had no established minister or regular performance of divine worship." This vacancy continued till 1800, when Floyd took charge and continued pastor for two years till 1802. Rev. John Boggs supplied them in 1810 and perhaps a few years before.

In 1818, Rev. E. B. Caldwell, a licentiate of Salem As-

sociation, was ordained by Harmony Presbytery at Waynesborough, July 3rd of that year, and settled as pastor, but whose ministry was very brief, as he died the Fall of the next year. Min. Har. Pres. I. 323.)

Who then supplied the church for the next six years, we cannot say.

In 1827 Rev. S. K. Talmage, Rector of the Academy at Augusta, and who conjointly with Rev. S. S. Davis, Agent for Princeton Theological Seminary, was supplying the church at Augusta, also supplied them.

He was followed by Rev. Lawton Clinton, who had been licensed by Georgia Presbytery at its meeting at that place, Nov. 13. 1824, and ordained the next year. Mr. Clinton supplied them from 1828 till 1832. Rev. Henry Reid then supplied them for one year (1833), after which Rev. Theodore M. Dwight took charge in 1835, and continued pastor for five years till 1840, when he withdrew with the church from the Presbytery, but continued pastor for five years more till 1845, when he removed to Tennessee, joined the New School Presbytery of Shiloh, and became pastor of the church at Gallatin for four years till 1849 and where he died.

Rev. T. M. Dwight was succeeded by Rev. F. R. Goulding for nine years 1843-1852; then Rev. R. K. Porter for fourteen years, 1853—1867; Rev. Ferdinand Jacobs, 1867—1868; then a vacancy, (1869); Rev. J. B. Dunwody, teacher at Berzelia, and stated supply, 1870—1872; Rev. Paul C. Morton, pastor and teacher 1873—1877; Rev. Donald McQueen for a short while; vacant, 1879; Rev. Paul C. Morton again, 1880—1881; Rev. N. Keff Smith, Domestic Missionary, a part of 1885; Rev. Robert Adams, 1886—1888; Rev. J. D. A. Brown, 1889—1890; Messrs. Boggs and Doggett, Evangelists, part of 1892; Rev. J. W. Quarterman, 1893; Rev. Thos. D. Cartledge, eight years, 1894—1902; Rev. C. I. Stacy, 1902—1905; Rev. J. L. Martin, D. D., 1907.

What a number and variety of laborers! How many witnesses for or against that people at the last day of accounts!

MIDWAY CHURCH.

No history of the Presbyterian Church in Georgia, would be complete without a distinct mention of the old Midway church, Liberty County. Though Congregational in form, it was as truly and substantially Presbyterian, as she was a regular supporter of that church, her ministers all being Presbyterian, with the exception of the first, Rev. Mr. Osgood, who came from South Carolina, and Mr. Abiel Holmes, giving also so many of her sons and also daughters, to that church, and in her very throes of dissolution giving birth to three white and three colored churches of that faith and order.

In the early part of 1630, a company of Puritans, gathered principally from Devon, Dorset and Sommersetshire counties, England, embarked for the new world, and bringing with them as their ministers, Rev. John Warham, of Exeter, and Rev. John Maverick. They landed at Nantucket, and after a few days reconnoissance, they settled at Mattapan, and laid the foundation of the town they named Dorchester, in honor of the old town from whence so many of them had come.

After a residence of five years, the colony became dissatisfied, when the greater portion of them removed in 1635, to Connecticut, to Mattaneang, near Windsor, their places at Dorchester, however, soon being filled with other emigrants.

In 1695, sixty years afterwards, the Puritan element having reached the shores of Carolina and being destitute of the Word, they sent an invitation to Dorchester, to send up to them one who would go and minister to them in holy things. In response to the call they laid hands on Mr. Joseph Lord, of Charleston, Mass., a graduate of Harvard, and then teaching school at Dorchester, and studying theology, and ordained him to the work.

In December, 1895, Mr. Lord and nine members all males, sailed for Charleston, which place they reached in about fourteen days, after experiencing stormy weather. After examining different locations, they settled upon the northern banks of the Ashley river, some eighteen miles

above Charleston, and at a place they likewise named Dorchester.

After a residence of fifty-six years the colony determined to remove on account of the want of room, as they were mostly farmers, and as Georgia offered every facility and inducement, they commenced moving in December 1752, to St. John's Parish, now Liberty County, and in a few years were established in their new home, bringing their Pastor, Rev. John Osgood, with them. It was simply the removal of the church, for we have no account of a new organization.

REV. JOHN OSGOOD.

Rev. John Osgood, the first pastor, was a native of South Carolina, a graduate of Cambridge, and, as Dr. Ramsay asserts, "one of the four natives, who obtained a degree from a College for the first ninety years which followed the settlement of South Carolina," and who together with Rev. Josiah Smith, the "only native of the Province, as recollected, who were ordained ministers prior to the Revolution" (History Sou. Car. II. 524.) He was pastor nineteen years in Carolina, and nineteen in Georgia. He died August 2, 1773.

He was assisted for two years, 1767—1769, by Rev. James Edmonds, of South Carolina, who preached at Sunbury and the Altamaha, about Darien, we presume, where some of the Scottish Highlanders still remained.

REV. MOSES ALLEN.

After the death of Mr. Osgood, the church was without a regular pastor. They, however, kept up services every Sabbath, either by sermons read, or conducted by visiting ministers. Among these we find the names of Dr. Zubly, from Savannah, Messrs. Gillis, Wm. Tennent, Piercy, Eccles, Joseph Cook, Daniel Roberts, and Thos. Hill. After repeated but unsuccessful efforts to obtain a minister, a call was presented to Rev. Moses Allen, a native of Northampton, Mass., and graduate of the College of New Jersey, a Presbyterian minister, who was then supplying the Church at Wappetaw, near Charleston, S. C., and who accepted the call and removed to Midway, and preach-

ed his first sermon June 22, 1777. Mr. Allen's pastorate was very short. Being a zealous advocate of independence, when the county was overrun by the British, January, 1779, he was taken a prisoner and put on board of a prison ship. Tired of confinement in such loathesome quarters, on the evening of February 8, 1779, he sought to escape by throwing himself into the river, and swimming to the shore; but was drowned in the attempt.

It was during his pastorate, and a little while before, during the raid of Col. Provost, the Meeting House, as well as many of the residences, were burned and the community entirely broken up. The Dorchester House, S. C., was also afterwards burned, both being used by the Americans for military purposes, and doubtless the reason for the burning.

REV. ABIEL HOLMES, D. D.

For five years after this and until the close of the revolution, supreme desolation reigned. At the end of this period, and during the year, a number of the citizens returned to their old homes and began to rebuild their desolated houses. The next year they erected a coarse house of worship, near the spot where the old one stood that was burned. The next year, a call was extended to Mr. Abiel Holmes, a native of Woodstock, Conn., and graduate of Yale College, and at that time teaching school in South Carolina, who accepted the call and was ordained at Yale College September 5, 1785 and became pastor and continued pastor for six years, at the end of which time he resigned and accepted a call to the church at Cambridge, Mass., where he labored till his death June 4, 1837.

REV. CYRUS GILDERSLEEVE.

He was succeeded by Rev. Cyrus Gildersleeve, a native of New Brunswick, and member of the Presbytery of New Brunswick, and who continued pastor for twenty years, till February 27, 1811, when he relinquished the charge and removed to New Jersey, where he became pastor of the church at Bloomfield, and died at Elizabethtown in 1838.

REV. MURDOCH MURPHY.

The next pastor was the Rev. Murdoch Murphy, who was a native of Scotland, who could speak the Gaelic language, and member of the Presbytery of South Carolina, and who remained with them for twelve years, after which he resigned his pastorate and removed to Spring Hill, near Mobile, Ala., where he died February 8, 1833.

REV. ROBERT QUARTERMAN.

He was followed by Rev. Robert Quarterman, a native of Liberty county, who was installed pastor by the Presbytery of Georgia May 27, 1823, and continued regular pastor for twenty-six years, and pastor Emeritus for two years, and died April 19, 1849.

REV. I. S. K. AXSON, D. D.

The church increasing in numbers, and on account of the establishment of the summer retreats, it became necessary that there should be an assistant or co-pastor. Accordingly, in March, 1836, the Rev. I. S. K. Axson of the Presbytery of Charleston, was elected colleague and so continued for seventeen years, till 1853, when, on account of declining health, he tendered his resignation and afterwards became president of Greensboro Female College, and later pastor of the Independent Presbyterian Church, Savannah, where he remained pastor for 34 years, till his death March 31, 1891.

REV. THOS. S. WINN.

After the failure of Mr. Axson's health in 1847, Rev. Thomas S. Winn, regular descendent of Rev. Mr. Osgood, was elected co-pastor with Mr. Axson and entered upon his duties in February, 1848, and continued co-pastor till February, 1855, when he resigned and removed to Hale County, Ala., where he became pastor of a group of churches which he continued to serve for forty years, till he retired from services on account of his advanced age.

REV. D. L. BUTTOLPH, D. D.

In 1859 the church elected, as colleague to Mr. Winn, Rev. D. L. Buttolph, a native of Norwich, New York, and graduate of Columbia Seminary, and at the time assisting Dr. Thos. Smyth, pastor of the Second Church, Charleston,

S. C., Dr. Buttolph continued pastor till 1867, when he accepted a call to the Marietta church, which he served for nineteen years, when his health became impaired and he resigned charge of the church.

REV. JOHN F. BAKER.

After the resignation of Mr. Winn, Rev. John F. Baker, a native of Liberty County and son of Mr. John O. Baker, a former deacon in Midway Church, was elected pastor with Mr. Buttolph. He remained but six months, and removed to Virginia.

REV. F. H. BOWMAN.

After Mr. Baker's resignation, Rev. Francis H. Bowman, D. D., a native of Charlottesville, and son of Rev. Francis Bowman, D. D., was chosen co-pastor with Dr. Buttolph and continued for three years 1856—1859, when he tendered his resignation and removed to Alabama.

After the departure of Dr. Buttolph and on account of the establishment of separate churches at the retreats, and the general desolation and ruin resulting from the war, services ceased to be held in the old building, which was turned over to the colored people, who used it for twenty years. Thus after 113 years of active life, the old church ceased to exist.

Although the old church ceased to exist after the war, yet her life is still perpetuated in the three Presbyterian churches, Walthourville, Flemington, and Dorchester, and also several colored churches.

The Walthourville Church was organized by the Presbytery of Georgia July 27, 1855 with thirty-three members, and two Ruling Elders and two deacons.

The Flemington Church was organized by the same body April 6, 1866, with seventy members, three Ruling Elders and two Deacons.

The Dorchester Church was organized by the Presbytery of Savannah, formerly Georgia, January 6, 1871, with fourteen members with one Ruling Elder.

The pastors of the Walthourville Church were, first, Rev. John Jones who served it for the balance of the year after its organization. After him was Dr. R. Q. Mallard,

who was pastor for seven years, 1856—1863, until he was called to the pastorate of the Central church, Atlanta. After a short supply by Rev. R. Q. Way, Rev. N. P. Quarterman became pastor and continued supplying them in connection with Flemington and Dorchester churches for four years 1866—1870, when he was called to the Anderson Street Church, Savannah. He was succeeded by Rev. J. W. Montgomery, who at the same time supplied Flemington and Dorchester from 1871—1890.

Mr. Montgomery was succeeded by Rev. E. W. Way, from 1891 to 1895, when he resigned and removed to Gainesville, Florida.

After Mr. Way, the church was supplied by several ministers for short periods of time, and is now served by Rev. Henry Rankin.

After the removal of Mr. Montgomery, the Flemington church was supplied by Rev. C. C. Carson, a licentiate of the Presbytery of Holston, and native of Tennessee, who, in 1893, was ordained and installed pastor of the two associated churches of Flemington and Blackshear, which field he continued to occupy till his removal to Valdosta in 1899.

He was succeeded by Rev. A. S. Allen, of Tennessee, who supplied Flemington, Dorchester and Walthourville churches from 1900—1904.

He was followed by Rev. W. W. Edge, of Morganton, N. C., who was pastor of these churches from 1904 to 1906, and then by Rev. Henry Rankin.

COLORED CHURCHES.

In addition to these churches, there were also four colored churches growing out of the colored membership, which at the time of the dissolution amounted to about 700, viz., Midway, Riceboro, Ebenezer, and St. Stephen's church, and the Grove Congregational church, which are still in existence. The Midway church, after occupying the building for 20 years, erected one of their own, near by, the old building being returned to the whites, which has been repaired and used for their annual reunions.

The Midway church, in many respects, is one of the

most remarkable we know anything of, not only of the State and of the southern country, but of the whole world, with a membership, including Walthourville, Flemington, Jonesville and Dorchester the four retreats, of more than 300 whites, and 700 blacks, and yet with a record, and achievements wholly unparalleled in the history of any religious community. The number of Governors, signers of the Declaration of Independence, and counties named after her great men, the number of ministers, and ministers wives, missionaries, presidents and professors in institutions of learning—men and women of influence furnished by this little colony, is truly marvellous.

Among the Governors we mention Button Gwinnett, a signer of the Declaration of Independence, who though residing upon St. Catherine Island had all his associations at Sunbury; Richard Howley, born near Savannah but afterwards a citizen of Liberty county; Nathan Brownson, a member of the Provincial Congress of 1775, and Continental Congress of 1776; Dr. Lyman Hall, member of the Continental Congress and signer of the Declaration of Independence.

Among the Counties named: Liberty after her own prowess and zeal in the cause of independence; Screven, after General James Screven, who fell in her defence; Hall after Dr. Lyman Hall, one of the signers of the Declaration of Independence; Gwinnett, named after Governor Gwinnett; Baker, named after Col. John Baker, one of her sons of Revolutionary fame; Stewart, named after General Daniel Stewart, one of her members.

Among her public men, we mention: Hon. Benjamin Andrew, Senators, Hon. John Elliott, Alfred Iverson, A. O. Bacon, whose father and mother lie sleeping side by side in the cemetery, J. A. Cuthbert member of Congress, Hons. W. E. Law, W. B. Fleming, John E. Ward, minister plenipotentiary to China; among her scientific men: Profs. John and Joseph LeConte, world renowned historians and writers, C. C. Jones, Jr., author of the history of Georgia, and Rev. F. R. Goulding, the author of "Young Marooners;" among her Theological Professors: Drs. Thos. Gould-

ing, and C. C. Jones, Professors at Columbia Seminary; among her Chancellors, Rev. P. H. Mell, D. D., Chancellor of State University, and baptized in infancy at her altars, and R. B. Fulton, Chancellor of University of Mississippi, and grandson of Paul Fulton one of her members.

In this connection it is especially worthy of mention that the high honor has been put upon her to furnish in the person of one of her regular descendents, the President of the United States, Hon. Theodore Roosevelt being the great grandson of General Daniel and Mrs. Susannah Stewart, who were both members on her roll, and whose sleeping dust lie side by side in her cemetery.

MINISTERS AND MISSIONARIES.

But her chief glory consists in the number and character of the ministers of the Gospel that have gone out from her bosom; either directly, or the regular descendents of her children. These are eighty-six in all; fifty-one Presbyterians; nineteen Baptists; thirteen Methodists, and three Episcopalians. She has also sent out nine Missionaires to foreign fields.

Presbyterian Ministers: Thomas Goulding, Robert Quarterman, Daniel Baker, Chas. C. Jones, Samuel J. Cassels, F. R. Goulding, John W. Baker, John Winn, John Jones, J. B. Dunwody, R. Q. Way, T. S. Winn, Jno. Winn Quarterman, Daniel Sumner Baker, W. M. Baker, Donald Fraser, Joseph M. Quarterman, John F. Baker, W. E. Baker, John Baker, James Stacy, G. W. Ladson, R. Q. Mallard, S. E. Axson, J. S. Cosby, R. Q. Baker, J. G. Law, N. P. Quarterman, C. A. Baker, Jno. Way Quarterman, B. L. Baker, William LeConte, Thos. Clay Winn, Chalmers Fraser, D. F. Sheppard, A. L. R. Waite, L. T. Way, E. W. Way, T. D. Witherspoon, W. D. Hedleston, W. M. Frierson, M. V. Frierson, Jno. C. McMullen, Robert Iverson, W. S. Baker, W. E. Screven, L. Walthour Curtis, A. E. Spencer.

Baptist Ministers: Samuel Spry Law, Thos. S. Winn, Joseph S. Baker, P. H. Mell, Edward A. Stevens, A. O. Bacon, A. T. Holmes, Jacob H. Dunham, C. O. Screven, Jesse H. Campbell, Carlos Stevens, H. J. Stevens, W. E.

Bennett, John Lake, Chas. A. Gaulden, William Butler, Jere Baker.

Methodist Ministers: John Andrew, Bishop J. O. Andrew, W. H. Cassels, Dan M. Stewart, Joseph Andrews, E. G. Andrews, R. Q. Andrews, Hansford Andrews, W. M. Quarterman, Moses W. Way, Joseph Law, J. L. Hendry, John Shepard.

Episcopal Ministers: Thos. Goulding Pond, Henry K. Rees, W. R. McConnell.

That so many ministers should go out from one church and community, is simply unprecedented. And what is still more remarkable, is the fact that twenty-three of the above ministers are the regular descendants of one man, John Quarterman, Sr. Their names are as follows: John Winn, Peter Winn, Thos. Sumner Winn, Thos. Clay Winn, Robert Quarterman, Wm. Quarterman, John Winn Quarterman, Joseph M. Quarterman, N. P. Quarterman, John Way Quarterman, C. A. Baker, B. L. Baker, R. Q. Baker, R. Q. Way, L. T. Way, James Stacy, Louis LeConte, Joseph Andrews, E. Q. Andrews, R. Q. Andrews, Hansford Andrews, Chalmers Fraser, Thomas Goulding Pond.

It is also worthy of note that seven foreign missionaries, the descendents of this man, have gone out from this Church, viz., J. W. Quarterman, R. Q. Way, Louis LeConte, T. Clay Winn, Miss Susan Way, Miss Harriet Louisa Winn and Miss Leila Way. What a wonderful man! And how wonderfully blessed.

Among other things for which the church was remarkable was the deep and abiding interest taken in the religious instruction of the colored people. Dr. C. C. Jones devoted his entire life to this work, with the exception of the few years spent as Professor in the Columbia seminary, and as the Assembly's Secretary of Home Missions at Philadelphia. A great and good work was done among them, which eternity alone will reveal. The large membership, among this class, as well as the succeeding churches, are the fruits of this zeal and labor.

We conclude this sketch of this wonderful people with

the bare additional remark that they were a patriotic people also, as appears from the name of the county, Liberty, secured to themselves by their devotion to the cause of independence, and the additional fact that they were the only people who wrote a letter of congratulation to President Washington, when on his visit to Georgia in 1789.

Now should the question be raised, what is the secret of all this, and wherein consists the sources of this church's power? Apart from the sovereign prerogative of the Head of the Church, who sets one up and puts another down without giving a reason to any one for the same, we point to certain facts as secondary agencies, which the reader may judge whether of sufficient weight or not. There are certain things this people greatly emphasized.

1. They had great respect for the services of the Sanctuary, going from one to fourteen miles to be present at every service. No lounging at home on the Lord's Day; no children left at home to roam the fields or to engage in sport; neither at Church were they allowed to sit any where else than in the pew with their parents.

And in this connection it should be stated that there were always two services, before the adjournment of the congregation. And furthermore the fact must be emphasized, that it mattered little whether there was a minister present or not; for in his absence it was understood that one of the Deacons would fill his place. This custom is still kept up to this day, by the Churches that have come out of her; nor does there seem to be any diminution in interest or size of congregation.

2. **Family Worship.** It was almost the universal custom of all the leading families to hold family worship. And in many instances, in the absence of the father, or in case of widowhood, the mother would gather the children around the family altar and conduct the services.

3. Another thing greatly emphasized, was the **common and almost universal practice of Infant Baptism.** The records will show that the list of births and of baptisms, making due allowance for the omissions of baptisms, through deaths, is about the same.

4. We mention one other thing and that was this, that the church looked with extreme suspicion upon what are known as "protracted, or revival meetings," the few of these protracting themselves, and the result of intense feeling in the congregation. They depended mainly upon the regular weekly service and every day means of grace.

5. Nor should it be omitted that they paid liberally to the support of the Gospel. Though not a people of any great wealth, they employed two ministers to whom they paid what at that time were considered large salaries and to whom in their early history, they gave a Legal Bond in which they "bound their heirs and attorneys and assigns, etc."

For a more extensive account of this wonderful church see the History of the same written by the Author.

SMYRNA AND BETHANY.

I know of no two churches, in any of the rural districts of the State more worthy of special mention than those of Smyrna and Bethany, which, for a number of years, were united under the pastorate of Rev. Dr. Quigg, until the withdrawal of Bethany in 1874.

Of the two, the older is Smyrna, being organized with fifteen members, December 1827, by Dr. John S. Wilson, then under care of the old Hopewell Presbytery. It is remarkable for several things:

1st. For its long pastorate being the third in the Synod; that of Rev. G. H. Cartledge at Hebron and Homer, continuing for forty-seven years; being the first; Rev. James Stacy, the second, being forty-three years at Newnan; and Dr. H. Quigg the third, being pastor at Smyrna for forty-one years, beginning soon after his reception from the Associate Presbyterian Church in 1867, and continuing till his death in 1907; the last three years, pastor Emeritus.

2nd. For the fact already stated, that it is the only Presbyterian church in the state keeping up its annual campmeetings. They commenced these meetings early in their history, and have kept them up till the present; and not simply as seasons of recreation and social enjoyment,

but as a "solemn convocation unto the Lord," set up for worship and spiritual improvement. The writer well remembers the delightful services, pleasant scenes, and Christian fellowship, enjoyed by him at those meetings it was his privilege to attend. Never has he seen better order at such gatherings, there being no necessity for any police arrangements. The high tone of public sentiment pervading the community was always a guarantee for good order and behavior.

3rd. But the thing for which the church is chiefly noted is the fact that it embraces in its membership and congregation the Hollingsworth family, a family alike remarkable for their number, piety and devotion to their Presbyterian principles, no name occurring more frequently on the minutes of Presbytery and Synod, the church being represented in the church courts with wonderful regularity, and usually by one of that name.

About 1830 there were six brothers of them, who came from Laurens county, S. C., and settled in Newton, now Rockdale County, their names being: William, Moses, Aaron, John, Joseph and George. Four of these were, or became, Ruling Elders, viz., William, Moses, Aaron and Joseph. Of their sons the following numbers were elders: Three out of the four sons of William; two out of the four sons of Moses; three out of the four of Aaron; and two out of the four sons of Joseph. Thus each of the four elders had four sons, and of the sixteen sons, ten became elders.

They have likewise furnished the church with the following ministers: (1) Rev. W. T., son of George and grandson of Aaron, pastor at Lafayette, Ala; (2) Rev. W. F., son of Jas. F. and grandson of William, formerly pastor at Brunswick, now at Morganton, N. C.; (3) Rev. D. W., son of Rev. W. T., and grandson of Aaron, and pastor at Hinton, W. Va.; (4) Rev. Geo. M., son of Jas. H. and great grandson of George, and pastor at Cross Hill, S. C.

And besides these, among the descendants, now numbering over five hundred, and being scattered every where as precious seed, are numbers of active Christian workers, and entering into the membership of different churches,

and contributing to their strength and influence. Eternity alone will reveal the result of such a planting.

While thus speaking of the Smyrna congregation, it likewise affords us pleasure to make honorable mention of the Bethany people, their neighbors, and possessing very much the same spirit, and who have always united with them in their campmeetings, being only about twelve miles distant.

The Bethany church was organized in 1843 by Messrs. Dickson and Patterson, and made up of members chiefly from Covington and McDonough churches, and is one of the best country churches in the Synod, alike remarkable for their intelligent Presbyterianism and fidelity to duty and obligation. As far as the writer knows to them belongs the honor of giving the best and true definition of the Sabbath School as illustrated in their own history, viz., that it was not a society outside the church, but the church itself gathered together for the study of God's word. Quite a number of years ago one of the elders made the remark in my hearing that "In the Bethany church all the members were also members of the Sabbath School." If a tree is to be judged by its fruits, the character of the Bethany people shows the correctness of the definition.

I would add, that the church has always been remarkable for the intelligent character of its eldership. Seldom have we ever found two such men associated in the eldership of any one church as Henry P. Richards and Alfred Livingston, the latter the father of the Congressman from that District. Honorable, faithful, liberal and watchful, the influence of their lives will be felt for many years to come. Mr. Livingston, though ninety years of age, was the constant attendant upon the services of the sanctuary, and also of the Sabbath School of which he was the superintendent till his death. No one can tell the influence of such lives in a community. Would that the land was full of such men and such churches.

CHURCHES IN THE COUNTRY.

Did time and space and the general scope of this work not forbid, we would take pleasure in giving sketches of

other country churches, the history of which would be intensely interesting. But we must leave this for other hands to do. Lest our silence, however, should be construed into a want of interest, or our depreciation of this part of Christian work, we would offer words of special commendation in their behalf. Instead of belittling, we would magnify their importance; and for the reason, the country is the supporter of the town. That church that has no country to draw from must ever labor under a great disadvantage. The country is the home of virtue and religion, and as a general rule, the best city members are those imported therefrom. So, statistics carefully prepared by our Executive Committee of Education show that fully one half of our ministers are from the country and are farmers' sons. (Leaflet No. 4.) This is one thing that has added greatly to the success of our Methodist and Baptist brethren. We have no hesitation in saying that the Presbyterian church will never attain to the full measure of her strength or fully accomplish the purpose of her mission until she attaches more importance and opens up wider fields in her work in the country.

CAMPMEETINGS.

As early as 1825 the Presytery of Hopewell established a system of meetings known as campmeetings, where the people would meet at some church or central place for religious services, and where they would, for convenience, camp for several days. At first cloth tents were used but later on rough houses covered with boards. These meetings were first started in Tennessee, during the great revival of 1800, but soon spread into Georgia. As the ministers were few, and the churches were scattered, two or three congregations would unite together, to which several ministers would be invited. There were several of these camps in different parts of the country, as at Bethany, New Hope, Concord, Thyatira, and White Oak, near Newnan, Philadelphia and Smyrna. Great good was done by them, the hundreds of newly made converts, together with the hundreds of professing Christians, coming from far and near, and obtaining a fresh baptism of the Spirit

and returning and spreading the influence and power of the truth. Dr. Wilson, who frequently attended them, thus writes in his Necrology concerning them (P. 40):

"Thousands oftentimes assembled at these meetings and spent usually four or five days in prayer and praise, and preaching and hearing. The occasions furnished thousands an opportunity of learning what Presbyterianism was, who otherwise would never have possessed any intelligent idea of its doctrines or polity. Presbyterians, from a long distance in the surrounding country, came together and formed a personal acquaintance, which otherwise had never existed. They learned to love each other. They entertained for each other afterwards an undying affection. It rendered the churches more homogeneous, and cemented them in bonds of Christian friendship. Christians were not in that day as in ours, cold and formal, neither knowing nor caring for each other's welfare. In the spirit of the Apostle's injunction, they "looked not every man on his own things, but every man also on the things of others." They sympathized with and prayed for each other. That selfish iceberg, coldness, which pervades Christian society in this day, was then unknown. Soul mingled with soul like kindred drops of water. Well do we remember the closing scenes of many of these holy convocations. When the parting hour came what tender farewells were uttered. What warm expressions of Christian love and esteem were exchanged between those who had come together as utter strangers. With what spirit and deep emotion have we heard the great congregation unite with one heart and one voice in singing the parting song:

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

Campmeetings were well adapted to the early condition of the country, but their necessity has now past. Though still kept up in several places by the Methodists, they have been discontinued by Presbyterians. The only

one at present in the State, is the one at Smyrna near Conyers, which has been in successful operation for the past seventy-five years, with the exception of five years interruption during the war.

CHAPTER VI.

EDUCATION.

To say that Presbyterians have always believed in an educated ministry is but to utter the merest truism. Not that they regarded this as the best means of securing the greatest number, but the only way of doing the most thorough and efficient work. Her first five ministers in the State were all classical scholars, and several of them teachers of high rank, and had their school room in connection with the Church and rendered very efficient service in that way. Newton had been an usher or assistant teacher at Mt. Clio, N. C. Springer had a school near Washington, and Waddel at Carmel. So also afterwards Dr. Cummins had a school at Bethany, near Greensboro. This they did for two reasons: first, like Paul, in his tent making, that they might not be burdensome to the Churches in their poverty and weakness; but second, that it might assist them in their work; for at that time there were few men in the country capable of filling a position of that kind. Whether from necessity or choice, it is a fact that a large proportion of the Presbyterian ministers in this State have been school teachers. The number was much greater formerly than now; since the Churches are taking better care of their pastors and doubtless when she comes fully to apprehend the full meaning of the apostle when he says, "that they who preach the gospel should live by the gospel," the ministers will more generally give themselves wholly to the ministry.

That it is the duty of the Church to provide for the education of her indigent candidates for the ministry is generally admitted. But it has always been a question how far that help should extend? Whether it should be confined to the Theological training only, or likewise extended to the literary course? And not only for the training of her candidates, but still further, whether it be right for her to establish schools and colleges for the promiscuous training

of the youth of the country generally. The Synod spoke with no uncertain sound on this subject at its meeting at Columbus in 1848, when it said, "we believe that it is the imperative duty of the Church of Christ to provide the means of religious education for the youth of the land." And again, "let Parochial Schools and Religious Colleges then be sustained by our Churches." Minutes page 29.

On the other hand there have always been in the Presbyterian Church, more formerly than now, some who have doubted this right of ecclesiastical control. This was clearly the views of Dr. Thornwell, who held that secular education was the work of the State and not the province of the Church. (See his letter to Gov. Manning 1853). Dr. R. J. Breckinridge held to the same views. (South Pres. Rev. Vol. II, July No). So Drs. Stuart Robinson and J. C. Peck and other prominent ministers. (See Pres. Critic 1855-6).

But there has been a wonderful reaction in sentiment on this subject of late. Denominational education seems now to be the established policy of all the different branches of the Christian Churches. Note.

There were two things that led to this reaction:

1st. The first was the infidel sentiments held and openly expressed by Dr. Thomas Cooper, President of the College of South Carolina. Dr. Cooper was a native of London and educated at Oxford, and afterwards settled in Pennsylvania. He was first elected as Professor of Chemistry, Geology and Minerology in South Carolina College, and afterwards, in 1821, upon the death of the celebrated Dr. Maxcy, the first President, was elected his successor, and continued to fill the office of President till 1834, when public sentiment became so outraged at his open avowal of infidel

Note. We raise the question, whether the truth be not midway between these extremes: If the true Scriptural view be that colleges and schools should be built and managed by Christian men, as individuals, and not by the Church in its organic capacity. We shall have occasion to allude to this matter further on.

sentiments as to demand a change. Says Laborde, in his history of the college, "the close of the year 1834 found the College in a most deplorable condition. It was almost deserted. Parents for the last several years had either kept their sons at home, or sought an education for them in other and distant colleges. The whole number in college November 24 was twenty, only. (page 189). Yielding, therefore to the pressure, and with a view of reorganizing the entire faculty, the Board of Trustees requested the resignation of all the Professors, which was done, and in the election which followed Dr. Cooper was left out, but he continued to live in Columbia till his death, which occurred May 11th, 1840.

Thus the history of South Carolina showed the people of the country that there were no safeguards thrown around State Colleges, and that a similar result might at any time occur in any of the State Institutions, and that their only safety would be in having schools of their own and under their control, for the education of their sons.

2d. Another reason, and one every way less worthy was denominational rivalry. It so happened that at first for quite a long period the University was under the control of Presbyterians. The first President, Josiah Meigs, L. L. D., a graduate and an instructor in Yale College, whose term of office extended through a period of nine years, had neither religious preferences nor pretensions. The Board of Trustees, however, being largely Presbyterian, placed the Institution largely under Presbyterian influence and control. In 1810 Rev. Dr. Henry Kollock, pastor of the Independent Presbyterian Church in Savannah, was elected President, but declined. The Presidency of Dr. John Brown, a Presbyterian minister, then followed. He was succeeded in 1827 by Rev. Dr. Robert Finley, a Presbyterian minister from Baskingridge, N. J., whose term of office continued but a few months, from April to August, he dying the same year. The fourth President was the Rev. Dr. Moses Waddel, another Presbyterian minister, whose term of office extended through ten years, from 1819 to 1829. He was succeeded by Dr. Alonzo

Church, another Presbyterian minister, who had been a teacher at Eatonton, who was first elected a Professor of Mathematics and Astronomy, and whose incumbency as President continued through the next decade, till 1859, when the Rev. Andrew A. Lipscomb, a Methodist minister, was elevated to the Chancellorship. Thus for a period of 59 years the Institution was under Presbyterian control.

This was not the result of the denomination being so much larger than the others, or of any special scheming on their part, but simply upon the ground that the Presbyterian Church always believed in, and had, an educated ministry, and because up to that time the most suited and best educated men were to be found in the ranks of the ministry.

After so many years of continuous supply, and after the other denominations began to educate their ministry, notes of dissatisfaction were heard, complaining of injustice being done them in not allowing some of the chairs, at least, to be filled by their men, especially as those denominations so far outnumbered the Presbyterians. This clamor so increased that in 1830, when Rev. J. P. Waddel, a son of the President was elected to the chair of Ancient Languages, he declined to accept the position and the Senatus Academicus found it necessary to reconsider the action of the Board and to allay the dissatisfaction by the selection of Rev. James Shannon, a Baptist minister and pastor of the Church at Augusta, Ga., who was chosen in his stead, and which position he filled till 1835, when he resigned to accept the Presidency of the Missouri University, and when Professor Waddel was again elected to the place, and which he held for twenty years, till 1856. (Academic Memorials page 88).

For these reasons the different Churches felt that they would be better satisfied with Colleges of their own, and proceeded to establish and equip the same. In 1826 Emory College was chartered by the Methodists and commenced operations the next year under the Presidency of Ignatius A. Few, L. L. D. So the Baptists in December 1837 obtained a charter and laid the foundation of their Col-

lege, which they named Mercer, after Rev. Jesse Mercer, their leading minister, and located it in Greene county, at a place they named Penfield, after Josiah Penfield, a Deacon in their Church in Savannah and a liberal patron, and where they already had a school in successful operation.

About the same time, and even as early as December 1835, a charter was obtained by the Presbyterians for a College to be located at Midway, a village near Milledgeville, which they named Oglethorpe, after the founder and first governor of Georgia. They commenced building March 1837, and opened the Institution January of the next year. The three Institutions were all alike first projected upon the Manual Labor plan, which, however, was soon abandoned.

From the early advantages, as well as splendid start, the Presbyterian Church had made in the race of education, it would seem that they would easily outstrip the other denominations; but sad to say, that was not the case. For a while they did seem to run well, but in the end, have been far outstripped by them.

Before the late civil war there were under the care of the Synod of Georgia three female Institutions and one prosperous male College, and which in some way, whether from culpable negligence or through sheer mismanagement she has suffered to slip through her fingers. The history is indeed a sad one, and the experience bitter, and we would gladly draw a veil over the whole, but no true history can be given of the Church in Georgia without an honest recital of the facts.

CHAPTER VII.

OGLETHORPE UNIVERSITY.

Being an alumnus of the late Oglethorpe University, and more recently one of its directors, "De Bonis Non," and knowing something of its life's work and death struggles, I proceed to tell the wondrous story of its achievements and disastrous ending. To those at all posted, I need to say, that its career, though brilliant in many respects, was nevertheless tinged with the deepest sadness. No institution perhaps ever passed through such checkered and trying scenes. None ever rose with greater promise and hope. None ever went down under greater darkness and gloom. Ephemeral as the opening flower, it was, "A thing of beauty," only for a season, for like the burning meteor, it blazed for a time only, and then went out in the darkness of night.

ITS ORIGIN.

In the early history of the State, there were few ministers, especially educated ones. The Presbytery or Hope-well feeling the necessity of doing something towards remedying the evil, invited in 1823, the ministers and churches of Georgia Presbytery, the only other at that time in the state, to unite with them in an effort looking to a greater supply. As a result, a convention was called, and a society organized at Athens, Aug 7, 1824, which was known as the Georgia Education Society, its object being to assist all indigent pious young men, who had the ministry in view, in obtaining an education. Though chiefly under the direction and control of the Presbyterians, it was non-sectarian. It had a president, seven vice presidents, a corresponding secretary, a recording secretary, a treasurer and fourteen directors. Of these seven vice presidents two were Baptists, and one a Methodist. These denominations, however, did not co-operate to any great extent. This association did a great deal of good in assisting

worthy men in obtaining an education. Under its auspices and in accordance with the trend of public sentiment at that time, was organized what was termed a Manual Labor School.

MANUAL LABOR SCHOOL.

The object of this school, was not only to train the mind but also to develop the body, and at the same time, lessen the expense of the students, by the products of the farm and work shop. This school was located in the vicinity of Athens, but never proved successful, and for the reason as some thought, of its too close proximity to the city, the boys of the country school failing to receive the same attention as that given the more fashionable, and genteel students of the town. In 1835, the school was disbanded, and two others of the same kind established; one at Midway, near Milledgeville, known as the "Midway Seminary," and placed under the care of Hopewell Presbytery; and the other, at Lawrenceville, and known as the "Gwinnett High School." This school was placed under the care of Flint River Presbytery, and lingered until 1845, when it was discontinued, and the enterprise abandoned. *

About the time of the removal of the school to Midway, the Presbytery of Hopewell, feeling the need of better facilities for a higher christian education, resolved to have a college, and decided to locate it at Midway, merging it into the other, but still retaining the Manual Labor feature. A charter was obtained. A Board of Trustees of twenty-four of the most prominent and influential men in the church was appointed, to whom the enterprise was committed. They held their first meeting at Milledgeville, Oct. 21, 1835, and after organizing by the election of Dr. Thomas Goulding as President, and R. K. Hines, Secretary, began at once to take steps, looking to the establishment of a College, which they decided should be named OGLE-

* Baptists and Methodists had similar Institution, one at Penfield and the other at Covington.

THORPE UNIVERSITY, thus attesting alike the height of their aim and extent of their enthusiasm.

Their first step was to resolve:

"Whereas, the Midway Seminary lately under the direction of the Presbyterian Society, has been placed under the control of Hopewell Presbytery, and it being understood by the Presbytery that this institution shall be connected with the college, therefore, resolved: that the Board of Trustees do take the guardianship and care of said Institution as connected with the College." (Min. of Board)

A committee was appointed to send a circular letter to the neighboring states to show the object of the institution. Messrs. Howard and Talmage were appointed agents to solicit subscriptions. An Executive Committee, consisting of Messrs. S. Rockwell, J. A. Cuthbert, C. C. Mills, J. H. Howard and T. Fort, were appointed, to whom were entrusted the planning of the buildings, and also the entire management and control of the Manual Labor School, they being authorized to buy adjoining lands, if necessary.

It was also resolved that when \$75,000 were subscribed, the first instalment should be demanded. Thus was laid the foundation for the Institution afterwards known as

OGLETHORPE UNIVERSITY.

At the next meeting of the Board, November, 1836, after discussing the question of change of location, and deciding to retain the present one, it was resolved that the University be organized with a president, salary \$2,500, and house; three professors, \$2,500 each, and a house. The President in addition to usual duties, was to instruct in Chemistry and Natural Philosophy. The office of Vice President was also created, it being his duty to teach in Belles Lettres and Mental Philosophy.

It was also determined that in the organization of the Faculty, there must be a professorship of Geology, Mineralogy, and Botany. The office of Chaplain was also es-

tablished, whose duty also was to lecture on Moral Philosophy and Evidences of Christianity.

The Board then proceeded to elect a Faculty, which resulted as follows:

Rev. C. P. Beman—President.

E. A. Nisbet—Vice President.

Rev. S. K. Talmage—Prof. Ancient Languages.

N. Macon Crawford—Prof. Mathematics and Astronomy.

Rev. C. W. Howard—Chaplain and Lecturer.

All of whom afterwards signified their acceptance, except the Vice President, of whom we find nothing further said, the office no doubt being discontinued.

The Executive Committee was instructed, as far as practicable to "provide for the system of Manual Labor, especially so far as to lay out the grounds for an extensive garden and workshop." (a) note.

(a) Note. This is the last mention of the Manual Labor School. The scheme being found unpopular, was abandoned February of next year. During that year also, the Steward's hall that had been previously built at a cost of \$15,000 including the furniture, was burned.

At the next meeting of the Board, the corner stone was laid, and the rules and regulations adopted for the government of the college.

LAYING THE CORNER STONE.

On Saturday, March 31st, 1837, the corner stone of the main building was laid. The Presbytery of Hopewell being in Session, and holding their Spring meeting at Milledgeville at that time, and by special request of the board, Hon. J. H. Lumpkin delivered the address; a copy of which was secured for publication.* (note.)

*(Note) The laying of the Corner Stone was performed by the Masons, which was a matter of surprise to many, as the Presbytery was in session at the time, and they could not see why that could not have been done by them, as well; the only part taken by them being their joining in the march and the opening prayer being made by one of their number.

The procession started at "Steward Hall," and halted at the appointed place, when, after the prayer, the stone was placed in position by the order, according to their rites, among other things pouring oil and wine upon it, and concluding with an ode, in which there was more of the praises of Masonry, than the worth of learning and scholastic training, as appears from the opening stanza:

Hail Masonry divine!
 Glory of ages, shine,
 Long mayest thou reign,
 Where'er thy lodges stand,
 Thou art divine!

The rain prevented the address of Judge Lumpkin at that time it being announced however, that said address would be delivered in one the churches in Milledgeville, at three o'clock that afternoon, which was done. (Cor. Charleston Observer, April, 23, 1837.).

The Executive and Building Committees being merged into one, and afterwards known as the "Prudential Committee," were instructed to secure the services of Mr. McCluskey in drawing a plan and specification of the college buildings and to proceed at once, to the erection of the North-East building.

Thus equipped with a president and three professors and a rector in charge of the academy; Mr. R. H. Ramsey having been previously elected, and with the adoption of a curriculum of high grade, the University began its work in both its departments, academic and collegiate.

UNIVERSITY OPENS.

It opened the first Monday in January, 1838, with three classes, and under most favorable auspices.

The report of the prudential committee showed that by that time twelve dormitories had been erected. These were one story wooden buildings, with two rooms each, 18 by 18 feet, placed in rows on either side of the campus, in front of the main building; also two boarding houses on the college grounds. The main building fifty feet front, eighty-nine feet deep, three stories high, including the basement, with two wings, thirty feet front, and thirty feet

deep, had been contracted for, and to be completed by June 1st, 1840. The amount contracted for being \$38,800 one tenth to be paid at the completion of each story, one tenth when the roof was put on, and the balance when the whole was completed; the first instalment having already been paid.

The report also showed that the whole amount of subscriptions, up to that time, was \$72,190, whole amount paid in, \$18,516; lands belonging to the University 500 acres, volumes in the library 300, number of students in attendance, 125. Several lots had been sold to Messrs. Tucker, Hall, Rockwell and Talmage, at \$100 each, amounting to several thousand dollars. Mr. Mead had been acting as agent and added several thousands more to the subscriptions. Mr. Howard was authorized to purchase in Europe, some philosophical Apparatus for \$1,500, this amount to be taken out of Northern subscriptions, which he might collect on his way. The *Espirit de Corps* was excellent, the health of the students fine, the discipline firm. The zeal, fidelity and ability of the faculty were highly complimented. The influence of the institution was elevating. In fine, it was a matter of general congratulation that the outlook was so bright and encouraging. Indeed, the committee seemed so hopeful, that they suggested the raising and endowing of a new professorship to be known as the "Beman professorship," to be raised by the payment of \$500 each, by fifty gentlemen, and which, some of whom had already expressed their willingness to do.

INDEBTEDNESS.

Although the outlook seemed so bright and encouraging, yet the condition after all was not so good as might be desired, nor even thought to be. A little cloud, at first the size of a man's hand, had already grown so large, as to begin to cast its gloomy shadow athwart the sky. A growing indebtedness, unnoticed, and perhaps disregarded at first, destined soon to become unmanageable, had already as a cancerous ulcer, fixed itself upon the finances of the Institution. All this might easily have been foreseen. With only eighteen thousand dollars, as reported

collected out of a subscription of seventy-two thousand, the rest scattered all over the country, with the liberal salaries promised the president, and three professors, with fifteen hundred dollars appropriated for an apparatus, and the same amount promised the rector of the academy, with the salaries and expenses of agents, and with the constant outlay of money on a building under contract for nearly forty thousand dollars, how could it have been otherwise.

Hence at their next meeting May, 1839, beginning now to realize their true condition, the Board was compelled to make the humiliating confession of great financial embarrassment. Said they, "We are well assured that a crisis has arrived, in which the fate of the institution turns on the conduct of its friends." They resolved however, that notwithstanding the pecuniary difficulties which now embarrass the university, they would express it as their opinion, that the friends would not falter. They also resolved, that inasmuch as the University "was the creature of the Presbyterian church, it is the high duty of that church, in view of what sister denominations are doing, and of the deep and lasting blot which a failure of this enterprise would fix upon it, to come forward cordially and promptly, to the utmost of its ability, to its support."

They further recommend the organization of a suitable set of efficient agents under the superintendence of the Prudential committee; and in order to discharge the liabilities and carry on the Institution, "The whole of the assets of the Trustees, whether of money, property, or claims of any kind, be, and hereby are placed in the hands of the Prudential committee with the recommendation of the Board that they pay 1st, the current expenses of the school, including the salaries of the officers. 2nd. All liability on which they have given security, or for which individuals are pledged, or bound. 3rd. All other debts, all of which to be paid in equal proportion as funds are raised, provided, settlements may be made at the discretion of the committee, by a transfer of property or other available assets. (57).

Accordingly, in addition to Rev. Mr. Chamberlain, Rev. S. S. Davis was appointed agent for South Carolina, several other ministers also acting as agents.

It was at this particular juncture, that the Board, at their meeting November, 1839, in view of the crisis upon them, and with a hope of dividing responsibility, and also of securing a larger circle of supporters, recommended the Presbytery of Hopewell, under whose care the College was, to transfer the management of the same to the Synod of South Carolina and Georgia, and which the Presbytery was glad to do.

At this meeting also, the President, Dr. Beman, and two of the professors, Messrs. Crawford and Howard, tendered their resignation. The Board at first declined all three, but afterwards accepted the resignation of Prof Howard. What was the cause of this? How much owing to the financial condition of the college, and how much to the difference of sentiment on the New and Old theology controversy, growing out of the rescinding act of 1837, which was then disturbing the church, we are unable to say. No matter what the difficulty, it shows that the sea on which the Institution was sailing was by no means a smooth one.

In the reorganization of the Faculty for the coming year, Prof. Talmage was appointed for the time, to officiate in the professorship vacated by Prof. Howard, and Mr. O. B. Arnold, to instruct in the Ancient Languages.

UNDER THE SYNOD OF SOUTH CAROLINA AND GEORGIA.

Backed by the influence of the Synod, and through the exertions of so many agents, appointed and voluntary, the year 1840 opened seemingly under more favorable auspices. Indeed the Board even congratulated itself, and the friends of the Institution, on the great success of the general agent, in relieving it of its pecuniary embarrassments, and expressed their utmost confidence in the final success of the enterprise. The relief, however, was only temporary. The Institution was not relieved of its indebtedness, but only of the direct pressure of it. Messrs. R. J. Nicols and

Miller Grieve, and other friends had come to the rescue, and advanced large sums of money, towards the erection of the Buildings, which were now complete, and for which the property and notes of the College had been given for security. Thus the evil day was not overcome, but only put off a little farther. Instead of being relieved of its financial straits, there were not funds enough to meet current expenses, and the Prudential committee were actually compelled to borrow money to pay the salaries of the professors, and to replace the same from the first monies in the hands of the treasurer.

During this year there were two changes in the Faculty; one was the election of Rev. S. S. Davis to the chair of Ancient Languages, and the other, the resignation of Rev. C. P. Beman, and the election of Rev. John Breckinridge, as president, which position, however, he declined, and which left the Institution without a president for one whole year.

A rumor having reached the Board concerning the dissatisfaction of the friends of the Theological Seminary at Columbia, S. C., about its location, a committee was appointed to visit them and invite them to Midway, offering the use of their buildings.

At the meeting in 1841, they were confronted with an "injurious report," circulated in Alabama, "Representing our condition as desperate, and our conduct reckless, in sustaining the University," which they found it necessary to deny, at least to relieve their financial agent, who had been working in said state, of all suspicion of being its author.

Desirous of increasing the efficiency and usefulness of the Institution, and securing aid and patronage from abroad, the Board offered the privilege to the churches and Christian people of the states of South Carolina, Alabama, Mississippi, and territory of Florida, of nominating the incumbent, if they would endow professorships, and with the privilege of withdrawing their professorship, in case the school should ever cease to be Presbyterian.

Rev. John Breckinridge having declined the Presidency

to which he had been elected, at their last meeting, a year before, a committee was appointed to visit the Synod at Charleston, to confer with Dr. Church, with relation to his appointment as president, and to present the claims of the College. They also adjourned to meet at Charleston, at which place they met, and elected Rev. S. K. Talmage, President. They also at the same time elected John W. Fitten, Teacher of Mathematics, Mr. John B. Mallard having been appointed Tutor, a short time before.

The Board met early the next year (1840) in April, at the call of the President, the main business being the financial condition of the Institution. In as much as Messrs Nichols and Grieve had advanced large sums of money, as already stated, and thus to secure them they had agreed that after withdrawing from the treasurer such notes and negotiable assets as to meet the claims that might have legal preference, to turn over to Messrs. Nichols and Grieve of the property of the Institution, real and personal, for their protection, and to execute a mortgage upon the same; which was accordingly done, but which yet brought no permanent relief, but only had the effect to put off still further the time of reckoning; as the debts of the Institution were only growing larger and larger.

We leave the indebtedness for a while to consider still further, some internal changes. At a later meeting in November, Mr. J. H. Fitten was elected Professor of Mathematics, and Mr. J. B. Mallard, of Natural Philosophy. A professorship of Law was also established; Hon. C. B. Cole being appointed professor, and a room assigned him in the building; the law students, however, not being subject to the laws of the University.

For the next four years, (1843-7) the affairs of the college moved on apparently without much trouble. The creditors being secured to the extent of a mortgage upon all the property of the Institution, the main work of the Board being the completion of the South Carolina and Alabama Professorships, commenced some time before.

During those years there were several changes in the Faculty. In December (1843) Professor J. B. Mallard re-

signed the chair of Natural Philosophy, and Mr. W. P. Finley was elected Professor of Belles Lettres and Mental Philosophy. In 1844 Rev. Thos. S. Witherspoon was elected to, and accepted the Alabama Professorship, to take effect upon his completion of the endowment he was getting up. He having died the next year before his inauguration, the Rev. J. L. Kirkpatrick, first, and afterwards Rev. A. A. Porter, were elected to the position; which both having declined, the chair continued vacant until 1847, when it was filled by the election of Rev. R. C. Smith.

In 1844 Professor Fitten resigned his position as Assistant teacher of Mathematics, and Rev. J. W. Baker was elected Professor of Ancient Languages. In 1845 Rev. Ferdinand Jacobs was elected Professor of Astronomy and in 1846, Rev. C. W. Lane was elected Professor of Natural Philosophy and Chemistry.

With the advent of the year 1847 came the removal of the financial difficulty. Under the quieting influence of the mortgage, and through the activity of a number of agents, and with the contributions of churches, and gifts of friends as well as patience of creditors, the Institution was kept afloat. But they had now reached the crisis. The evil day could be put off no longer. The indebtedness of the Institution had been slowly but surely increasing. In addition to the claims of Messrs. Nichols and Grieve, there was the debt of Joseph Lane the contractor, the Central Bank, the Penitentiary, and others, besides the salaries of Professors, about \$70,000 in all, which must be met. The Board saw at a glance, that further dalliance was out of the question, that something must be done and something radical. They saw too that their only hope was a compromise.

COMPROMISE.

They passed a resolution, saying that it was their opinion that, "By an appeal to the liberality of the friends of Oglethorpe University an amount of money can be raised by voluntary contribution, sufficient to pay the creditors twenty-five per cent on their respective claims," and they appointed a committee to see what the indebtedness

was, and to tender the respective creditors twenty-five per cent on their respective demands, and to be made payable in one, two and three years. And if the creditors will not agree to the twenty-five per cent, to see the least they will take. And furthermore, if they agreed to the compromise, at once to put one or more efficient agents in the field to raise the money.

The following are the compromises effected:

1. The claims of heirs of Joseph Lane.....	\$17,464.87	
Compromised for	\$5,000.00	
2. Abner Cragins' claims.....	3,714.98	
Compromised for	928.75	
3. R. J. Nichols' Claims.....	20,724.49	
Compromised for	5,181.12	
4. M. Grieves' Claims.....	14,966.83	
Compromised for	4,176.55	
5. B. T. Bethune's Claims.....	4,170.13	
Compromised for	600.00	
6. Central Bank's Claims.....	6,507.38	
Compromised for	650.74	
7. Claims Ga. Penetentiary, (Settled in full)	713.60	
8. Prof. Crawford's Claims.....	1,576.75	
Compromised for	1,096.75	
		<hr/>
		\$17,633.91 \$69,739.01

Thus in round numbers, SEVENTY THOUSAND DOLLARS compromised for EIGHTEEN, and at the same time, accompanied with the understanding that from one to three years would be allowed to pay it in. The whole showing the very great straits to which the Institution had been reduced.

UNDER THREE SYNODS.

While projecting this compromise, the two controlling Synods of South Carolina and Georgia, upon the suggestion of the Board, invited the Synod of Alabama, to unite with them in the management of the Institution and thus it continued under the joint control of the three Synods until the close of the war.

SCHOLARSHIP PLAN.

In addition to the compromise measure, there was another scheme of relief, which though seemingly promising good, in the end worked disastrously, as it cut off one of the main sources of supply, and that too at a time when most needed. Although the outstanding indebtedness was now reduced to about seventeen thousand dollars, the Board still lacked the money to cancel even this small sum, and pay running expenses, and even if it were paid, what was there to prevent their falling again, in the future, into a similar indebtedness, as in the past? It was therefore thought that if they could only raise sixty thousand dollars more, they would then be able to pay all their indebtedness and complete the endowment of their Professorships, pay all current expenses, and place them in an independent position. But how was this sum to be raised? They had already raised seventy-two thousand and more, by direct subscriptions. It was almost quite certain, that the churches would not submit to a similar taxation for a like sum. It was thought best to adopt a more popular method, of raising the money. So they adopted what was known as the "Scholarship Plan," which was simply this: That every one upon the payment of one hundred dollars, would be entitled to educate all his sons free. Upon the payment of five hundred dollars by an individual or an association, the donor would receive "A perpetual Scrip," which would entitle them, either individual or Association to educate free any one they might designate; this certificate being a matter of devise by will, like any other piece of property. It was understood that no subscription was binding until the whole was secured.

Soon after the adoption of the scheme, agents were put in the field. As the plan was simple and promised so much to the Presbyterians, who had a number of sons to educate, and furthermore as it was understood that this was to be the last appeal, as the Institution was now to be placed upon a sure footing, the friends of the college rallied once more to its support; so much that at the meeting of the Board, in Feb., 1851 it was announced that

the entire sum of sixty thousand dollars had been subscribed. The Board therefore ordered the issuing and signing of the certificates.

ERA OF PROSPERITY.

Things now began to brighten. The Milledgeville and Gordon railroad was in process of construction, and would pass in front of the buildings, and through their grounds. The Thalian and Phi Delta Societies had obtained permission to erect separate and independent halls, on the scholarship plan, they assuming the labor of raising the money. A plan was on foot for the endowment of a Professorship in Louisiana. Prof. R. C. Smith had been added to the Faculty a few years before, Dr. Joseph Le Conte was made Professor of Chemistry, Geology, and Natural History. The number of students reported, was ninety-five, in the College proper, a larger number than ever before, with thirty in the Preparatory department.

In the report of the Board to the Synod of Georgia, they speak of a great and favorable change in the pecuniary condition of the Institution. They say:

"Three years ago a debt of more than \$70,000 rested upon it with overwhelming power, not a single Professorship was adequately endowed. The number of students was small; darkness, doubt and fear surrounded the institution. But such is not the present history of its condition. With the means furnished by the recent effort to raise \$60,000 the entire indebtedness of the Institution for buildings, lands, and including a considerable portion of the amount due the Faculty, has been extinguished, and the entire property originally costing nearly \$70,000, is relieved from all encumbrance. By the aid of this effort, the endowment of the Alabama Professorship has been completed; that of South Carolina founded, and the means now remain for the endowment of a third Professorship connected with this Synod. So that the actual assets of the Institution may be stated, as its real estate, buildings, library, apparatus and endowment for three Professorships. This is indeed a far different state of things from what has heretofore marked the history of the College. And we have

occasion to exercise sincere and humble gratitude to God "Who hath done great things for us whereof we are glad."

Thus relieved of its financial embarrassment, and with confidence restored, Oglethorpe University started again on its high Mission, and for the next decade achieved a splendid success, graduating every year large classes of students; many of these men of ability, and attaining unto eminence. During that period the three Professorships of South Carolina, Georgia and Florida, and Alabama, were fully endowed, and steps taken for the endowment of a fourth, by assessment on the churches. Additional dormitories were erected—steps taken to erect two substantial brick buildings, one on either side of the main building, one of which was about completed, enough so at least to be used. In one word the prospect was exceedingly flattering; and Presbyterians began to look with pride, at the degree of eminence their beloved institution had attained, and the still higher heights they marked out for it.

During this year we note the following changes in the faculty. The election and subsequent resignation of Rev. Jno. L. Kenneday to the chair of Mathematics and Natural Philosophy, in 1851. The retirement of Prof. J. W. Baker, after seven years service. The resignation of Prof. Le-Conte in 1852, and the election of Prof. James Woodrow to succeed him. The resignation of Prof. Woodrow in 1860, and the election of Professor N. A. Pratt to succeed him.

THE WAR PERIOD.

We are now approaching the saddest period in the history of the Institution. For she is destined soon to encounter reverses from which she can never recover. Like the ship amid breakers, doomed after a few ineffectual struggles, to right itself, to go down, to rise no more.

The war coming on, amid the general excitement of the country, and the tread of contending armies, the exercises of the College were necessarily interfered with. Those exercises were regularly carried on till 1862 when the last class graduated, the young men being all called away by the "Conscription Act," but receiving their diplomas by

consent of the Board as they were so near through their studies. From that time to the end of the war, the college was only nominally kept open, being placed under the care of Professors Lane and Smith; the President, Dr. Talmage, being excused on account of declining health.

REORGANIZATION.

After the war was over, and the smoke of battle cleared away, the Board met Sept. 6th, 1865, for the purpose of reorganizing the University, but found very little with which to organize. There were the buildings, by this time badly in need of repairs. There were but two Professors, Messrs. Lane and Smith, President Talmage having but recently died, and Prof. Pratt having resigned some time before. The larger portion of the assets were lost, being in Confederate Securities. Under the good management of Col. J. Gresham, Treasurer for Georgia and Florida the funds in his hands were well preserved, amounting to \$28,000. The assets of the other two Synods of South Carolina and Alabama, being in Confederate notes and bonds were nearly all swept away. Part of the Chemical Apparatus, loaned by the Prudential Committee to Prof. N. A. Pratt, who was in the Confederate service, part of the time, was burned in the great fire in Augusta, the loss however being amply repaid by the generous transfer of his entire mineral Cabinet to the University. In addition to all this, the tuition fees would be materially lessened by the scholarship scrip, with which the country was flooded.

In the face of these discouragements, the Board resolved to reopen the College in the coming October, but the Synod of Georgia having ordered the closing of the College for the present, they, in accordance with this action suspended the exercises. At a subsequent meeting, fearing injury to the college by further suspension, they resolved to resume the exercises January 16th of the next year, (1866). In the mean while a committee was appointed to communicate with one or more similar institutions with a view of making one institution of high order, but not finding this plan to be feasible they resolved to proceed at once with the reorganization at its present site.

Thinking that Dr. J. C. Stiles, on account of his wide acquaintance, and commanding influence might be able to do more for them than any one else, they elected him President, upon the condition, that he act as Agent till sufficient sums be raised to authorize his withdrawal from the agency. Prof. Smith in the meanwhile presiding till the President be installed. They also nominated Rev. Wm Flinn as a suitable person for the chair of Mathematics and cognate Sciences, but neither of these accepted.

In view of the scarcity of available funds, they also resolved that the privilege of the scholarship should be suspended for the present.

Upon the declination of Dr. Stiles, Dr. Samuel J. Baird was at their next meeting in March, 1867, elected to the Presidency, and upon the same condition, as Dr. Stiles, of acting as agent.

Samuel G. White, M. D., was elected Professor of Chemistry, to lecture at such times as suits him, the students attending, being required to buy tickets, in addition to the regular tuition.

Dr. Baird, having agreed to accept the Presidency upon the condition of removal, and that question being indefinitely postponed, the Board proceeded with the work of reorganization of the Faculty. Believing that the Synod of Alabama would sustain their professor, they proceeded to elect Sylvanus Bates professor of Languages, Mr. F. A. Tufts, Tutor; upon this condition, however, that if the Synod failed, then the election of these two men would be null and void, and they would indefinitely suspend the College after December next.

Dr. Baird having declined, the Board at their fall meeting, in next year (1868) elected Judge A. J. Ingles, to the presidency. Prof. Lane was reelected Professor of Mathematics and Chaplain; Prof. Bates continued in the chair of Ancient Languages, Rev. W. M. Cunningham appointed as agent.

We have already considered the proposition from the Board to unite Oglethorpe with one or more Southern Colleges, and locate in some eligible place, and build up a

University of high order. Now the proposition comes from the Synod of Georgia and upon the suggestion of two of the controlling Presbyteries of Davidson College. At their meeting at Rome, Dec. 10, 1868, the Synod agreed to the transfer of the remaining funds of the institution to Davidson, and to endow with the same, a chair in that institution, and for the support of a professor. But the Board declined to act upon the suggestion, as they regarded this as unconstitutional, as it was the act of but one of the controlling Synods; and as Judge Ingles had declined the Presidency, they left the College as heretofore, under the care of Professors Lane and Smith.

At their next meeting in 1869, they reaffirmed that the Institution must be sustained, and reorganized. A Commission consisting of Messrs. Cunningham, Petrie and Lane was appointed to visit the Synods of Alabama, Georgia and South Carolina and present the claims of the institution. They then proceeded to complete the Faculty by the election of Dr. W. M. Cunningham to the presidency, Rev. Geo. L. Petrie, Professor of Mathematics, and Sylvanus Bates Professor of Languages, Rev. Mr. Lane having withdrawn, after so many years of faithful service.

REMOVAL TO ATLANTA.

After so many unsuccessful efforts to reorganize, and to get the Institution once more upon its feet, the feeling began generally to obtain that the Institution could never be rebuilt at its old location, especially as the State Capitol had been removed. Indeed the Synod of Alabama had even gone so far as to affirm that it would withhold further support unless removed. At their meeting above mentioned the Board discussed the question of removal. It being soon discovered that they were evenly divided on the question they agreed to leave the decision to the three controlling Synods, the action of the majority to be their own. The Synods of South Carolina and Alabama, feeling that they had so little pecuniary interest in the School, and so remote from the scene, agreed to leave the whole question of removal entirely with the Synod of Georgia.

Accordingly the Synod of Georgia at its meeting at

Tallahassee, in 1869, took up the question, and after discussion decided by a vote of 26 to 22, to remove and accept a proposition from the city of Atlanta, which as understood by them at that time was, to furnish ten acres of land for a site and a subscription of \$40,000. The discussion was animated and protracted to a considerable length. The writer was present and voted in the negative, as appears from the Ayes and Noes. He so voted from the deep conviction that removal would only sound the death knell of the Institution, as to his mind, it was a question of endowment, and not of location simply, which seemed to be entirely overlooked by so many of the leading disputants on both sides.

At the meeting of the Board Dec. 1, 1869, the action of the Synod was confirmed. Dr. Cunningham, having signified his acceptance of the presidency, was urged, as soon as practicable to visit as many points as possible, and awaken interest in the Institution. The Trustees resident in the vicinity of the College were made the custodians of the Midway property, books, and apparatus, and allowed to use the same for scholastic purposes. A committee, consisting of Messrs. E. A. Nesbit, J. J. Gresham and Clifford Anderson, were appointed to communicate with the authorities of the city of Atlanta, with reference to their compliance with the conditions of removal.

The Board held their next meeting at Macon, March 31, 1870. In addition to the members present were Cols. L. P. Grant and E. Y. Clark as a commission on behalf of the citizens of Atlanta. These gentlemen submitted a paper in writing with their signatures affixed, addressed to Hon. E. A. Nesbit, president of the Board, setting forth the fact that the requisite \$40,000 was subscribed and in this manner, viz: 10 acres known as the "Fair Ground," valued at \$12,000, were given by the City; \$12,000 were given by the citizens of the southern section of the city upon condition of the selection of the site of the 10 acres located on McDonough street offered by them. The general subscriptions of the citizens amounted to within a fraction of \$16,000, which Col. Grant assured the Board would be

raised. In a postscript it was stated that it was not the intention of the Committee to embarrass the Board with a donation of any lands as part of the \$40,000, but to convert the lands into moneyed subscriptions, that is, the lands donated by the city and citizens, to make the aggregate of \$40,000.

A note was also presented, signed by eleven leading citizens of Atlanta, Col. L. P. Grant, Chairman, stating that their belief was that the city had now substantially complied with the requirement of raising \$40,000 and supplying a site.

Also accompanied with a certificate of Wm. Ezzard, Mayor of the City, that through their Finance Committee they had examined the subscriptions, and feel authorized to state officially, that in their judgment, said subscriptions were good for \$40,000.

These papers were submitted to a committee, consisting of Messrs. Willis, Ramsay and Anderson, who afterwards reported favorably, recommending the acceptance of the offer, as thus explained, and as soon as titles could be made and one-third of the subscription paid, work to begin; to all of which the Board agreed, however, with this interpretation attached, that the ten acres of land was to be included in and form a part of the \$40,000 and thus the site was never furnished.

That the Synod, and the Board, at first, clearly understood the proposition to be, ten acres of land in addition to the \$40,000 was too obvious to be questioned. (See Min. Board p. 275, and Min. of Synod, 1874 p. 18). Why the Board should change the conditions of the Synod, and accept the interpretation of the Atlanta Committee, without referring it back to the Synod for its approval will always be a mystery, as well as a matter of inquiry. This new proposition was never submitted to the Synod for its consideration. As it was the measure of removal was carried by a majority of only four; had it been known that the interpretation was to be attached, we feel assured that resolution would never have passed that body.

The Board having accepted the proposition of the com-

mittee, with the explanation given, proceeded to take steps for the removal of the College to Atlanta. The first step was to reorganize the Faculty. The death of Dr. Cunningham being announced, Rev. David Wills was elected president; Gustavus J. Orr was elected Professor of Mathematics and Astronomy in the place of the Rev. Geo. L. Petrie, who had declined; Benj. T. Hunter, Professor of Physical Science and W. Le Conte Stevens, of Chemistry and Modern Languages.

A new chair of Belles Lettres was formed and Prof. R. C. Smith elected to fill it, but the studies afterwards so changed that the president was made professor of Belles Lettres and Sacred Literature, and Prof. Smith transferred to the chair of Moral Science and Political Economy.

Rev. S. S. Gaillard was elected Financial Agent, Sylvanus Bates was deputed to go to Midway and collect the Library, Apparatus and other property of the College, and send the same to Atlanta.

Messrs. Wilson, Whitner, Leyden, Wallace and Clarke were appointed a local committee to whom all questions touching a permanent site were to be submitted with authority to choose, purchase or to accept in case of a donation, and to arrange and engage to open in the present or any other building, first Tuesday in October next.

Tuition was fixed at \$75.00.

The permanent Fund was pledged for the payment of all salaries. Tuition of candidates for the ministry of all denominations to be free.

A University High School was also established, in connection with the College, with the following corps of teachers, viz:

W. M. Janes, Professor of English and Greek; E. J. Moore, Professor of Latin; J. A. Richardson, Professor of Mathematics.

Arrangements were made with the following gentlemen, with no expense to the College, to give instruction in the following departments:

LAW DEPARTMENT.

Richard H. Clark, Professor International and Consti-

tutional Law; L. J. Gartrell, Professor Criminal Law; A. C. Garlington, Professor Equity, Jurisprudence, Pleadings and Practice; L. E. Bleckley, S. B. Hoyt and N. J. Hammond, Common Law, General Principles, Pleadings, Practice and all Special subjects not taught by the other professors.

COMMERCIAL SCHOOL.

B. T. Moore, Principal; J. F. Woodward and T. H. Corkill Assistants.

(Note) The establishment of the High School, and the choice of Teachers for the Law and Commercial Schools were not made until after the opening of the term.

Having selected the Faculty, the next thing was to arrange about the building. A committee of seven had been appointed to which the whole question of location had been submitted. It was soon seen that the site offered on McDonough street was wholly unsuitable, if for no other reason, its distance, being one and three-quarter miles from the center of the city, and thereby shut off from all local patronage. The committee then bargained for the residence of Mr. John Neal for \$12,000 and for which sum the Board gave their note.

Thus equipped the University opened October 4, 1870. We are not told where, as the records are silent on the subject. Not in the Neal House, for the Secretary at the meeting Nov. 7, was directed to inform the tenants that the University would need the building Jan. 1, if not sooner. But no matter where, it seemed to have opened under most flattering auspices. The Synod, in its action upon the report of the Trustees congratulated itself that every thing was so prosperous and encouraging, that the Trustees by a special act of the Legislature, had reverted the University charter to its original feature, and in order to carry out the design of the enactment, Legal, Medical, and Commercial departments had been organized, by the election of men of distinction, to fill these various chairs; and that a University High School had been established in immediate connection with the College, and is now in successful operation, and that now the number of students is about 120, and it is believed by the first of the

opening year, would be 150; and then would be upon a self-sustaining basis. They were bound, however, to express regret that no financial statement accompanied the report, which omission, however, they seemed willing, in the exuberance of their joy, not only to overlook, but even condone.

But alas the sky that seemed so bright was destined soon to be obscured with clouds. The Managers, for they seem to be many, soon found out that the Neal Building, originally a private residence, on a small lot in the heart of the city, was entirely too small, and wholly unsuited to the purpose. They also soon began to see that it required more money to run a University than could be expected from the limited resources within their reach. With a President with a salary of \$3,000 and a house; with four professors, averaging \$1,500 and a house each; with three teachers in the preparatory school with \$2,000 each; with a note drawing \$1,000 interest per year, with liberal appropriations for Apparatus, for contingent expenses; and to the architect; amounting in all to about \$17,000, and to meet this, with only one endowment of \$28,000, yielding an income of \$1,500. With a large part of the \$40,000 subscribed, forfeited and uncollected, on account of change of location, and what was collected, was done by different parties, paid in small amounts, and at different times, and yielding no interest having never been invested; and the tuition of about 120 pupils, yielding say \$5,000, thus amounting in all to about \$6,000 income, with which to meet an annual outlay of \$17,000. The bed obviously was far too short, "for a man to stretch himself on it, and the covering entirely too narrow for a man to wrap himself in it," and yet the Board seemed not to see it, or if they did, were not deterred by the sight thereof, from their purpose to go forward. No matter what our opinion of the judgment thus displayed, we certainly cannot withhold our admiration for the marvellous courage exhibited in the venture. Another instance, and even worse, of a king with ten thousand, going to battle against another king that cometh to meet him with twenty thousand. \$6,000 to meet and

cover \$17,000. Surely it did not require the prophet, or even the son of a prophet to forecast what the result would be. The only plan, under the circumstances would be first to appropriate the subscriptions, as fast as collected. And this was done. So we find that the treasurer was ordered to "pay drafts upon him, with any monies in his hands." With the great demands upon the treasurer, the available portions of the subscriptions were soon absorbed, and then, as the devouring locusts march from exhausted to fresher fields, the next step was to fall upon the permanent fund. Hence we find the resolution that the "treasurer be authorized to sell enough of the bonds of the S. W. Railroad, to meet present deficit for salaries." And at another time, \$3,000 worth to repay borrowed subscription money paid on the Neal house, although the Synod at three different times distinctly forbade the use of said funds, "for any purpose whatever." But what else could be done? Debts had been contracted, and this was the last resort. Beginning to realize the scantiness of their resources, the Board appointed a committee, "to memorialize the city of Atlanta for a larger donation." But it was soon apparent that no help would be obtainable from that source; for though in sympathy with the movement, the outlook had become so uncertain, as to forbid any further alliance or entanglement. The outside world too, and the church, taking in the situation at a glance, had lost all heart, and likewise turned a deaf ear to every appeal. Mr. Gillard, their agent, returned with the statement that he was able to collect only \$280.00, which the Board generously begged him to retain for his services, at the same time abolishing the agency, on account of "the stringency of the times," as they expressed it, and which they had now commenced so keenly to feel.

In the mean while some changes were made in the Faculty. Prof. Hunter resigned the chair of Sciences, and Prof. Stevens, elected in his place. Prof. Richardson was made Principal of the High School and also Professor at a salary of \$2,000. A change was made in the Professorships, so as to make Mental and Moral Science a

separate chair, and Rev. T. A. Hoyt elected professor, and at same time made Financial Agent. Mr. Hoyt accepted neither position.

With the available portion of the \$40,000 subscription used up, and with the Neal house yet unpaid for, and with the daily inroads upon the remainder of the invested funds, the Trustees seemed still to indulge the fond, though now forlorn hope of yet resuscitating the institution. Bent on this purpose, and buoyed with this firm resolve they appointed Rev. De Witt Burkhead, as their "General Financial Agent," to raise funds to endow the University." But like a "wise man, who foreseeeth the evil and hideth himself," Mr. Burkhead courteously declined the position tendered him.

The end was now drawing near. The ship was already in the midst of the breakers. The Trustees resolved to call a halt "before the last pea was consumed from the dish," as Col. Gresham so forcibly put it in his speech before the Synod. They therefore appointed a committee of three, to hold a consultation with the officers of the College, "to see what reduction, if any, could be made in salaries," so as to reduce the expenses within the means of the Board." But this also proved but the straw at which the drowning man was catching.

Hitherto baffled in all their efforts at obtaining relief, at their last meeting Feb. 2, 1872, and as their last measure they resolved:

1st. "That the Board of Trustees will continue to pay the salaries of the President and Professors up to the end of this current Collegiate year. After that time the Board of Trustees will not be responsible for the salaries of the President, Professors or teachers, and there shall be no charge upon the funds, or property of the Board, except the income of permanent fund; and it is understood that any fund raised by any agent shall first go to the payment of salaries."

2d. "Resolved that the Professors shall have the use of the buildings, apparatus, and all tuition paid."

With the resignation of Prof. Orr, the increase of Prof.

Stevens' salary to \$1,800, under the above provision, the election of Rev. R. C. Ketchum as principal of the Preparatory School, his salary likewise to be paid from tuition; with an order to the treasurer for the past installment on the Neal note, and the appointment of a committee to select a suitable man for a financial agent, the minutes of the Board abruptly close.

The seeming abruptness, however, is somewhat relieved by the concluding words, "Adjourned subject to the call of the Moderator." But it seemed the Moderator never issued his call, for seeing the obstruction in the way, and realizing the impending doom awaiting the Institution he wisely ignored his official investiture with any such authority.

The last recorded meeting, as above stated, was Feb. 2, 1872. Who then managed the affairs of the institution from that time till the closing in November; who kept the funds, and how much on hand; what collected and what paid out; who ordered the payment of the drafts, and especially the selling of the bonds of the permanent investment? Nobody perhaps will ever know. Like a crazy engine on the track, or a ship at sea, without master or helmsman, the University seemed now wildly to be running itself. Or like the Israelities in the time of the Judges, every man did that which "was right in his own eyes," there being no one to whom any special responsibility was due.

The records of the Board are exceedingly scanty. In their extreme meagerness, they say nothing definite concerning the purchase of the Neal house, nothing about the price paid for it. Nothing definite about the site offered by the city, how large, how small, how valuable; no reports of any itemized statements of monies received, only "Verbal Statements," seemed to have been made. "By special request," thirty days were allowed the chairman of the collecting committee to prepare such an itemized statement. No evidence appears this was ever done. Indeed, neither the records of the Board, or the Synod, show that any itemized statement of funds was ever presented to

the Synod after the removal to Atlanta. All this may be according to business rules, but the common mind will ever fail to see it! If Presbyterians are to allow their business to be conducted in this loose slipshod manner, they may expect similar disasters to overtake their enterprises in the future, as in the past.

The Synod of Georgia met in November following. In their report on the situation we meet with the following: "Your committee finds that the entire permanent fund of the university has been spent in the payment of Professors salaries and incidental expenses, except the sum of \$2,-608.88 and this amount may be further reduced by payment of salaries for the present year."

With the Neal House, and nothing left but the little pittance above named, without a site, without subscription, and without endowment, the Synod had no other alternative left, but to order the closing of the Institution.

And then and there Oglethorpe University, one of the most promising institutions of our Southland, upon which so much wealth had been lavished, and upon which so many fond hopes had been centered, and for which so many earnest prayers had been offered, went down, and the cause of Christian education in the Presbyterian Church in Georgia was set back one whole generation.

THE REMNANTS.

Sad enough would it be for us to stop just here; but there are still other scenes in this mournful drama. Like Job's messengers, one is hardly through with his tale of woe, ere the footstep of another is heard. After death comes the parting of the raiments. There were three claimants: the Trustees, the citizens, and the city. There was no report from the Trustees in 1873. Having done nothing, they had none to make. The Synod, therefore, did nothing more than urge the Board to guard its claims.

In 1874 the Synod appointed a new set of Trustees,* with instructions to look into its holdings, to sell the Neal House, and to make a settlement with the claimants. Under a decree of the Court, the house was sold for \$13,566.88 and an amicable adjustment made.

In the distribution, the city received, \$5,752.15; the citizens received, \$4,558.30; the trustees received, \$3,255.93. Including the \$1,610 rent and making \$4,865.93, which was all the Trustees received out of the wreck.

ANOTHER CHAPTER.

This amount, being the last of the funds, was left in the hands of Mr. S. D. McConnell, then Secretary and Treasurer of the Board. According to a standing rule of the Synod, Mr. McConnell reported this amount from year to year, as invested in State and City bonds, each year adding in the accruing interest, all of which were kept in his safe under combination lock until 1879, when the Board ordered funds and papers put into a tin box and deposited in the Merchant's Bank, Atlanta. The box was made but when called upon for the bonds and papers Mr. McConnell candidly confessed that he had applied them to his own use, expecting, as he said, to replace them, which, however, he acknowledged himself then unable to do. The facts being reported to the Synod, that body instructed the Board to make the best settlement possible.

For the \$5,941.24, he acknowledged in his possession, he gave five notes payable in five years, endorsed by A. L. Eichelbereg of Ocala, Fla., and as collateral, lands and a lot in Ocala and Liberty County, Ga. Of this amount only \$2,700 were realized and that not until 1895, when the lands given as security were sold and final settlement made. The \$2,700 were then placed in the hands of Col. M. A. Candler, who was elected Secretary and Treasurer of the Board, in the place of Mr. McConnell, and under whose judicious management had in 1898 amounted to \$2,115.60, which by the order of the Synod was turned over to the Donald Fraser School of Decatur, and is there held as stock, the authorities of said institution issuing certificate for the same. What other complication, if any, may yet arise over this ill-fated remnant, will be left with the future alone to reveal.

MIDWAY HIGH SCHOOL.

Upon the removal of the College to Atlanta, in 1870, the question arose what was to be done with the Midway

property? The Board at their meeting, June 2nd, adopted the report of their committee to whom the matter was referred for consideration. In their report they stated that the College owned fifty acres of land, including the campus in which stands the dilapidated college buildings, the market value of which is a mere trifle, that it would be wrong to the church at large to throw away, for a trifling sum, what cost so much; wrong to generous local contributors, and descendants in the immediate vicinity, whose contributions amounted to seventy or more thousand dollars; wrong to purchasers of property in the vicinity to make no reparation; wrong to the invalid widow of President Talmage, to dispose of such property to such uses, at her door and compel her to leave her home. They therefore recommended that the entire real estate of the College be conveyed to T. T. Windsor, Elder in the Milledgeville Church, upon trust, that he will execute a deed to seven persons as a Board of Trustees when incorporated, as may be elected by the Presbyterian Church of Milledgeville, for the purpose of sustaining a Presbyterian High School upon the premises; and upon the condition, that said property is to revert to the Trustees of Oglethorpe College, upon the non usage thereof, or the failure of the Milledgeville Church to sustain a school thereon, for the continuous space of two years; which was done and the property conveyed under the condition aforesaid.

At the meeting of the Synod in 1872 at Albany that body resolved:

"Whereas the want of the country was a school like Rugby, or Eton in England, between a Common School and College; and whereas the Trustees of the Midway school would be willing to surrender back the property for such a purpose. Resolved that a committee be appointed to consider and perfect the scheme and report to next Synod."

The Committee reported at the next Synod:

"That whereas so many of the Synods were opposed to Ecclesiastical control of educational institutions, they had shaped a plan whereby the school at Midway would be

placed entirely in the hands of a Board of Trustees. The only power to be retained by the Synod was that to appoint a new Board of Trustees should the Board at any time become extinct." The name of the School was to be "The Talmage High School." They also named the eleven Trustees. To all of which the Synod agreed.

A school was organized and continued for a while at Midway, and known as "The Talmage School," but not under the management of this Board of Trustees. The property was never transferred to them, but continued in the hands of the Milledgeville Board, and claimed by them under the deed of 1870. The Talmage School soon proved a failure and was abandoned.

In the mean while the people of Walhalla, S. C., seeing the situation, and having established an institution known as the "Adger College," sent a petition to the Synod of Georgia, for the loan of the library and Philosophical and Chemical Apparatus, then lying idle, and to be returned when required. To this the Synod agreed, with the consent of the Board. They were not removed, however.

The rest of the story is soon told. The buildings abandoned and neglected, were hastening to decay. Then commenced the work of disintegration. Portion after portion was taken down and carried off, by whom and by whose authority, we are not informed. The Trustees of the Milledgeville church, to prevent further depredation, obtained an order of the court by which all the property remaining, was sold for the benefit of said church. This property was deeded for the sole purpose of establishing a school at Midway, and for no other purpose, and upon the express condition, in case of failure or misuse, to revert to the Trustees of the Synod. Upon what principle then of law, was this judgment of the court based, in thus selling the same, and turning over the proceeds to an organization that did not have even the shadow of a title to it, is something the uninitiated will never understand. Perhaps those better versed in methods of legal casuistry, can explain.

The mineral cabinet, which had been carried to Atlanta, and about to be cast into the streets as useless plunder, was kindly cared for by friends, who took it upon themselves to send the same to Davidson College, where it still remains. In 1882, the remnants of the Philosophical apparatus were gathered up and placed in possession of the Georgia Midland Agricultural School, and in 1893 the library, or what was left of it, was removed to the Georgia State Normal School.

Thus scattered to the four winds of heaven, this institution, the growing pride of the Presbyterian Church, finishes her career in disintegration and ruin, and now lies leveled in the dust, her halls deserted, her altars broken down, her fires gone out, and not a single vestige left; only her sons, to tell of her former greatness, and shed bitter tears over her manifold miseries!

CLAIMS OF HEIRS OF JOSEPH LANE.

There is still one other scene ere the drama closes, and which is necessary to complete this wonderful history. The contract for the erection of the buildings was given to Mr. Joseph Lane. In the great compromise made in 1849, with the different creditors of the institution, the heirs of Mr. Lane, then deceased, received only \$5,000, for their claim of \$17,464. In 1879, two of the daughters, their husbands ministers and members of the Synod of Georgia, presented a memorial to the Synod, asking that their wrong might be redressed by a sufficient portion of the property being turned over to them, the ground of the claim being, that at the time of the compromise, one of the claimants was under age, and the other under coverture of marriage and therefore barred from the courts of the country. The memorial was referred to the board for action; the Synod declaring that no legal right of the memorial should be barred on account of delay.

The Board at their meeting considered the matter, Messrs. Cartledge and Milner presenting the claims of their wives, the heirs of Mr. Lane. After hearing the case, the Board decided the claims of the petitioners neither legal nor equitable. Whereupon Messrs. Cartledge and

Milner, upon presentation to Synod of the action of the Board entered their protest against the action of Synod, in refusing to consider and settle the matter itself, instead of referring it to the Board.

At the next meeting of the Board in 1900, the petitioners again appeared with this proposition, that the adjudication of the matter be left in the hand of three referees, the Synod appointing one, the Board one, and these two the third. The Synod agreed to the proposal, and selected Rev. W. E. Boggs, D. D. The Board at its meeting selected Col. L. P. Mynatt.

At the meeting of the Synod in 1881, two of the referees reported that they, through unforeseen circumstances, had been prevented from forming an organization, and requested the Synod to take up the matter, and give the heirs a hearing during the present sessions. This was done. Elder L. F. Livingston offered a resolution authorizing the Board to turn over enough of the assets, as shall settle the claim. After various amendments and substitutes the resolution was lost on a division of 16 Ayes and 28 Noes. Thus ended the matter. But it will always be a question in the minds of many, whether under all the circumstances, it would not have been better to have surrendered the whole, if necessary, and thus far at least, wipe out a part of the miserable stigma that must ever rest upon the compromise of 1849.

THE FRUITS.

In striking contrast with all these blunders and mishaps, this wreck and ruin, stands out the noble work of this Institution, like "apples of gold in pictures of silver." Oglethorpe was indeed a failure from a business or worldly standpoint, but from a spiritual and Heavenly, a **Grand Success**. It did a splendid work, and which as far as I know, stands unparalleled in the history of similar institutions. Out of its 317 graduates, we count 72 ministers. Where was the like ever known? What other purely literary Institution has such a record? Nearly one fourth of her graduates ministers of the gospel. Upon her roll also stands a number of college professors, and a host of teach-

ers, physicians, attorneys, and men of distinction. To her also belongs the honor of furnishing the poet Laureate of Georgia, Hon. Sidney C. Lanier, who went out of her halls in 1860.

But the crowning glory of the Institution, was the frequent outpourings of the Spirit, and precious seasons of grace. Year after year these seasons returned with almost unvarying constancy, thus in an eminent degree be- most unvarying constancy. Thus in an eminent degree be- tokening the Divine favor. It would be impossible to tell the number of precious souls who were thus born into the kingdom of heaven through her instrumentality. Of multi- tudes it will be said at the last day, when God shall write up his people, that "this and that man was born in her."

Oglethorpe was anything else than a failure in her work, and though the expenditure seemed enormous, the church was amply repaid for the outlay. But what would have been her record by this time, and what her career in the future, if, with such beginnings, and such prophetic foreshadowings, those who were at the helm had only possessed skill enough to have kept the Institution off the many destructive reefs that so effectually wrought her ruin.

CONCLUSION.

I have now finished my story. I am fully aware that what I have written will bring a pang of sorrow to the heart, as well as a blush of shame to the cheek, of every Presbyterian who reads it. I wish it were otherwise. But the historian is not expected to make history, but simply write it. I have covered up nothing, but sought to give an impartial statement of the facts in the case, just as I find them on the Records which are before me. And I have writ- ten with no other spirit, but that our people might know, and knowing them might learn wisdom from some of the blunders and follies of the past. If I have at times written with seeming sharpness, it is because of my interest in, and the great love I bear to my **Alma Mater**, doomed ever to bear the reproach of an inglorious death, with her bones yet unbleached, lying scattered in every direction, the

sport of the jester, as well as the wonder of every passer by. False to every instinct of humanity and untrue to every noble impulse, would that heart be that could stand unmoved in the midst of such a scene. I have gazed upon the old Coliseum of Rome, one of the seven wonders of the world, now grandly eloquent in its ruins; I have sauntered pensively along the buried streets of Pompeii, once the scene of life and activity, but now the silent mausoleum of her dead; I have visited the fields of Waterloo, the theatre of such carnage and blood, where the sun of Napoleon, which shone so resplendantly on other fields, went down in darkness to rise no more, but upon none of these have I looked with deeper and sadder emotion, than the complete destruction, of an institution, so redolent with prayer, so fruitful in works, so prophetic with hope, and withal so deeply rooted in the hearts of God's people.

Let the Presbyterians of Georgia awake; and like Jews of old, after their return from captivity, and viewing their beautiful Temple in ruins, stop not simply with the shedding of bitter tears, now wholly unavailing; but like them go to work to rebuild and with firm resolve to make their latter house even more glorious than the former.

***Editor's Note**—Since the above was written the call and prophecy therein seem about to be answered and fulfilled, for a movement is now on foot to revive Oglethorpe University in Atlanta, and it has every prospect of success at this time.

PRESIDENTS OF OGLETHORPE UNIVERSITY.

-
- Rev. C. P. Beman—1836-1840.
 Rev. John Breckinridge—1840 (Declined).
 Rev. S. K. Talmage—1841-1865.
 Rev. J. C. Stiles, D. D.—1866 (Declined).
 Rev. Samuel J. Baird, D. D.—1867 (Declined).
 Judge A. J. Ingles—1868 (Declined).
 Rev. Wm. M. Cunningham, D. D.—1868-1870.
 Rev. David Wills, D. D.—1870-1872.

VICE PRESIDENT.

-
- Hon. Eugenius A. Nisbet—1836 (Declined).

PROFESSORS.

-
- Rev. S. K. Talmage, Ancient Languages—1836-1840.
 Rev. C. W. Howard, Chaplain, Moral Philosophy,—
 1836-1839.
 N. Macon Crawford, Mathematics and Astronomy—
 1836-1839.
 Rev. S. K. Talmage, Belles Lettres, Mental Philo-
 sophy—1840-1842.
 O. B. Arnold (Temp), Ancient Languages—1840.
 Rev. S. S. Davis, Ancient Languages—1840-1842.
 J. H. Fitten, Mathematics—1842-1844.
 J. B. Mallard, Natural Philosophy—1842-1843.
 Judge C. B. Cole, Law—1842.
 Rev. D. McN. Turner, Ancient Languages—1842 (De-
 clined.)
 W. P. Finley, Belles Lettres and Mental Philosophy—
 1843.
 Rev. Thos. S. Witherspoon, Ala. Professor—1844 (Died
 1845).
 Rev. J. L. Kirkpatrick, Ala. Professor—1845 (Declined).
 Rev. J. W. Baker, Ancient Languages—1844-1851.
 Rev. F. Jacobs, Mathematics and Astronomy—1845-
 1849.

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Rev. C. W. Lane, Natural Philosophy and Chemistry—1846-1869.

Rev. R. C. Smith, Mental and Moral Philosophy—1847-1869.

J. B. Lyman (Temp), Mathematics and Astronomy—1849.

Joseph LeConte M. D., Chemical Geology and Natural History—1851-1852.

Rev. Jno. L. Kennedy, Mathematics and Astronomy—1850-1851.

James Woodrow Ph. D., Chemistry, Natural Philosophy, Botany and Geology—1853-1860.

N. A. Pratt, M. D., Chemistry, Natural Philosophy, Botany and Geology—1860-1863.

Rev. Wm. Flinn, Mathematics—1864 (Declined).

Samuel G. White, M. D., Chemistry and Lecturer—1867.

Sylvanus Bates, Languages—1867-1870.

Rev. Geo. L. Petrie, Mathematics—1869 (Declined).

Gustavus J. Orr, Mathematics and Astronomy—1870-1872.

Rev. Donald Fraser, Languages—1870-1872.

Benj. T. Hunter, Physiology and Sciences—1870-1871.

W. LeConte Stevens, Chemistry and Modern Languages—1870-1872.

Richardson—1871-1872.

TUTORS.

J. H. Fitten, Mathematics—1840-1842.

J. B. Mallard, Natural Philosophy—1841-1842.

S. L. Knox—1859.

S. C. Lanier—1860.

TEACHERS IN HIGH SCHOOL.

R. H. Ramsay.

W. M. Janes.

E. G. Moore.

J. A. Richardson.

The schools of Janes, Richardson and Moore were

never actually a part of Oglethorpe University. The principals may have consented to be nominally considered as a part of the institution.

Prof. Hunter was in charge of the Oglethorpe High School, while Janes, Richardson and Moore, were Principals of The Atlanta High School, a private institution. When Prof. Hunter resigned, Prof. Richardson was elected to take his place. When Prof. Orr resigned to accept State School Commissioners' position by appointment from Governor, Prof. Richardson was elected to succeed him.

ALUMNI.

1839

John H. Fitten
Thomas E. Loyd

Wm. J. Sasnett
John B. Whitehead

1840

John Bilbo
Fleming G. Davies
Wm. C. Davies
Geo. W. Hardwick

Robert W. Jemmison
B. F. McDonald
Chas. S. Rockwell
Chas. J. Williams

1841

Homer Hendee

Chas. A. Stillman
Randolph Spaulding

1842

James F. Bozeman
Francis T. Cullens

Theodosius B. Davies
George W. Fish
Chas. W. Lane

1843

Abner H. Bowen
Wm. L. Franks
Jas. A. Hall
James M. King

Joseph H. Nisbet
Geo. W. Owens
Robert A. Smith
Daniel H. B. Troup
James J. Neely

1844

John C. Daniel
William Ivey
George R. Ramsay
Henry Safford

Chas. E. Nisbet
James T. Nisbet
J. W. A. Sanford
Robert Tucker
Thomas H. King

1845

Virgilius M. Barnes
Joel E. Barnett
G. H. Cartledge
Andrew J. Ford
Benjamin Fort

Jno. B. Habersham
Ellsworth Park
Phocion Ramsey
Elliott J. Smith
Chas. E. Tefft
Moses Fort

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1846

Benj. L. Beall
Hines H. Goode

Hansell Hall
Americus Lewis

1847

Samuel Carter
Levi Gallimore
Joseph S. Merrill

Joseph M. Quarterman
Francis P. Stubbs
Richard L. Warthen

Thos. F. Wells

1848

Benjamin F. Carter
G. R. Foster
Donald Fraser
Algernon S. Hartridge

L. Stuart Quarterman
John B. Ragland
John M. Smith
Samuel B. Spencer

Leander L. Varnedoe

1849

James H. Alexander
James S. Bivins
Charles G. Campbell
A. Walker Sassels
John D. Holmes
R. A. Houston

Robert W. Milner
Francis C. Morris
Wm H. Roane
James Stacy
Wm. M. Tucker
Henry M. Weed

Henry C. King

1850

Thos. J. Adams
John W. Duncan
James W. Hardee
Samuel McClary

W. J. McCormick
John G. Richards
Charlton H. Wilson
Clinton Wright

1851

Chas. T. Bannerman
Andrew Bowie
Francis H. Bowman
S. A. Calhoun
Samuel Y. Carter

John McLeod
Samuel Orr
Henry B. Pratt
Joseph J. West
Wm. D. Witherspoon

Samuel Hunter

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1852

John E. Baker
Wm. H. Baker
Samuel J. Bingham
Wm. K. Blake
John Cassels
James A. Cousar
J. A. Danforth

Chas. H. Hall
Nathaniel Pratt
C. J. Silliman
L. A. Simonton
Arthur Small
Robert R. Small
Thos. L. Taylor

1853

W. A. Barron
James W. Bones
James W. Boyd
James D. Clark
B. L. Cochran
W. W. Cochran
J. L. Cuning
Thos. J. Davidson
I. L. Ellington
W. S. Frierson
James S. Gamble

William Hall
Emmet R. Johnson
R. A. Jones
Elmore Kinder
A. R. Liddell
A. McLeod
John McLeod
John C. Moore
Walker D. Newell
C. Whitfield Smith.
Levi Wilcoxon

Myron D. Wood

1854

Isaac W. Avery
Thos. M. Beaty
David C. Boggs
W. E. Boggs
C. L. R. Boyd
M. B. Boyd
Wm. D. Boyd
Joel C. Briscoe

Wm. T. M. Dickson
Z. C. Fort
Roger L. Gamble
Andrew F. Hill
A. Fort Hunter
J. B. Parr
A. Pickens Smith
Wm. A. Williamson

1855

S. E. Axson
T. Q. Cassels
A. M. C. Duncan
John Ferguson
E. O. Frierson
James H. Hamilton

H. L. Harvey
J. C. Patterson
M. M. Slaughter
Theodore E. Smith
W. S. Smith
Jno. L. Underwood

Thos. O. Wicker

148 THE PRESBYTERIAN CHURCH IN GEORGIA

1856

Robert Bradley
E. Calhoun
W. A. Carter
B. H. Craig
H. K. Daniels

W. H. Harris
R. W. McCormick
W. McPherson
A. W. Millican
Geo. S. Thomas

1857

R. Q. Baker
G. S. Barnsley
G. A. Bivins
F. A. Borden
James H. Bryan
A. Buchanan
S. J. Cassels
W. W. W. Clay
R. H. Buchanan
J. S. Cozby
W. T. Daniel
R. H. Fleming
Tomlinson Fort

D. G. Fulton
W. A. Gregg
B. T. Hunter
H. E. Martin
Jno. B. McDowell
D. L. McIntyre
J. M. Oliver
L. W. Phillips
W. S. Ramsay
J. M. Reid
W. G. Robson
W. E. Sherrill
R. L. Wiggins

L. B. Wilson

1858

C. B. Adams
D. S. Bethune
E. J. Bower
A. P. Calhoun
Allen Crosby
Jno. E. DuBose
A. W. Fleming
Thos F. Fleming
John Hardeman
Theo. Hunter
W. L. LeConte
W. A. Little
D. M. McClure

D. McDuffie
A. W. Morrison
J. H. Nall
Henry S. Ormè
Jas. A. Shingler
G. W. Smith
D. N. Speer
J. F. Stinson
John M. Tarver
C. Toxey
W. S. Toxey
Jas. F. White
C. J. Williamson

H. J. Winn



FIRST PRESBYTERIAN CHURCH, COLUMBUS, GA.

1859

C. A. Baker	Jas. W. Law
W. B. Bingham	H. S. Little
S. Dowse Bradwell	W. J. Martin
J. D. A. Brown	A. P. Miller
L. M. Cassels	T. Newell
Edwin K. Fulton	William Pelham
E. M. Green	Geo. L. Petrie
G. F. Johnson	Sam H. Spencer
W. P. Johnson	W. W. Spencer
S. L. Knox	F. Tufts
Geo. W. Ladsor.	W. A. Wilson

1860

C. T. Bayne	E. F. Hoge
J. W. Burroughs	J. W. Kendrick
Wm. Craig	J. W. King
W. H. Fay	S. C. Lanier
R. W. Flournoy	Harrison Millican
Jno. P. Fort	S. A. Pressly
J. E. Fulton	N. P. Quarterman
J. M. Geotchius	J. T. Roberts
J. L. Greer	J. G. Spencer
Thos. Hardeman	W. R. Slaughter

1861

John W. Baker	J. F. Green
J. A. Beall	Anthony W. Hale
Chas. M. Boyd	John J. James
J. G. Brown	W. E. James
E. P. Cater	Jno. G. Lane
J. P. D. Cooper	James A. McCaw
Geo. P. Crichton	J. S. McDowell
S. T. Dean	Hugh W. Montgomery
Jno. Ditmars	John Montgomery
M. L. Frierson	Chas. Phillips

Thos. J. Shine

150 THE PRESBYTERIAN CHURCH IN GEORGIA

1862

J. J. Boyd
Chas. Coleman

James G. Lane
R. H. Nall

1871

Joseph M. Brown
B. P. Gaillard
Chas. Gaskill
Clinton Gaskill

R. A. Massey
William Spencer
R. Neal Smith
J. T. Wills

1872

A. C. Briscoe
W. A. McDowell
I. M. Ginn
W. T. Hollingsworth
J. J. Johnson

John Jones
W. W. Killough
W. T. Moyers
W. A. Taylor
B. K. Thrower

Willis Venable

Total—317

LIST OF MINISTERS

W. J. Sasnett	1839	
Homer Hendee	1841	Charles A. Stillman
C. W. Lane	1842	
G. H. Cartledge	1845	
B. L. Beall	1846	Hansell Hall
Jos. M. Quarterman	1847	
G. R. Foster	1848	Donald Fraser
J. H. Alexander	1849	F. C. Morris
R. A. Houston		W. H. Roane
R. W. Milner		James Stacy
W. J. McCormick	1850	C. H. Wilson
J. G. Richards		
F. H. Bowman	1851	H. B. Pratt
Samuel Orr		
S. J. Bingham	1852	L. A. Simonton
S. A. Conzar		Arthur Small
J. A. Danforth		Robt. R. Small
C. J. Stillman		
Thomas J. Davidson	1853	A. R. Liddell
William Hall		M. D. Wood
Elmore Kinder		
David C. Boggs	1854	A. Pickens Smith
W. L. Boggs		

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	1855	
S. E. Axson		T. E. Smith
E. O. Frierson		J. L. Underwood
H. L. Harvey		
	1856	
Robert Bradley		R. W. McCormick
W. A. Carter		
	1857	
R. Q. Baker		B. T. Hunter
J. S. Cosby		D. E. McIntyre
W. A. Gregg		L. B. Wilson
	1858	
Jno. E. DuBose		D. M. McDuffie
Theo. Hunter		J. H. Nall
S. D. McLure		
	1859	
C. A. Baker		Geo. W. Ladson
J. D. A. Brown		Geo. L. Petrie
E. M. Green		
	1860	
W. H. Fay		N. P. Quarterman
	1861	
John Ditmars		B. L. Baker
	1862	
James G. Lane		R. H. Nall
	1871	
R. Neal Smith		
	1872	
I. M. Ginn		J. J. Johnson
W. T. Hollingsworth		W. W. Killough
	Total 72	

HONORARY DEGREE OF D. D.

Rev. Richard B. Cater	1847
Rev. Mr. Houston, Knockbrecken, Ireland	1848
Rev. John Stoughton, London	1850
Rev. B. M. Palmer	1852
Rev. John S. Wilson	1852
Rev. Robert H. Nall	1852
Rev. Remembrance Chamberlain (Declined)	1852
Rev. C. P. Beman	1853
Rev. E. P. Rogers	1853
Rev. N. A. Pratt	1854
Rev. Sylvester Woodbridge	1855
Rev. J. C. Patterson	1856
Rev. E. T. Buist	1857
Rev. Joseph R. Wilson	1857
Rev. J. L. Girardeau	1866
Rev. J. R. Burgett	1866
Rev. David Wills	1866
Rev. Jas. E. Evans	1866
Rev. Donald McQueen	1871
Rev. R. C. McInnis	1871

HONORARY DEGREE OF L. L. D.

Hon. William Law	1852
Rev. J. H. Thornwell, D. D.	1855
Hon. Washington Poe	1869
Hon. A. Ingles	1871
Rev. George Howe, D. D.	1871

CHAPTER VIII.

UNIVERSITY SCHEME.

After the demise of the Oglethorpe School, the idea of a southern institution of high order still lingered in the minds of several leading educators of the church. In 1889 a communication was received from the Synod of North Carolina upon the subject of establishing such an institution, which was to be under the patronage of the four Synods of North and South Carolina, Georgia and South Georgia and Florida, and to bear the pleasing and suggestive sobriquet, "The South Atlantic University." After due consideration of the matter, and an address by Dr. J. B. Shearer, a corresponding delegate from the Synod of North Carolina, and who might justly be regarded as the father of the scheme, it was resolved by the Synod that "they appoint three commissioners, who shall meet with similar commissioners from the other Synods, to confer with them, and report to the Synods such measures as may seem best and most practicable, for the accomplishment of this object." Under this resolution, Rev. Messrs. G. B. Strickler and G. T. Goetchius and Elder Clifford Anderson were appointed such Commissioners. Indeed it appears that action had been taken upon the subject even before this, for a communication had been sent to the Synod in 1888, and by a convention that had been held in Atlanta sometime in July before, by whom called, or by whom attended, the records do not show. A Commission was appointed by said Convention, to bring the matter of establishing a university to the attention of the Synod. In response, the Synod expressed its gratification at the paper presented by the Commission, and cordially endorsed the object set forth, and the work it had done. It further authorized the Commission to formulate a plan for the proposed university, or college, to receive subscriptions for the same, to determine the location, etc. And furthermore, that as the Commission declared the be-

lief that the city of Atlanta would give \$75,000 and a location, to go forward and see if a similar amount might not be obtained outside of the same." Min. 1890. Pages, 9, 15.

At the same meeting, an Overture was sent from the Presbytery of Athens, asking the Synod to use its influence to secure the removal of the Theological Seminary from Columbia, to some point in Georgia, the reason of the overture being the embarrassed condition of the Institution, growing out of the evolution controversy. Another consideration was the idea of ultimately incorporating it as the "Theological Department of the proposed Presbyterian University, contemplated in the measures adopted at the late Centennial Convention held in Atlanta." The Synod, however, declined acting in accordance with the suggestion.

The above named Commissioners, appointed under the first act, reported for a number of years nothing definite, however. They generally reported, "Progress," sometimes adding that the "prospect was encouraging" but failing to state wherein.

This state of things continued till 1901, when the Synod met in Valdosta. The brethren of Southern Georgia, and especially of the Presbytery of Savannah, feeling more and more the importance of a school for the higher education of their sons, had commenced agitating the question of establishing such a school of their own; and the people of Valdosta became so solicitous that they were ready and willing to contribute largely to its erection especially if located in their place. After quite an animated and protracted discussion, Synod resolved to proceed to establish a college for boys. A Board of Trustees were appointed with power to proceed at once, in taking all the preliminary steps of location, receiving offer of bids, etc. They were to enlist the co-operation of the Synods of Alabama and Florida; but if they failed in this, to proceed alone. All this, of course, took the place of the South Atlantic University, which scheme soon gravitated out of sight.

The Board had one or two meetings and were pro-

ceeding with the work in hand. In the mean while, it began to be whispered around that as neither Clarkesville nor Columbia seemed to be doing much where they were, that they might be induced to remove and unite with the new College at Atlanta and thus form the nucleus of a grand Presbyterian University. At a called meeting of the Synod of Georgia at Atlanta in 1902 (the only one ever held), the following resolution was adopted:

"Resolved, That this Board rest its action at this point until information touching the consolidation of two important institutions can be ascertained, whether feasible or not. If not the Board shall proceed under their original instructions, with permission to make the amount \$200,000, instead of \$50,000, as first determined."

The city of Atlanta had agreed to give \$200,000 and a suitable location provided Clarkesville and the Seminary would consent to the consolidation and location in her borders. The citizens went to work with quite a zeal and soon secured the subscription promised. But when the proposition was submitted at Clarkesville, they refused to enter the compact, as might easily have been foreseen. And no doubt as serious difficulties would have arisen at Columbia. So it soon became apparent to all concerned that the scheme was a failure and the idea of a grand University abandoned. (And after all, whether there was any necessity for any such institution, and what the relative proportion of sentiment, and real necessity, entering into the scheme, we leave the reader to decide for himself.)

RECENT EFFORTS.

After the abandonment of the University idea, the Synod returned to its original plan of having an institution of its own. Hence at its meeting at Macon in 1907 it adopted the recommendations of its Board in "renewing its allegiance to the college idea," in continuing its Board, and in proceeding at once to raise the amount of \$50,000 over and above what is given by the community securing its location, at the same time giving the March collection to this cause, a part of which was to go to defraying the

expenses of the Board. A great deal of enthusiasm was awakened at the meeting, there being present a large delegation from the city of Dublin to urge the claims of that place. But with the increasing opposition on the part of many, and beginning to feel the financial pressure on the country, Synod felt constrained to suspend all operation for the present, as appears from the following resolution adopted at Athens, 1909, commending the diligence of the Board, and asserting that "in view of the prevailing financial stringency, the project be abandoned." Thus the matter now stands. What will be done in the future, if anything, we are unable to say.

CHAPTER IX.

FEMALE COLLEGES.

For a long time the matter of female education was entirely in the background in the state, but recently it has come to the front, and equal, if not even greater, prominence given it than the education of the males.

The first female college in the state was that established by the Methodists at Macon and first known as "The Georgia Female College," and first opened for pupils January 7, 1839; but changed its name to "Wesleyan Female College" in 1850.

The first Baptist Female College in Georgia, was the "Southern Female College," a school of high order established at LaGrange by Dr. J. E. Dawson in 1843, and in 1845 converted into a college, under the control of Mr. Milton E. Bacon, of Liberty county.

The first Presbyterian College was that established at Rome by Rev. J. M. M. Caldwell, as a high school in 1845, but chartered as a college in 184—

The first effort at a Synodical Female School was in 1848, at its meeting at Columbus. An informal proposition had reached the ears of Synod that the people of Forsyth had held a meeting and expressed a willingness to furnish a suitable lot and building, if the Synod would establish and maintain a school at that place, for the education of females. The Synod most heartily entered into the suggestion and even went so far as to elect a board to confer with the people of Forsyth. Nothing, however, seems to have come of the project, as the measure doubtless fell through for a want of satisfactory arrangements to both parties.

The next year, 1849, at its meeting at Greensboro, still feeling a deep interest in the matter, only quickened by the Forsyth effort, Synod appointed a committee to consider the feasibility of establishing one or more female colleges. The Committee having reported favorably, another was ap-

pointed to notify the churches, and to solicit proposals from different localities and to report to the next Synod.

The following points were covered by this report:

That "We need at least one institution which shall combine the following features:

1st. A thorough religious training.

2nd. A course of studies in the solid sciences and in Literature and ornamental branches, which shall compare favorably with any other denominational Seminary in the State or in the North.

3rd. Terms so moderate that the daughters of ordinary farmers can afford the expense.

4th. A location pleasant, healthy and easy of access, and where a salutary religious influence will be thrown around them."

With this explanation of the object and aim, the committee recommended to Synod:

To issue a proposition to the churches for the establishment of such an Institution on the following conditions:

1st. The Synod shall not be expected to incur any pecuniary responsibilities.

2nd. That it shall not be considered as exclusively pledged to one institution.

3rd. That the institution, if established, shall be under the control of Synod, and that the moral and religious instruction given in it shall be in accordance with our views of the word of God; and

4th. That if circumstances ever render it expedient, in the opinion of Synod, to discontinue the arrangement, the property shall revert to the control of the original donors.

The following committee were appointed under this resolution: Rev. S. K. Talmage, D. D., Rev. W. M. Cunningham, Rev. N. A. Pratt, Rev. J. B. Ross and Rev. Joshua Phelps.

At the next meeting of Synod at Augusta, November, 1850, the committee reported that the following places had sent up proposals, viz: Madison, Greensboro, Decatur,

Griffin, and Canton. After due consideration of the subject, Synod resolved to establish two "Female High Schools," one within the bounds of the Presbytery of Hopewell, and the other within the bounds of the Presbytery of Flint River. On going into an election, Greensboro and Griffin were chosen, the first in the bounds of Hopewell, and the other of Flint River, in different parts of the Synod.

A committee was appointed to draft a constitution for their government and the following Trustees were chosen:

Trustees for Greensboro—Ministers: Messrs. F. Bowman, S. K. Talmage, D. D., N. Hoyt, D. D., W. Baird, J. W. Reid; Laymen: John Cunningham, Henry Merrill, R. Hubbard, W. B. Johnson, Dr. T. N. Poullain, Hon. W. C. Dawson, Josiah Davis, Col. Y. P. King, F. H. Cone, Esq., Wm. H. D. Weaver, James L. Brown, Esq.

Trustees for Griffin—Ministers: W. J. Keith, J. B. Stevens, W. M. Cunningham, R. T. Marks, J. Y. Alexander, A. G. Peden; Laymen: John B. Reid, Esq., H. P. Kirkpatrick, Curtis Lewis, Esq., Hon. James K. Stark, Gen. E. P. Daniel, Wm. W. Chapman, Esq., Dr. Jas. S. Long, Jas. S. Jones, Esq., Col. A. R. Moore, Washington Poe, Esq., Cyrus Sharp, Wm. Markham.

Reports were received at the next meeting of Synod which met at Griffin the next year, (1851), from the trustees of both these institutions showing that progress had been made in carrying out the instruction of the Synod. The Trustees of Greensboro stated that their building, a handsome brick structure, was nearly completed and would be ready by the first of January of the coming year. Synod encouraged them to go forward in the enterprise with greater zest, insisting however upon two things, in the conduct of the school when in operation: 1st, to eschew the system of dormitories, but the placing of the pupils, not in crowds, but in private families of refinement and religious influence, that they might not lose the benefit of home training. 2nd, The exclusion from the institution of all exhibitions "In Modo Theatri." *

(Remark) We cannot suppress our hearty endorse-

ment of a sentiment so pertinent, and so eminently scriptural withal! How cheap and common is woman becoming in our Southland, since the overthrow of the old regime, and the importation of foreign ideas. Paradoxical as it may seem, the very effort to elevate, has only tended to degrade, by robbing her of that innate modesty, which constitutes her crowning virtue and glory!

The report from the Griffin School showed that they had secured an elegant site, and had adopted a plan for the building, which was submitted for inspection, both of which the Synod highly approved. They also reported a plan for raising funds for the creation of ten scholarships, which was also approved, and which for the present, instead of being limited to one pupil, might be extended to all the daughters of any one family. They also recommend that the Board go forward vigorously to carry the enterprise into full effect.

The report of the next year (1852,) showed the completion of the building at Greensboro, the selection of Rev. Robert Logan, as president, with a competent corps of teachers, and a successful beginning and operation during the year. The Synod commended the work of the Trustees, and especially the rule adopted by the Board in requiring the pupils "to lodge in private families" of respectability, and in abolishing such public exhibitions as are adapted to blunt those sentiments of delicacy and modesty, which are as valuable and ornamental to the female character as education itself.

The report of the Trustees of the Griffin School showed that said school was not yet in operation. Synod expressed its gratification, however, at the advanced stage of the building, and selection of President and suitable corps of teachers, and expressed the hope that the amount still needed for the completion of the building would soon be obtained.

The next annual reports (1853) showed the Greensboro institution in a flourishing condition, and the institution growing in favor, the number of pupils being 107. The financial condition also reported good; the debt having

been materially reduced. The resignation of Rev. Robert Logan and election of Rev. I. S. K. Axson as president was reported and approved and the election confirmed.

The Trustees of the Griffin School reported the completion of the building and election of Rev. C. P. B. Martin as Principal which was confirmed. The Synod also appointed a committee of visitation to attend the next commencement and closing exercises.

The reports for the year 1854 were both very encouraging. The board of visitors to Griffin reported every thing satisfactory, "the course of instruction being thorough and practical." So the Greensboro College was reported "in a highly prosperous condition," and "meeting the highest expectation of its founders," the only shadow being the anticipated loss of Dr. Axson from the presidency, he having been called to the pastorate of the Independent Presbyterian Church of Savannah.

The next reports were still more flattering. The Griffin College showed "a degree of prosperity fully equal to the expectations of its friends;" and the Synod could even see the hand of Providence in the choice of Dr. J. C. Patterson in the place of Rev. Mr. Martin, who had resigned, which they thought prophetic of still greater prosperity in the future.

So of the Greensboro School, which they declared not only a success, but as even "surpassing our most sanguine expectations;" the graduation class numbering nineteen with one hundred in attendance.

From this time on we find somewhat of a change in the tone of the reports. Concerning the Greensboro School the Synod asserts that its affairs "Have been judiciously managed by the Board, and successfully conducted in its educational departments, by the Faculty." Concerning the Griffin School, that whilst greatly "pleased at the continued success of the educational department" at the same time, "they had heard with painful regret of the pecuniary embarrassment now in the College."

The next year (1857) Synod expressed its approval at the manner in which the affairs of the College at Griffin

have been conducted, but also expressed its regret that "its financial affairs were still in an embarrassed condition."

Touching the Greensboro School, Synod declared that there were things, both to dampen the ardor and discourage the hearts of the friends of the institution, as well as other things to awaken gratitude and inspire fresh courage." Among the former, the frequent changes in the Faculty and the pressing indebtedness of the institution; among the latter, the election of Rev. Homer Hendee to the presidency, under whose management much was expected.

The Synod again the next year (1858), repeats its' endorsements of these institutions and again calls attention to the indebtedness resting upon each, and especially in the case of the Griffin school, and urging the importance of liquidation.

In the next year (1859,) we find no report or any mention made of Griffin. Concerning the Greensboro school we find the following allusion to its indebtedness. After asserting that the Institution was selfsustaining, the committee goes on to say that "we regret to state that the institution still labors under the burden of its old debt." All of its liabilities are now concentrated in the hands of one of its oldest, and noblest friends, (Mr. John Cunningham) whose devotion to the institution, especially in the matter of pecuniary indulgence, we feel deserves our warmest commendation. We recommend to the Synod the adoption of any wise measure which promises relief from this pecuniary embarrassment.

The tone of the reports to the Synod the next year (1860) continue as heretofore, after the most commendatory statements, calling attention to their continued indebtedness. The committee on the Greensboro school, begins its report with the statement. "It is with deep regret that we learn from the official source, that it is not in a more prosperous condition, than it is. * * * * It still lies under the burden of a crushing debt * * * * and unless something ef-

ficient is speedily done, we are assured that the institution must be abandoned and its prosperity sacrificed."

So with regard to the Griffin College: "Synod deeply regrets to learn that the comparatively small amount hanging over this institution, is still an embarrassment in the way of its complete success and prosperity."

We find no mention in the minutes of Synod of Greensboro College for the next year (1861), and the only mention of the Griffin school, that, "Dr. J. C. Patterson made a statement concerning the condition of Griffin College."

As the cry of indebtedness and appeal for aid was coming up year after year, although distinctly asserted at the outset that the Synod would not assume any indebtedness; and as the great struggle between the states was beginning to loom up; the Synod began to show a little restlessness under the situation, as appears from the following resolution which it adopted:

Resolved, "That all these reports on Synodical colleges be transmitted to the presidents of the respective colleges, to be published in their respective catalogues, if they see fit;" thus relieving the minutes of Synod of any further burden in that direction.

Before giving the final disposition of these institutions it will be necessary for us to retrace our steps a little, and go back to the year 1856, when another claimant appeared, for the patronage of the Synod.

ROME FEMALE COLLEGE.

At the meeting of the Synod of Georgia at Atlanta November, 1856, an overture was sent up from the Presbytery of Cherokee touching the establishment of a Female College. The following was the answer:

"The Synod having considered the overture of Cherokee Presbytery in regard to the establishment of a Synodical Female College at the city of Rome, decide that in their opinion, the matter is one of vital importance to the cause of religious education, and do by the following Board of Trustees, take incipient measures for the inauguration of said college; it being understood that the Synod is to assume no pecuniary responsibility."

Trustees as follows—Ministers: A. Y. Lockridge, W. B. Telford, T. C. Crawford, J. M. M. Caldwell, J. F. Lanneau, Geo. W. H. Petrie; Laymen: W. C. Cothran, N. J. Omberg, A. M. Sloan, C. H. Smith, C. T. Cunningham, R. C. Word, J. A. Scott, James Sproul, H. V. M. Miller, J. Smith, R. J. Johnson, Gabriel Jones, and their successors in office.

“That the trustees shall report annually as to the vacancies which may be filled; that their appointment of teachers and all their acts, shall be subject to the review and control of Synod.”

We have already mentioned the fact that the Rev. J. M. M. Caldwell had a high school for females, established at Rome in 1845. Feeling that it would add to its influence and patronage by its becoming a Synodical school, he had tendered it to the Synod to be taken under its care and nominal ownership. The committee to whom the whole question of a female college was referred, was directed to visit the school, and examine it and report. They afterwards reported as follows:

“On yesteday (Friday 19th), your committee made a visit to the Institution where they were politely and hospitably received by the Rev. J. M. M. Caldwell, President, and his excellent lady. They were conducted through the rooms of the college edifice and were shown the arrangements for the accommodation of both instructors and pupils all of which appear in good taste, and well adapted to the purpose for which they are designed.

After a careful examination, so far as time would permit, of the premises, study and recitation rooms, philosophical and chemical apparatus, your committee beg leave to say they were particularly pleased with the location of the Institution, which commands a wide and beautiful prospect—with the system and order pervading the establishment—the politeness and intelligence of the members of the faculty they met and the decorum which prevailed among the pupils in the school room. It is, therefore, the opinion of the committee, that the trustees have not in the least exaggerated in their statement of the present prosperity and prospective usefulness of this young but grow-

ing institution. Under its present Directors, it promises to contribute largely to the cause of female education in this city and this portion of the State. In conclusion, your committee would submit the following resolution:

Resolved, "That the Synod learn with pleasure, the prosperous condition of the Rome Female College, and with increasing confidence recommend it to the patronage of our Church and the public."

The Trustees also made an encouraging report of the condition and prospects of the Institution. And we find the Synod again expressing its gratification, and recommending the institution to the patronage of the church, as appears from the following action:

"That it is gratifying to find that the youngest of the institutions taken under our Synodical care is conducted with admirable vigor and success. They are glad to admit, in the soundness and thoroughness of its course of instruction and the general efficiency of its management there is nothing left to desire. With a competent and devoted Faculty, buildings handsomely finished and furnished, an excellent philosophical and chemical apparatus, and other attractions and facilities, we believe that the trustees are fully justified in "confidently recommending this school to the cordial support of all friends of sound learning," and in their belief, "that it will succeed because it deserves success." In view of these pleasing facts, the committee believes that the Synod will take the utmost pleasure in once more expressing their entire confidence in this excellent school, and in endorsing the recommendation of it by the Board of trustees, with the hope that the meed of patronage it deserves will never be withheld."

The Synod took no action touching the Rome School during the next year, except to appoint Mr. A. G. Pitner as trustee in the place of Rev. J. F. Lanneau, removed, and reducing the number of a quorum from seven to five.

In the next report for the year 1860, we meet with the same old story of indebtedness. In connection with the flattering statement about the progress of students and

otherwise prosperous state of the College we find the following in the report of the committee:

"We learn with pleasure, that there has been such a transference of the property of the institution to the Rev. J. M. M. Caldwell, its president, with its liabilities as effectually secures the trustees from the debts which they were unable to pay, and which crippled the college. The property, although vested in private hands will be perpetuated for the uses and purposes, originally designed."

As the Synod never did assume any financial responsibility in the management of this institution, what effect this action had upon its relation to the Synod, if any, we are unable to say.

For the year 1861, we find the meager record, "That the report of the committee on Rome Female College was received and adopted." What that report was we have no means of finding out, as it was not recorded; as it was at this meeting, that the resolution was passed, turning over these reports to the trustees for record.

The Synod, now having three institutions on its hands, viz: Greensboro, * (Note) Griffin and Rome, which if not bankrupt, were badly crippled with debt, and being wearied with the sad reports, and appeals for help, coming up year by year, with the increasing shadow of war upon the country and no prospect of immediate relief, felt that it was necessary that something should be done to relieve itself of the embarrassment, and their meeting at Macon in 1862 appointed a committee on female colleges to consider the whole question and report what action was necessary. The Committee made the following report, through their chairman, Rev. J. L. Rogers, which was adopted:

"The committee to whom was referred the report of

*(Note) In 1859 the Presbytery of Hopewell overtured the Synod that it would turn over to them the fiscal management of the Greensboro school that prompt measures might be taken for the liquidation of its debts and placing the institution upon a firm basis. This was done, but we see no further mention of the matter.

the Greensboro Female College, together with the general subject of our Synodical female colleges, beg leave to report that they find the Greensboro College embarrassed by a heavy debt, amounting now to about \$8,000 and with no apparent resources to meet this debt; and we regret to know that from the organization of the college to the present time, this embarrassment has been felt, and from time to time the Synod has been appealed to to devise some means by which this indebtedness could be discharged, and the institution placed in a more prosperous condition; but so far these appeals for aid have been fruitless of any good results. The policy of the Synod appears to have been to extend to the female colleges under its care only a nominal moral influence, which has consisted only in hearing their annual reports and appeals, and passing as often a series of resolutions recommending them to the favor of the people. Your committee believe that unless the Synod is prepared to go farther than they have ever yet done, unless they are willing to assume pecuniary obligations, and raise the funds necessary to relieve them from their pecuniary embarrassment; their nominal control is a positive detriment to these institutions. There being three of these institutions under our control, your committee does not feel authorized to make any recommendation for one, which may not apply also to the others. And believing that the Synod would not feel authorized in assuming so heavy a pecuniary obligation as would be necessary to place them all upon a safe and prosperous footing, we therefore believe that the best thing that we could do for them would be to relinquish the nominal control that we have been exercising over them, and commit them to the hands of those more immediately interested in the welfare of each—either to the Presbyteries within whose bounds they are located or to the resident Board of Trustees. We would, therefore, submit the following resolution:

Resolved, "That the Synod appoint a committee of six, who shall be empowered to remit the entire control of these institutions to the local Board of Trustees, to be

controlled by them or transferred to the Presbyteries in whose bounds they are located, as they may deem advisable. The committee to consist of Revs. Messrs. J. L. Rogers, E. P. Palmer, William M. Cunningham, J. R. Wilson, D. D., and Ruling Elders Washington Poe and G. E. Thomas."

We now come to the final action. On account of the condition of national affairs, the country being in the midst of the war, the committee did nothing. Hence we find at the next meeting of Synod (1863) they took the following action:

Ruling Elder J. H. Lumpkin, from the committee to which was referred the relation of the Synod to the Female collegese of Rome, Griffin and Greensboro, reported. The Report was adopted, and is as follows:

The subject of the three female colleges at Rome, Griffin, and Greensboro, all under the care and control of this body, having been brought before the Synod at Macon, that some action might be had in reference to said institutions, a report with the following resolutions was adopted, to wit: "That the Synod appoint a committee of six who shall be empowered to remit the entire control of these institutions to the local Board of trustees to be controlled by them, or transferred to the Presbyteries in whose bounds they are located, as they may deem advisable," and it appearing that no action had been taken by said committee, it is recommended that the Synod adopt the following resolutions, appropriate to each of said schools, according to their respective charters and circumstances:

1. That this Synod relinquishes all rights which it has or may be supposed to have, to direct and control the Rome Female College, and it advises that an act of the Legislature be passed ratifying this proceeding and confirming the title already made to the Rev. J. M. M. Caldwell by the local Board of Trustees.

2. It is inexpedient to take any action in regard to the Griffin Female College, formerly known as the Griffin Collegiate Seminary.

3. Finding that the Greensboro Female College is largely in debt of which debt it cannot be disencumbered except by sale; and that Mr. John Cunningham, the principal creditor, has a mortgage on the entire property, we deem it best that he proceed at once to foreclose said mortgage, and bring the property to sale in open market, and after discharging all the debts of the institution from the proceeds, that the balance of the funds, if any, be held subject to the future order of the Board of trustees. And in the event of Mr. Cunningham declining to pursue this course, we advise that the property be sold by the Trustees, and after paying all the debts of the institution the overplus, if any, be held as above named, and that an act of the Legislature be immediately obtained to authorize such sale.

At any event, this Synod pledges itself, so far as it is concerned, that this surplus fund, if any, be solemnly pledged to the Presbyterian education of female teachers and pupils, or, in failure to accomplish this, that it be restored to the donors.

At the next meeting of Synod at Augusta the information was communicated that the Greensboro College was sold in virtue of a permissive act of the Legislature and that the purchaser, Mr. John Cunningham, transferred the same to three trustees, consisting of Joseph R. Wilson, D. D., Rev. James Woodrow, and Rev. R. A. Houston and their successors in perpetuity, to be conducted as a Female Seminary. And it was so used till 1872, when it was accidentally burned.

The Building of the Griffin School was turned over to the city of Griffin, they being the largest contributor in its construction, and intended by them to be used as a city school. It was used as a hospital during the war, and like its twin sister at Greensboro, became food for the devouring flames. Upon the site, however, a commodious edifice has been erected by the city for a public school, and has been used ever since.

So in accordance with the above action, the Rome

institution was turned over to Rev. J. M. M. Caldwell, the original and real owner.

Thus after twelve years of effort (1849-1863) and varied results, the whole scheme of female education in Georgia fell through and the fields abandoned by the Synod. That great good had been done, however, there can be no doubt. We can but express regret that a beginning which promised such great things should have had such an inglorious termination, and that such a disaster should befall the Synod in so great a measure through sheer mismanagement. The war may be pleaded in part for the final failure, but only in part, as the institutions were all three involved financially before the breaking out of the war.

ROME FEMALE COLLEGE. NO. II.

In 1884, twenty years after the abandonment of the scheme of female colleges, we find the Synod again undertaking the work of establishing such an institution.

The Greensboro and Griffin schools were now things of the past. The Rome College was still kept up by its proprietor, Rev. J. M. M. Caldwell, but now becoming advanced in years, he was desirous of disposing of it. Some of the friends of education in the Synod felt that it ought to be secured as a Synodical School. At the meeting at Marietta (1884), Dr. Bunting, at that time pastor of the church, read the following paper:

"Whereas, this Synod recognizes the importance of a female seminary of high rank, in connection with which provision is made by adequate endowments to meet the expenses of the board and tuition of daughters of indigent Presbyterian ministers, in the South, either partially or fully, as circumstances may indicate; and

Whereas, this work has been prosecuted during the last eighteen years, by a member of this Synod, and should be enlarged and made a permanent element in the aid and relief of our Southern ministers who need the help indicated; therefore it is hereby

Resolved, 1. That to secure the existence and permanency of such an institution, we will elect — Trustees to devise the ways and means of its establishment, and

that — of their number shall constitute a quorum for the transaction of business.

2. That the Synod, as such shall neither assume or have any pecuniary responsibility, or exercise any control over the institution except in the election of its trustees now and in the future, together with the reception and review of their annual reports.

3. That other Synods may be invited and urged to unite with this body in this great work by the Board of Trustees.

4. That the proposed institution shall be located in Rome, on the basis of the Rome Female College, and shall be opened for the reception of pupils at such time and with such an organization as the Trustees may determine. The name of the institution may be changed by the Trustees.

After the reading of this paper, he offered the following resolution, which was adopted:

Resolved, That a committee composed of ten gentlemen, two from each Presbytery, be now appointed to visit Rome, to enquire into the propriety and wisdom of establishing, on the basis of the Rome Female College, such an institution as indicated in the paper just read, and that the committee consist of the following gentlemen or their alternates:

Presbytery of Augusta—Rev. W. Adams and W. C. Sibley; Presbytery of Athens—Rev. T. P. Cleveland, J. B. Estes; Presbytery of Atlanta—Rev. J. L. Rogers, Rev. E. H. Barnett; Presbytery of Macon—Rev. A. W. Clisby, H. H. Jones; Presbytery of Cherokee—Rev. J. E. Jones, W. K. Moore.

This committee made the following report, at the next meeting at Lagrange, and which was adopted:

“The committee appointed to visit Rome for the purpose of enquiring into the propriety and wisdom of establishing, on the basis of the Rome Female College, such an institution as indicated in the paper presented to Synod by the Rev. Dr. Bunting, and published in the appendix of the Minutes, respectfully report;

That they met at Rome October 20th, 1885, and after prolonged inquiry into the whole matter, they cordially and unanimously recommend the adoption of the scheme proposed in Dr. Bunting's paper, to-wit: The appointment of eighteen Trustees who, if the way be clear, shall purchase, or otherwise secure the said property, and establish a female college for the education of the daughters of Presbyterian ministers and others, under the auspices of the Synod, together with that of any other Synod or Synods of our church, desiring to co-operate with us in this important enterprise."

Under this resolution the following were appointed Trustees: Rev. G. B. Strickler, D. D., Atlanta; Rev. G. T. Goetchius, Rome; Mr. Samuel Inman, Dr. J. W. Rankin, Atlanta; Mr. John Peabody, Columbus; Dr. P. R. Cortel-you, Marietta; Rev. J. E. Jones, Cedartown; Gen. Jno. B. Gordon, Decatur; Mr. J. W. Harle, Atlanta; Mr. R. G. Clarke, Dr. John Kincaid, Messrs. J. W. Bones, S. G. Hardy, H. C. Norton, John C. Printup, B. I. Hughes, Prof. S. C. Caldwell, Rome; W. K. Moore, Dalton.

This Board reported, through Dr. Strickler, its chairman, to the next Synod, which met at Sparta in 1886, that in consequence of the financial pressure, it was found impossible to raise the necessary funds for the purchase of the Seminary. But being profoundly impressed with the need of such an institution in the bounds of the Synod, they recommend that the Synod assume the moral control of the institution as it now exists, and under its present management, giving it that support which will tend to elevate it to even a higher degree of usefulness, and which will commend it to the confidence and patronage of Presbyterians in this and other Synods. The Synod adopted the recommendation and proceeded to the election of the necessary Trustees, according to previous arrangement.

The Synod met at Rome, November 1887. The Trustees reported the school in a flourishing condition. They also stated that Rev. Mr. Caldwell had made an offer of sale of the property for the sum of \$16,000. The privilege of the floor was extended to citizens of Rome who were

interested in the purchase of the property. After a discussion of the whole matter the following resolution was adopted:

"Resolved, That Synod having heard with pleasure the letter addressed by a prominent citizen of Rome to the President of the Board of Trustees of the Rome Female College, do now propose to the Trustees of said college to endeavor to raise \$25,000, or more for the institution, so soon as the citizens of Rome shall purchase said property and be prepared to deliver proper titles of the same to the said Trustees, the title to said property not to be conveyed, nor vested in said Trustees until the \$25,000 or more shall have been raised by them. The Synod promises hereby its moral support and encouragement to the Board in their endeavor to secure the endowment or fund proposed."

This is the last record on the subject. The effort to raise the necessary amount was a failure. Further consideration of the matter was dropped. Mr. Caldwell afterwards otherwise disposed of his property. Thus ended the second chapter in the history of Presbyterian female colleges in the State.

AGNES SCOTT COLLEGE.

It is with pleasure that we turn away from these ignominious failures to a grand success in the line of female education in the bounds of the Synod of Georgia. We allude to the female institution located at Decatur, Ga, first known as the Decatur Female Seminary, but now the Agnes Scott College.

The latter part of December, 1888, the Rev. F. H. Gaines arrived in Decatur to assume the duties of the pastorate of the Decatur Presbyterian Church. He found a congregation of people, intelligent, devoted, capable, responsive. Being a firm believer in Christian education and seeing no school in the place adequate to the wants of the community, and furthermore, that it was a suitable location for an institution of that character, he began early in the summer of the next year to consider and suggest to his people the propriety of establishing a high school for

girls under the auspices of the Presbyterian Church. The proposition met with a hearty response. At a meeting of the Session, after a full discussion, where the matter was fully considered, Col. G. W. Scott, a member, introduced the following resolution, which was adopted:

"Resolved, That we determine to establish at once a school of high character."

At the same meeting it was determined to apply for a charter for a minimum stock of \$5,000, which was immediately subscribed. Col. Scott being one of the largest subscribers. This amount was afterwards increased to \$25,000. The chartered name of the institution was to be "The Decatur Female Seminary."

Col. Scott was made chairman of the committee to secure a suitable building, and rented a frame building suitable for the purpose. The school opened Sept. 24, 1889, with sixty pupils, three being boarders.

In the spring of 1890, Col. Scott proposed to give \$40,000 to procure a permanent home for the institution. In recognition of his generosity the name was changed to Agnes Scott Institute, a memorial to his mother. Col. Scott then went North to investigate school buildings and upon his return proceeded to have his architects draw the plans and proceeded with the erection of the building. On this building, grounds and furnishings, Col. Scott paid in cash, \$112,500. It was dedicated in the presence of the Synod of Georgia at their meeting at Decatur, Nov. 12, 1891.

Owing to the high standard of the institution, and the high plane upon which it is conducted, for many years it did not pay expenses. In every emergency Col. Scott has come to its relief, having paid out \$30,000 in deficiencies.

The institution has steadily grown in its curriculum, its faculty, its attendance, and its educational facilities, until now it is Agnes Scott College, in reality, as in its chartered name which has been so changed.

The grounds have been enlarged, and a new building, making nine in all, has recently been put up (1906) for a dormitory, with a commodious auditorium attached, named Rebecca Scott, after the wife of the late Col. Scott,

at a cost of \$80,000, to which his family contributed very largely. The aggregated gifts of Col. Scott to the institution amount to \$170,000. The present value of the plant and equipments is approximately \$300,000.

At first the institution was a joint stock corporation, in which the Session of the Decatur Church was always to have a controlling interest, but for some time the joint stock feature has been abolished, and now the institution has been donated to a self perpetuating Board of Trustees. According to the terms of the Charter no one can be a member of that board unless he be a member in good standing in the Presbyterian Church.

For a number of years the Rev. F. H. Gaines, D. D., was president of the institution in connection with the pastorate of the Church, but the duties becoming so onerous he resigned the pastorate of the Church in 1896, and ever since has been its President.

The Agnes Scott is emphatically a Christian school. the Bible being one of its leading text books. Upon its Curriculum is inscribed as its aim: "The Supreme End of Agnes Scott Institute is the Glory of God." And this its ideal as set forth in its Curriculum:

1. A liberal curriculum, fully abreast of the best institutions of the land.
2. A sound curriculum, with text books along all lines in harmony with the Bible.
3. The Bible a text book. The Bible course necessary to graduation.
4. Thoroughly trained and consecrated teachers.
5. A high standard of scholarship.
6. The Institute a model Christian home.
7. All the influences in the school to be made conducive to the formation and development of Christian character.

CHAPTER X.

PRESBYTERIAL HIGH SCHOOLS.

The Synod, at its meeting at Cartersville, in 1892, "Urged the Presbyteries to more earnest efforts towards the equipment of schools under denominational control, and that they might have schools of pronounced Christian influence for their sons and daughters," P. 14. Several of these schools were accordingly set up.

DONALD FRASER HIGH SCHOOL.

The first of these was the Donald Fraser High School, which was established in Decatur in the same year by the Presbyterian church in that place and named after a former pastor, who died in 1887. The Institution was placed in the hands of a Board of Trustees of which the pastor was an ex-officio member.

In 1896, a resolution was adopted by the Synod inquiring into the feasibility of utilizing the remnants of the funds of the old Oglethorpe College in establishing a High School for boys. After a futile effort to establish such a school at Rome, the Synod, in 1899, agreed to place said remnant, amounting to \$3,115.60 (in 1898), in the hands of the Trustees of Donald Fraser School.

The following is the action:

"Whereas, Oglethorpe has not been in successful operation for more than twenty-five years, its property and funds have almost been entirely lost, and there is little reason to expect that it will ever be reorganized; and whereas, it is the desire of Synod that its remaining property and funds be used as nearly in the direction contemplated by its founders as possible, i. e., the moral and Christian education of boys under Presbyterian care; and whereas, the Donald Fraser High School for boys, located at Decatur, in Dekalb county, Georgia, has been duly incorporated, is under Presbyterian control, and is now in successful operation, with a subscribed capital stock of

more than eight thousand dollars, and a property approximating that value; therefore:

Be it resolved, That the consent and authority of Synod is given to the Trustees of Oglethorpe University to invest in the stock of the Donald Fraser High School located at Decatur, Georgia, the remaining fund of the University, now in their hands, and to take therefor certificate of stock in the corporate name of the University, and that the remaining portions of the apparatus, library, etc., be put in the custody and care of the school; provided, said investment be not made until the charter of "The Donald High School for Boys" shall have been so amended as to give to the Synod of Georgia the appointment of two of the three trustees, the election of whom by said charter is in the stockholders of said school." Min. Synod. 1898. 26.

The charter was accordingly afterwards amended and under its terms Synod elected Rev. Messrs. Geo. T. Goetchius and R. O. Flinn trustees, the number of the trustees being six; two chosen by the Decatur church, two by the Synod, and two by the stockholders.

The school has been largely patronized, it has a high standard and is doing a noble work, especially in training and preparing boys for entering college. A military department has recently been added.

EUHARLEE INSTITUTE.

The next Denomnational School set up was that at Euharlee, by the Presbytery of Cherokee, in 1896. This school has been growing in interest and rapidly becoming a centre of influence and usefulness. It is co-educational.

BLACKSHEAR INSTITUTE.

This Institute was established by Savannah Presbytery in 1900. The Presbytery feeling the importance of having an institution of high grade for the education of the boys and girls of the land, appointed a board of trustees to work to the end of establishing such a school that would "best carry out the idea of the Presbyterian church and furnish an ideal blending of secular and Christian education." Although flattering offers were received from other places, Blackshear was selected as the place for the Presbyterian

Institute. Although its conception and management are strictly Presbyterian, it is entirely undenominational in its policy, it being one of the rules of the school that "no proselytism shall go on within its walls." The Bible is one of its text books, and its simple truths are taught without any denominational bias.

They have suitable buildings containing class rooms, library, with electric lights and heat, and with convenient auditorium, the whole valued at \$40,000. They also have a military department in connection with the school.

According to the last report there were in attendance 125 pupils, taught by a faculty of ten.

Not only the Presbytery of Savannah but all the Presbyterians in the eastern and southern portion of the State look with commendable pride upon the Institution. In 1906 the Synod that met at Waycross, adjourned and in a body visited the Institution.

NACOOCHEE INSTITUTE.

This Institution is also co-educational, and was established by the Presbytery of Athens in 1903. It is located in the beautiful and picturesque valley of Nacoochee, some eleven miles from Clarkesville, and growing in importance. It has a plant valued at \$12,000, and, during the past year, had 6 teachers, and 150 pupils. It is receiving additional importance from the fact that it is the place where the annual Bible School and Conference of the Presbytery is held.

ROCHELLE SCHOOL.

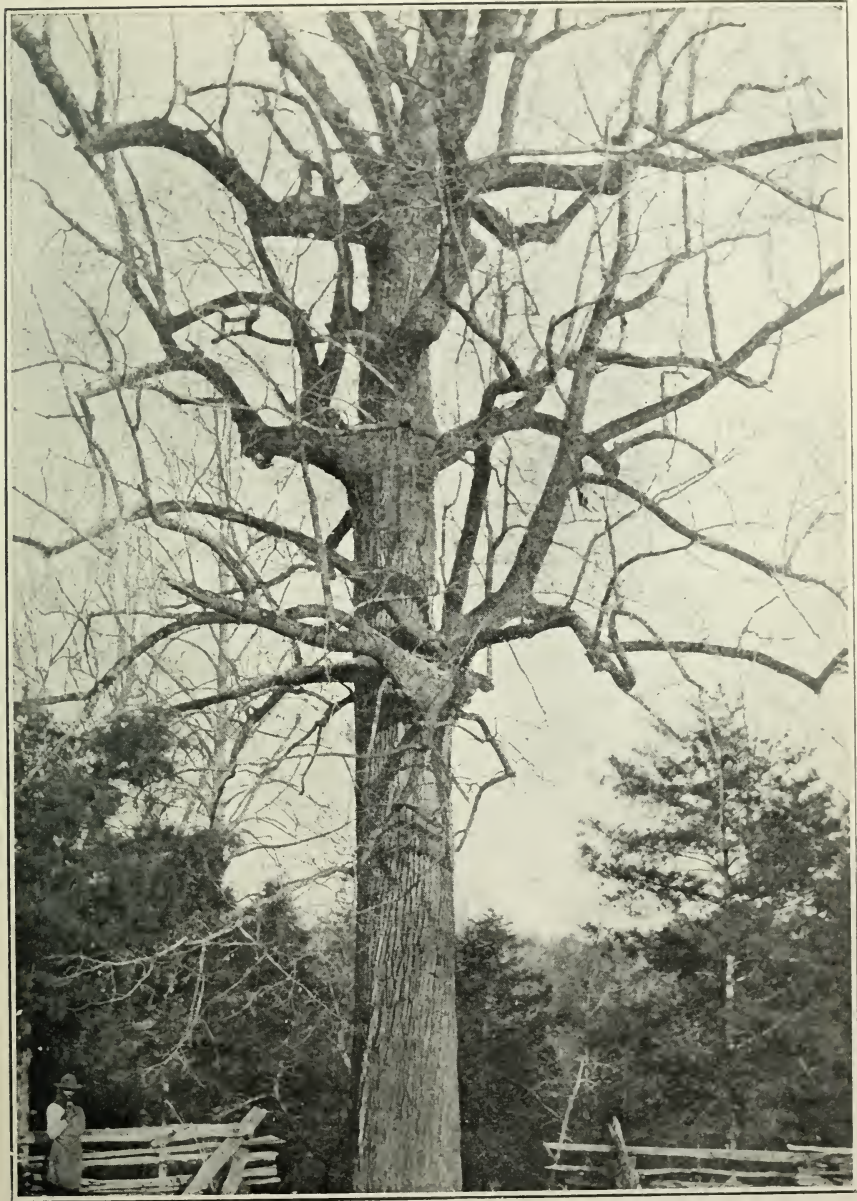
During the Fall of the same year, the Presbytery of Macon set up this school for the intellectual, moral and religious training of her young people, being like the others, co-educational. For some reason this school has been discontinued.

YOUNG FEMALE COLLEGE.

Macon Presbytery also has under its care the Young Female College, located at Thomasville. This Institution is the property of the city of Thomasville, and was for thirty years under the management of Professor John Baker, but after his retirement and death, it was, in 1903, put

under the care and management of the Presbytery of Macon, upon the condition that its name be retained, and that it be exclusively for young ladies, and that it be maintained in Thomas county. It has six teachers. The value of the endowment is \$20,000.

From the above it is obvious that there has been considerable progress in the bounds of the Synod in the matter of Christian education, there being schools in all of the Presbyteries except that of Augusta. We can but indulge the hope that it will not be long ere that Presbytery will also have an Institution of its own.



"THE BIG POPLAR"

at Washington, Ga., under which the first Presbytery in Georgia
met and ordained the first Presbyterian Minister,
Rev. John Springer.

CHAPTER XI.

DRAWBACKS—WAR AND CONTROVERSY.

WAR PERIOD.

That the war had a most deleterious influence upon the churches, "Goes without saying." That was a true, but very rough speech of General Sherman, when he said, "War is hell." Rough as the definition may seem truth forbids any softening of its tone. Nothing more hardening, nothing more brutalizing or generally more demoralizing. Whilst the powers of darkness were, therefore, holding their high carnival, in the midst of human butchery and general vandalism, we could not expect the church to be making much progress. The hearts and minds of every one would be drawn away to the terrible struggle going on, in which the lives of loved ones as well as the fate of the country, were involved.

Services were frequently interrupted by the march of moving armies and many of the pastors away serving as chaplains in the army. Theological students were required to leave off their studies and enter the army as soldiers. We know of none of the ministers of the Synod who entered the army as Captains. The only minister of our acquaintance, who commanded a company was the Rev. F. McMurray, who had been pastor at LaGrange but who had removed to Union Springs, Alabama, and who entered the army as Captain, not only from patriotic motives, but especially to be with the members of his church, who had entered the company of which he was made Captain.

As the struggle progressed, and the country began to be overrun by the enemy, the principal activity of the church was directed towards the work among the soldiers and support of army missionaries and hospital chaplains appointed and supported by the executive committee of the church.

As the state of Georgia, during the latter part of the

war, became one of the principal fields of carnage, the interruptions increased. The churches were generally used as hospitals. The bells in some places, the property of the Lord, consecrated to His service, were taken down and given the Government to be moulded into cannon with which to shoot the invaders of the soil. The Sabbath was utterly disregarded.

So the Soldier's prayer meeting, maintained at a few places during the entire war, were broken up in a majority of instances.

Briefly stated the results were twofold:

1st. The almost complete estoppel of all church progress as statistics will show. We find that the church made little or no progress during the four years of strife. In 1869 we had sixty nine ministers, one hundred and six churches and 6,274 members. In 1866, five years afterwards, 70 ministers, 117 churches and 6279 members, a gain of only one minister, eleven churches and five members.

2nd. Second result: the treading down of the Sabbath. The descent to Avernus is quite easy. It is difficult to dispossess the camel of his supposed rights, after once his nose is in the tent. At first freight and other trains were run on the Sabbath upon the plea of necessity, which plea strangely, however, seems still to exist, though the war has long since ceased.

CONTROVERSY.

Another thing which has greatly militated against the progress of the church, were the disputations and controversies, which at different times sprang up to disturb its peace and waste its strength, and of which we now proceed to speak.

CHAPTER XII.

CONTROVERSY.

Ever since the days of Paul and Barnabas, and the early Christians the world has been given to disputings and divisions. It is only in this way, it seems, that Bible doctrines have been evolved and kept pure. The truth, like the torch, only shines brighter as it is shaken. It is only by the comparison of views that we are able to arrive at safe and wise conclusions. The result of the great ecumenical councils of old, have been the settling of many of the great doctrines of the Bible wisely and forever. And Presbyterians have had their full share in church disputes; and in this they have inherited much of the spirit of their Scottish ancestors, and even of Apostolic times, in thus earnestly "contending for the faith once delivered to the saints."

Among the controversies that have disturbed the peace of the Presbyterian Church, none perhaps will outrank the great controversy of 1837 and 1838 which shook the whole church North and South, and resulted in the division into Old and New School. Its history is generally familiar. It grew out of the plan of union entered into between Presbyterians and Congregationalists in the year 1800, whereby the ministers and churches of the two denominations could interchangeably constitute the pastoral relation, and also whereby Congregational ministers could sit in Presbyterian assemblies and Presbyterian ministers would likewise be entitled to seats in Congregational associations. This union continued till 1837, when it was abrogated, not being found satisfactory, the manner of the abrogation being simply the cutting off the four Synods of Western Reserve, Utica, Geneva, and Genessee, in which the union was in actual operation, by declaring the original action unconstitutional and therefore null and void. As this action was considered by many as equally unconstitutional, it was the means of stirring up a great

deal of dissension and strife, and resulting in the great division above mentioned. There yet being no Synod formed in Georgia, only three Presbyteries being yet constituted, viz: Hopewell, Georgia and Flint River, this action came up severally before them for review. Two of these Presbyteries, viz: Georgia and Flint River heartily and unanimously approved the act of the Assembly. In the Presbytery of Hopewell, however, were several who were displeased with the rescinding act of the Assembly, if not in actual sympathy with some of the New School doctrines. These withdrew and in 1839 formed themselves into an independent Presbytery, which they termed "Etowah."

PRESBYTERY OF ETOWAH.

We find the following record in the minutes of Hopewell Presbytery at its sessions at Lincolnton, April 10, 1840:

"Whereas, It is known to this Presbytery that three of its ministers, viz: Chas. W. Howard, Jas. H. George and H. C. Carter, have united in forming a separate and independent Presbytery, and have published their declaration of independence to the world;

"Resolved, That the names of these brethren be erased from the roll of members of the Presbytery.

"And whereas, It is also known to the Presbytery that the Rev. Theodore M. Dwight, who has been some time in Burke county, the Stated supply to Waynesboro church, has with this church renounced his connection with this Presbytery, his name also and the name of said church be erased from the roll."

As we have never seen the records of this body we are unable to report much of its proceedings, or to say with any degree of certainty what churches went with them, except Harmony and Hickory Flat.

From other sources we learn that subsequently to their own organization they organized a church in Pickens county named Little Britian, now known as "Talking Rock," that they received Rev. Joseph McKee from the Protestant Methodist Church; and licensed Mr. Jesse Wim-

pey, a Tennessean and teacher, and father of Mr. John J. Wimpey, of Atlanta, recently deceased; also licensed Richard A. Milner, afterwards one of the original members of the Synod of Georgia, and father of the Rev. W. A. Milner.

It appears that the Presbytery never connected itself with the New School Assembly but remained independent. Neither did it continue but a few years before it began to disintegrate, as Rev. H. C. Carter returned to Hopewell Presbytery, Nov., 18, 1842. Harmony Church, which had been organized by him in 1838 and withdrew with him from the Presbytery, had already returned and was received by that Presbytery only two months before. So Salem Church organized by him in 1840 and under care of Etowah Presbytery returned in 1842. Their Licentiate, R. A. Milner, was received by Cherokee Presbytery and ordained by them in 1844, the first year of their existence. Rev. James H. George entered the Episcopal Church, after a few years, and died at Marietta in 18—. Messrs. Wimpey joined the New School Presbytery of Kingston, and McKee that of Union, and afterwards both became charter members of the New School Presbytery of Chattahoochee, set up in 1844, and into which the remnant of Etowah Presbytery was merged. Rev. C. W. Howard remained independent till his death, which occurred at his home at Ellerslee Dec. 25, 1876. Rev. T. M. Dwight, though in sympathy with the New School movement, never connected himself with it while in Georgia, but removed to Tennessee, and became a member of the New School Presbytery of Shiloh in 1846, and pastor of the New School church at Gallatin for three years, 1846—9, and there he died.

The Waynesboro Church, of which mention is made above, and as having gone off with Mr. Dwight, in 1840, remained independent until 1853, when it was again received under the care of Hopewell Presbytery under the style of the "Waynesboro and Bath Church."

It may here be proper to state, that there were others of the ministers of the Synod, and prominent among them, Rev. C. P. Beman, who were more or less in sympathy with the New School movement, but who being opposed to

schism, refused to go off with the new movement.

Having mentioned the name of Dr. Beman in this connection, it is but due his memory to state that in later life his views were in hearty accord with the principles and teachings of the Old School branch of the church in which he remained an honored and useful member till his death.

His brother, Dr. N. S. S. Beman, however, returned North and joined the New School Church, being a member of the Presbytery of Troy, and became a prominent member till his death in 1878. He was Moderator of the Old Assembly before the division, in 1831, but afterwards sided with the New School Branch and became their leader in the division.

We here give brief sketches of four ministers:

REV. CHAS. W. HOWARD was a native of Savannah, born October 11th, 1811, and received as a licentiate from the Presbytery of Philadelphia, April 3, 1834. Ordained at the same time at Milledeville as pastor of said church; afterwards resigning his pastorate to become agent for Oglethorpe University. He was a leading spirit in the establishing of said institution, gathering a great deal of its funds and suggesting the names and afterwards became professor of Belle Lettres. He was a man of great energy and force of character. On April 5, 1836, he was commissioned by the state of Georgia to visit England for the purpose of copying some of the early Colonial Records, and was absent two years. He was afterwards pastor of the Huguenot Church in Charleston for a number of years from 1845 to 1852. Being a very ardent friend of the South, during the late war, he entered the Confederate service as captain of Co. I, 63d Georgia Regiment, and was wounded in battle July 22, 1864, between Atlanta and Decatur, and died at his home at Ellerslie Dec. 25, 1876, in the 66th year of his age.

REV. JAMES H. GEORGE, was received as a candidate from the membership of Athens Church, Nov. 4, 1833; licensed and ordained, and installed pastor of Monticello Church in 1836 by Hopewell Presbytery; withdrew in 1840 and joined Presbytery of Etowah and afterwards entered

the ministry of the Episcopal Church and died at Marietta 18—

REV. H. C. CARTER, one of the five students of Dr. Goulding, at Lexington, and one of the first graduates of Columbia Seminary, was received as a candidate of Hopewell Presbytery, April 4, 1826, licensed by same April 6, 1829. Ordained Oct. 9, 1830. Served as a home Missionary for a number of years in Upper Georgia and was instrumental in gathering up and organizing quite a number of Churches. He died near Calhoun, Ga., Dec. 30, 1869.

REV. THEODORE M. DWIGHT, was a native of Connecticut, and graduate of Franklin College and of Columbia Seminary in 1832. Licensed by Hopewell Presbytery in 1833, and ordained by the same 1834; withdrew from the Presbytery in 1840; removed to Tennessee and joined the New School Presbytery of Shiloh, and became pastor of the New School Church at Gallatin, 1846—1849, where he died.

PRESBYTERY OF ETOWAH

(Independent)

Set Up In 1839.

MINISTERS

C. W. Howard—Received from Hopewell Presbytery—Died Dec. 25, 1876.

H. C. Carter—Received from Hopewell Presbytery—Returned to same, 1842.

Jas. H. George—Joined the Episcopal Church, and died at Marietta.

Jesse Wimpey—Licensed and ordained by the Presbytery, and joined New School Presbytery of Kingston.

Joseph McKee—Received from Protestant Methodist Church, joined Presbytery of Union N. S.

LICENTIATE

Richard A. Milner—Joined Cherokee Presbytery 1844.

CHURCHES

Harmony—Received from Hopewell Presbytery, 1839.

Hickory Flat—Received from Hopewell Presbytery, 1839.

Little Britian—Organized by Etowah Presbytery.

Salem, (Campbell County) organized by Dr. Carter, 1840.

Friendship joined Cherokee Presbytery.

PRESBYTERY OF CHATTAHOOCHEE.

Upon the dissolution of the Presbytery of Etowah, another Presbytery was set up in its place, and upon its ruins by the New School Synod of Tennessee, and named Presbytery of CHATTAHOOCHEE. The following is the account of its organization:

On October 9, 1844, "A communication was received from James McLin, J. Wimpy, and J. McKee, ministers, and from sundry Elders residing within the limits of the state of Georgia, requesting Synod for a separate Presbyterial organization."

On the following day the committee on the petition of the Rev. James McLin and others, reported. The report was accepted and approved, and the Synod ordered, "that the prayer of the petitioners be granted, and that the Rev. James McLin, Jesse Wimpy, and Josepn McKee, be constituted into a Presbytery, to be known by the name of Chattahoochee. The north boundary of that Presbytery to be the Tennessee Sate line, and to include the counties in the new part of the State of Georgia as far as the bounds of the Synod of Tennessee extend, having under their care those churches in that region which are now under the care of the Kingston Presbytery. They further recommend, that the Presbytery of Chattahoochee meet in Cassville, Ga., on the first Thursday of April, 1845, at 11 o'clock A. M., and that the Rev. James McLin preside as Moderator." (Min. Syn. Tenn.) We presume the Presbytery met at the time and place appointed by the Synod, though we lack the records to show it. They reported to the Synod in the fall four ministers, (The Rev. David H. Mason having been received), and seven churches. In 1846, they reported the same ministers, and eight churches; and supplied as follows: Rev. James McLin, Pine Log and Stamp Creek; Jesse Wimpy, Dahlonga, Hightower and Hickory Flat; Joseph McKee, Pleasant Valley, Little

Britain and Salem. Rev. D. H. Mason without charge. In 1847, they reported an additional minister, Rev. Henry Reid. In 1848 they reported the ordination of Campbell Boyd and William Swift and only four churches reported. In 1849, the Synod considered the case of Rev. J. Wimpy who had been suspended from the gospel ministry by the Presbytery, and reversed the action of the Presbytery, and restored him to his former standing, when they took the following action:

"Resolved that the Presbytery of Chattahoochee be, and is hereby dissolved; That Messrs. H. Reid and Joseph McKee be, and hereby are, attached to the Presbytery of Union; and that Rev. Messrs. C. Boyd and J. Wimpy, with all the churches of the Presbytery of Chattahoochee in the State of Georgia and the records of that Presbytery, be and hereby are, transferred to the Presbytery of Kingston." (Min. of Synod).

The minutes of their General Assembly for 1849, the year of the dissolution of the Presbytery, show that there were four ministers, eight churches, forty-one additions on examination, twenty-five on certificate, whole number 132; infants baptized, 36; membership of churches as follows: Pine Log, 16; Stamp Creek, 20; Dahlonga, 10; Hightower, 24; Hickory Flat, 30; Pleasant Valley, 13; Little Britain, 13; Salem, 6. Rev. Joseph McKee, Stated Clerk.

Thus it appears that the New School Presbytery of Chattahoochee, like that of Etowah, did not long survive—not more than four years.

In 1847 Rev. James McLin connected himself with the Presbytery of Cherokee, and at the same time two churches were reported as being received, by that Presbytery, "from a body not in our connection," and in 1859 Rev. William Swift and Concord Church belonging to that Presbytery were received by the Presbytery of Cherokee.

After the dissolution of the Presbytery, Rev. Jesse Wimpey returned to the Presbytery of Kingston, Rev. Joseph McKee joined the Baptist Church and after the war forsook them and joined the Northern Methodist Church. "About 1868," says Mr. Cartledge in his notes, "Rev. P. C.

Morton met him at his home in the northern part of Lumpkin county, Ga., in extreme old age, and without a hope in Christ. What has since been his lot I know not."

After the dissolution of the Presbytery the New School element seemed to have lost the little hold it had in the State. The few remaining churches soon became absorbed either by our own branch of the Church, or by other denominations, so that in a few years, after the removal of Rev. T. M. Dwight, and the death of Rev. C. W. Howard, every trace of it had disappeared from the bounds of the Synod.

SYNOD OF TENNESSEE. (New School)

CHATTAHOOCHEE PRESBYTERY.

1846—Ministers: Jas. McLin, S. S., Cassville, Ga.; Jesse Wimpy, S. S., Dahlonega, Ga.; Joseph McKee, D. M., Cassville, Ga.; D. H. Mason, W. C.

1847—Ministers: Henry Reid (additional).

1848—Ministers: Campbell Boyd, ordained; William Swift, ordained.

Churches—Pine Log, S. S., Stamp Creek, S. S., Dahlonega, S. S., Hightower, S. S., Hickory Flat, S. S., Pleasant Valley, S. S., Little Britian, S. S., Salem, S. S.

CHAPTER XIII.

BLOCK CONTROVERSY AND DANCING.

One of the great controversies, and one perhaps that stirred the Church more than any other, unless it be that of evolution, of which we shall hereafter speak, and one of great importance in its bearing upon the matter of discipline, was that upon the subject of worldly amusements, and dancing in particular.

During, and just after the war of secession, there was a tide of worldliness sweeping over the land. There were a great many in the Church, ministers and others, who felt that something ought to be done to arrest it.

An overture was sent up to the Assembly that met at Macon, in 1865, by Dr. Ross, then pastor of the Huntsville Church, propounding three questions and asking answers to the same. The three questions were:

1. Whether every Church Session has the right to make it a rule that dancing and other amusements are disciplinary?

2. Whether such rule commonly exists in the Presbyterian Church?

3. Whether such rule is expedient? Or what should be the mind of the whole body, and what its action?

To these three questions the Assembly made the following answers:

To the first: No church judicatory has a right to make any new rules of church membership different from those contained in the Constitution; but it is the undoubted right of the church session and of every other judicatory to make a deliverance, affirming its sense of what is an "offense" in the meaning of the Book of Discipline, Ch. I, Sec. 3.

To the second: Probably none of our judicatories are as faithful as they ought to be, but it is believed that the churches generally do in some form discountenance dancing. And the Presbyterian Church, through its supreme

judicatory, has repeatedly borne its testimony against dancing and other worldly amusements.

To the third: It is the duty of every judicatory to enforce the teachings of our standards on this and other fashionable amusements, such as theatrical performances, card playing, etc. And while the Assembly believes that the "lascivious dancings," declared to be forbidden in the seventh commandment, by the answer to the 139th question of the Larger Catechism, are not those usual in our best society, yet it is our belief that the tenor of the teachings of the Scriptures and our standards is in direct opposition to this social usage. Christ's kingdom is not of this world, and the apostle exhorts Christians not to be conformed to this world. Though we do not say that all these amusements are "in their own nature sinful," it is clear that they "may tempt" those who engage in them, and others, to sin; and moreover the Scriptures condemn them as worldliness. If the practice of the dance in mixed assemblies be not conforming to the world, it is difficult to name any offense against the injunction of the Apostle. Nor need the church of Christ have any hesitancy in announcing its position on this subject, for the men of the world, with one consent, agree that it is inconsistent with the nature of the Christian profession, for members of the church to engage in the dance.

In this connection the Assembly would take occasion to exhort our Christian people to avoid the excesses into which they are in danger of being drawn by the demands of fashion. The Scriptures forbid "revellings" and all intemperate self-indulgence; with which teachings the prevalent custom of protracting social assemblies, with music and dancing, to the hours of the morning, but especially when accompanied with drinking, or cardplaying, is manifestly inconsistent. Moreover the Assembly, observing that parties of pleasure are usually composed almost exclusively of unmarried young people, would give it as its earnest advice, that the best form of social reunion be made to partake, as much as possible of the style and tone of the family circle in which youthful enjoyment is

tempered by the presence of the older and married members.

The Assembly expresses itself with the more earnestness on this whole subject, because of the disposition which is observed in all parts of our borders to run into the inordinate indulgence of worldliness at this time, in forgetfulness of the mighty chastenings of God which are even yet upon us, and because we see members of our churches, and our beloved baptized youth, in forgetfulness of the covenant of God, which is upon them, carried away with the world's delusions, to the subversion of the divine influences of the sanctuary, and to the neglect of the interests of their souls. Wherefore, the Assembly would urge our people to take the word of exhortation; to abstain from all forms of evil; and to study and pursue that sobriety which becometh the gospel, so that the church of Christ shall indeed be "a peculiar people." And we hereby exhort our ministers and church Sessions to a discharge of their duties. Let them proceed by affectionate and faithful instruction from the pulpit, as well as in private; by admonition and by such other measures as Christian prudence may dictate; but when all other means fail, let them proceed to such methods of discipline as shall separate from the church those who love the world and practice conformity thereto, rather than to the law of Christ. (1)

An overture was sent by Rev. Dr. Dabney, then Professor at Union Seminary, to the Assembly at Mobile in May, 1869, the substance of which was an earnest recommendation to the Assembly, "to direct all its moral and spiritual powers, to the points: "First, appealing to educated and professional men for an extraordinary recruit to the ministry.

And secondly, effectually causing all church Sessions and Presbyteries to enforce the discipline provided in our constitution against offenses; and especially against conformity to dissipated and lascivious amusements of the

(1) Min. Assem. Vol. 1. 361, 362

world, intemperance, and relaxed expedients for evading pecuniary obligations now permitted by the laws of the country."

To the second of these the Assembly gives the answer:

That the Assembly would, in hearty response to the second suggestion of this overture, earnestly and solemnly enjoin upon all the Sessions and Presbyteries under its care, the absolute necessity of enforcing "the discipline provided in our constitution against offenses," under the word offenses, including attendance by our members upon theatrical exhibitions and performances, and promiscuous dancings; against intemperance, and against availing themselves of the "expedients for evading pecuniary obligations, now permitted by the legislation of the country," in such manner as cannot be justified by a conscience enlightened by the Spirit and the word of God, and must dishonor the cause of Jesus Christ. (2)

At the meeting of the Presbytery of Atlanta at Philadelphia church, April 1877, Rev. F. McMurray introduced a resolution to the effect that in view of the pleasure-loving disposition of the people in this day of abounding iniquity, that a pastoral letter be prepared and sent down to the churches, putting them on their guard, and warning them of evil tendencies. It was also resolved that the following resolution be incorporated in said pastoral letter:

"Resolved, That the Presbytery of Atlanta hereby enjoins the Sessions of the churches under its care to exercise the discipline, prescribed in our book against the guilt of indulging in worldly amusements, condemned by our Assembly in its deliverances of 1865 and 1869."

This pastoral letter was prepared with this resolution embodied in it and sent to the churches. Min. Pres. 1877, pages, 12, 17, and 20.

At that same meeting of the Presbytery the following overture was prepared and ordered sent to the General Assembly:

"The Presbytery of Atlanta would respectfully overture the General Assembly to interpret the law of the church against worldly amusements as set forth in the deliverances of 1865 and 1869, in the following particulars:

1st. Does the law forbid card playing for purposes of amusement or for purposes of gambling merely?

2nd. Does it forbid dancing, or only promiscuous dancing?

3rd. If the latter only, to what accident of the dance does the word "promiscuous" refer? Does the law forbid the round dances merely as distinguished from the square, or dancing at a public hall as distinguished from dancing in a private house? Or the mingling of males and females in this amusement, for the reason, among others, that in such cases the dance has a tendency to inflame the licentious passions?

By giving explicit replies to the above questions, Presbytery is persuaded that the Assembly will perform timely and important service to the church, and free from their present embarrassment many sessions which are ready to enforce the law, and yet restrained from acting by doubt as to its true construction." (1).

The following was the answer of the Assembly to these questions, rendered at their meeting in May of the same year at New Orleans:

1st. The Assembly has uniformly discouraged and condemned the modern dance in all its form, as tending to evil, whether practiced in public halls or in private parlors.

2nd. Some forms of this amusement are more mischievous than others—the round dance than the square, the public ball than the private parlor—but all are evil and should be discontinued.

3rd. The extent of the mischief done depends largely upon circumstances. The Church Session is therefore the only court competent to judge what remedy to apply; but

(1) Min. P. 17.

the Assembly being persuaded that in most cases it is the result of thoughtlessness or ignorance, recommends great patience in dealing with those who offend in this way." Vol. IV, P. 411.

Against this action Rev. J. W. Montgomery offered a protest which was allowed to go to record; the ground of the protest being twofold:

1st. Because the Assembly by condemning actions as actions which may or may not involve an element of sin, weakens the force of its own protest against REAL and ACKNOWLEDGED wrong.

2nd. Because, in the judgment of your protestant, this deliverance contravenes Section 2, Chapter 20, Confession of Faith, which declares that God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything CONTRARY TO HIS WORD OR BESIDE IT, etc. P. 429

In accordance with the above deliverances of the General Assembly and their interpretation of the law, the Session of the Central Church, Atlanta, Georgia, then under the pastorate of the Rev. J. T. Leftwich, D. D., proceeded to table charges against Mr. Frank E. Block, a member and Deacon in said church. The following composed the Session at that time: Dr. J. P. Logan, A. V. Brunby, Moses Cole, S. D. McConnell, William McNaught, Campbell Wallace, and J. M. Patton, who was Clerk.

The Session met Jan. 8, 1878, at which time the following charge was made out:

"Whereas, It is reported by common fame, that Mr. Frank E. Block, a member and Deacon of this church, has been guilty of violating the law of the church, in this: 1st, that the said Frank E. Block did, on or about the 27th of December, last, give an entertainment at his residence on McDonough Street, in this city, in which dancing was permitted and encouraged. 2nd, that the said Block, by his own act, in thus encouraging a violation of the law of the church, has tempted others, and younger members of the church to sin; Therefore:

"Resolved, That the clerk be directed to issue a cita-

tion requiring the said F. E. Block to appear before the Session on Monday, 21st, at 4 o'clock P. M. in the lecture room to answer in reference to these matters."

The citation was issued, Mr. Block appeared before the Session, and after a regular trial the Session adopted the following sentence:

"Mr. Frank E. Block, having admitted before the session, that at an entertainment given by him at his residence in this city on the 27th of December last, dancing both round and square, was permitted; and having defended and attempted to justify the same, notwithstanding the deliverances of the Presbytery of Atlanta, and of the General Assembly, which have both strongly enjoined upon sessions the absolute necessity of enforcing the discipline provided in the constitution of the church against such conduct; and the said Block having gone further, and denied the validity of the said deliverances above referred to, as unauthorized by the constitution of the church, and the word of God; and having denounced the same as an unwarranted usurpation of power on part of the said judicatories.

"It is, therefore, declared as the sense of this Session, that the said F. E. Block be suspended from the privileges of church membership, until he shall give evidence of repentance for this offense, and make promise of reformation in the future."

From this judgment, Mr. McNaught one of the elders, dissented, favoring only admonition.

From this judgment Mr. Block took an appeal to the Presbytery of Atlanta, which was soon to meet.

The Presbytery of Atlanta met in Lawrenceville, April 26, 1878. The case came up by appeal, and being in order, was fully considered, three days being consumed in its consideration. In this discussion nearly all the members took part. The debate was lively and animated. On the third day the vote was taken with the following result:

TO SUSTAIN.

Ministers—John Jones, D. D., D. Fraser, J. H. Martin.

Elders—W. P. Inman, M. V. McKibben, L. O. Stevens, D. Hoyt, W. L. Shumate—8

NOT SUSTAIN.

Ministers—A. G. Peden, J. N. Bradshaw, F. McMurray, Wm. Dimmock, W. A. Dabney, R. F. Taylor, W. T. Hollingsworth, S. S. Gaillard, James Stacy, D. D.

Elders—H. P. Richards, T. W. Dimmock, A. W. Blake, D. M. Bird, John Thompson, Winfield Woolf, A. L. Huie, Geo. Lyons, John Douglass, J. A. Hollingsworth, D. D. Peden—20.

SUSTAIN IN PART.

Ministers—Henry Quigg, J. L. King, J. L. Rogers, M. C. Britt.

Elders—S. D. Night, R. L. Barry, A. C. Russell—7.

Wherefore it was "resolved, That it is declared to be the judgment of the Presbytery that the appeal of Mr. Block be not and is not, sustained."

From this decision of the Presbytery Mr. Block appealed to the Synod of Georgia.

CASE BEFORE THE SYNOD OF GEORGIA.

The Synod met at the Central Church, Atlanta, Oct. 23rd, 1878, and continued in session till Wednesday, November 1st. There was a full attendance and the intensest interest manifested on part of the church and community, as the place of meeting was the church and congregation in which the case originated; and moreover as the case had been before the church and world for more than a year; a great deal having been said and written on the same.

The following are the grounds of the appeal, eight in all. The first, second and eighth, were stricken by the Synod, as not being germane to the appeal and not supported by evidence, which in the nature of the case, could not be contained in the records.

3rd. On the ground that the decision was not supported by the evidence, there being no proof offered, that any sin had been committed by myself, or any one else in my house, on December 27th, the Session relying solely for proof on questions asked me to convict myself, which

mode of conviction is contrary to the fundamental principles of justice, both in civil and ecclesiastical courts.

4th. On the ground that I am suspended from the church upon a charge which in itself does not contain the essentials of an offense.

5th. On the ground that the verdict of the Session was not corrected in the statement that "I justified dancing both round and square," which is contrary to the fact as shown in the evidence on record.

6th. On the ground that the verdict of the Session was not corrected in the statement that I "denounced the deliverances of the Assemblies as an unwarranted usurpation of power on part of the said judicatories," which is contrary to the fact as shown in the printed defense as offered before the Session.

7th. On the ground that the position taken by the appellee, and supported by the Presbytery, involves the making of new terms of communion, not contained in the Bible or in our standards."

After protracted discussion of the case, the vote was taken and is as follows:

To sustain 26. To sustain in part, 14; not to sustain; 17. The Presbytery of Atlanta not being allowed to vote. The following was adopted the finding of the Court:

The Synod finds:

1st. That laws exist in our constitution which are applicable to all offenses, including under that term popular amusements of all kinds, when these are in their own nature sinful, or from attendant circumstances become so.

2nd. That when common fame charged Mr. F. E. Block, a deacon of the Atlanta Central Church, with having violated a law of the church in connection with dancing it was the duty of the Session of said church to investigate this charge, in obedience to the commands of the General Assembly, as contained in its deliverances made in answer to the overtures of Drs. Ross and Dabney, and the Presbytery of Atlanta, in the years 1865, 1869, and 1877.

3rd. That the proceedings of said session, in conduct-

ing the trial to which this investigation led, were irregular. (1) In failing to specify with sufficient particularity in the charge what law of the church had been violated (2) In failing to observe the requirements of the Book of Discipline in chapter IV, section 5. (3). In including in the sentence specifications of offenses not set forth in the charge.

4th. That the decision of said Session was not sustained by the evidence.

5th. Therefore, on these grounds the Synod reverses the decision of the Presbytery of Atlanta in this case and the sentence pronounced upon Mr. F. E. Block by the Session of the Atlanta Central Church, and it restores Mr. Block to the privileges of church Membership."

The vote upon this paper stood: Ayes, 37; Nays, 15.

Dr. Leftwich gave notice that he would on part of the Session take an appeal to the General Assembly. But having received a call immediately thereafter, and even before the rising of the Synod, to the First Presbyterian Church, Baltimore, Md., and soon moving out of the bounds of the Southern Assembly, the matter was dropped and the case prosecuted no further.

We have been rather particular in our statements, as this is one of the most important judicial cases ever up before the Synod of Georgia for adjudication, as it settled a most important principle. The case was watched with interest, not only by our own people, but equally so by other denominations, and likewise by the outside world. It was regarded by all as a test case. Its decision, therefore was far reaching, and forever settled the question of church discipline for worldly amusements and not only so but lowered the entire standard of church membership, and not only in our own church, but those of other denominations, removing all barriers between it and the world, except the judgment and notion of the member himself; and in his way, most disastrous in its effects. Formerly discipline for worldly amusements was administered with comparative strictness, but now worldly conformity is no longer disciplinable, at least beyond admonition. For if

promiscuous dancing, theatre going, and card playing, be not disciplinable, neither are whiskey selling, horse racing and gambling. The church has thus tied her own hands by placing these things outside her jurisdiction and limits of her power. If she be not competent to act on general principles, and to define what is to be considered an "offense," but must show a thus saith the Lord, for every statute, she may as well throw down all her standards except the ten commandments, and abolish all her courts. He who goes to the Scriptures for an express commandment for every case will find himself mistaken. All we find are general fundamental principles, which in cases of dispute are to be settled by her courts.

We have nothing to say about this particular case, whether the punishment was unduly severe or not, but this much we would venture to affirm, that our courts seem to stand self contradicted. For in the first deliverances in '65, '69 and '77, it was distinctly affirmed that in the judgment of the Assembly promiscuous dancing was considered an offense and Sessions were instructed to proceed against recalcitrant members. And then in 1878 they assert with equal clearness that there is no such law; that the Assembly has no authority so to interpret an offense; that these former deliverances were mere "Obita Dictu" of the court, and really of no authority, not even as advice, for if the advice could not be followed in dealing with delinquent members, the Assembly simply stultified itself in giving it.

In the discussion the distinction was clearly drawn between a decision and a mere "in thesi deliverance," it being admitted that the former would have all the binding force of law, but the latter never could, for the former would be the act of a court solemnly sitting in the name of Jesus Christ and the latter only an expression of opinion.

On the other hand, it was argued that these deliverances were the deliverances of the same court of Jesus Christ, as well as the other constituted in the same way, with the same authority, and why the one solemn deliverance of the same court, constituted in the same way, and

with the same authority, should not be as binding as the other, no one could tell.

There seemed also to be a confused notion as to the styling of a decision in a concrete case as a law. It was admitted that all such decisions would be law in that particular case, but how a law in others with different attending circumstances? So the case must precede the law before the law could be known, and thus the case would determine the law and not the law the case. The whole question of the force of "in thesi deliverances" and their position in our form of government, needs to be upset and reconsidered. Of what use is a court if it cannot interpret the meaning of the law when appealed to; or if its interpretation, when thus rendered, be not binding?

Concerning this case the following things are to be noted:

1st. Next to the evolution controversy, of which I shall speak hereafter, no question was ever before the Synod of Georgia of equal magnitude and none ever stirred the church more profoundly. The papers, both secular and religious, were full of it. The discussion was upon every lip and this interest not confined to our own church alone, but to the other denominations as well and also to the outside world. Every body regarded it as a test case. The question was now to be settled whether a church member could be dealt with for worldly conformity and indulging in worldly pleasures. Whether the Church had the right to make a law against such things? Or to so interpret the teachings of the Scriptures as forbidding such things and to exclude from her communion all who persistently indulged in them. And the question assumed additional interest, because so far reaching in its application; the principle applying alike to the kindred subjects of whiskey selling, horse racing, gambling and the like. For they were all in the same category. If the church could not reach the one in her discipline, neither could it reach the others. The eyes of every one, therefore, were turned to this case to see what would be the decision of the Presbyterian church on this class of subjects.

2nd. To the casual observer the settlement of the case was a quasi declaration that the Presbyterian church has no law against these things, and therefore no man is to be dealt with for indulging in them. This was the interpretation put upon the verdict by the world. This was the thing charged by the defeated minority of the Synod, and virtually admitted by the controlling majority, inasmuch as in their judgment they said nothing about the conduct of the defendant, as though he had done nothing worthy of censure, though he was a deacon, and had sworn to "study the unity and peace of the church," but the entire blame being put upon the Session for all the disturbance, and injury done the church and the cause of Christ in general.

It was for this reason that Dr. Lane, seeing the logical interpretation the world would and was putting upon this action of Synod, offered the supplementary resolution which was adopted to the effect that, notwithstanding the decision in the case, the Synod would not have the world believe that it favored dancing. And for the same reason eight years after, at Sparta, in 1886, J. L. Stevens, seeing still more clearly the effect of the decision, offered the resolution:

"Resolved, That in view of the fact that the action of the Synod in the Block case has been construed into an approval of the dance, when that case was decided purely on technical grounds, as the records of the Synod will show, that we affirm that all of the deliverances of the Assemblies of the church on the dance are in full force." Which resolution was at once tabled by a vote of 32 to 11. (Min. 1886. p. 12.)

So also in 1889, thirteen years after, at Griffin, the Synod found it necessary to counteract the effects of that decision, to adopt the following resolution upon the recommendation of the committee on Worldly Amusements:

"Whereas, there is a misapprehension as to the position of the Synod of Georgia on the subject of dancing and other fashionable amusements, it is hereby:

Resolved, That the Synod of Georgia disapproves of

and condemns dancing, especially in its more modern forms, the round dance and the German, card playing and theater going, and that this has uniformly been the position of the Standards of the Church." (Min. 1889. p. 13.)

That this was the interpretation of the entire outside world clearly appears from the effects. The result of the decision was that it has effectually killed all discipline not only in the Presbyterian church but in all the Christian churches, for the offense of dancing, it being no more regarded as an offense but the merest peccadillo at best. And not only so, but also lowered the standard of discipline in all the churches and upon all matters. Formerly the churches were tolerably strict in their discipline, but now the dividing line between the church and the world has been almost entirely obliterated, and it has become exceedingly rare ever to hear of a case of discipline in any of the churches for any offense. The decision of the case has been most disastrous in its results and far reaching in its consequences.

3rd. Now as to the merits of the case and the principles involved. In order to understand this we must bear in mind the following things:

1st. **The Definition of an Offense.** An offense, according to the Book of Church Order, "is anything in the principles or practice of a church member which is contrary to the Word of God. The Confession of Faith, and the Larger and Shorter Catechisms of the Westminster Assembly, together with the Formularies of Government, Discipline and Worship, are accepted by the Presbyterian Church in the United States as standard expositions of the teaching of Scripture in relation to both faith and practice. Nothing, therefore, ought to be considered by any court as an offense or admitted as a matter of accusation, which cannot be proved to be such from Scripture as interpreted in these standards." (Ch. 111 Par. 153.)

2nd. **The Powers of the Assembly.** In addition to its general supervisory power, among other things, it is asserted that it is its province, "to decide in all controversies respecting doctrine and discipline; to give its advice

and instruction, in conformity with the constitution, in all cases submitted to it." Not that it has power to make law, or to set up a new standard, but to interpret the standards already set up, in all cases submitted to it for its decision. Being the Court of last resort, its instructions and directions are to be regarded as supreme, its interpretations of the standards to be received as authoritative and binding.

3rd. **The things mentioned as embraced in the Standards.** These are, the Confession of Faith, the Larger and Shorter Catechisms, together with the Formularies of Government, Discipline and Worship. Error in any of these particulars constitutes an Offense with which the Courts are to deal.

4th. Now for the facts in the case. For some years, from 1865 to 1877, at different times and on different occasions, the Assembly had been formally overtured, once by a Theological Professor, once by a prominent pastor, and once by a Presbytery, for interpretation and instruction as to the teachings of the standards of the church on the subject of the dance. Whether the "promiscuous dance" as commonly practiced was an offense according to the standards, and therefore disciplinable, and whether there should be a distinction between the round and square dance, and whether in private and public?

The Assembly replied that no Church Court has a right to make any law on the subject, but that each Session has the right to make a deliverance affirming its sense of what is an offense in the meaning of the Book of Discipline. That all dances may not come under those termed lascivious in the answer to the 139th question in the Larger Catechism, yet they all tend to evil, whether round or square, in public or private, and should be discountenanced. That it was their duty to enforce the teachings of the standards on this and other fashionable amusements, and after admonition, public and private, had failed, to proceed to such method of discipline as to separate such from the church. This instruction was also repeated a second time.

With these clear cut interpretations of law by this the

supreme Court of the Church, and to which the Constitution had given this power, before them, the Session of the Central Church proceeded to table charges against Mr. Block and suspended him from the church.

Now in the Judgment rendered by the Synod, they declare that the Session of the Central church, when they had heard the charge of common fame against the defendant, ought to have proceeded according to the directions of the Assembly in answering the overtures in '65, '69 and '77. But had they not done that very thing? This is what they thought they were doing.

The Assembly had adjudged that promiscuous dancing was an offense under the standards. This was the added clause, "and enquire what law had been violated?" The Assembly had adjudged that promiscuous dancing was an offence under the standards. This was the thing submitted and passed upon. Herein the standards of the church as interpreted by our highest court were disregarded, and this is the charge against the defendant. This was all to be proven; a thing not denied. What then is the meaning of this search for violated law, and that in obedience to the direction of the Assembly, when the Assembly said nothing about it? To some of the members of that Court at least, at that time, the search for that violated law, doubtless all seemed right and proper, but to observers at this distant day it appears sadly out of joint.

This brings us then to the main issue in the argument, since in this demanded search for law is clearly concealed an implied hint that there was no law on the subject, and indeed this was the very point made in the argument. The point was pressed by all the leading speakers upon that side that these decisions of the Assembly were mere "Obita dictu," mere "In thesi" deliverances, and not law. And yet they were the utterances of a Court, the highest court of the church constituted for the very purpose of settling all questions of law as well as all controversies, when submitted to them and in answer to a formal overture that as a court, it would interpret the standards. In all civil courts all interpretations of the law

by the court are authoritative and binding and indeed forms part of the law itself. Strange, then, that the same principle should not apply to Ecclesiastical Courts as well. If the solemn interpretations of law by the Assembly when formally submitted to it be no more than a mere opinion or advice, then wherein does a Presbyterian Assembly differ from a congregational assembly? If it can only give advice, of what use is it? According to Presbyterian theory, the Assembly is a court and not an advisory body, and all its decisions are authoritative and binding. When it gives an opinion, merely, then that opinion is to be received simply as an opinion and respected as such. When it gives a solemn interpretation of law that interpretation becomes the law of the church and is to be accepted as such. So when it decides a judicial case that decision becomes the law in that particular case. If a court in one thing, so in all. If a court in the morning, so in the evening. If only a court in some things, then where will you draw the line? If the interpretation of a court be not law, and binding, why should its decision in a judicial case be binding? If the ruling of the Assembly be not law, but only an expression of opinion, why term it a Court? According to our standards, the General Assembly is a properly appointed Court, and every where so termed, and like all other courts, not to make law, but to interpret the law, to tell what the law is, and that decision is just as binding as when it passes the final sentence. The very object of a court is to see that the law is properly understood and administered as it is written upon the statute book. This is what the Assembly did. It made no new law but simply interpreted the law concerning offenses, as then existing upon the standards. To say on the one hand that the Assembly had no right to do this, is to deny its existence and authority as a Court. To say, on the other hand, that in doing this the Assembly made a new law, is simply making an assertion not supported by the facts in the case.

Here then was the circle in which the Synod was moving. In their judgment they said that the Session ought to

have followed the direction of the different Assemblies in the matter, and yet they condemned the Session for doing that very thing. They were to follow the directions of the different Assemblies of '65, '69 and '77, and point out with distinctness the particular law of the church which had been violated, and yet when that was done and they had pointed to the law of offense as interpreted by the Assembly, they say that those official decisions of this the highest court in the church, and set up for that very purpose, which in the exercise of their legitimate functions, had interpreted the law as submitted to them, that these decisions of this high court were mere "*obita verba*" "*in these deliverances,*" mere opinions and not laws. They were to follow the Assemblies and not to follow them. The Assembly, when sitting as a jury, was a court, but when sitting as an interpreter and expositor of law, no court, and its decisions of no more binding authority than of any body else. It is easy to see how the whole outside world regarded the whole trial as the merest sham, but an ecclesiastical dodge of the great practical issue that was shaking the church from its centre to its circumference.

There were two other particulars in which the Synod said the Session had erred. One was not first having gone to the defendant in private, according to the Saviour's rule in Matt. 18, 15 (see Ch. IV. Sec. V. Book of Discipline.) But to the Session this did not appear a private but a public offense. The offender had been remonstrated with; the pastor had been to see him, and had been preaching upon the subject; the subject had been before the Assembly several times, and discussed in the papers; the appellant knew very well that he was disregarding the wishes of his pastor and Session and also running against the highest judicatory of the church; nor yet was the offense a private one but committed in public. The Session, therefore, felt that enough had already been said; the act though committed but once, yet being of so contumacious a character that they felt warranted in taking the step they did.

The second ground of exception, was that there were some things in the sentence of the Session, that were not in the charges, and even admitting this to be true, it would not affect the decision in the least and is therefore unworthy of notice here.

It was the opinion of a large part of the Synod that the Session had acted too hastily in not first having tried milder measures, and this was the ground of the vote to sustain in part. If the Synod had based their judgment solely upon that ground, instead in calling in question the constitutional authority of the Assembly, the decision would have been far more logical and satisfactory.

We have thus written at large and endeavored fully to present the subject in all its phases. And we cannot but express regret that the case was never carried to the Assembly for final adjudication, for as the matter now stands the Assembly has said one thing and the Synod another. In other words, the Synod has given an interpretation contrary to and in the face of that of the Assembly. And thus the matter stands.

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CHAPTER XIV.

EVOLUTION.

Scarcely had the cloud passed away ere another of still greater magnitude commenced to gather in the distant horizon, and one, too, destined soon to sweep over the whole land with its damaging results, as it affected alike the interests of the whole Church.

Like a great mountain cast into the sea, it agitated the surrounding country, not only Georgia, but the whole Southern land and even reaching Northern shores. It was acted upon in Presbyteries, Synods, General Assemblies; discussed in Church papers and political journals; talked of on the streets, as a matter of general comment. It continued to agitate the church for four years, from 1884 to 1888, and like the burning fire in the forest, consuming every thing in its course, the greatest injury being to the Synod of Georgia, and the Theological Seminary at Columbia, S. C., as these were the centres of the hottest fires.

To do justice to such a controversy would require a full volume to itself, instead of a single chapter. We shall endeavor to be as concise as possible in pointing out the different acts in this noted controversy.

ITS BEGINNING.

In the autumn of 1857 Dr. James A. Lyon, of Columbus, Mississippi, introduced the following resolutions in the Presbytery of Tombeckbee, which were warmly supported by Rev. Richard S. Gladney, of Aberdeen, and unanimously adopted; viz:

"Whereas, We live in an age in which the most insidious attacks are made upon revealed religion through the natural sciences; and as it behooves the church, at all times to have men capable of defending the faith once delivered to the saints; therefore:

"Resolved, That this Presbytery recommend the en-

dowment of a professorship of the natural sciences as connected with revealed religion in one or more of our theological seminaries, and cheerfully recommend our churches to contribute their full proportion of funds for said endowment.

"Resolved, That the same be brought before our Synod (of Mississippi) at its next meeting for consideration."

This was accordingly done. The Synod of Mississippi unanimously approved the proceeding of the Presbytery and "cordially recommended the same to the consideration of the next General Assembly." Thus it appears the idea of a professorship of natural sciences originated in the Presbytery of Tombeckbee.

At the meeting of the Synod of Georgia, at Jacksonville, Florida, Dec. 2, 1859, official notice was given through the Board of Directors of the Seminary that Judge John Perkins, of "The Oaks," near Columbus, Mississippi, a member and ruling Elder of the church in that city, had donated to the Seminary at Columbia, \$50,000, \$30,000 of which was to be devoted to the establishment of a new chair in said institution on the connection of Science with Revelation. The residue to be used for the benefit of indigent young men in the Institution, as well as of disabled ministers, their widows and children.

To this sum \$10,000 was afterwards added by the Donor, making \$60,000, in all.

This was indeed a most magnificent gift, and was thankfully and joyfully received. And the Synod began to take steps for the establishment of the new chair, the title of which was to be, "The Perkins Professorship of Natural Science in connection with Revelation, the design of which shall be to evince the harmony of science with the records of our faith."

According to an agreement with the other associated Synods, it was the time for the Synod of Georgia to elect the Professor and the others to confirm. So the Synod determined to go into an election and set the hour, but on account of the great interests and responsibilities involved,

it was thought best to postpone the election till the next regular meeting, which was done.

At the meeting of the Synod next year at Columbus (1860), Synod proceeded to elect a professor to fill the chair. There were four names put in nomination: Rev. James Woodrow, professor in Oglethorpe College; Rev. James A. Lyon, D. D., pastor at Columbus, Miss.; Rev. William Flinn, pastor at Milledgeville, and Prof. A. Guyot, of Princeton, N. J., which name was afterwards withdrawn. Prof. James Woodrow was duly elected, and his election being confirmed by the other Synods arrangements were made for his inauguration. At the next meeting of the Synod, of Georgia, at Marietta, Nov. 22, 1861, Dr. Woodrow delivered his inaugural address, in which he outlined the methods and subjects of his teaching.

After pointing out the method by which the design of the chair could be met in instances where there was no antagonism, he proceeds to show the method where there was asserted antagonism, as in the length of the Mosaic days, the Scriptures asserting as usually believed ordinary days, but science indefinite periods; the first beginning of death; the Scriptures teaching that there was no death before the Fall; science on the other hand claiming that death of lower animals, at least existed before that event; then as to the extent of the flood; the Scriptures teaching its universality; science that it was only partial; that in cases of this kind, as it was impossible for him to conceive of a proposition being Theologically true but scientifically false, the difficulty would be either with the facts of science or the interpretation of Scripture, the work of the professor would be to acquaint himself with the facts of the one and also to see that the interpretation of the Scriptures be correct and thus remove the seeming antagonism, but that in either and every case, the authority of the Scriptures was never to be called in question, its authority being supreme.

In that inaugural there was no mention made of Evolution, as that subject was yet hardly before the public. It was not till after this that the views of Darwin and Hux-

ley became generally known. After the publication of their Works, and their views were known they were discussed in the public Journals. Dr. Woodrow found it necessary to discuss them before his classes. It therefore became desirable to the members of the Board of Directors of the Seminary and also highly proper that they should know the views of the Professor of Natural Science on that subject and the character of his teaching to his classes.

Hence we find the following resolutions adopted at their meeting in May, 1883.

"Whereas, "This Seminary is the only one in our Southern Church, that has the Chair of Natural Science in connection with Revelation; and

"Whereas, during the senior year, the questions of the unity and antiquity of the human race are fully examined; and

"Whereas, Skepticism in the world is using alleged discoveries in science to impugn the Word of God;

"Therefore, be it resolved, that this Board request Prof. Dr. James Woodrow to give fully his views, as taught in this Institution upon Evolution as it respects the world, the lower animals and man, in the October number of the Southern Presbyterian Review, or as soon thereafter as possible." (Min. of Board).

At the meeting of the Board the next year (1884,) May 6th, a communication was received from Dr. Woodrow, stating that "it had been impossible for him to prepare the article requested by the Board for the October number of the Southern Presbyterian Review, but that he would deliver an address that night before the Alumni, in which he would present the views and teachings asked." The Board regarded the statement as satisfactory, and requested the publication of the teachings in the aforesaid Review.

The address was delivered as promised, and afterwards published in pamphlet, and also in the Review.

In that address he said "There would seem to be no ground for attributing a different origin to man's body from that which would be attributed to animals. If the

existing animal species were immediately created, so was man; if they were derived from ancestors unlike themselves, so may man have been. The soul of Adam he believed to be immediately created. In the case of Eve, however, he saw "insurmountable obstacles in the way of fully applying the doctrine of descent."

The Board met again in Sept. 16 of the same year. The following communication was received from Dr. Woodrow:

"In the autumn of 1882 your report to the Synod contained certain expressions touching Evolution which led me to regard it as my duty to take the earliest possible opportunity to call your attention specially to my instructions on that subject in the class room, although I had already frequently done so at the successive examinations. Accordingly at your next meeting in May, 1883, I laid before you a brief statement as to the views held and taught by me. Thereupon, after receiving the brief statement that Evolution does not contradict the sacred Scriptures, you did me the honor to request me to give my views more fully on this topic and publish them in the Southern Presbyterian Review, since "scepticism in the world is using alleged discoveries in science to impugn the word of God." I have acceded to your request, and beg leave now to submit to you a copy of the article I have published in accordance with it."

After a long and thorough discussion of the matter, Rev. A. W. Clisby offered the following paper:

"Whereas, the Board of Directors of the Seminary, at its meeting in May, 1883, requested the Perkins Professor of Natural Science in connection with Revelation, to give fully his views as taught in the Seminary upon Evolution as it respects the world, lower animals and man. In compliance with this request he delivered an address before the Alumni Association, in the presence of the Board in May, 1884, and published it in the Southern Presbyterian Review of July following:

"Whereas, Both this action of the Board and said address have been made the subject of much discussion in

our religious papers, the Board deems it proper to make the following statement to the Synods controlling the Seminary for their information and that of our whole church:

1. This Board is in fullest sympathy with the godly jealousy of the church for the infallible truths of, and absolute inerrancy of, the Scriptures of the Old and New Testaments as God's word to man, and we rejoice in the full confirmation by Dr. Woodrow of our conviction that he stands immovably with us with said position.

2. In making our request upon Dr. Woodrow, the Board was not actuated by any suspicion of his soundness in the faith, but having heard that to some extent such suspicion had arisen in some parts of our church, and knowing that scepticism was using some forms of the theory of Evolution for assailing the Word of God, we judged the occasion opportune for securing an exposition of the whole subject in its relation to Revelation from one thoroughly acquainted both with it and the Scriptures of truth which might be greatly useful in imparting needed information to the church and allaying groundless alarm on account of the boasting of unbelief.

3. In our use of the words, "as taught in the Seminary," the Board was fully aware of the difference of meaning in the phrase "teaching science" as applied to secular institutions of learning on the one hand and Theological Seminaries, on the other. We were mindful, that in the College, human science is taught for its own sake, as truth discovered by man concerning the works of God. In this sense it is merely stated or described, in its alleged facts and principles, for the purpose of inquiring into its relations to the Word of God. The college teaches it as truth to enlarge knowledge. The Seminary mentions it as current among men, and inquires whether its claims are consistent with the teaching of Scripture. If contradictory, then the Seminary pronounces it ipso facto false, if not contradictory, leaves it to stand or fall on its own merits without further concern about it.

Holding this view and convinced that Dr. Woodrow held the same, The Board is gratified to have this convic-

tion confirmed, both in his address and reply to criticisms thereon, and to have his explicit assertion that wherever Scripture makes definite statements in any branch of Natural Science, or in matters in the alleged range of such science, these statements are the standards of appeal and the end of Controversy. In connection, therefore, with his phrase, "teaching science" we call upon all concerned, to note that no theory of Evolution or of any other human science is dogmatically taught in the Seminary, but only the relation to the Word of God, of what men call science.

With regard to the mode of creation of Adam, proposed by Dr. Woodrow as probably true, since he advances it only as an hypothesis tentatively adopted by himself, nor contradicted by any express statement of the word of God, and does not dogmatically teach, or even hold it, while far from yielding our assent to it, the Board sees no reason to approve or condemn it officially.

4. This Board heartily acknowledges the great and timely service done by Dr. Woodrow to the church in his address in calling attention to the duty and necessity of affirming as a matter of faith only what a candid and critical study of the Word of God shows him to declare either in express terms or by good and necessary consequence. Sad and guilty experience in the past abundantly confirm this admonition, and we cordially congratulate the controlling Synods on our possession of one able and willing to remind us of this duty with courageous fidelity as well as ability and wisdom.

5. This Board accepts with unfeigned confidence Dr. Woodrow's full and explicit reaffirmation of his hearty adherence to the whole Word of God as the only rule of faith and practice, and of our standards as setting forth the system of doctrine contained therein; and we bespeak for him like confidence from the church. Praying that he may long be spared to serve it faithfully as hitherto and now especially in instructing its candidates for the ministry.

6. In conclusion, we congratulate the Synods and the church and render thanks to God that the Seminary opens with an increase of students over the number in at-

tendance last year, and the promise of a very notable advance in this respect."

For this paper of Dr. Clisby, Dr. Stacy offered the following substitute, which was lost by a vote of 8 to 3, as follows:

Ayes—James Stacy, J. B. Mack, Geo. W. Scott. (3)

Noes—A. W. Clisby, T. H. Law, W. J. McKay, W. A. Clark, T. B. Frazer, C. A. Stillman, J. W. Lapsley, A. D. Curry. (8)

"Whereas, in the July number of the Southern Presbyterian Review, Prof. James Woodrow, in giving his views as taught in this Institution upon Evolution, "does affirm that evolution is God's plan of creation, and that the body of Adam was probably evolved from lower animals," therefore be it resolved:

1. That this Board regards the teaching of the unproved hypothesis of Evolution as improper, especially as it changes the received interpretation of many passages of Scripture.

2. That this Board regards the view that the body of Adam was evolved from lower animals, as contrary to our standards as understood by those who made them, by the Presbyterian church, and by our Assembly when it endorsed them in 1861 in Augusta, Ga.

3. That this Board enjoins upon Dr. Woodrow not to teach these views in this institution."

Rev. W. J. McKay then offered the following paper as a substitute for that of Dr. Clisby, which was adopted by the same vote of 8 to 3, names reversed.

"The Board having carefully considered the address of Dr. Woodrow published in pursuance of its request, adopts the following minute:

"Resolved, 1st that the Board does hereby tender to Dr. Woodrow its thanks for the ability and faithfulness with which he has complied with its request.

2nd. That in the judgment of this Board "The relations subsisting between the teachings of natural science and the teachings of Scripture," are plainly, correctly and satisfactorily set forth in said address.

3rd. That while the Board is not prepared to concur in the view expressed by Dr. Woodrow, as to the probable method of the creation of Adams' body, yet in the judgment of this Board, there is nothing in the doctrine of Evolution, as defined and limited by him, which appears inconsistent with perfect soundness in the faith.

4th. That the Board takes this occasion to record its deep and ever growing sense of the wisdom of our Synods in the establishment of the "Perkins Professorship of Natural Science in connection with Revelation." And of the importance of such instruction as is thereby afforded, that our ministry may be the better prepared to resist the objections of the infidel scientists and defend the Scriptures against their insidious charges."

The following protest was admitted to record:

"The undersigned respectfully request to enter their solemn protest against the action of the Board, in refusing to enjoin upon Rev. James Woodrow not to teach that evolution is God's plan of creation and that the body of Adam was probably evolved from lower animals, which things are affirmed in an address delivered by him, and published in accordance with a request made by this Board, that he would give fully his views as taught in this Institution, upon Evolution.

We Protest for the following reasons:

1. Evolution is an unproved hypothesis.
2. Belief in Evolution changes the interpretation of many passages of Scripture from that now received by the church.
3. The view that Adam's body was evolved from lower animals and not formed by a supernatural act of God, is dangerous and hurtful.
4. The theory that the body of Adam was formed by the law of evolution, while Eve's was created by a supernatural act of God, is contrary to our standards (Conf. Faith, Ch. Iv. Sect. 2-17), as those standards have been and are interpreted by our church.

5. The advocacy of views which have received neither the endorsement of the Board nor of the Synods having

control of the Seminary, which have not been established by science; which have no authority from the word of God; which tend to unsettle the received interpretation of many passages of Scripture, and to weaken the confidence of the church in her standards; which have already produced so much evil by their agitation; and which will injure the Seminary, and may rend our church; ought not to be allowed. ”

JAMES STACY.

J. B. MACK.

GEO. W. SCOTT.

The four associated Synods, soon to meet, were duly informed of the action of the Board. The Synod of South Carolina was the first to meet. They met at Greenville, Oct. 22, 1884. The Committee on the Seminary were divided bringing in both a majority and a minority report. These reports covered very much the same ground as occupied by the different members of the Board at their meeting, the substance of the majority report being, that they saw no necessity for interfering with the action of the Board inasmuch as evolution was not taught in the Seminary as a science, but simply in an expository manner. The minority reported, substantially that as the theory contradicted the interpretations of the Bible by the Presbyterian Church, the action of the Board should be reversed, and the further teaching of the theory be prohibited. After a lengthy discussion, running through several days, both these reports were rejected, by the same vote of 52 to 44.

The following was offered:

“In as much as Dr. Woodrow maintains that he does not teach the Evolution hypothesis, as set forth by him in his address, in the sense of inculcating it, and as he does not set it forth as a demonstrated truth.

“Resolved, By this Synod, that with this limitation, as set forth by him, they do not see that he transcends the duties of his chair.”

The following substitute was then offered and adopted:

“Resolved, That in the judgment of this Synod the

teaching of Evolution in the Theological Seminary, at Columbia, except in a purely expository manner, with no intention of inculcating its truth, is hereby disapproved."

This resolution was adopted by a vote of 50 to 45, and was the final action of the Synod.

The Synod of Georgia met the following week, October 29, at Marietta. In addition to the report of the Board, the Synod had before it an overture from the Presbytery of Atlanta, asking Synod to express its disapprobation of the teaching of Evolution in the Seminary, and to "take whatever steps be necessary to prevent it."

As in the case of the Synod of South Carolina, there were two reports, a majority and a minority report.

MAJORITY REPORT.

"In reference to the subject of Evolution, brought to the attention of the committee in the report of the directors of Columbia Theological Seminary, and by the overture of the Atlanta Presbytery, the majority of the committee on Columbia Seminary respectfully recommend for the adoption of the Synod the following resolutions:

1. "The action of the Board of Directors of Columbia Theological Seminary, in permitting the teaching of Evolution, as contained in Dr. Woodrow's address be disapproved.

1. "The action of the Board of Directors of Columbia should be taught in that Seminary; and hereby, as one of the controlling Synods of that Seminary, directs the Board to take whatever steps may be necessary to prevent it.

G. B. STRICKLER,
J. L. ROGERS,
A. G. JOHNSON,
R. F. TAYLOR,
P. L. MYNATT,
K. L. TURK,
M. A. CANDLER.

MINORITY REPORT.

"Resolved, 1. That inasmuch as the hypothesis of evolution concerning the earth, the lower animals and the

body of man, as advanced by the Professor of Natural Science in connection with Revelation is a purely scientific and extra Scriptural hypothesis, the church as such is not called upon to make any deliverance concerning its truth or falsity.

2. That in view of the deep interest in this matter experienced by all, and the fears experienced by some lest this doctrine of evolution should become an article of church faith, the Synod deems it expedient to say, that the church being set for the defence of the Gospel and the promulgation of Scriptural doctrines, can never, without transcending her proper sphere, incorporate into our Confession of Faith any of the hypotheses, theories or systems of human science.

3. That while the presentation of the hypothesis of evolution in relation to Scripture falls necessarily within the scope of the duties pertaining to the Perkins Professorship, nevertheless neither this nor any other scientific Hypothesis is, or can be taught in our Theological Seminary as an article of church faith. But we see no objection to its being demonstrated, as it has been done by Professor Woodrow, that the hypothesis of evolution as defined by him is not contradictory of the teachings of the word of God.

4. That in view of the above considerations, the Synod sees no sufficient reason to interfere with the present order of our Theological Seminary, as determined by the Board of Directors.

CLIFFORD ANDERSON,
T. D. BREWSTER,
DONALD McQUEEN,
A. M. HASSELL."

The majority report was adopted by a vote of ayes 60, noes 21.

A protest was then offered signed by ten of the members, which was allowed to go on record. The grounds of the protest were threefold. (1) That this action defeats the very purpose for which the Perkins chair was established. (2.) That it was in violation of the constitution

of the Seminary, inasmuch as Synod undertakes to control the action of the Board in matters entrusted to it by the Constitution. (3) That it was a virtual condemnation of the Perkins Professor without according him a trial by the Board, as provided in the Constitution of the Seminary.

To this reply was made by the Committee in which they affirm: (1) That Synod does not propose to prevent the teaching of science in Columbia Seminary, but only the teaching of evolution as contained in the address of Professor Woodrow. (2) That the action was not unconstitutional, as the Constitution accords the Synod the power of controlling the Seminary through the Board. (3) That its action has particular reference to the Board of Directors, and that the condemnation of Professor Woodrow was only incidental, which is inevitable whenever one's views are condemned.

The vote on the above is as follows:

Ayes—Ministers: G. H. Cartledge, A. G. Peden, James Stacy, Henry Quigg, J. N. Bradshaw, D. Fraser, J. L. Rogers, W. T. Hollingsworth, G. B. Strickler, E. H. Barnett, J. T. Bruce, J. H. Alexander, Z. B. Graves, J. E. DuBose, John Jones, W. Adams, N. Keff Smith, T. C. Crawford, J. M. M. Caldwell, R. F. Taylor, L. A. Simpson, W. McKay, K. P. Julian, J. L. King, J. J. Robinson, G. T. Chandler, J. S. Hillhouse, C. W. Lane, T. P. Cleveland.—29.

Ayes—Elders: S. C. Groves, T. E. Fell, W. L. Peek, J. W. Hollingsworth, E. Huie, G. C. Crookshanks, T. L. Russell, W. M. Lowry, Samuel Pharr, R. A. Saye, J. A. Nisbet, J. H. Logan, E. P. Ellis, W. G. Wigley, T. E. Kendrick, Josiah Sibley, H. H. Logan, W. C. Keheley, Edward Bailey, J. T. Owen, W. K. Moore, James Pritchard, Frank White, M. A. Candler, D. A. Thompson, P. L. Mynatt, J. B. Estes, W. C. Sibley, A. W. Blake, A. H. Sneed, Geo. L. Carson.—31. Total 60.

Noes—Ministers: J. C. Grow, M. McN. McKay, G. T. Goetchius, D. McQueen, A. M. Hassell, J. W. Baker, D. L. Buttolph, A. W. Gaston, W. A. Milner, J. B. Hillhouse, R. F. Bunting, A. W. Clisby, J. E. Jones, W. E. Boggs.—14.

Noes—Elders: R. L. Hunter, J. W. Bones, P. R. Cor-

telyou, J. F. Brewster, Clifford Anderson, C. N. Alexander, J. W. Fleming.—7. Total 21.

Rev. Messrs. McKay and Gaston qualified their votes with the statement that they were alike opposed to both reports.

The debate occupied most of the time of the Synod. Though with much earnestness, the language was courteous and respectful. Dr. Woodrow opened the discussion on Thursday evening, consuming the whole evening and concluded on Friday morning, speaking about 7 hours in all. He was followed by Dr. Strickler who spoke in defense of the Majority report. Dr. Boggs continued the debate, arguing against, followed by Dr. Rogers who spoke in favor of said report, followed by Dr. Adams in favor of, and Col. Anderson against, and Col. Mynatt in favor of the report. Rev. A. W. Clisby then spoke in defense of the Board. Dr. Strickler then concluded the discussion, being Chairman of the Committee. Dr. Woodrow declined speaking any further, as the time had been restricted to one hour, which he said was too brief for his defense, as he felt that he was virtually on trial.

The debate closed on Saturday night, when the vote was taken. Many others of the members went prepared to take part in the discussion, but were barred by shortness of time. Indeed if no limit had been set to speeches and time it is impossible to tell how many more days would have been consumed.

SYNOD OF ALABAMA.

The Synod of Alabama was in session at Tuscaloosa at the same time with that of Georgia. There was likewise division in that body. Two reports were brought in by the Committee, signed by four members each, the committee being equally divided. The first report simply disapproved the teaching of evolution except purely in an expository manner. The second both disapproved the teaching of evolution, and also instructed the Board to take steps to prevent its being taught in the Seminary. This latter report, which was substantially the action of

the Georgia Synod, was adopted by a vote of ayes 41, noes 19.

SYNOD OF SOUTH GEORGIA AND FLORIDA.

The Synod of South Georgia and Florida, the remaining one of the four controlling Synods, met at Leesburg a month later, Nov. 27th. There were three reports brought in before that Synod. The first, a majority report, signed by Messrs. J. W. Rogan, Jas. W. Shearer, W. H. Crane and Ruling Elder S. Thompson, condemning the teaching, and instructing the directors to unite with the others in preventing its further being taught. The second, signed by Elders Angus Patterson and E. P. Miller, stating that as they could see no conflict with the teaching of Scripture they could see no reason for any interference. The third, was offered by Rev. Gilbert Gordon, in which he dissented from the majority report and proposed to abolish the professorship inasmuch as it proposes to shackle and restrain the Professor in the utterance of his convictions in a manner and to a degree that would render his scientific investigations worthless; and that the church must either dictate the findings and utterances of science, or abdicate her just authority, so far as that chair is concerned and therefore that a complete reorganization if not abolition of that Professorship, seems to be called for as the only possible solution of the difficulty.

The majority report was adopted by a vote of ayes, 22; noes, 13.

After the taking of the vote, Dr. W. H. Dodge offered a resolution requesting the Board to settle the matter by regular judicial action; which was, however, rejected.

A protest was then entered signed by twelve of the members and on the grounds, (1) That the Synod, in declaring that evolution was an unproved hypothesis, was itself passing judgment upon a scientific question. (2) Because the action taken was a virtual condemnation of the professor without a trial. (3) Because it makes the opinion of a majority, no matter how small, the rule of teaching in the Seminary.

Dr. Woodrow opened the debate on Friday afternoon

and spoke two hours, Rev. J. W. Rogan replying. The debate was continued till Saturday afternoon by Revs. Messrs. Anderson, Curry, Mack, Dodge, Helm, Wheeler, Kerr, Johnson; and Elders Campbell, Montgomery and Patterson. The discussion closed with another speech from Dr. Woodrow of three hours, and a short rejoinder by Rev J. W. Rogan, chairman of the Committee; the whole time being 12 hours, nine of which was consumed by the evolutionists; and the remaining three hours by the other side. (Christian Observer).

OTHER SYNODS.

The agitation was not confined to the controlling Synods, but extended to others that were without.

The Synod of Mississippi expressed itself as unwilling that such an unproved hypothesis should assume to control the interpretation of the Word. So the Synods of Kentucky, Nashville, Memphis, Arkansas and Texas, all condemned the theory and its further promulgation.

The Synod of Nashville went so far as to say, that unless the teaching should be prohibited immediate steps would be taken to secure the withdrawal of their candidates from the institution.

MEETING OF THE BOARD.

Under the circumstances, therefore, it seemed obvious that something should be done and at once to prevent further hurt to the Seminary, as well as to carry out the instructions of the controlling Synods. A call signed by Messrs. Stacy and Scott, of the Synod of Georgia, and Mack, of Carolina, was sent to the President asking him to convene the Board, which he did, on the 10th day of December, 1884. There were thirteen members present, five of whom were new. These new members changed the complexion of the Board, as they were chosen since the agitation, and by Synods which had spoken out against this probable theory of Dr. Woodrow. One of these new members was Dr. Adams, of Augusta, who had been appointed by the Synod of Georgia to fill the place of Rev. A. W. Clisby, who had been displaced by the Synod. At the meeting of the Synod at Marietta, Dr. Clisby having

refused to comply with the instruction of the Synod to take steps for the prohibition of the further teaching of Evolution, and would only promise a respectful consideration of the action and wishes of Synod, his commission was withdrawn, and Dr. Adams substituted in his place. When, therefore, Dr. Adams presented his credentials two of the members objected to his being seated. Dr. Clisby also sent a communication claiming the right to his seat, and asserting that the Synod had exercised an unconstitutional authority in his removal. Dr. Adams was, however, seated, and upon his admission a protest was entered by Rev. Messrs. Fraser, Law and McKay.

The Board proceeded to the business before them. The following paper was introduced and adopted by a vote of 8 to 4:

"Whereas the Synods of Georgia, Alabama, and South Georgia and Florida, have disapproved of the views of Prof. James Woodrow on the subject of Evolution as contained in the address submitted by him to the Board of Directors in response to their request, for him to give fully his views as taught in this Institution, and have also instructed the Directors to take steps to prevent the teaching of such views in their Seminary; and Whereas, the Synod of South Carolina has disapproved of the teaching of evolution except in a purely expository way, without intention of inculcating its truth; and Whereas, he has publicly announced, that if he continues to be their Professor, he will hereafter teach as probably true, the hypothesis of evolution; and Whereas he is thus disqualified from remaining as a Professor in their Seminary, and thereby rendered incompetent to discharge duties in which he speaks in the name and by the authority of these Synods; therefore be it

Resolved, That this Board, in obedience to the above instructions appoint a committee, consisting of Messrs. Stacy, Webb and Sibley, to wait on Dr. Woodrow, and ask for his resignation."

The committee waited upon Dr. Woodrow. The Board received the following answer, that afternoon:

Gentlemen: I have received by the hand of your committee, the preamble and resolution adopted by you, in which you ask for my resignation as Professor in the Seminary.

I have no desire to teach in the name and by the authority of the Synods which control the Seminary, since they have expressed disapprobation of my views, yet I am constrained respectfully to decline to offer my resignation for the reason I would thereby acquiesce in, and so to some extent recognize, the justice and righteousness of the action of the Synods on which you base your request, and which I regard as illegal in form and incorrect in fact.

The resolutions of three of the Synods to which you refer, condemn with greater or less clearness, my teachings as unscriptural, and contrary to our standards; and this condemnation has been expressed without judicial investigation, by which alone such matters can be authoritatively determined.

I hold, on the other hand, that my teachings, so far as they are expositions of the sacred Scriptures, accord perfectly in every particular with the teachings of the Confession of Faith and Catechisms, and so far as they relate to natural science, do not on any point contradict the sacred Scriptures as interpreted in our standards.

In view of these facts, I respectfully ask that you proceed to determine the questions as to my alleged incompetence, and unfaithfulness in teaching what is contrary to the sacred scriptures, as interpreted in our standards, by a full trial as is provided in the constitution of the Seminary, section 2, article 2. Yours very respectfully,

JAMES WOODROW.

The following paper was then offered:

"Inasmuch as the Perkins Professor has already had a full hearing in person before three of the Synods, and through his friends and advocates before the fourth Synod, and inasmuch as these Synods have already condemned his views and teachings on the subject of evolution, this Board, in deference to the decisions of the said Synods, declines to comply with his request.

"And inasmuch as in his reply to the committee appointed to wait upon him, Dr. Woodrow declares his unwillingness to tender his resignation, therefore,

"Resolved, That he be, and is hereby, removed from his Professorship according to the authority given this Board. See Constitution, Section II, Articles 11 and 13."

Pending the discussion of the foregoing, the following was adopted:

"That Dr. Woodrow be invited to appear before the Board at 7:30 p. m., if he so desire, to show cause why the pending resolution may not be adopted."

Dr. Woodrow declined this invitation, whereupon the following paper was adopted:

"Inasmuch as Rev. James Woodrow, Perkins Professor, has declined to appear before the Board of Directors, to show cause why he should not be removed from his Professorship; and inasmuch as he has already had a full hearing in person before three of the Synods, and through his friends and advocates before the fourth Synod, and inasmuch as these Synods have already condemned his views and teachings on the subject of evolution; and inasmuch as in his reply to the committee appointed to wait upon him, Dr. Woodrow declares his unwillingness to tender his resignation, therefore,

"Resolved, That he be, and hereby is, removed from his professorship, according to the authority given to the Board. See Constitution, Sec. 2, Art 11 and 13.

2. "That the Secretary be directed to officially notify Dr. Woodrow of this action."

The following resolution was also adopted:

"Resolved, That in taking this action the Board desires it to be distinctly understood that in its interpretation of the instructions received from the Synods, it does not understand that any undue restrictions shall be placed upon any professor of our Seminary or limitations put upon the discussion of any legitimate doctrine or hypothesis; nor does this Board, itself, desire to limit discussion on any proper subject; provided always, that the views incul-

cated shall be in accordance with the standards of our church."

Immediately after the adoption of the resolutions, Dr. Law tendered the resignation of Dr. W. E. Boggs, as Professor of Church history, and Rev. W. J. McKay tendered that of Dr. C. R. Hemphill, as Professor of Biblical Literature, both of which were accepted, the resignations to take effect at the close of the session.

Dr. Woodrow gave due notice, a few days after to the President of the Board, of his intention to appeal from the decision of the Board to the Associated Synods, and upon the ground that his removal without a trial was contrary to the Constitution.

At an adjourned meeting of the Presbytery of Augusta, of which Dr. Woodrow was a member, the request of Dr. Woodrow made at a previous meeting was considered. The request was that a judicial proceeding should be entered against him as he had been accused of heresy and teaching contrary to the standards of the church. After considering the matter, the Presbytery declared that

1st. We find nothing that warrants a trial for heresy.

2nd. As no one appears or offers to make out charges no process can be instituted. Dr. Woodrow gave notice that he would complain to the Synod on account of the incompleteness and unsatisfactoriness of the decision.

When, therefore, Dr. Woodrow appeared before the Synod of Georgia, which met at LaGrange, October, 1885, he appeared both as complainant and appellant; Complainant against the Presbytery of Augusta, and appellant from the action of the Board. The case also came up in the report of the Board. There were two reports before the Synod, a majority and a minority, the minority disapproving of the action of the Board and the majority approving of the action of the Board in the removal of Professor Woodrow. The majority report was adopted by a vote of ayes, 45; noes, 23.

The complaint against the Presbytery of Augusta was sustained, "Because the Presbytery, while declining to say that there were no grounds for judicial process, refused to

prefer charges against the complainant and try him. The Synod, therefore, returns the case to the Presbytery and directs it to reopen it, and either to declare that there are no grounds for judicial process or if there are such grounds to proceed to trial."

The Synod of South Carolina met in Chester, in October. When the report of the Board came up for review there were two reports touching the removal of Dr. Woodrow. The majority was adopted, in which the Synod disapproved the action of the Board in his removal, by a vote ayes, 79; noes, 62.

The Synod of Alabama, which met at Huntsville, November 4, on the other hand, by a vote of 27 to 15, sustained the action of the Board.

The Synod of South Georgia and Florida met at Savannah, October 23. By a vote of 15 to 11 they disapproved of the action of the Board in removing Dr. Woodrow, for these reasons:

1. "The Board should have asked him, if he would conform his teachings to the expressed wishes of Synod before removing him.

2. "The Board proceeded to execute a judicial sentence without a judicial trial, as provided for in the Constitution. Sec.2. Art. 11.

Thus there was an equal division in the action of the four controlling Synods, two approving and two disapproving the action of the Board in removing Dr. Woodrow, the consolidated vote being 129 for and 145 against removal. The Board, therefore, had a problem before them at their meeting.

They met in December after the meeting of the Synods, and considered the case of the Perkins Professorship. Official notice of the action of the Synods having been received, Dr. Law presented the following:

"Whereas, the action of the Board taken December 4th, 1884, removing Prof. James Woodrow, D. D., from his professorship in the Seminary, being duly reported to the controlling Synods, was not "approved by a majority of the Synods" which, according to the constitution, Sec. ii, Art,

11, is necessary to make such action complete; therefore,

"Resolved, 1. That the Board recognizes the said Prof. James Woodrow as the lawful incumbent of the Perkins Professorship.

2. "That the Treasurer be instructed to pay to the said Prof. Woodrow the salary pertaining to the said Perkins Professorship from 1st January last up to the present time.

3. "That inasmuch as the Synods in their action of 1884, have instructed the Board to take steps to prevent the teaching of the hypothesis of evolution as inculcated in his address laid before the Board in 1884, the Board now requests Prof. Woodrow to inform it whether or not he can or will conform his instructions on that subject to the expressed wishes of the Synods in reference thereto.

4. "That a committee be appointed to convey a copy of these resolutions to Prof. Woodrow and request a reply at his earliest convenience."

For the Third resolution Dr. Stacy offered the following substitute:

"Whereas, Three of the controlling Synods of the Seminary have disapproved of the views and teachings of the Rev. Dr. James Woodrow on the subject of evolution, and have instructed their representatives to take whatever steps may be necessary to prevent its teaching in the seminary; and

"Whereas, two of the Synods have withdrawn their approval of Dr. James Woodrow as a Professor in said chair, by approving the action of the Board of Directors in removing him from his Professorship, about a year ago, under Art 5, Sec. 11, of the constitution of the Seminary, which renders his continuance in office unconstitutional; therefore:

"Resolved, That in the judgment of this Board the continuation of Rev. Dr. James Woodrow in the Perkins Chair is both unconstitutional and in violation of the spirit and letter of the terms in the deed of gift of the late John Perkins for the founding of said Professorship."

The Substitute was rejected and the paper of Dr. Law adopted, by a vote of 7 to 6.

A committee was therefore appointed to wait upon Dr. Woodrow, through whom the Board received the following answer:

"Gentlemen: I have received through your committee, Rev. Messrs. Thos. H. Law and W. J. McKay the preamble and resolutions which you adopted this morning respecting my relation to the Theological Seminary, in which you recognize me as the "lawful incumbent of the Perkins Professorship."

"In your third resolution, you call my attention to the instructions given to the Board by the controlling Synods respecting my teaching of the subject of Evolution, and you request me to inform you whether or not I will conform my instructions to the expressed wishes of the Synods.

"In reply to your question, I would say that I recognize the right of the Synods, to which the Seminary belongs, to prescribe what subjects shall be there taught and what shall not be taught; and therefore as long as I shall continue to be a Professor in the Seminary, I will act in accordance with the expressed wishes of the Synods by omitting Evolution from the subjects taught.

"If the question were of present practical importance, I would request the Board to interpret for me the meaning of the Synods: Whether it is intended that the subject in all its aspects shall be omitted, or that the teaching respecting it shall be only expository, or that it shall be omitted only so far as it is supposed to relate to man, etc., but inasmuch as no reference to the subject in any of its aspects occurs except in the third year of the course of lectures in my department, and inasmuch as this part of the course cannot be presented to the students now in the Seminary for two years, owing to the interruption of my lectures since Dec. 10th, 1884, the question is not now of practical importance, and therefore I will not trouble you with it at present.

Dr. Adams offered the following, which was rejected by a vote of 7 to 6.

"Resolved, that in view of Rev. Dr. Woodrow's pronounced position upon the subject of Evolution in his published address, editorials, and speeches he is disqualified for the occupancy of any chair in this institution.

"Therefore, this Board is unwilling for him to continue in his Professorship, and respectfully requests his resignation at once."

Rev. W. H. Dodge offered the following resolution.

"Resolved, That in order to quiet the agitation existing in the church, by reason of the discussion of the subject of Evolution, and to secure the best possible results in behalf of the Seminary, the Board of Directors of the Seminary most respectfully requests Dr. Woodrow to tender his resignation as Perkins Professor of Science in Connection with Revelation."

Dr. Stacy offered the following as a substitute:

"Whereas, Dr. Woodrow in his answer has given no assurance that he will conform his instructions on the subject of Evolution to the interpretation of his theory by the Synods; and

"Whereas, His further continuance in the Perkins chair would be hurtful to the interest of the Seminary and the entire church, we again request his immediate resignation."

The substitute was rejected and Mr. Dodge's paper adopted by a vote of 8 to 5.

A committee was appointed to convey this paper to Dr. Woodrow. Said Committee returned with the answer, that Dr. Woodrow "did not see his way clear to give an answer at present."

Whereupon, Rev. F. B. Webb presented the following:

"Whereas, this Board, deeming it highly injurious to continue Dr. Woodrow in his Professorship, requested his resignation, and he having declined to answer at once; therefore be it

"Resolved, that for the same reasons for which his

resignation was requested, the Board hereby declare the chair of the Perkins Professor vacant."

The resolution was rejected by a vote of 7 to 6.

Mr. W. C. Sibley moved that, "Inasmuch as judicial proceedings against Dr. Woodrow are pending in the Presbytery of Augusta that he be suspended from his professorship until the case be decided."

The motion was lost by a vote of 7 to 5.

Dr. Adams offered the following protest which was submitted to record:

"The undersigned respectfully requests permission to place on record their solemn protest against the action of the majority of the Board in refusing to declare the chair of the Perkins Professorship vacant, inasmuch as the continuation of the Rev. Dr. Woodrow in that chair portends to this Seminary serious and alarming consequences, and inasmuch as we have done all we could to secure the will of the Synods which elected us as Directors of this Institution, we declare that the responsibility rests upon the Brethren with whom we differ."

Signed: Adams, Stacy, McKee, Webb, Scott, Sibley.

The following answer was also admitted to the record:

"We recommend the following reply to said protest:

"The Board of Directors have power to remove from office any Professor for two causes only, viz., unfaithfulness in his trust or incompetency to the discharge of his duties. In the absence of any charges or Specifications bringing the Perkins Professor under either of these disabilities, the Board has no power to remove him, directly or indirectly, by declaring a chair vacant, (Con. Sec. II Art. 11). In the course of discussion before the Board on the matters relating to the Perkins Professorship, it was several times suggested that such charges in a definite form were necessary, before a Professor could be removed. In the absence of such charges a Professor cannot be removed without repeating the action taken by the Board in December, 1884, which failed to receive the approval of a majority of the Synods.

"Under these circumstances, Dr. Woodrow having

promised to obey the instructions of the Synods, given in 1884, the majority of the Board could not see that any course was left to them other than the one adopted.

"There might be difference of opinion as to the consequences of their act, but for these consequences they do not regard themselves responsible, having discharged their duty with the best lights before them."

The Board met May 12, 1886.

Dr. Stacy presented the following resolution:

"Whereas, the Board at its last meeting requested Professor Woodrow for his resignation as Perkins Professor; and Whereas the only reply received was that he does not see his way clear to answer at present.

"Resolved, That we now repeat the same request and ask for an immediate reply; and that a committee be appointed to wait upon and communicate to him this action."

This resolution was adopted by a vote of 7 to 6.

The committee was appointed, and waited upon Dr. Woodrow and brought the following answer:

Gentlemen: On the 11th December last, I received by the hands of your Committee, consisting of the Rev. Messrs. Dodge and McKay, a copy of a resolution in which you request me to tender my resignation as Perkins Professor. To that request I replied, through your committee, that I did not see my way clear, to give an answer at once. I intended to send you a formal written answer during your present Meeting.

"I have now received through another committee, consisting of the Rev. Dr. Stacy, the Rev. M. Webb, and Mr. McKee, a reiteration of the same request.

"I beg leave to say in reply that I have carefully considered the matter, and that it would give me pleasure to comply with your wishes were it in my power; but I regard it as impossible for me to do so honorably under existing circumstances. Therefore, I respectfully decline at present offering my resignation." Yours, etc.

Dr. Stacy then offered the following Resolution:

"Resolved, That in consequence of the serious compli-

cations in which this institution is involved, we hereby declare this Seminary closed until the controlling Synods shall order its reopening."

This resolution was lost by vote of 7 to 6.

The Board met Sept. 15, 1886.

The following communication was received from Dr. Woodrow:

"Gentlemen: You are doubtless aware that the General Assembly, which met at Augusta last May, adopted the following resolution:

"Resolved, That the General Assembly is convinced that Rev. James Woodrow, D. D., one of the Professors in the Columbia Theological Seminary, holds views repugnant to the Word of God and to our Confession of Faith, therefore this Assembly does hereby, in accordance with its action yesterday, in regard to the oversight of Theological Seminaries earnestly recommend to the Synods of South Carolina, Georgia, Alabama and of South Georgia and Florida, which direct and control the said Seminary, to dismiss the Rev. James Woodrow, D. D., as Professor in the said Seminary and to appoint another in his place.

"You are also aware that I was charged by the Rev. Dr. Wm. Adams with 'teaching and promulgating opinions and doctrines in conflict with the sacred Scriptures as interpreted in the Confession of Faith and the Larger and Shorter Catechisms of the Westminster Assembly, that last month I was tried on this charge by the Presbytery of Augusta and declared by it 'not guilty;' and further, that Dr. Adams has complained to the Synod of Georgia with reference to this verdict.

"In view of these facts, I am reluctant to teach in the Seminary while the pending questions are unsettled.

"I therefore respectfully request that you consent to my abstaining from teaching, for the present, I during such time relinquishing my salary." Yours, etc.

This request was granted.

Mr. McKay offered the following which was adopted:

"Resolved, That in view of the present incomplete

equipment of the Institution, the Board does hereby recommend that the controlling Synods authorize the Board to defer the resumption of the exercises of the Seminary until the third Monday in September, 1887."

The following protest was admitted to record:

"The undersigned respectfully put on record their solemn protest against the following action of a majority of the Board, viz:

First. In granting the request contained in the letter of the Rev. James Woodrow to be relieved for the present from his official duties. Such action involving his retention in this Institution as a Professor, and thereby compromising both the Board and the church. Inasmuch as it is the expressed wish of the church that his connection with the Seminary be severed.

Second. We protest against the action of the majority of the Board in the election of Professors to the vacant chairs. Inasmuch as the difficulties by which it has been embarrassed and brought to its present unhappy condition must be adjusted by the Synods controlling the Seminary and not until such adjustment be made can we expect any person qualified for those duties to accept the position. Such action, therefore, is premature and likely to debar, rather than to secure, men fully qualified for the work.

Signed: Adams, Scott, McKee, Webb, Sibley, Stacy."

By this time the whole church was considerably stirred up over the condition of things at Columbia. The religious journals were loaded with articles on the subject, many of which showed feeling, and even bitterness in many instances. The secular papers, too, were taking part in the discussion. It had become perfectly obvious that something must be done to prevent further disgrace to the cause of religion and the church. Matters had gone so far that charges had been brought against one of the leading journals of the church and its editors even accused of duplicity and falsehood and the case tried before one of the Presbyteries. Furthermore, "A Declaration and Testimony" had been published, signed by 104 ministers and

elders, which even threatened division. Hardly a Church court in the Church but had taken action of some kind, some Synods criticising the action of the Assembly; the Northern Assembly had expressed itself; two of the Professors of the Seminary had resigned their places in the Seminary, and the resignation of another (Dr. Girardeau), was then before the Board for their action; and the Board awaiting the action of the Synod to close the Seminary.

This was the state of affairs when the Synods held their meetings in the Fall (1886.)

Dr. Girardeau in Synod of South Carolina offered a resolution to the effect that it would be to the interest of the Seminary for Dr. Woodrow to resign, and that he be requested to tender his resignation to the Board. Adopted by a vote of 71 to 42. Dr. Woodrow, not being at the meeting, he was communicated with by telegraph. His answer was: "Under existing circumstances, I decline to accede to Synod's wish."

Dr. Girardeau then offered the resolution, That as Dr. Woodrow had declined to accede to the wishes of the Synod, that the Board be directed to remove him from office and declare the Professorship vacant. Adopted, ayes, 78; noes, 42. A resolution was also adopted setting forth the fact that this action was entirely independent of the recommendation of the General Assembly on this subject.

The Synods of Georgia and Alabama met a few weeks later, at the same time (Nov. 10th) the one at Sparta, and the other at Talladega. The action taken was the same as that of the Synod of Carolina, viz: That the Board be instructed to request the resignation of Dr. Woodrow. Should he refuse, then they should proceed to remove him from office and declare the Professorship vacant. The vote in the former stood ayes, 32; in the latter the statement is "almost unanimous."

The Synod of South Georgia and Florida, met at Monticello, Nov. 24. There were two reports, the majority agreed with the aforesaid Synods in directing the Board to remove Dr. Woodrow, if he refuses to resign; the minor-

ity that they proceed to try him. The majority report was adopted by a vote of 25 to 16.

In view, therefore, of the action of the controlling Synods, and in obedience to their instruction, the Board met Dec. 8th, 1886.

The following resolution was adopted by a unanimous vote:

"Whereas, The four Synods controlling this Seminary have instructed this Board to request the Rev. James Woodrow, D. D., for his resignation as Professor of Natural Science in Connection with Revelation.

"Resolved, That a committee consisting of Rev. J. W. Rogan and Rev. W. T. Thompson, D. D., be appointed to wait on Dr. Woodrow and make the said request and the said committee present Dr. Woodrow with a copy of this resolution."

The Committee waited upon Dr. Woodrow and returned with the following answer:

"Gentlemen: In reply to the request which you have just handed me for my resignation as Professor of Natural Science in Connection with Revelation, I beg leave to say, that I respectfully decline acceding to it."

Yours respectfully. JAMES WOODROW.

Perkins Professor of Natural Science in Connection with Revelation."

The following Resolution was, therefore, unanimously adopted:

"The committee appointed to present the request of this Board to Dr. James Woodrow for his resignation as Professor of Natural Science in Connection with Revelation, having presented his reply declining to accede to the request, therefore, it is

Resolved, That in accordance with the instructions received from the four controlling Synods of the Theological Seminary, he be and hereby is, removed from the chair of Natural Science in connection with Revelation, and that the Secretary be directed to communicate this action to Dr. Woodrow."

The history of this case is not yet fully stated. It is

necessary for us to retrace our steps a little and in a measure go over the same ground in part, in order for the reader fully to comprehend the situation. .

At the regular meeting of the Presbytery of Augusta, at Union Point, April 1885, Dr. Woodrow made the statement that he had been accused for several months in the public journals of teaching what was contrary to the Scriptures, and asked that the Presbytery, of which he was a member, would subject him to a regular trial. The matter was put in the hands of a committee and the case to be tried at an adjourned meeting.

The Presbytery met at Augusta. The committee brought in a unanimous report, which after discussion was adopted, and is as follows:

"First. We find nothing that warrants a trial for heresy.

"Second. As no one appears or offers to make out charges, no process can be instituted." Signed, Henry Newton, G. T. Goetchius, J. W. Wallace, W. M. Adams.

Dr. Woodrow gave notice that he would complain to the Synod of Georgia on the ground of the incompleteness of this action. The Presbytery released him from the charge of heresy, but not of the charge of teaching contrary to the Scripture.

The Synod of Georgia, as already stated, met at La-Grange. The complaint of Dr. Woodrow was sustained and the case returned to the Presbytery with instruction "to reopen it and either to say that there was no grounds for judicial process, or if there are such grounds, to proceed to trial."

The Presbytery met at Waynesboro in April, 1886. The complaint, together with the action of Synod, was placed in the hands of a committee consisting of Rev. Messrs. Dr. Adams, Henry Newton, and Elders F. White, J. G. Tolleson and C. H. Smith. They brought in a report signed by only three of them, the others refusing to sign, viz., Messrs. Adams, Tolleson and Smith, reporting "that they find there is strong presumption of the truth of the charge that Dr. Woodrow holds and teaches doctrines with regard to the

origin of the body of Adam which are contrary to the teachings of the Scriptures on this subject, as interpreted by the standards of the church and so recommend that the Presbytery Institute process against him for these errors."

After discussion, Rev. D. McQueen offered a substitute which was adopted by a vote of 8 to 7, and is as follows:

"The Synod of Georgia having remanded the complaint of Rev. Dr. Woodrow back to this body for a new hearing,

"Resolved, 1. That inasmuch as Dr. Woodrow declares himself a firm believer in the inspiration of the Scriptures and cardinal doctrines of the Presbyterian church; and inasmuch as we by our former action exonerated him of the charge of heresy, that we do now, while not endorsing the hypothesis of Evolution as advanced by him, reiterate our declaration exonerating him of said charge.

"That inasmuch as we vindicate him from the charge of heresy, and heresy being the point at issue, we find no ground for judicial process."

Dr. Adams then gave notice that he would prefer charges against Dr. Woodrow, on his own responsibility. This was accordingly done, and the Presbytery met at Bethany church, Aug. 16, for the purpose of issuing the case. Dr. Adams then appeared as prosecutor. There were two counts in his bill of indictment: First, "That he was propagating opinions and doctrines in conflict with the sacred Scriptures, as interpreted in the Confession of Faith, and the Larger and Shorter Catechisms of the Westminster Assembly." Second, that in his teaching concerning the origin of Adam's body, "He was promulgating opinions which are of a dangerous tendency, and which are calculated to unsettle the mind of the church respecting the accuracy and authority of the Holy Scriptures as an infallible rule of faith."

After discussion the vote was taken and Dr. Woodrow exonerated on both counts, and declared "not guilty;" on the first by a vote of 14 to 9; on the second by a vote of 17 to 6. Dr. Adams gave notice that he would carry his

case to the Synod of Georgia.

The Synod of Georgia met at Sparta, Nov. 10th, 1886, at which time the Complaint of Dr. Adams against the Presbytery of Augusta was fully tried, with the following results: To sustain, 49; not to sustain, 15; to sustain in part; 2.

In the record of the case, the Synod declared that "the complaint be sustained, for the reason that the finding and judgment of the Presbytery are contrary to the evidence and the law, in that the evidence before the Presbytery showed that the belief of the said defendant Rev. James Woodrow, D. D., as to the origin of the body of Adam, was contrary to the Word of God as interpreted in the Standards of the church; and it is therefore ordered that the said verdict and judgment of the Presbytery is hereby reversed."

Dr. Woodrow not being satisfied with this decision, gave notice that he would complain to the General Assembly.

The Assembly met in St. Louis in May, 1887. Dr. Woodrow being physically unable to attend requested the Assembly to postpone his case to the next Assembly. The request was granted and the case postponed.

The Assembly met at Baltimore May, 1888. The complaint of Dr. Woodrow was heard, and not sustained; with the following vote:

Not to sustain, 109; to sustain, 34; to sustain in part, 2.

In their judgment, the Assembly declared:

"It is the judgment of this General Assembly that Adam's body was directly fashioned, by Almighty God of the dust of the ground, without any natural animal parentage of any kind. The wisdom of God prompted him to reveal the fact, while the inscrutable mode of his action therein he has not revealed.

"Therefore, the Church does not propose to teach, handle or conclude any question of science which belongs to God's kingdom of nature. She must by her divine constitution see that these questions are not thrust upon her,

to break the silence of Scripture, and supplement it with any scientific hypothesis concerning the mode of God's being or acts in creation, which are inscrutable to us. It is therefore ordered, that this complaint in this case be not sustained, and the judgment of the Synod of Georgia be, and the same is hereby in all things affirmed."

Rev. T. C. Whaling presented the following protest signed by himself and seventeen others, which was admitted to record:

1. "The second specification in the indictment against the Rev. James Woodrow, D. D., is expressly excluded by the constitution of the church inasmuch as "nothing ought to be considered by any court as an offense, or admitted as a matter of accusation, which cannot be proved to be such from Scripture as interpreted in these standards."

2. "In the view of your protestants, the Holy Bible does not reveal the form of the matter out of which, or the mode by which God created the body of Adam, and therefore the hypothesis of evolution as believed by Rev. James Woodrow, D. D., cannot be regarded as in conflict with the teachings of the sacred Scriptures.

3. "The Westminster standards simply reproduce, without interpretation, the statements of the Scriptures in reference to the creation of Adam's body; and as the views of the complainants are not in conflict with the statements of the Scriptures so neither can they be with the teachings of the standards."

4. "The action of the Assembly in refusing to sustain this complaint is equivalent to pronouncing as certainly false the theory of Evolution as applied by Dr. Woodrow to Adam's body, which is a purely scientific question, entirely foreign to the legitimate sphere of ecclesiastical action. Your Protestants, therefore, are unwilling that this General Assembly should express any opinion whatever respecting the hypothesis of evolution, or any other scientific question."

This was the third time this subject was up before the Assembly; First before the Assembly at Augusta, in 1886, brought up by overture, asking a deliverance on the sub-

ject; and also by the report on Theological Seminaries. In the first, Dr. Woodrow's theory was condemned; in the second, the Assembly earnestly recommended the controlling Synods to take the necessary steps to have him removed and some one else put in his place.

The second time at St. Louis, in 1887, by overtures from the Presbyteries of Harmony and South Carolina, asking for a deliverance on the authority of the Assembly over the Seminaries; and from the latter asking a further deliverance on the mode of creation; in both of which the Assembly declined saying any thing further.

The third and last time was in the meeting above mentioned at Baltimore in 1888, when the Assembly, in deciding the case substantially repeated what had been said at Augusta in 1886, condemning Dr. Woodrow's theory of Evolution and the mode of the creation of the body of Adam.

Thus with this final action of the Assembly, and the removal of Dr. Woodrow from his Professorship in the Seminary, after four years of constant agitation, the subject began gradually to disappear from the public eye.

There is still another little episode, connected with this subject which is necessary to mention in order to complete the history of this unfortunate movement. After the removal of Dr. Woodrow in December 1886, he became connected with the South Carolina College as one of its Professors. Some of the students of the Seminary being his warm friends and admirers, matriculated as attendants upon his lectures; among whom were Mr. W. W. Elwang under the care of the Presbytery of New Orleans, and W. C. Foster under the care of South Carolina Presbytery, and this without the knowledge of the Faculty. Under the advice and counsel of Rev. Mr. Blackburn, then tutor in the Seminary, and without the knowledge of the Professors, these young brethren ceased attending those lectures. Mr. Foster soon left the institution. In the meanwhile Mr. Elwang had written to Rev. J. W. Flinn, Chairman of the Committee of Education, of New Orleans Presbytery, for instruction. Mr. Flinn replied, that he should consult his



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creature after his kind, cattle and creeping thing, and beast of the earth after his kind; and it was so."

The great Scripture law of descent is generation after its kind. Every beast and living thing was to produce only after its kind. The fish always to produce the fish; the bird nothing but a bird, and the quadruped nothing but a quadruped. Here then was the great law with which Evolution was in direct conflict.

God says every thing is to perpetuate itself after its kind; not so says evolution, but one kind can and will produce another kind; the oyster can become a fish, and the fish a bird, and the bird a lion. Here is conflict, and not only conflict but direct contradiction. Admit the fixedness of species or kind and the question is settled. Admit the fixedness of species, and the law that kind is to produce its kind, and no one objects to the greatest latitude of mere development resulting in varieties, as is known to every agriculturist and pomologist. Dr. Woodrow's Evolution was not simply development, but transposition of kind, from one species to another, from the protoplasm to the mollusk, from the mollusk to the radiate, from the radiate to the articulate, and from the articulate to the mammalia. This point, however, he very adroitly covered up. On speaking of it, it was always, "as explained in his address," and in the address, it was simply "descent with modification," and never the distinct enunciation of the transmutation from one species or kind to another. In speaking of Adam's body as probably of brutal descent, he completely ignored the previous Evolution of that body. He stated the case thus: The Scriptures say nothing about the body, whether formed from organic or inorganic matter, and in the absence of any Scripture on the subject, it was unfair to accuse him of teaching contrary to the Scriptures, when he said that the body was probably of animal parentage. But what did he mean by "Animal Parentage?" He and his friends argued the case as though the question was whether God simply took the body of some animal already in existence, and out of it formed the body of Adam, or

whether he fashioned that body directly from inorganic dirt? But this view was clearly misleading, as there was no Evolution in such a creation as that. The evolution was in the previous formation of that animal body—the bringing of it up from some lower form of animal life and it was just there in the judgment of many that the Professor contradicted Moses in saying that that body did come up from some lower form, when Moses had said so explicitly, that the law of animal life was for every thing to perpetuate itself after its kind. If he meant simply that God took the body of an animal already in existence, then it was simply a remodeling with which Evolution had nothing to do, and much, if not all discussion on that subject, was “Much ado about nothing.” It seems strange that no mention was made of this point in the discussion we have of the subject, when it was the very turning point of the whole argument. If the debate had been narrowed down to this one definite Scriptural view, every thing “after its kind,” fully three fourths of the discussion would have been ruled out as irrelevant and a great deal of rancor and bitterness thereby avoided, and with result far more satisfactory.

In common with the whole church, we rejoice that the discussion of this vexed question has long since passed out of view. Errors are many times like approaching waves which threaten to engulf every thing before them, but pass on to come no more. So this great error, we believe, has passed by to return no more forever. And even if it should ever lift up its head again, we have no fears whatever of the safety of God’s truth, for that truth is eternal as the years of the Most High.

CHAPTER XV.

THE GREAT COMMISSION.

HOME MISSIONS.

From the fields of controversy and strife, we turn to the legitimate home work of the church, as set forth in her great commission, "Go ye into all the world and preach the gospel to every creature." For we need hardly say—that all this dissension and discord through which she has passed form no part of that commission. She is no where commanded to engage in controversy and strife. But simply to "go and preach." This is to be her sole business.

And it is worthy of note that the command is to "go," not to sit still, but to go and carry the gospel to the people. The terms of her commission require her ever to be moving and advancing. She is to go, and as she goes to preach; like Jonah entering Ninevah, and crying as he proceeds, declaring the doom of the city. Nor yet is she to stop till the gospel is preached to every creature.

Concerning this commission, we have further to say:

1st. Its first essential feature is that of preaching. Nothing is to take the place of this formal proclamation of the gospel. Neither leagues, nor associations, schools of instruction, nor any other thing of human device can take the place of the living ministry, or be made a substitute for the human form or human voice. It is required of those who would preach this gospel, that they speak it in person. They are to be witnesses, as well as ambassadors of the truth. God has ordained, that by "the foolishness of preaching" the kingdom of Satan is to be overturned—and the world saved.

2nd. Nor yet is anything to take the place of this gospel, the essence of which is faith in the Lord Jesus, as set forth in the declaration, "He that believeth, and is baptized, shall be saved, but he that believeth not, shall be

damned." Man is not to tamper with this message, either by adding thereto or taking therefrom.

That there is much included in this matter of preaching we readily admit. All religious instruction is preaching in one sense. The office of the pastor is to teach as well as to preach. But all teaching is not preaching. We are to teach only what is included in the great commission.

The only rule to guide us in determining what to preach and what to leave out is the model given us in the Scriptures, viz., the preaching of the master and the Apostles. The nearer we follow those models, the more effective our preaching; the farther we depart from them, the weaker our testimony, and the fewer souls led to Christ.

3rd. The Church, in her marching, is not to neglect her home work. There is a work behind as well as before; a work at home, as well as abroad. She is not to send all her forces to the front, nor yet to keep them all at home, but to divide the same between her missionary or evangelistic fields and her pastoral work at home. Like a wise general she is to hold on to and fortify her conquests, and make the same the base of future operations.

And herein we see what we conceive to be the mistake of our Methodist brethren on the one hand, and our own on the other. They set out with the idea of having nothing but traveling evangelists. The Presbyterians, on the other hand, though they have ample provision in their system for evangelistic work, have been emphasizing the pastorate. Both these methods are extremes; both unscriptural. The divine appointment covers the middle ground: "Some evangelists, some pastors and teachers," the evangelist to do the outside work, and the pastor the work at home. They are both beginning to see their error, and endeavoring to correct the same, and in doing this are getting nearer the scripture standard in this, that the Methodists are lengthening their pastorate, and the Presbyterians are increasing the number of their evangelists. When this is fully accomplished they will then be standing side by side upon the true scripture ground.

4. There is to be no distinction or limitation as to the field. The distinction between Home and Foreign Missions, is absolutely without any foundation in the scriptures; nor yet in reason, for when the whole world is evangelized, then there will be no foreign field. In scripture parlance, the "field is the world," not the part at home any more than the part abroad; nor one place to the exclusion of any other. Beginning at Jerusalem, but not to stop there, but to go to Samaria, and the uttermost part of the earth. Nor yet waiting for the conversion of everybody, but continue moving from house to house, from place to place, from nation to nation, till the very last man of every tribe and nation has heard the glorious tidings of salvation.

How apparent then the error of those who say that they believe in home, but not foreign missions. Those who thus believe take their own reason, and not the word of God, as their guide.

5. Here then is the distribution we would make as gathered from the word of God. The pastor is to preach and teach at home, both offices, preaching and teaching, being in one. The evangelist, or home missionary, as he is sometimes termed, to look after the new and destitute fields; the two here again being both united in one.

Thus the evangelistic and home mission work are very closely allied, the only difference being the additional feature of sustentation in connection with the latter. The evangelist is more of a traveling minister. The home missionary is expected to look after the feeble and newborn churches planted by the evangelist. The feeble churches must be cared for and nursed or else they will die. No Church can expect to enlarge her borders which will adopt any other plan. This is the reason as we believe and we here repeat it with emphasis, why the Presbyterian church has made no more progress. While looking over her home interest, the other denominations, with their advance guards, were actively engaged in planting churches in other and destitute places in the country.

But we are glad to know that the Presbyterians of

Georgia are becoming more and more alive to the importance of this work. The Presbyteries now all have a standing committee on home mission work, whose duty is to look after and provide for the wants and necessities of every weak and destitute field. This is one of the encouraging signs, and evidence of advance in the church. With fidelity on the part of these committees, every field in the Synod will thus be supplied.

We desire just here to speak of a method of evangelistic work inaugurated in the Presbytery of Atlanta, and one we think a most admirable one, and that is the use of the "gospel tent." It has been tried by the Presbytery with great success, and resulting in the organization of churches, as at Panthersville, and Bremen, and also used with success at other places. We can but express regret that a plan so much in harmony with the principles of the great commission, and meeting with such success, should be discontinued.

SYNODICAL EVANGELISM.

Following the example of the Synod of New York and Philadelphia, also the General Assembly after its formation, and still later the example of the more recent Synods of Virginia and the Carolinas, the Synod of Georgia at first adopted it as its policy to send out missionaries or evangelists, in different parts of its territory. Hence, in 1859, we find the Synod appointing as evangelists, Rev. Dr. J. C. Stiles, and Rev. W. M. Cunningham, who labored through the next year with great acceptance and success. But in 1882 they seemed to have changed their policy. In answer to an overture from the Presbytery of Athens asking the appointment of one or more Synodical evangelists, Synod gave the following answer: p. 21.

"The Form of Government, which distinctly defines the sphere of action, and, by express provision, limits the jurisdiction of each court, gives to the Presbyteries—to Presbyteries alone—the power "to ordain ministers," to require them to devote themselves diligently to their sa-

cred calling, and to censure the delinquent, and "to set apart evangelists to their proper work."

The Constitution gives Presbyteries—Presbyteries only—power "to form and receive new churches" and "to take special oversight of vacant churches."

But as Synod has the constitutional right "to concert measures for promoting the prosperity and enlargement of the church within its bounds, it is hereby recommended and enjoined that the Presbyteries of this Synod faithfully and earnestly so to group and aid their vacant churches as to secure to all of them at least occasional ministrations."

Notwithstanding these clearcut statements of the principles and interpretation of the Book, we find the Synod five years after repudiating the same and going back to the old method of Synodical evangelists. For in 1887 we find that in answer to an overture from the Presbytery of Augusta asking the appointment of evangelists, the Synod declared that it was its sense "that one or more evangelists should be put into the field," and a Committee appointed to carry out the scheme. The same action was taken for several succeeding years, without any practical results till the appointment of Rev. Dr. J. B. Mack in 1890, to whom Rev. Messrs. W. M. Doggett and Nathan Bachman were added in 1891, at which time the Synod seemed so much enthused upon the subject that the Committee recommended the appointment of four more evangelists; they also proposed the appointment of a minister as general superintendent, who should give his entire time to the work. Said superintendent was not appointed, however. The matter was referred to the standing committee, and we see nothing more said about it.

Whatever may be said concerning the logical soundness of the interpretation of the constitutional principles laid down by the Synod in 1882, the results showed the wisdom of the appointment. Dr. Mack continued in the field some eight years, the other two about two. Never was there a greater accession to the number of churches

than during those years. Dr. Mack says in his report in 1898:

"Since coming to this Synod in the Fall of 1890, it has been my privilege to participate in the organization or re-organization of forty-four Churches. Of these, two have been dissolved; one is in another Synod; and one composed mainly of Northern emigrants, has preferred to be with a Northern church; of the remaining forty (or about one fifth of the churches upon the roll of the Synod) thirty-two have houses of worship; five are either building, or have secured desirable lots, and only three as yet have taken no definite step in securing a house. These results show what might have been accomplished if Synod had put three or four men in the field and continuously kept them there." (Min. p. 42.)

Whether this be according to our theory of Church Government or not it nevertheless seems now to be the settled policy not only of the Synod but also of the General Assembly. At the meeting of the Assembly at Greensboro, N. C., May 1908, they created a permanent committee on Evangelism, and the Synod, at its meeting at Athens, has also endorsed the same by appointing a similar committee to act in concert with said committee of the Assembly, but, "not to interfere with the committees or the Presbyteries."

We may here add that the interpretation given by the Synod in 1882 may be a correct expose of the principles of the book, but the question may here be raised as to the soundness of those principles themselves? For if the Synod be but a larger Presbytery, as sometimes stated, why may it not also have the same right to appoint evangelists as the Presbyteries? It, therefore, becomes simply a question of expediency and not of constitutional law.

wishes in the matter, and to attend said lectures if he so desired. The faculty had before this notified Mr. Elwang of their intention to refer the matter to the New Orleans Presbytery. Mr. Elwang wishing to have the matter settled as a test question, submitted it to the Faculty for their decision. They gave it as their judgment, that in view of the decision of the four controlling Synods they could not do otherwise than refuse permission to the students of the Seminary to attend upon the lectures of Dr. Woodrow. Mr. Elwang soon left the Institution, and thus the little cloud, which for a time seemed to threaten a little friction, soon blew over. In reviewing their action, the Board approved what the Faculty had done.

We have given in the above the main facts in the Evolution controversy, and in so doing have entered largely into details, that the reader may be in a condition to judge for himself of its true character. Without desiring in the least to interfere with his right to form his own conclusions, we offer a few remarks upon the general subject.

1. **As to the propriety of the Chair itself.** Though voting to receive the money the writer is candid to say that he never has been able to see the necessity or advisability of this new addition to the seminary curriculum. It has always seemed to him an incongruous, as well as dangerous thing, for the church to appoint a man to teach in her name and by her authority, something outside the Scriptures, concerning which she knows nothing, and for which she has no standard; the only limitations to the teaching being the individual notions and conclusions of the man himself; thus placing herself entirely at his mercy, without any protection or safeguard against any vagary in which he might indulge; and in case of conflict between himself and the church, which might occur at any time to put him in position to plead his superior knowledge as an expert, thus placing her at an awkward and humiliating disadvantage.

But a still greater incongruity appears in the proposed end for which the appointment was made. The idea of en-

trusting the defense of God's truth to any one man, no matter who he is, or what his talents or qualifications may be, if not so serious a matter, would be farcical in the extreme. It finds its parallel in the story of the two irate neighbors living on opposite sides of Stone Mountain, each with pole in hand, pushing with all his might, the one seeking to roll the towering mountain over upon his neighbor, and the other, putting forth all his strength to prevent it. God's truth is immovable, being "Forever settled in the heavens." God's truth is indestructible, and needs not the feeble efforts of puny man for its defense any more than the keeping of the sun, moon and stars in their orbits. The Ark is the Lord's and has no need of Uzzah's unhallowed touch to prevent its fall. He has made us His witnesses or ambassadors simply and not his counsellors or co-defenders of his truth. "Ye are my witnesses." Instead of one man, he has made all His people His witnesses. If a wicked and gainsaying world refuse to receive the truth, that is a matter entirely between them and the king. The responsibility is with them and not with the ambassador. And after all, the best and only effective system of Christian apologetics, and the only one God has appointed, is the consistent life of his people. It is by their godly living that they are "To put to silence the ignorance of foolish men." We need this far more than the study of science, or the appointment of a professor's chair, for the speedy and successful triumph of the gospel.

We cannot, therefore, but express the conviction that in the appointment of a Chair of Natural Science, the church simply went out of her commission, assuming a prerogative and role which were not hers. And as "The curse causeless shall not come," the divine displeasure soon became apparent in the sudden sweeping away of the larger portion of the endowment and the after visitation of the bitter strife and angry debate which followed, the effects of which are still felt and especially seen in the hurt inflicted upon the unfortunate Seminary, from which it seems difficult, if not almost impossible to rally.

2. **As to the removal of the Professor.** This, and not

simply the question of Evolution, was the storm center of the whole controversy. No one defended the doctrine of Evolution, and certainly not as interpreted by Dr. Woodrow. We find no minister, Presbytery, Synod, or Assembly endorsing his peculiar tenets on that subject. The chief, and we might add, the only objection raised was, that the Professor was removed without a trial, as was charged, and which thing was felt and declared by his friends to be an act of great injustice to him.

We cannot but express surprise at this statement, when the records so abundantly show that he was tried, and fully tried, both as to his doctrine and as to himself; first, his doctrine, by the Synod of Georgia at Marietta in 1884, and also by the other Synods in their meetings so soon after, when days were consumed in canvassing the whole subject; and second, himself tried first before his Presbytery at Augusta in 1885, and at Bethany in August 1886, and by the Synod of Georgia at LaGrange in 1885, and again at Sparta in 1886, and by the General Assembly at Baltimore in 1888. His case was before the associated Synods and the General Assembly and the entire church for four consecutive years (1884-1888) considered and acted on in the church courts, discussed in the public prints, and tried at the bar of public opinion; with unlimited time allowed him at the church courts in which to defend himself, with the Southern Presbyterian, his own paper, at his command, and which, too, he wielded with a deft and diligent hand, and the Southern Presbyterian Review at his fullest disposal; in all of which the most ample opportunities were afforded him for the vindication of himself, and presentation of his views. Instead of a deficiency, if anything, there was too much trial, at least, so thought some of his friends. For when he asked his Presbytery (Augusta) to enter judicial process against him they refused to do it, even after the Synod had returned the case to them with instruction to reopen it and either enter process or assert his entire innocence; they refusing upon the ground that they had already considered the case and acquitted him of all charge of heresy.

It should also be borne in mind that Dr. Woodrow was not removed until all the Synods had spoken again and again, and had all acted and in concert with the General Assembly, had given instruction to the Board to remove him in case he should refuse to tender his resignation. It is true the records show that he was removed by the Board in the fall of 1884. But that was not a removal proper, but only a suspension. In the records of the Board the word "removed" was unfortunately used instead of "suspended," for this was all the Board could do and all that was really done. The Board under the constitution as it then existed, had no right to remove permanently. They could only suspend temporarily till the Synods could act. As the Synods did not approve what the Board had done its action went for naught, and left the Professor the lawful incumbent of the chair, which the Board afterwards unanimously declared. The Board cannot, therefore, be chargeable with his removal before the Synods had considered the case or that he was removed without a trial. He was not actually removed till after the action of all the Synods. The only error of the Board was the incorrect use of the word "removed" in their records.

But the thing chiefly complained of by Dr. Woodrow and his friends, was the absence of a special and formal trial to test his orthodoxy and suitableness for the professorship. But a moment's thought will show that this was neither possible nor necessary.

This trial could not be by the Board. The Board had no right to try him for anything, and certainly not for his orthodoxy. That was the province solely of his Presbytery. No provision was made for the organizing of the Board into a court and sitting in judgment upon a man's theology. Dr. Woodrow virtually admitted this when he refused to appear before them, when invited, to show reason why he should not be removed. He knew full well that they had no right to summon him into their presence, which they would, had they been a legally organized Court.

Nor could he be tried in this manner by the Synods, especially as there were four of them. We know of no law

in our Ecclesiastical affairs, whereby four Synods could form themselves into a court for the trial of a minister's orthodoxy. No provision for any such anomaly as that. The Synod of Georgia could sit in judgment upon his orthodoxy in an appeal, but what had the Synods of South Carolina, Alabama and South Georgia and Florida to do with that matter? All that the Synods could do, would be to sit in judgment upon his fitness simply as a professor, and to say whether in their judgment, he was a suitable man to fill the position or not, and which they could without any formal trial, and in his absence as well as in his presence, they having the undoubted and absolute right to say whether a man shall teach in their institution and the right to dismiss for any reason, if displeased, without giving any reason, than simply to say, you do not suit us.

Dr. Woodrow seems to have lost sight of the fact that his election was not for life irrespective of any and all considerations outside of his orthodoxy. In all covenants or contracts, in which no time is specified, it is understood that the continuance is at the will of the parties. Either may withdraw at any time if they see fit to do so, as in the appointment of judges of the court, the selection of teachers in schools and colleges, and the installation of pastors in churches. No court, institution of learning or church would do such a foolish thing as to bind itself to any incumbent for life. And the Seminary could be no exception. To deny the right to the Synods to change their professors when the interest of the seminary demanded it, would be to rob them of all controlling authority and make the will of the Professor supreme in the matter. It was unfortunate that this underlying error was not more distinctly emphasized in the debate.

We have a parallel in the case of Dr. Plumer, when the Assembly in 1880 approved of his removal by the Board, on account of his age, and that too, without any other ceremony or formal trial than a simple resolution. And strange enough, too, that some who were so hearty in the removal of Dr. Plumer were so bitterly opposed to the removal of Dr. Woodrow, though the cases were analogous. Dr. Plumer

denied the charge of incompetency and plead the continuance of the contract. The Assembly, then, was shut up to one of two things: Either to resolve itself into a court to establish his superannuation, or else continue him as professor, to the great detriment of the institution. To do the former, would be to make this high court guilty of a most shameful and unheard of thing, a thing without law or precedent; to do the latter would be to surrender all control of its own property, and prove itself recreant to its trust.

The same principle applies to the case before us. Dr. Woodrow denied the charge of disqualification, and plead the continuance of the contract. Nothing was left the Synods to do, but either to assert their authority and vacate the chair, or else surrender the institution to the professor and his friends.

We repeat, that the only trial outside of the Presbytery, known in the annals of Ecclesiastical law whether by the Board or the Synods, to which the professor was subject, would be for them simply to say whether or not in their judgment he was suitable and acceptable, and that too without form or ceremony. And in this sense he was fully tried both by the Board and the four controlling Synods.

Even if it were possible for the Synods to organize themselves into a court and give him a formal trial, of what use would it be? For it must be remembered that the only thing for which Dr. Woodrow was to be tried was his Evolution theory. That was the only ground of objection to him and the only reason for his removal. If an Evolutionist, he was not wanted. That was the whole of it. The question then comes up, what was the use of any trial, formal or otherwise, when he admitted the fact, and his address was open to every one? Why try a culprit after he confesses guilt? Wherein the necessity of any sort of trial to prove what he never denied?

But the greatest error of the Professor, and that, too, which seemed to have confused the minds of so many, was his demand of the Synods that they show wherein his

views were contrary to the Scriptures. From the persistent refusal to tender his resignation the Professor seemed to think that the Synods were bound to show his error and convince him of the unscripturalness of his views, before they would have a right to remove him. But that was a question with which they were not concerned just then, as they had already considered it, and in a condemnatory way in their sessions at Marietta. Why consider it again? Besides, they did not feel called upon to correct the erroneous views of the Professor. It was enough for them to be convinced in their own minds that they were unscriptural and should be kept out of the Seminary.

Here then were the two erroneous positions of the Professor.

1st. That his appointment was for life, irrespective of any and all considerations, except the matter of heresy.

2nd. The necessity of convincing him of the unscripturalness of his views, before the Synods would have the right to remove him. Both of which were contrary to reason and the common practice of mankind.

We cannot conclude this review without noticing the action of the Synod of South Georgia and Florida. In their judgment they said: "The Board ought first to have asked if he would not cease teaching his peculiar views?" But that would have been of no practical value, as it was afterwards tried and brought no relief. Obviously that was not the way to reach the evil. The mischief was already done. His views had been promulgated far and wide. And even if he did not say a single word, he could not remain a Professor without teaching them. And indeed those views would be but the more widely advertised by the very conspicuousness of the silence. Then see the awkward and anomalous position, of having an institution with a Professor of pronounced views and yet restrained and muzzled from expressing them, and who could not be questioned by the students, and when interrogated, dare not give an opinion. Who desires such a professor, or would patronize such an institution?

Any one can see at a glance, that any Professor would

at once be disqualified by such a muzzling. The Board so thought, so the Synods; and so the General Assembly, as appears from the fact that in the end they all voted for his removal, notwithstanding the fact that he had promised to drop the subject of Evolution altogether out of the course of lectures.

We think we have said enough to show that there was no necessity for any trial either to prove that Dr. Woodrow held to the theory of Evolution, or to find out whether he would cease from teaching it, and therefore the utter want of any foundation for the charge of injustice done him in not granting him a formal trial, since he was removed simply and solely for the reason that he was an Evolutionist, which neither himself nor his friends denied. If an Evolutionist, the case was fully made out and further dalliance utterly useless.

3. A third thing worthy of notice was the manner of conducting the debate and the arguments employed. A great deal said was irrelevant, and a great deal misleading and fallacious. A great deal was said concerning the Scriptures, "as interpreted in our standards," but very little about the Scriptures themselves. The assailants of Dr. Woodrow's theory argued that the hypothesis was unproved; but how easy the retort that in that very saying the church courts were themselves settling a scientific question which they had avowed to be outside their sphere, as Dr. Whaling and others charged the Assembly with in their protest. So there was also an utter lack of a clear cut and well defined definition of the term Evolution, and which led to so much confusion, and useless discussion. If simple development, as in the minds of many, very few would object to being called evolutionists. But it especially seemed unfortunate, and a defect in the argument, that the great law of creation as given by Moses, in the opening chapter of Genesis, was not distinctly stated and insisted upon. That law is very explicitly stated in Gen. 1. 24:

"And God said let the earth bring forth the living

finds its parallel only in the celebrated New England Witch Craze in 1692.

THE CHRIST CRAZE.

In the early part of 1889, a white man named Dupont Bell appeared suddenly in the lower part of the County, from whence not definitely known, though from Ohio, it was said, slender in form, about thirty-five years of age, of rather pleasing appearance, open countenance, with long flowing beard, and hair of light sandy color, parted in the middle, somewhat curly, and resting upon his shoulders; attired in copper colored suit, with a sailor's oilcloth hat and colored shoes, and withal remarkably well versed in the Scriptures.

This man knocked at a house occupied by a colored man and family at a late hour in the night. Being refused admittance on account of the lateness of the hour, the family all having retired, he stated that if they knew who it was that knocked they would not hesitate to open to him. On being asked who he was, he made to them the startling announcement that he was the Christ and that if they would call their neighbors and friends together he would make known to them the object of his mission.

By the next day a considerable number were gathered together, when he proceeded to tell them that he was Jesus, who had been crucified and risen from the dead. To confirm their credulity, he asked them if they did not remember the great earthquake which they had a few years before (1886) and if they were not all shaken at that time? Said he, "that shaking was produced by my coming. You have been praying for my coming, I am now come, and there is no need to pray anymore; no necessity of planting or doing anything more, but to get ready; that the world would come to an end in August; and that as Moses led the Israelites into the promised land, so in about forty days he would lead them to Jerusalem. He told them the people would soon rise against him and have a Sanhedrim Court, and would cast him out as they did before, but it makes no difference if they would only stand up to him."

This he did from day to day. The congregations continued to increase. The colored people flocked from all the surrounding country. In a few weeks he had between two and three hundred followers. A bush arbor was first erected near the junction of the Riceboro and McIntosh roads, under which they met for a while, but afterwards they removed to Mr. Walthour's "Homestead place," a few miles further back in the country, where they met every day under two majestic live oaks, covering at least a quarter of an acre of ground, where they had a box placed, termed "The Ark," and into which the people deposited all their money, which they had been told was now useless. The people became almost frantic with excitement. The nearest surrounding Churches were drawn heavily upon and for the time even threatened with extinction, as Bell had told them that their pastors were imposing upon them, robbing them and preaching for money, for which he gave them no authority, as he himself went without money or scrip.

The people became deluded with the belief that Bell was the Christ from his singular appearance, his wonderful knowledge of the Scriptures and also his pretended power to work miracles. For on one occasion, while walking along the road, said he to a crowd, "Did not Christ, when on earth, convert water into wine? Hand me half a dollar." He took the money and put it into a tin bucket, which one of them had, then shaking the bucket turned it upon the ground, when lo, by a dexterous turn, a dollar rolled out, which was accepted as a genuine miracle by his admiring followers.

His power over them was truly marvellous. Indeed he seemed to have had perfect control, they holding themselves to do his every bidding. In obedience to his behest, they ceased working, neglected their farms, sold their goods and lived together upon the proceeds.

By the middle of August, their proceedings became so disorderly and riotous, and the community so demoralized, that the sober people, both white and colored, felt that something must be done to arrest the evil, as it had become

a standing menace to the continuance of good order, for they had not only abandoned their homes and farms, but many of them had begun to show signs of mental aberration. Whereupon a warrant of vagrancy was sworn out against said Bell. He was arrested and carried to Flemington before the Magistrate, Captain W. A. Fleming, for commitment trial. He was carried in a buggy guarded by officers and armed men, to prevent disturbance. The negroes followed their Christ as they termed him, in crowds. Instead of trying him at that time, the Magistrate appointed a day for hearing the case at McIntosh Station. As the prisoner was carried back the crowd followed, frantically shouting, singing and crying, "This is our Jesus who was nailed to the tree." Before the day of trial it was thought best to change the form of the warrant from vagrancy to that of lunacy, as it was obvious that Bell was deranged. A jury was accordingly summoned, and upon a formal trial in August, 1889, he was adjudged, "Non compos mentis," and a short while afterwards sent to the Asylum at Milledgeville, where he still remains confined.

After Bell's sentence, and before leaving for the Asylum, he appointed his right hand man and Counsellor, Edward James, at that time a Colored Magistrate, as his successor, and left every thing in his hands, with full authority to carry on the government, till his return, which he said, would be in a very short time. Bell had told the people that his spirit would return, and probably in the person and form of a colored man; and as James claimed to have the spirit of Bell, they believed him and were therefore ready to accord him all honor and authority, and which he was not slow to receive, and which he resigned his magistracy to accept. For a short time James carried it with a high hand, and issuing orders which were implicitly obeyed. In obedience to his orders, the people continued to cast their silver into the "Ark," which none of them dared touch, as Bell had assured them that the person touching the same would instantly be smitten of the Lord. Upon David James endeavoring to get his brother Edward away, the people in their fury fell upon one Sam-

uel Carter, who had accompanied him, and beat him quite severely. In a general melee that followed, some outside parties, more under the influence of cupidity than feelings of piety, stole all the money and carried it off. Soon after this James was arrested and tried on charge of lunacy and adjudged insane and sent to the asylum at Milledgeville, where he died.

Under and in connection with his leadership rose one Shadrach Walthour, who often hearing Bell speak of Solomon's greatness, vainly imagined himself to be that personage, and therefore styled himself as "King Solomon," and by which appellation he was generally recognized. But unfortunately for this would-be king, he was soon arrested under the charge of disorderly conduct and placed in the county jail at Hinesville where, while awaiting his trial, he suddenly and rather mysteriously died. The jailor was thought to be the cause of his death and was afterwards tried under charge of murder, but was acquitted.

After the arrest of "king Solomon," the government and leadership were left in the hands of Ellen Roberts, as "Queen Mary," or "Virgin Mary," or "Queen of Sheba," as she was variously styled. And under this appellation, and under her more gentle sway, the affairs of the Society were conducted until the close.

Upon the removal of Bell all restraint seemed to be removed, and such orgies and abominations practiced as hardly to be believed. Eye witnesses say that the picture can hardly be overdrawn. Among other things they were even charged with laying aside the marital vow under the delusive idea of having "Things in common." But we draw the veil over this part of the proceedings.

With Bell, their Christ, and his Deputy James, both in the Asylum, with Solomon their King, under arrest, and held in "durance vile" for misdemeanor, and with several of their prominent leaders hopelessly insane and the strong-arm of the law beginning to assert its authority, the delusion gradually fell out of view. Though for a time, it was said, they still had a queen to whom they secretly did homage. The Craze, like a passing storm, shook mightily

for a while some of the churches of the neighborhood. The Congregational, near by, but especially the two Baptist churches at Newport, and the Methodist at McIntosh, were for a time considerably brought under the influence of this ecclesiastical maelstrom.

Concerning this delusion we have to say:

1. That Bell was obviously a crazy man, and therefore we are not to be astonished at any of his hallucinations and vagaries.

2. That while this was the case, it nevertheless cannot but be a matter of considerable astonishment that he obtained a large following, and especially in such a county, where so much had been done for the religious instruction of the negroes, and it is only on this account that it is worthy of notice, especially as it might and has been used as an argument against the work of the churches in behalf of this race.

3. Truth and justice to the sainted dead, to Dr. Jones and his coadjutors, who so faithfully labored for their spiritual welfare, demand the statement that very few, if any, of the regular descendants of the old Midway people, were led off by the delusion, or took any part in those scenes. And this was especially true of those who had lived around the old church, of which Rev. J. T. H. Waite was pastor, and which is now Presbyterian. The same is true of the Presbyterian Church, on the other side, at Riceboro, of which Rev. B. L. Glenn, colored, was pastor. The drain was upon the congregations and churches above enumerated.

From which we see:

1st. The utter unfairness of declaring that the work among the colored people was a failure.

2nd. The wisdom of Dr. C. C. Jones and others, in not encouraging the separate organization of the colored people into a separate church of their own. The question of a separate and independent church for the colored people, with only colored ministers and without any aid or oversight from the white race, under present environments at least, may be regarded still an open one.

3rd. A third inference is the entire suitableness of the Presbyterian form of government for the illiterate and uneducated. The church of Mr. Glenn (Presbyterian) was not at all disturbed by the commotion, having lost none of its members while that of Mr. Waite on the other side, lost but a few, and only temporarily. The government of a congregation, by an intelligent board of officers, with an educated minister, and well taught and trained Elders, is rational and effective, as well as in harmony with the general teachings of the Scriptures. To leave the government in the hands of an ignorant and untrained populace, is to leave it in a state of insecurity, for there is room for considerable swing in any direction.

4th. Our final remark is, that the most astonishing thing in connection with the whole matter is that the scenes of these outrageous proceedings was, as already hinted, almost within sight, and under the very shadow of a large flourishing institution, erected by Northern Congregationalists for the colored people. In justice to said institution let it be said:

First. That the teachers were away at the time, having returned to the North, whither they go every summer on account of health, during the sickly season. Their presence might have done much in way of restraint.

Second. Whatever might be said of the church and congregation, I have no knowledge of the fact that any of the pupils of said Institution, ever took any part in those proceedings.

Third. The Institution had hardly been in existence long enough to permeate all classes with its refining and elevating influences, as to shield a whole district from such an inroad. The elevation of a people from a state of ignorance and servitude must be necessarily slow. If Bell had deferred his visit till now, he might not have been so successful in securing followers." Pages 193-199.

We have reproduced the above, not only on account of its extreme marvelousness, but that we might make the additional remark that such proceedings could never have occurred in the days of slavery, when the two races wor-

shipped together and furthermore that the only way to prevent the recurrence of these and similar scenes is for the white race to feel a deeper interest in, and do more for the religious uplift and training of the colored people. We are glad to be able to state that some of the churches are waking up to a sense of responsibility in this matter and putting forth special efforts on behalf of the colored people and that their efforts are crowned with an encouraging degree of success.

CHAPTER XVIII.

THEOLOGICAL SEMINARY.

Dr. John S. Wilson in his *Necrology*, asserts that "To Hopewell belongs the honor of taking the initiative for the establishing of a Theological Seminary in the South." This statement needs some qualifications. If the establishment of an independent Seminary is meant, it is true; but not true if the appointment of a Professor of Theology in a Literary Institution, for there was such a Professor in Hampden Sidney College by the appointment of Hanover Presbytery as early as 1812. No matter how we interpret the statement, it is true that to the aforesaid Presbytery belongs the honor at least of making an early and praiseworthy effort in the direction of establishing such a Seminary, as appears from the following account:

In 1809, in answer to an overture on the subject from the Presbytery of Philadelphia, the General Assembly determined to establish an Institution for the better training of her ministers, and sent down to the Presbyteries an Overture to vote upon and decide which of the three proposed plans should be adopted, viz: (1) Whether they should establish "one great School in the centre of the bounds of the church;" (2) Or "Two such schools for the better accommodation of the Northern and Southern divisions of the Church," (3) "Or such a school in the bounds of each Synod." The majority having expressed themselves in favor of one school, a committee was appointed, of which Dr. Ashbel Green was chairman, to prepare at once a plan for the Seminary. The Committee reported at the next meeting, and after due consideration, the Assembly finally adopted a Constitution, in 1812, and proceeded to elect a Professor of Theology, which resulted in the choice of Dr. Archibald Alexander. Dr. Samuel Miller was chosen the next year and in 1821, nine years

CHAPTER XVI.

FOREIGN MISSIONS.

In nothing, perhaps has the Synod made greater progress than in her work in foreign fields. At first little or nothing was done in that direction, not only because of the inaccessibility of those fields, not being open as now, but also because the church, at that early period, felt that they themselves were in a certain sense, a foreign and needy field. But with the opening of the Eastern world by the visit of Commodore Perry in 1853, and the expansion and development of the church at home, the interest in Missions has also been growing, till now the whole church is becoming more and more enthused with the importance of the work.

We think we can safely say, that never has the world been so stirred on the subject, as at present; never such general and wide spread interest, never such zeal, such liberality, such success, such loud and continued calls for money and men. Witness the numerous Ladies Missionary Societies, and their unwearied zeal and devotion to the cause, and the interest manifested even by the children, but especially the recent "Lay Movement," originated and supported by the men of the church. Indeed so great the interest and marvellous the success, that the idea is now taking hold of the minds of the people, at first a mere random thought uttered by some one, but now becoming a settled conviction, and an article of belief, that the evangelization of the world is to be accomplished with this generation.

The increasing zeal of God's people appears from their increasing liberality. Formerly the contributions to this cause were sporadic and small, and were the result of special appeals, and under the stimulus of a visit of a church agent, but now in a regular systematic way without the need of such agents. The amount contributed by

the Synod for Foreign Missions during the past year (1911) was \$37,935, seven years ago, \$14,855.

This growing zeal further shows itself in the increasing number of those who are contributing to the support of Missionaries outside of their regular contributions. It is encouraging as well as astonishing to know the number of these churches and individuals who have pledged themselves, in whole or in part, for the support of Missionaries. There are at least thirty of these in the Synod, and the number is constantly multiplying.

That the evangelization of the world is moving on apace, and that, too, at an increasing rate of speed, must be obvious to the most casual observer. The fulfillment of prophecy points to a speedy approach of the Millennium when the mountain of the Lord's house shall be established on the top of the mountains, and all nations shall flow unto it, when the "the little stone cut out of the mountain without hands shall become the huge mountain and fill the whole earth."

Whether this evangelization is to be in this generation, we will not affirm. All that we can say is, that the accumulation of prayer is going on at the throne of the heavenly grace, the seed being widely sown, the gospel will soon be preached to every creature, all then that will be needed will be the outpouring of the Spirit, to secure the birth of nations in a day.

Nor yet does the approach of this glorious day necessitate the conversion of all men. The wheat and tares are to grow together till the harvest, when the angel reapers are to go forth and gather the wheat into the garner of the Lord, but bind the tares in bundles that they may be burned. The teaching of Scripture is that there is to be a falling away first before the end, and the question comes is the church now entering into that period? If the views held by many, that the seven Apocalyptic churches are seven progressive periods of the church on earth be true, then the Lord is yet to spue out of his mouth the church of today, not for the want of outward activity, but misinterpreting that activity, in saying, on account of that very

activity, that she was rich and had need of nothing, whereas, she was spiritually poor and wretched and blind. If we interpret prophecy aright, there is yet to be a great earthquake, or upheaval such as never before, or the like of which will ever again be seen, of which John speaks. This is only the sowing time, and this sowing can be done by people of the world, as well as the people of God, and all this outward activity can easily be mistaken for religious zeal. God may allow, for the advancement of his truth, all the present methods of man's devising and multiplied forms of self imposed "Will worship," but in the end judgments are to come, and some great movement or revolution will arise in the very heart of the church which is to usher in the Millennial reign of righteousness and peace.

FOREIGN MISSIONARIES.

There have gone out from Synod the following Missionaries:

1st. The first were Mr. and Mrs. R. Q. Way, who went out from the old Midway Church, Liberty County, to Ningpo, China, in 1845, the year in which the Synod was organized. Both were natives of said Church and County, Mrs. Way being the daughter of the pastor, Rev. Robert Quarterman. This was the first missionary movement in the State, and the second in the south, the first being the Rev. Abiel Stevens, of the Baptist Church, of Liberty County, and sent out by the Baptist Board at Richmond, Va., to Burmah, in 18—

2nd. The second Missionary was Mr. Jno. Winn Quarterman, and brother of Mrs. Way, and went to Ningpo, China, 1846, where he died of smallpox, October 14, 1857, the first to fall at his post, and give his body in trust to the soil of China.

3. The next was Rev. William Le Conte, another native of Liberty County, who went to Brazil in 1872.

4. Miss Safford, the daughter of Rev. Henry Safford.

5. Rev. W. H. Sheppard, colored, a native of Virginia, educated at Tuscaloosa, licensed by the Presbytery of Tuscaloosa, ordained by Atlanta Presbytery, and in com-

pany with the lamented Lapsley, went as a pioneer missionary to Africa, and where he labored with such wonderful success, until recalled a year ago.

6th. Rev. R. P. Baird, missionary from Cherokee Presbytery to Brazil, died on the train at Jesup, Georgia, Nov. 9th, 1909.

7th. The Rev. H. M. Perkins from the Presbytery of Savannah.

In addition to these were Rev. Thomas Clay Winn, son of Rev. John Winn, and Miss Harriet Leila Winn, daughter of Rev. T. S. Winn, all the descendants from Midway Church, though not at the time connected with the Synod of Georgia. The latter went to Kanahawa, Japan, in 1877 as a missionary of the Northern Church; the former to Japan under the care of the Dutch Reformed Church in 1873.

CHAPTER XVII.

WORK AMONG THE COLORED PEOPLE.

We find nothing specially done for the colored people in Georgia till the organization of the Presbytery of Georgia in 1821 and for the reason, we presume, that there were comparatively few slaves in the up-country. As that Presbytery embraced all the Seacoast, where the larger portion of the colored people dwelt, we naturally expect it would take the initiative; and so we find.

The place where we find the first manifest interest in the colored people was in the bounds of the Old Midway Church, Liberty County, and even there no special efforts were made for a number of years. No provision made for them in the first log house, nor even in the second, till 1770, when it was ordered that a gallery be made commodious for the white and a shed be added for the colored people. During Mr. Holmes' ministry some stimulus seems to have been given to their religious instruction, as a booth or arbor was erected near the Church for them. The interest continued during Mr. Gildersteeve's ministry, who frequently held special Sabbath afternoon services for them.

But the work did not fairly begin till 1831, when Dr. C. C. Jones, a native of Liberty County, and a man of means, devoted himself to their instruction, and he may well be termed the Apostle to the colored people. Being a practical man, he soon had them arranged into schools with preaching places for their oral instruction, and with colored leaders whom he placed over them as "Watchmen." These were scattered over different parts of the county. He also formed an association among the whites to whom he annually made reports. In a few years the whole lower belt of the county became fully organized. Quite a number of the white people becoming interested likewise took part in the work. Dr. Jones continued his work for thirteen years, and as a result hundreds of the colored

were saved, their general condition greatly improved, and a general interest awakened throughout the whole country, principally Georgia, South Carolina and Mississippi and not only in one church but all the churches.

We have no means of determining the number of colored members before the civil war as they were not kept separate. But there must have been a considerable number, for white churches all had provision for the negroes to worship with them, either in the gallery or in the seats in the rear of the building. They had no separate churches of their own, but joined with the whites. Since the war they have withdrawn and not only have separate organizations but also houses of their own, on which account few of the Presbyteries have made any special efforts in their behalf, nor have those been very successful that have.

The following is their several actions since the war:

The Presbytery of Hopewell, in accordance with an overture from the colored members of the Macon Church to be set off into a separate church, met in Macon on May 10, 1866, and organized said church, and at same time ordained Joseph Williams, David Laney and Joseph Carter, all members of said church as ministers of the gospel; "Provided, however, that these men shall be regarded as ordained ministers in the Presbyterian Church only among their own color" (Min. Presbytery,) without telling their authority for this restriction, however. David Laney was installed Pastor of the Church; Williams and Carter were ordained as Evangelists at large among the colored people.

Rev. Joe Williams removed to Liberty county where he succeeded in gathering together and organizing into three separate churches, the colored elements remaining after the dissolution of the Midway Church, viz., Midway, with Ebenezer on the North, Riceboro on the South. These churches connected themselves with the Knox Presbytery.

The Presbytery of Hopewell in 1840 organized the African Church of Augusta, which existed for but a short time.

Neither of the Presbyteries of Georgia, Flint River or Cherokee ever had a colored church under their care.

The Presbytery of Macon organized the colored church of Hicksville in 1890 and ordained E. D. Covington in 1891 and installed him pastor. He was dismissed to Central Alabama Presbytery in 1895.

The Presbytery of Atlanta organized the First Colored Church Atlanta in 1867; Mount Sinai Church, 1875; and Zion Church Atlanta, 1879; and received Mr. A. A. Jones from the Methodist Church and made him pastor. The church was dissolved in 1894 and Mr. Jones joined Knox Presbytery. Atlanta Presbytery also ordained the Rev. J. R. Harris in 1887, and dismissed him to Knox Presbytery in 1887; also, ordained the Rev. W. H. Sheppard, as Missionary to Africa, and whose career is so well known.

The Athens Presbytery organized the Sardis church in 1889, Mt. Zion in 1891, Mt. Olivet in 1892, Cedar Grove in 1893, and ordained E. P. Burns in 1889, T. Thompson in 1895 and S. J. Morrow in 1897. These churches were all dismissed to the Presbytery of Abbeville in 1898. Rev. S. J. Morrow was dismissed to Catawba Presbytery in 1899, and the name of E. P. Burns dropped in 1898.

The Presbytery of Savannah organized the Savannah Colored Church in 1881, and dissolved the same in 1884; organized Grant Chapel, and ordained J. D. Taylor and installed him pastor in 1892, and dismissed both to the Knox Presbytery in 1898.

Thus from first to last there have been twelve colored churches organized and ten colored men ordained within the bounds of the Synod, but none today connected with the same.

Making all due allowances for the desire on part of the colored people to have an entirely independent organization of their own, we cannot be oblivious to the fact that the white people were just as anxious to have them to themselves, and therefore the policy pursued towards them was not of such a character as to draw that people any closer to their organization. Indeed, it was difficult to determine the precise relation of the colored churches

to the Presbyterian Church. They seemed to have been considered as an integral portion of the Church but simply "in accordance with the scheme of the Assembly to form an independent church of their own," but of which scheme no one could give an intelligent account. In some instances they were not even put upon the roll, and if they were they were not regarded as entitled to representation. It might well be asked, whether any development, or increase could grow out of or the blessing of God rest upon any such an anomaly? In the absence of the proper Episcopal oversight, and left to themselves, we have another illustration of "the blind leading the blind, with the open ditch before them into which to fall."

As an illustration of this, and also to show the injustice done them by thus cutting loose from them, to show their idea of things and what to expect if left to themselves in their present state of advancement, I quote the following sentence from a published account of the opening sermon of a Colored Singing Convention not many miles from where the writer resides: "Rev. Mobley took for his text "Behold how good and pleasant it is for brethren to dwell together in unity." The sermon was tenured biblical, explained explicitly, referring to consistory, treating on Theology, showing Deontology, giving remonstrance, impelling them which was remarkable and incontestible and well received by the delegation." Were it not a matter of such solemn importance the reader would be tempted to indulge in a smile. But the matter is of too serious a nature for any thing like merriment, but rather of the deepest sympathy and concern.. Instead of awakening laughter it should stir up the soul to its deepest depths on their behalf.

To further show the condition of this class of people, if left to themselves, and the need of missionary work among them, I quote from my work, "The History of Midway Church," in which an account is given of that most remarkable episode among the colored people of that section, known as the "Christ Craze," and which in some respects

afterwards, Rev. Charles Hodge was chosen assistant Professor. Min. Gen. Ass. 1812, 13, & 21.

Although the Synod of Virginia acquiesced in the decision of the majority to have but one Seminary, yet they thought it best to have a school of their own, and looking to that end they appointed Dr. Moses Hoge, then President of Hampden Sidney, as their Professor of Theology, who thus continued to teach in that Institution, and in that capacity till his death in 1820. * Note.

After unsuccessful efforts to secure a successor to Dr. Hoge, the Synod turned the whole matter over to the Presbytery, the first movers in the enterprise, and they proceeded to lay the foundation of an institution to be entirely separate from the College, and in 1822 elected Dr. John H. Rice, Professor of Theology, who delivered his inaugural January 1, 1824. In 1826 the Seminary was turned over to the General Assembly for their management and control, but the next year was placed in the hands of the United Synods of Virginia and North Carolina; the Assembly only retaining the general oversight, and in commemoration of the united interest and action of the two Synods, the name was changed to "Union Seminary," from that given it by the Assembly, viz., "The Theological Seminary of the Presbyterian Church under the care of the Presbytery of Hanover." Min. 1826 p. 32.

The Presbytery of Hopewell, at their meeting at Madison, September, 1817, resolved to establish a Seminary for the training of her ministers, and appointed a committee consisting of Drs. Cummins, Brown and Finley, to consider the whole subject and report at the next meeting.

*Note. This seems to have been the common custom of having a department of Theology in connection with Literary Institutions; as was the case in Harvard, Yale, Dartmouth, and Princeton. So in the plan first adopted, Columbia Seminary was to be a Classical literary as well as Theological School. Since then the settled policy is to have the Seminary entirely separate and independent.

On account of the early death of Dr. Finley, which occurred soon after, no report was made.

In 1819 another committee was appointed, consisting of Drs. Cummins, Brown and Beman, who brought in a report which was considered so far as to choose a location for the Seminary. Two places were in nomination—Athens and Mt. Zion. Athens was chosen. Another report was afterwards brought in but not adopted. After further consideration, the whole matter was "indefinitely postponed," whether on account of the contest over the place, as the Author of the Necrology suggests, or because of a more realizing sense of the magnitude of the undertaking, we are unable to say.

Thus it appears, that if not the first to establish in the South an independent Seminary, Hopewell began at quite an early day to move in that direction. This much may also be truthfully said, that to it belongs the honor of furnishing the first Professor to the Seminary, viz., Dr. Goulding. The Seminary, too, was first temporarily located in its bounds, at the home of Dr. Goulding, like the Ark of old temporarily in the house of Obededom. To Georgia Presbytery also belongs the honor of furnishing one of the earlier Professors in the person of Dr. C. C. Jones.

In April, 1824, the Presbytery of South Carolina, at its meeting at Willington, appointed a Committee to draft a Constitution for a Theological Seminary.

Upon the suggestion of the Charleston Union Presbytery, which was invited to take part in its support, it was placed under the management of the Synod of South Carolina and Georgia. Under the Constitution adopted by the Synod, the chartered name was 'The Literary and Theological Seminary of the South.' And the site selected was the District of Pendleton and two and a quarter miles from the village of the same name. At the suggestion of the Board, the charter was so changed in 1827 as to make it only a Theological School. In 1829 the location was also changed. Columbia was selected in preference to either Winnsboro or Athens, Georgia, which were also put in nomination. These changes gave considerable

dissatisfaction to many, who were alike dissatisfied with the dropping out the Literary department as well as change of location.

In December, 1828, Dr. Thomas Goulding was chosen Professor of Theology with permission to remain for the time being in the pastorate of his Church. During the next year (1829) he taught at his own home a class of five students, their names being H. C. Carter, Isaac Waddel, Farwell Jones, James Beatty and Wm. Moultrie Reid. Early in January, 1830, Dr. Goulding removed, with his five pupils, to Columbia and occupied temporarily the Parsonage of the Presbyterian Church. On March 17th, 1830, he delivered his inaugural, and in January, 1831, the exercises of the Seminary were regularly opened in a building which had been prepared for them, and kept up continuously ever since with exception of the year 1887, when closed on account of the Evolution disturbance.

It might also be interesting to know that, previous to the establishment of Columbia Seminary, the churches of Georgia contributed liberally to Princeton. Hence we find that at the second regular meeting of Georgia Presbytery, at Midway Church, in 1822, the Presbytery declared that they would assume \$3,000, as their part of Synod's debt towards establishing a Professorship in Princeton Seminary. And of this amount, Mr. Davis reported to Presbytery in April, 1823, that "\$2,300 had been paid." Witness, too, the scholarships of John Whitehead, of Burke County, of \$1,000, and also that of John Nephews, of McIntosh County, for a similar amount, and the Augusta Female Seminary fund of \$2,500. Besides smaller sums were given at different times to their agents, among whom were Dr. Davis, who was an Agent of the Assembly in 1827. Min. P. 126.

In 1857 the associated ownership and management of the Seminary was extended to and accepted by the Synod of Alabama, and in 1881, the Synod of Florida, so that now the Seminary is under the joint control of the four associated Synods of South Carolina, Georgia, Alabama, and Florida. Out of the Thirteen members of the Board of

Directors, the Synod of South Carolina is entitled to six; the Synod of Georgia, to four; that of Alabama, to two, and that of Florida, to one.

CHAPTER XIX.

RELIGIOUS PAPERS.

As early as 1820, there was a paper published by Rev. Benj. Gildersleeve at Mt. Zion, styled "The Missionary," which received the endorsement of the Georgia Presbytery in its Sessions at Midway in 1822. In 1827 Mr. Gildersleeve removed to Charleston and issued the Charleston Observer, which was of great service to the church.

But feeling the need of a religious paper, nearer home, as the medium of communication, the Synod, in 1846, at its meeting at Milledgeville, considered the propriety of issuing a paper and also endorsing the Presbyterian Review at Columbia. The Committee to whom the matter was referred reported, stating the terms upon which such paper might be published. A committee was accordingly appointed to issue a prospectus, terms etc., showing that the paper should be a family paper, price three dollars, that its name be "The Presbyterian Luminary;" 2nd, that it be published at Milledgeville. They also endorsed the proposed Presbyterian Review to be published at Columbia, S. C., (Min. P 26.) At the next meeting, in 1847, it was announced that a paper called "Southern Presbyterian," with Rev. Washington Baird, as editor, had been established.

SOUTHERN PRESBYTERIAN.

The Southern Presbyterian was founded near Milledgeville (at Scottsboro) in 1847, with Rev. W. Baird as editor, and removed to Charleston, S. C., in 1853, and where, in 1854, Rev. Dr. J. L. Kirkpatrick and Rev. B. E. Lanneau became editors. About 1851 the paper was sold to Dr. Adger and others and removed to Columbia, with Dr. Abner Porter as editor. Shortly before the close of the war it was removed to Augusta. At the close of the war Dr. Adger and fellow proprietors decided to discontinue its publication, deeming it a useless undertaking in the crippled condition of the country, when Dr. Woodrow, deeming it an invaluable aid, purchased it in 1865, becoming sole

editor and proprietor and removed it back to Columbia and continued to publish it till 1893, and then sold it to Rev. W. S. Bean, who removed it to Clinton, S. C., and there sold it to Jacobs & Jacobs, who sold it to Rev. Dr. Converse, in 1903, who removed it to Atlanta.

In January, 1909, it was consolidated with the "Central Presbyterian, of Richmond, and the "South Western Presbyterian," of New Orleans, with the three associated editors, which has added greatly to its strength and efficiency. and its name changed to, "The Presbyterian of the South." It was later moved to Richmond, where it is still successfully published.

PASTORS AND PEOPLES JOURNAL.

In 1857 a Monthly Journal was issued conjointly by Rev. Messrs. R. L. Breck, pastor at Macon, and William Flinn, pastor at Milledgeville, which received the endorsement of the Synod at Rome, and which for a time seemed to meet with success, but was suspended the next year, on account of the removal of Mr. Breck to the Presbytery of New Albany.

WESTMINSTER MAGAZINE.

This new enterprise was begun in Atlanta in 1911, under the direction of Rev. Thornwell Jacobs, and bids fair to have a useful and prosperous career.

CHAPTER XX.

PRESBYTERIAN HOSPITAL.

Rev. Dr. Holderby, the pastor of the Moore Memorial Church, being a practicing physician before becoming a minister, and deeply interested in the "healing art," commenced advocating the establishment of a church hospital for the sick, and especially for the poor, and with the religious element prominently in the foreground. As the result of his advocacy, an institution of this kind was established in the city of Atlanta in 1901 by a few individual members of the different Presbyterian churches and outside friends. The next year, the attention of the Synod being called to this work, a committee was appointed "to visit the institution and annually to bring tidings of the same to that Body." The committee having reported favorably the next year, the Synod "expressed its gratification at the growing efficiency and usefulness of this Institution, and commended it to the interest and prayers of our people," at the same time appointing another committee to visit the same during the year and to report.

In 1905, the Synod accepted a proposition made to them of taking part in the management of the Institution which had now been in successful operation for several years; and accordingly appointed six Trustees, one from each of the Presbyteries, and also appointed a Sunday, (second Sunday in February) to be known as "Hospital Sunday," in which a collection was to be taken in all the churches for this object.

In 1908, the expenses of the Institution became so great on account of the great amount of Charity work, that it became involved in debt. As the result of a special effort, made in behalf of "the Great Hospital," this indebtedness has been lifted, a sufficient sum raised additional for the erection of a suitable building. A movement is also being made with a view of securing a "Maintenance Fund" to

cover all charity expenses. At the same time, the charter has been so changed as to vest the absolute and permanent control of the Hospital in the Synod and Presbyteries of Georgia. Said institution to be controlled by a Board of Trustees, consisting of thirty-six members, together with an Advisory Board, consisting of the same number; eighteen of these Trustees, and the same number in the Advisory Board, to be appointed by the Presbytery of Atlanta, and the remaining eighteen of each to be appointed equally by the Synod and the other five Presbyteries of Georgia, each being entitled to three and three of the Advisory Board. This Advisory Board to consist entirely of ministers, and whose province it will be to look after the spiritual interests of the Hospital; the extent of their authority extending no further than the giving of Advice.

This scheme, like many others, looked well on paper, but for want of interest or lack of means has never yet been carried out. The Hospital, after a few years of seemingly successful operation, has been closed, and whether it is to be reopened remains to be seen.

CHAPTER XXI.

RETROSPECT.

At this point it might be well to pause for a moment, and take a retrospective view of the progress the church has made, as well as the peculiar methods of that progression.

1st. And first as to the numerical strength. This we can better show in a tabular statement. As the earlier records of the church were kept so imperfectly, and so many years in which no reports were sent either to the Synod or Assembly the early statements are not given as entirely accurate, but only approximately so, nevertheless with sufficient accuracy to show the general progress.

1797—5 Ministers, 15 Churches, 100 Communicants.

1810—5 Ministers, 11 Churches, 218 Communicants.

1820—7 Ministers, 16 Churches, 320 Communicants.

1830—23 Ministers, 51 Churches, 2,263 Communicants.

1840—44 Ministers, 80 Churches, 2,747 Communicants.

1850—61 Ministers, 95 Churches, 4,699 Communicants.

1860—70 Ministers, 116 Churches, 6,199 Communicants.

1870—65 Ministers, 123 Churches, 6,126 Communicants.

1880—75 Ministers, 152 Churches, 8,605 Communicants.

1890—69 Ministers, 151 Churches, 10,294 Communicants.

1900—110 Ministers, 210 Churches, 15,915 Communicants.

1910—124 Ministers, 238 Churches, 20,311 Communicants.

From the above it will appear that the church made no visible progress during the first decade, and also very little during the second. This is generally the case with all new enterprises. There is always more or less preparatory work to be done. Thus it was with the early establishment of the province. Seemingly it made no progress during the first two decades. So in missionary work; usually

years of toil and self denial elapsed before the first fruit appears.

The above table shows another thing. In the decades between '60 and '70, and between '80 and '90, instead of progress, the church actually retrograded. When we remember that these were the two decades in which the Church encountered war and afterwards worse than war-bitter controversy, we can easily see the reason. The Holy Spirit is the Dove of peace and will withdraw himself from the region of strife and turmoil. In the first decade, there was the four years of civil strife followed by the Block controversy lasting two years; and in the second, was the bitter controversy of Evolution, which more or less agitated the entire church. The season of peace and brotherly love is the time for progress in spiritual things.

In comparison with other Denominations, especially the Methodists and Baptists, the progress of the Church seemed very slow indeed. The first regular Baptist minister in the state was the Rev. Daniel Marshall, and the first Baptist Church, the Kiokee Church, in Columbia County near Appling, organized by him in 1774. Their first Association was that of Georgia, set up in 1784, at Kiokee, at Columbia Court House, with five ministers and about as many Churches (Sherwood, Page 329). Today they have 84 Associations, 1,482 Ministers, 2,218 Churches, 237,313 Members.

The first Methodist minister of which we have any account, was the Rev. Beverly Allen, who came from Virginia in 1785, and the first field he occupied by the appointment of the Conference was simply "Georgia." (Min-Conf. p. 23). Their first Conference was held at the Forks of Broad River, April 9, 1788, with six members and four probationers in the year. (Asbury Jour, 11, 30). Today they have two annual Conferences, 910 Ministers, 1,553 Churches, and 182,192 Members.

In striking contrast with this appear the statistics of the Presbyterian Church; their first minister, Rev. John Newton in 1784; their first church in 1787; they have today

(1910) six Presbyteries, 124 Ministers, 238 Churches and 20,311 Members.

The contrast at first may seem discouraging, especially as they had such a promising start, being among the first in the field; and holding the educational centres. But their form of government, their ideals and standards, their method and character of work are so unlike, that after all the difference might not be so great as at first appears. The world may, later on, be better able to judge of the relative worth of the different systems. The final fruitage will be the best and only true test of superiority.

Besides it must not be forgotten that each denomination, as each individual, has a mission and work of its own, neither of which can do that of the other, and therefore is not to be judged by the standard or measure of another.

2nd. The church has likewise made wonderful progress in the development of her principles and policy, especially in the elevation of the offices of Deacon and Ruling Elder to their proper place in the scheme of church government. It was not until recently that any great importance seemed to have been attached to either. In the earlier records the name of Deacon seldom, if ever, occurs. It was not until 1784 that the Assembly even ordered the number of deacons and elders to be reported. But now a church is hardly considered fully organized without the full complement of these officers.

So also with regard to the correct interpretation of the proper functions of these offices. Until recently Elders were denied the moderatorship of the ecclesiastical courts. But now it is understood that as a ruler in the house of the Lord, he stands on equal footing with the minister; and moreover concerning his duties, that he has something to do more than to distribute the sacramental elements; that he is not installed to be honored, but to serve. He is called to be a co-pastor with the minister in watching for souls and looking after the general interest of the church; while to the deacon belongs the management of its temporalities. As the result of this fuller development of her principles, and clearer definition of the duties required, these duties

are more efficiently discharged and members better understand why they are Presbyterians.

3rd. In nothing perhaps, is this improvement and development more apparent than in the matter of giving. The idea of worshipping God with our substance is more clearly seen and reduced to practice. Indeed the whole matter of giving is now reduced to a system and becomes an integral part of the regular service. At first neither the Assembly nor the Presbytery had any system of giving. The contributions were after a most desultory sort and principally through traveling agents or committees appointed for the purpose. For a long time the Assembly worked through what they called a "Society," and Presbyteries conforming their methods to that of the Assembly, also had theirs. And what might now seem strange to us, it was quite a common practice with them to adjourn the Presbytery that they might meet as a "Society" and attend to its business. At first these societies were independent but afterwards there was an advance in the system, and coming somewhat nearer to the Presbyterian theory, becoming "Auxilliarities" to that of the Assembly. The result was that the sums given in this desultory way amounted to little, especially after deducting the expense of the agent.

This matter will the more strikingly appear by comparing the present contributions with those of former years. In 1845, when the Synod was organized, there were only three outside causes, viz: Foreign Missions, Home Missions and Education. The contributions to these three, \$4,441. As there were only 3,742 members, the amount contributed per member, was about \$1.25. At the present time (1910) there are nine of these causes, and 20,462 members, the amount contributed, \$89,386, about \$4.00 per member.

It is here well worthy of special mention that there has been marked improvement also in the matter of pastoral support. In 1842 Flint River Presbytery reported to the Synod that "three-fourths of their ministers were compelled to enter the school room for their daily bread." (Min. p. 433). But it is quite different of late, there being

very few ministers in the schoolroom for that reason.

4th. There is still another direction, in which the church has added largely to her equipments and activities, whether wisely or not, the future may determine. In addition to her schemes of benevolence, she has organized herself into different Orders, Companies, Leagues, and Associations, and with a classification so minute, and extensive, as to embrace the entire membership, from the prattling babe to the old, weary, worn pilgrim. At first under the leadership of the old divines, she steadfastly resisted all such measures and overtures, as wholly useless, if not entirely outside of her commission. But latterly being drawn into the current, she has not only fully committed herself to the new regime, but made most wonderful strides in this newly discovered field of Christian activity. Whether any or all of these modern innovations be right and proper, whether they will add any thing to her queenly beauty or impart greater efficiency to her work, or in the end be set aside, as David did the armor of Saul, being found too cumbrous, may still be regarded as an open question.

The general principle of exclusion herein set forth is equally applicable to all the other schemes of the church, her schools, colleges, hospitals, asylums and all the other eleemosynary institutions under her care, whether at home or in a foreign land. As these things are not found in her commission, they cannot form part of her legitimate work, but properly the work of her individual members. The church may and should encourage her members to engage in these and similar enterprises but not become mixed up herself either in their construction or their management. The church is yet to dominate the world, but not in person, but through her principles and individual members. "Holiness to the Lord" is yet to be written upon every thing, even the bells of the horses, but she is neither to own the bells nor control the horses. She may appoint her members as her helpers, give advice and counsel, and even of her money, but excluded by her charter from ownership. Her members may own property but not herself. Her members may own and control stores,

and do business in the marts of trade, and bestow upon her the benefit, but in no case has she the right to own and control those stores herself. Her great work is to preach the gospel and as "the pillar and ground of the truth," to simply bear testimony to the truth, and not to build houses—not even to build and own and control a hospital, orphanage or an asylum. The healing of the sick was given in the same manner and for the same reason as casting out devils, speaking in an unknown tongue, taking up serpents, drinking deadly poison without harm or any other miraculous work vouchsafed to the early Christians and intended simply as attestations of the gospel, and belonging to a miraculous age; the spirit alone, and not the power, being transmitted to us. Nor yet do we see any reason why any of the above should be singled out and emphasized to the exclusion of the rest. We are confirmed in these views:

1st. From the entire silence of the Scriptures, they not even giving a hint, concerning these matters at any time.

2nd. From the principle already enunciated, that what the church does in its organic capacity, it does in the name of the Lord; and he becomes the principal partner. In every case of failure, therefore, or suit against the property, the Lord himself must become a party to the transaction, a thought which shocks beyond measure.

3rd. From the aggressive nature of all innovations, as already hinted. If the Church has a commission to build hospitals for the sick, why not go further and erect asylums for the insane and the blind? For Christ had fully as much to do with the demoniac and the blind as the "sick of the fever." If authority to own and control a hospital, why not likewise to own and control a home for the aged and infirm? Why not put temperance societies, anti saloon leagues, and every other institution that seeks to do good upon its roll and under its care and management? How different the spirit of the commission of the Master to his early disciples, to eliminate every thing from the business in hand and not even to stop to salute a

friend on the way, but to go and preach the gospel, that being the main and only business. The truth of the matter is, that we can see but one solution of the problem now confronting the world, and that is to remand all these schemes back to the individual members, the church retaining only the nminating and advisory power, thus relieving herself of all financial responsibility.

It would seem that Presbyterians by this time would have learned this lesson from their bitter experience in the past, in the complete destruction of Oglethorpe and her female Colleges, as well as the recent unfortunate financial trouble with her hospital. We are glad to believe light is breaking, and the church beginning to see that the true and only Scriptural plan is for all these outside institutions to be placed in the hands of her individual members, as Agnes Scott has so wisely done. Adopt any other, and like all errors it will sooner or later lead to disaster and ruin.

The objector will doubtless, in reply, point us to the other denominational colleges which have not been overtaken with similar disaster, but seem to be doing well. Our answer is two-fold:

1st. For purpose of warning, one wreck is quite sufficient. One wrecked Idaho on the coast of Ireland, gives warning enough to every passing vessel. One Deluge, one Pharaoh, one Ananias, are enough to show the mind and purpose of God, concerning the rebellious and perverse. His plan is not to visit judgment upon every transgressor, but by one clearly marked visitation, to furnish a distinct warning to all after comers. Other churches may, therefore well profit by our example.

2nd. Our second answer is, wait and see; for the end is not yet. In our judgment, the question of denominational schools, is not yet settled by any means. For after all that has been said and done; after all the outlay of men and means, as far as we can see, such institutions have very little, if any advantage over others in either promoting morality or checking the advance of infidelity. For they all seem to be heading in the same direction and

adopting the same methods and from present indications they will in a short time all be conducted under the same general management and discipline. We give one instance, from which to judge the rest. The honor rule is now the popular one. Instead of acting as custodians of the students committed to their care, and, in the place of their parents, exercising a kind but strict surveillance, the student is simply put upon his honor, and allowed to roam at will, to lodge where he pleases, to come and go when and where he chooses, day or night, the only restrictions being his remaining in the city, and answering to his name at roll call. The extreme peril of such a course must be apparent to every one. Place a young boy at any college, it matters not whether state or church, away from home and home influences, with the temptations of the city around him, with his pocket filled with money, and with no other restraint about him but his honor, which he can easily put in his pocket, or lock up in his trunk for safe keeping, and he is at once started on the high road to ruin; and unless arrested by the grace of God, and restrained by early counsels will surely make his landing place there. We feel satisfied that the location and home training have far more to do with the question of morality than the character of the institution. And therefore the city is not the proper place for the location of a school, especially under modern discipline, to which our youthful sons are to be sent for training.

And as for the matter of infidelity, the question is well worthy of the most serious consideration, whether after all, the Church College constitutes such a bulwark of defense, and indeed whether there would be any more skepticism in the land if there were not a denominational College in existence. Home training, and not church colleges, is the only true safe guard against the further progress of this insidious foe. The family fireside with its religious instructions is the Lord's only appointed school, and a school, too, simple, economical, and efficient, though the world seems fast losing sight of the fact. "And ye shall teach them" (his laws) to your children, speaking of

them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the doorposts of thine house, and upon thy gates." Deut. IX. 19, 20. There are far greater dangers imperiling the life of the church than those springing from the infidelity of State colleges; and the neglect of the home is one of them. Would that the church would place the emphasis where God has put it, upon the home and home training, and not upon her grand institutions of learning upon which she has lavished, and, in so many instances, squandered so much of her Lord's money.

We will only further add, that if all the Christian people would rally around our State colleges and Universities they could easily control their management and teachings. Whereas, the present plan of withdrawing and leaving in the hands of ungodly, and in many instances, profane men, these institutions with all their vast resources, the great centres of influence, and wielding such tremendous power in moulding the character of such a large percentage of the leading men of the country, is the best way we know of to intensify the skeptical tendencies of the age.

CHAPTER XXII.

SKETCHES AND INCIDENTS.

It would indeed be a pleasing task to give some sketches of all of our deceased ministers, but time and space forbid. Nor yet do we think this necessary as it has been the growing custom of Synods and Presbyteries to furnish full and accurate memorials of their deceased members, and which may be found in their printed records. All that I can hope to do will be to emphasize the life work of a few of our departed brethren, who have been most prominent in the work of the church, and who, under the blessing of God, have seemingly been able to do more for the advancement of His cause than others, giving my own impression of their worth, and also, as far as possible, to record any additional incidents that might have come under my own observation and not heretofore published.

REV. JOHN S. WILSON, D. D.

The first name I mention is that of Dr. John S. Wilson, who was born in Pendleton District (now Anderson), S. C., Jan. 4th, 1796, the same year that the first Presbytery was formed; licensed by the Presbytery of South Carolina, Oct. 29, 1819; ordained by the same at Nazareth, April 5th, 1821; taught and acted as missionary for four years at Ruckersville, Elbert County, Ga., when he removed in 1824 to Gwinnett County, where he lived for twenty years, filling the position of teacher and preacher. For fifteen years he had charge of the old school at Lawrenceville, which, for a part of the time, was one of the Manual Labor schools established by Presbyterians in the state. In 1844 he removed to Decatur, one of the churches he had organized, and where he continued as pastor and teacher for fifteen years, till 1859, when he became pastor of the First Church of Atlanta, another Church organized by him, and where he remained until his death, which occurred March 27, 1873, after a ministry of over 53 years.

Very few men did more for the cause of education and

religion and the Presbyterian Church. Being one of the pioneer ministers, his labors were abundant, combining the toils of the school room with that of the pulpit. He taught school nearly all of his ministerial life, never being released from the school room till his removal to Atlanta in 1859. When at Lawrenceville, he had a large attendance of young men, many of whom entered the ministry as well as prominent positions in the country and church. But he was especially useful in the ministry as a missionary, he having organized as many as fourteen churches. Being physically robust, he was enabled to endure hardness as a good soldier of Jesus Christ. And indeed it is difficult for any one living in this age of railroads and facilities for easy travelling to form anything like a correct idea of the sacrifices connected with his laborious services. In his semi-centennial review of his ministry he thus writes: "The week was spent in the school room, and the Sabbath in the church. On Saturday I went to my field of labor, preaching at night, then preaching twice on Sabbath, and returned home on Sabbath night and was in the school room on Monday morning, often riding thirty miles amid darkness and solitude, having deep streams and dangerous bridges to cross, with no light save the lightning's glare, and no sound save the thunder's roar and the growl of the wolf." *Min. Synod. 1873* p. 14.

As a Presbyterian, he was faithful to attend the meeting of the church courts; never failing but once through thirty consecutive years to attend the meeting of Synod, and then on account of sickness in his family. When we remember that for the first twenty-five years of his ministry, the Synod covered two states, frequently with place of meeting at a distance of one to two hundred miles, and with no other means of conveyance than horseback, we at once see that this was no easy achievement.

Dr. Wilson was a man of prominence and was very much respected and honored by his brethren. He was sent as a delegate to eleven General Assemblies and in one made Moderator (at Charlotte, in 1864). He was Modera-

tor of the Presbytery of Flint River at its organization at McDonough in 1835. He was elected Stated Clerk of the Synod of Georgia at its organization at Macon in 1845, and which office he continued to fill till 1872, when he resigned on account of failing health.

He was a strong man in the pulpit. His sermons were clear, solid and eminently practical as appears from the few that were printed; as a writer, accurate and pointed. In 1863 he was requested by the Synod to prepare memorials of her deceased ministers. How faithfully he performed the work will appear from his "Necrology," which contains thirty three sketches of deceased ministers of the Synod, together with a compact sketch of the early history of the Presbyterian Church in the state. In 1864 his library was burned by the enemy, in which he lost not only all of his MSS sermons, but also notes he had been collecting for a history of the Church, which he intended to write. It is hard for us to realize the greatness of this loss, as no man was better qualified to write its early history than he, so many of the early facts coming under his own observation.

Upon the whole Dr. Wilson was a remarkable man in many respects, and in nothing perhaps more than this, that he never reached the "Dead line in his ministry," his time of greatest efficiency, being the latter years of his life. His life's history was but an illustration of the Scripture, "They shall bring forth fruit in old age."

So his life was a living epistle, and convincing exemplification of the truth of Christianity. As a friend once remarked, "I am sometimes tempted to be a little skeptical, but it all vanishes when I look at that grand old disciple, that living demonstration of Christianity."

The honorary title of Doctor of Divinity was conferred upon him in 1852 by Oglethorpe College.

REV. JOSEPH CLAY STILES D. D. L. L. D.

Rev. Joseph C. Stiles was born in Savannah, Ga., Dec. 6, 1795; graduated at Yale College in 1814; studied law at Litchfield, Conn., after which he entered upon the practice of the same, having entered in co-partnership with W. W.

Gordon, Esq., one of the leading attorneys of the city.

In 1822 a severe affliction befell him in the loss of his wife which led to his conviction and conversion. Immediately upon his conversion he entered upon a life of Christian activity, taking an active part in the informal services of the church. He also began holding meetings for the colored people on his father's plantation. Upon the suggestion of his father, who told him if he intended to give up the practice of law and enter the ministry to go to some theological seminary and prepare himself for the work, he went to Andover Seminary, where he remained two years. As evidence of his zeal and success among the colored people, we may mention, that upon acquainting them with the fact of his intention of entering the Seminary, they said to him, that it was "no use for you to go to the Seminary," but upon his reminding them that when they went out to their work in the morning, they first went and ground their axes, and that he was simply going to grind his axe," they said, "then go, Mars Joe, and grind your axe."

After two years at Andover he returned to Georgia, and was licensed by Hopewell Presbytery, April 3, 1825, and ordained in Aug. 1826, by the same body, as an evangelist; preaching at Milledgeville, Macon, and other places, resulting in the organization of these and other Churches.

In 1829 he removed to McIntosh County, connecting himself with the Presbytery of Georgia, Jan. 4, 1855, from which he was dismissed to the Presbytery of West Lexington, Ky., March 3, 183 , where he remained laboring in the West for about nine years, preaching at Cincinnati, Ohio, Versailles, Harmony, Midway and other places.

In 1844 he removed to Richmond, Va., and for four years, was pastor of Shocco Hill, now Grace St., Church. In 1848 he became pastor of Mercer St. Church, New York, which he resigned after two years, on account of failure of health, and became Agent of American Bible Society, in 1850—1, travelling principally in the South.

In 1853, he accepted a call to the South Street Church, New Haven, Conn. The edifice was a costly one, being

erected by Gerard Halleck, editor of the New York Journal of Commerce, who was desirous of having a church in that section in sympathy with Southern sentiment. While there he was instrumental in the formation of the Southern Aid Society, which did much toward sustaining many feeble churches at the South.

In 1859 he was elected, in connection with Rev. Dr. W. M. Cunningham by the Synod of Georgia, as Synodical Evangelist. After two years of faithful service, in which much good was done in building and strengthening churches, he returned with his family to New Haven.

At the commencement of the civil war he entered the Southern army and labored faithfully among the soldiers as army chaplain until its close.

After the war he continued to labor as evangelist in Virginia, Alabama, Florida, Mississippi and Missouri, and only ceased work when physically disabled. His last sermon was preached at Union, Monroe County, West Virginia, Jan. 28, 1874. He died in Savannah May 27, 1879, in the 80th year of his age, after months of weakness and physical suffering.

Dr. Stiles was a most remarkable man. Of fine physique, striking features, pleasant voice, strong imagination and logical acumen, he became a preacher of unusual power; and never failed to command the attention of his hearers; nor was it ever necessary for him to resort to any of the sensationalism of the present day. His vivid presentation of the simple truth was sufficient to excite the greatest interest. Under his powerful preaching many a poor sinner, like Felix of old, was made to tremble in his seat. He had a clear conception of the plan of salvation and knew how to make it plain to others. "Plunging into his theme he pursued it with wondrous abstraction and persistent investment until resolved to its first analysis. His definitions were transparent, his positions were impregnable, his rhetoric and elocution were rich and fascinating, his imagination glowing, and at times, terrific. As he arose and kindled with his subject, his irresistible logic and glowing figures, his ready utterance, and earnest ap-

peals, culminated in an application absolutely overwhelming." We regarded him as the greatest preacher we ever heard. Professor Goodrich, teacher of elocution in Yale College, is quoted as saying that, "he was the first pulpit orator in America."

As a writer, Dr. Stiles was clear and argumentative, as his work on "Modern Reform" will show, but his strength lay principally in his eloquent speech.

To give the reader some idea of his style, we copy the opening sentences of his sermon on Predestination, preached at Milledgeville, Ga., August 1828.

"He that essays to comprehend the Almighty unto perfection, will soon reach the limit of the human mind. If man knows much, he is ignorant of more. So far from embracing the great deep which spreads illimitably beyond his farthest thought, even the narrow compass of his powers, there is scarcely an object so mean or an event so common, but it may boast something mysterious to man."

In 1842, William W. Gordon of Savannah died. Being a most public spirited man, interested in all internal improvements in the state, the promoter and first president of the Central railroad, and after whom Gordon County was named, his death was greatly lamented. An immense crowd followed his remains to the cemetery, when Dr. Stiles, happening to be in the city at the time, addressed the crowd as they stood around the open grave, with softened hearts and open to impression, telling them of the ravages of death; how the monster was turning them out of the body, turning them out of this world, turning them into the hands of the Almighty God, and turning them into the unchanging retributions of Eternity. The address, it is said, was "powerful and stirring," and was followed by a series of meetings conducted by him in the city, which resulted in great good.

Dr. Stiles was a man of the deepest humility. Just before his death he wrote to a friend: "If possible I am still more sensible of man's utter helpfulness and Christ's all sufficient fulness. No words can tell you, my dear brother, what an unfaithful and useless life I seem to have lived,

and what a worthless guilty creature I am, and ever have been."

His death, however, was triumphant. Dr. Axson who visited him during his last sickness writes: "When his feet touched the waters of the river, nearer and nearer, with the consolations of his love, the dear Lord came till the soul began to run over, and he could only tell of the exuberance of his happiness, and utter benedictions on those who stood around him."

The honorary title of Doctor of Divinity was conferred upon him in 1846, by the Transylvania University, and that of L. L. D. by the University of Georgia in 1860.

REV. GROVES H. CARTLEDGE.

We know of no one in the entire list of ministers ever in connection with the Synod more worthy of honorable mention than Rev. Groves Harrison Cartledge. Spending his entire life in what might be regarded as a more obscure part of the state, and building little, if any upon any other man's foundation, he has done a great work which shows for itself. The churches of Homer and Hebron, built up chiefly through his ministry, to say nothing of other labors, will ever stand as monuments of his zeal and self sacrificing work. No churches, perhaps, are better indoctrinated and more strongly established in the truth, being thoroughly taught in the fundamental truths of our faith. His teaching was doctrinal as well as practical. No man was ever more sound in the faith and none more Scriptural in his expositions, or more consecrated to his work. His was the longest pastorate thus far in the Synod, being 47 years, 1852—1899. There have been only three others any where near it, viz., James Stacy, Newnan, 43 years 1857—1900; Dr. Quigg, Conyers, 38 years, 1866—1904; Rev. Dr. Axson, Independent Church, Savannah, 1857—1891, 34 years.

Rev. Groves H. Cartledge was born in Madison county, Ga., Feb. 15, 1820, and almost his whole life was spent within 25 miles of the place of his birth. He graduated with distinction in Oglethorpe University in 1845; entered the Columbia Seminary the same year for the study of

Hebrew; licensed by Hopewell Presbytery Oct. 1846, having studied Theology during his college course, under Dr. S. K. Talmage. In 1847 he located at Lexington, teaching and preaching for two years, after which his health failing, he returned to his home in Madison county, and entered the home missionary field, in Madison and Elbert counties.

In 1852 he commenced to supply the churches of Hebron and New Lebanon (now Homer) and in the fall of the same year installed pastor by Hopewell Presbytery and continued to sustain that relation for forty seven years, till his death. Though other and flattering offers were made him by other churches, he declined them and remained with the same to which he had become attached. For a while he acted as Domestic Missionary of his Presbytery in connection with his regular pastorate as he had opportunity.

Bro. Cartledge was a man of strong native intellect, of general reading, having acquired a vast fund of information; well versed and powerful in the Scriptures, always interesting and instructive in his preaching; an independent thinker. Though raised a Baptist, he became a decided Presbyterian, never having heard a Presbyterian sermon till about grown. No man exerted a greater influence in that whole section of country. He was a public spirited citizen, an able minister, faithful pastor and an able expounder of the Word. Commencing as a missionary with two feeble churches, he built them up till they became the strongest country churches in the Presbytery, and at the same time planting and organizing quite a number of churches in and around his native County. No man had more of the confidence of the people, or did more for the cause of Presbyterianism in that whole part of the state. Preferring an humble and obscure field, he resisted all offers to larger and more attractive churches. Had he preferred to do otherwise, we know of no reason why he might not have won for himself a name and wide reputation in the country at large. But he preferred to do his Master's work in a quiet and unobtrusive manner, and doubtless his crown will at last be but the brighter, and the

Master will say unto him "Well done, good and faithful servant, enter thou into the joys of thy Lord."

His health failing in 1897 he tendered his resignation which was declined by his charge, but continued Pastor Emeritus till his death, which occurred July 5, 1899. He was buried in the cemetery of the Hebron church, and his memory still lingers as fragrant incense in the entire community. He has left two sons in the ministry, Rev. T. D. and S. J. Cartledge, and upon whom his mantle has worthily fallen.

The Synod adopted a suitable memorial at its meeting at Valdosta in 1901. He has also left an autobiography of himself, now in the hand of his son, Rev. S. J. Cartledge. He has also left a volume of sermons and some interesting "Sketches" of early Presbyterian History, which have been published.

1865, was a year of great revival in both Homer and Hebron Churches, 39 being added to the former and 36 to the latter. The Holy Spirit had been working mightily upon the hearts of the members and people, insomuch that the pastor felt assured that the churches were upon the eve of a great revival, and he so stated publicly. The following account of a meeting held at the Hebron Church during that year, and commonly spoken of as the "Laughing Meeting," is taken from the "Autobiography" of Rev. Mr. Cartledge, and in his own words: "I have witnessed many revivals," said he, "but have never seen any that seemed to have such a deep, happy and lasting effect upon the church itself."

"The interest had constantly increased from Friday Morning till Tuesday afternoon, everything so far quiet and orderly. A goodly number had obtained a hope, and many others confessed. Christians had been growing more and more happy, until it was becoming painful for them to suppress their emotions. Such was the state of feeling in the vast assemblage when Bro. Milburn (Cumberland Minister assisting) rose and began his sermon on that memorable day, which we still call the 'Day of Pentecost.' The text was the invitation of Moses to Hobab, "Come thou with us and we will do thee good, for the

Lord hath spoken good concerning Israel. Num. 10, 29. In the introduction, the preacher gave a historical narrative of the circumstances in which the words of the text were spoken. Before he had gotten through with these historical details, the emotions of the congregation became uncontrollable and many began to give vent to their pentup feelings in noisy demonstrations of joy. The preacher, finding that he could neither restrain the people nor proceed with his sermon, simply said: "It is useless for me to try to preach. We, too, are journeying to that good land of which the Lord hath said I will give it to you, 'Come thou with us and we will do thee good.'"

"The scene which followed beggared description. Every one in that great congregation, with scarcely an exception, was making some audible demonstration of joy. And yet every demonstration was appropriate and becoming. The usual expression of joy was laughter, the most hearty, joyous laughter ever heard, and shaking hands, friend with friend, telling each other what the Lord had done for their souls, and praising God for his redeeming grace. Every eye seemed to sparkle with heavenly intelligence, and every countenance beamed with celestial radiance and glory.

Those of other denominations who were present were affected as we were and expressed their joy just as we did. Those who, up to this hour, had been greatly alarmed on account of their sins, with only one or two exceptions, obtained deliverances and seemed to be as happy as any of the rest.

After allowing the people to give expression to their joy, for perhaps an hour, and wishing to reduce them to order, I called for a hymn. Several of our singers began, but broke out into laughter before they had finished the first verse. Other efforts were made, but always with the same results. Finding the people were too happy to sing, I called on a good old Methodist Brother to pray. Laughing as hard as he could, he replied, Brother Cartledge, please call upon some one else I am too full to pray." I then called on one of the oldest Elders. He began, but

before he had finished the first sentence he broke out into loud, joyous laughter. Choking down his laughter with a great effort, he again began to pray, and again broke down as at first.

I then attempted to pray; and the people kept moderately quiet; but as soon as I had finished, they broke out afresh. Abandoning all further effort to restrain their emotions, I left them to laugh and talk and shake hands till about four o'clock, when I arose and pronounced the Benediction. Then the happy people left the house, and started for their homes, still laughing and talking, and praising God. In many homes these demonstrations continued nearly all night, the happy souls declaring, that if they did not give expressions to their emotions, they would surely burst asunder."

REV. J. C. PATTERSON, D. D.

The writer well remembers an incident in the life of this faithful servant of the Lord. He appeared before the Presbytery of Atlanta, for the last time at its meeting in Atlanta in the Central Church, May 3rd, 1866. Just before the close of the Presbytery, on Saturday evening, Dr. Patterson arose and said, that he was particularly desirous of attending this meeting of the Presbytery, as he felt assured that this would be his last, as we all too plainly saw, from the enlarged glands in his neck and throat, of which he afterwards died. He said he desired to meet with his brethren to express to them his continued esteem, confidence and love, and to bid them a final adieu, and also to leave his testimony behind to the sustaining and comforting power of God's grace. After exhorting us to be faithful he said that though he knew he would soon die, yet he wished us to know that he had no fears of death, that he was afraid of but one thing, and that was sin, and after pausing for a moment added, (his countenance brightening with the thought) and I am not afraid even of sin, for it is written, "Sin shall not have dominion over you." Such testimony from such a man under such circumstances, was truly strengthening and refreshing, and those of us who were present felt it was a

message to us directly from the heavenly world; God speaking to us through the mouth of his servant.

Another instance of the suggestive work of the Holy Spirit and received from his own lips: In early life he was in poor health. Once when on his way to his appointment, riding on horse back, he became impressed with the thought that he would surely die on the road side. In the midst of his despondency, the passage of Scripture came forcibly to mind, "I shall not die, but live to declare the wonderful works of God." He believed it, he said, and went on his way with confidence and strength to his appointment.

REV. SAMUEL J. CASSELS.

When a student in the Theological Seminary at Columbia, S. C., the writer passing through Savannah, called to see Mr. Cassels. He found him in bed, weak and emaciated, hardly able to speak above a whisper. During the conversation, he remarked to me, in his low whispering voice, with occasional pauses as gasping for breath, "Brother Stacy, I will tell you what you will do when you enter the ministry, you are going to preach two-thirds Stacy and one third Christ." I need not say that I felt the thrust keenly and thought that although I knew that I was ambitious and thought pretty well of myself and my powers, yet I did not see why I was so much worse than others to be thus singled out for such an admonition. He continued, and to my great relief added. "This is the way I did; I at first preached two thirds Cassels, and one third Christ, but of late I think I have been able to reverse the order, and preach one third Cassels and two thirds Christ." I have often remembered the remark, and been compelled to admit to myself, the justice and forceful application of the unintentional rebuke.

REV. HENRY KOLLOCK, D. D.

The subject of this sketch was the eldest of ten children, and born in New Providence, N. J., Dec. 14, 1778; graduated at Princeton College, 1794; tutor in the same from 1797—1800; Licensed by the Presbytery of New York May 7, 1800, and ordained and installed by the same body,

pastor at Elizabethtown, Dec. 10, 1800. December, 1803, he was chosen to fill the chair of Divinity in the College, where he remained, also supplying the pulpit at the same time, till 1806, when he accepted a call to the Independent Church, Savannah, where he continued till his death in 1819.

Having become a member of the Presbytery of New Brunswick at this time, he was dismissed by that body to the Presbytery of Hopewell, Savannah at that time being in its bounds; but as the Presbytery of Harmony was set up that same year, the letter was presented to and he was received by that body at its second meeting in Augusta, Jan. 11, 1811, the first meeting in Septebmer being a failure for want of a quorum.

Dr. Kollock was a man of rare gifts and accomplishments of culture, elegant speech, polished address, and deep piety withal and soon acquired a wide reputation as an orator and scholar. This appears from the fact already mentioned that he was called to fill the chair of Divinity at Princeton College in 1803, when only 25 years old, and also having the title of Doctor of Divinity conferred upon him by Harvard College in 1806 at the age of 28; the same also being conferred a few months later, by Union College. His reputation grew as the years advanced. In 1810 he was elected to fill the position of president at the State University. This position he declined, however. So in the same year, at the solicitation of friends, he published a volume of his sermons, thus continuing to grow in reputation and to entrench himself in the hearts of his people and the community, till at length a dark shadow crossed his path which brought great distress to his heart as well as that of his people and friends, and came near crushing his noble spirit.

It was customary at that early day, to keep spirituous liquors on the sideboard for the use of the family as well as guests, which would be considered a breach of courtesy not to offer to the guests. This was not only considered an act of courtesy, but even demanded by the unhealthy climate and impure water, which, as Pat Tailfer et al, in

their pronunciamiento, declared "needed qualifying," as every body thought, if not "believed," as they said. Dr. Kollock fell into the general practice, especially at times when worn down with his arduous labors, for in addition to regular Sabbath services, he conducted meetings in the week, and many times in summer he would be the only minister in the place.

In 1812, the General Assembly passed some stringent resolutions on the subject of Intemperance. (Min. P. 8 & 9).

The next year (1813) rumors were in circulation that Dr. Kollock was indulging too freely and became so addicted to the habitual use of strong drink as to be unable to control himself, and so much so that several ministers and Elders signed a call for a Pro Re Nata Meeting of the Presbytery.

As early as 1812, such rumors were afloat, and were privately communicated to him, with tenderness and candor and in return received assurance of future circumspection and constancy, but new instances being charged the above call was considered necessary.

Pursuant to the call, the meeting of the Presbytery was held at Edgefield C. H. August 11, 1813, at which time charges were tabled, witnesses summoned, distant testimony ordered taken, and he cited to appear at next regular meeting to answer.

While on the threshold of this painful duty, Presbytery received from him a communication, in which he says "I do hereby withdraw from the Presbyterian Government," together with an argument of some length and ability showing, as he claimed, that the only Presbytery of the Scriptures known to the early church was that which was Parochial or Congregational.

Presbytery in their reply said that they regarded it unfortunate that he should take a position of that kind at that time, and suggested that fear of conviction, perhaps, was the real ground of objection, and that they regarded his conduct as an act of contumacy, and in the exercise of the authority, vested in them as well as a conscious sense of the responsibility resting upon them, they suspended

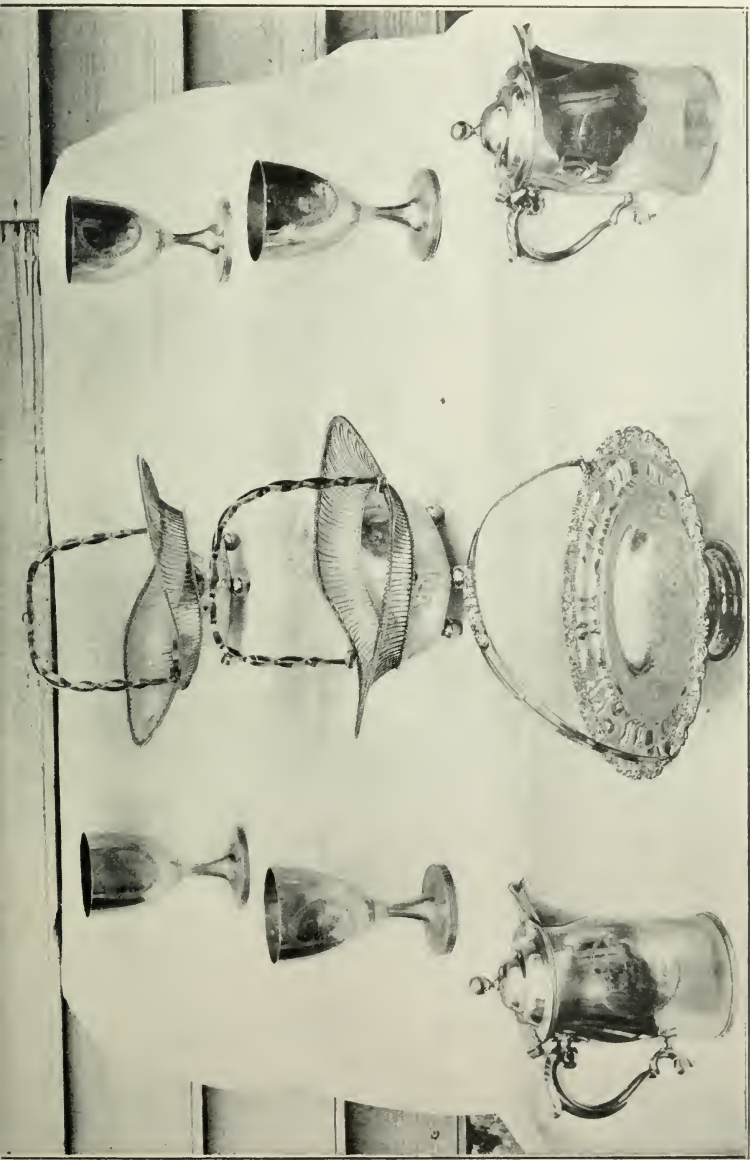
him from the ministry. In the mean time the Stated Clerk was directed to furnish him with a copy of the action and also to cite him to appear at the next meeting and show reason why sentence of deposition should not be passed.

By invitation the next sessions of Presbytery were held in the Scotch church, Charleston, April 14, 1814. Dr. Kollock neither appearing nor sending any communication, Presbytery proceeded to depose him from the ministry.

Thus matters remained for two years, Dr. Kollock disregarding the action of the Presbytery and continuing to preach as heretofore, and his people still clinging to him and waiting upon his ministry till January 25, 1816, when there was a called meeting at White Bluff for the ordination and installation of Rev. Thomas Goulding as pastor. At this meeting there were no Elders and only the following four ministers, viz: Dr. McWhir, John Cousar, Jno. R. Thompson, D. D., and Murdoch Murphy. Although the meeting was called only to ordain and install Mr. Goulding, the Presbytery took up the case of Dr. Kollock and proceeded to annul the sentence of deposition, and restored him to the ministry and recommended him to be treated as a minister of good and regular standing. They also instructed their clerk, Rev. John Cousar, to send a copy of these minutes to each member of the Presbytery and to the Moderator of each Presbytery under the General Assembly.

The Presbytery, at its next regular meeting, refused to ratify these irregular proceedings, charging the pro re nata meeting with transcending its authority in considering anything but what was included in the call. Besides, that they had no direct and formal communication from Dr. Kollock expressing either repentance or promise of reformation, and only some private letters to some of the members of vague and indefinite character; that the communications were all informal, and therefore no ground for their action.

Such irregular action of the Presbytery gave occasion to a great deal of talk and discussion concerning the conduct of the case, wherefore the Presbytery addressed a letter to the General Assembly, rehearsing the entire



COMMUNION SERVICE

of the old Midway Church, in Liberty County, probably the oldest Set in Georgia, bearing this inscription:
"The donation of Mr. John Lambert to the Congregational Church at Midway, in Georgia, MDCCLXXXVI."

case, and asking for advice, and concluding with the statement "If you find us wrong, condemn us; if right, give us the support of your public approbation." The Assembly made a reply in which they expressed their great sympathy for them "in the painful business detailed to them and lamenting the unpleasant events which had taken place." They also expressed a willingness to consider the case when all the facts could be gathered and presented, yet they at the same time suggested that the case be referred to the Synod of South Carolina, (Min. 1816 p. 615) which was accordingly done at its meeting at Willington. The Synod decided that the action of the Presbytery at White Bluff was irregular and sustained the action of the Presbytery at Charleston in repealing the action of the White Bluff Presbytery, thus leaving Dr. Kollock under sentence of deposition.

Dr. Kollock continued his ministrations notwithstanding this action of the church courts, being upheld by his devoted people and the community in general, many of whom, not understanding the government of the church, felt that he had been treated with undue severity, declaring the action "arbitrary, unwise and tyrannical."

All this was extremely painful to Dr. Kollock. After the first action of the Presbytery he writes: "I do not then attend the Presbytery and I cannot recognize your authority over me. To me it is a matter of little consequence what you do. Life has lost its charms to me, and, confiding in the cross to which I have fled and relying on that infinite grace, which is all my plea, hoping as a pardoned sinner to sing the song of Moses and the Lamb, I wait for the liberating stroke of death. I have received a wound in my heart which will cause me to groan all my days."

In reviewing the case we can see errors and mistakes committed on both sides. Dr. Kollock erred in resisting the authority of the Presbytery to which he had promised obedience, and furthermore in not confessing his sin and asking forgiveness and restoration. Had he done this his brethren doubtless would most gladly have forgiven and

restored him, as clearly appears from the unconstitutional action of the Presbytery at White Bluff, and also from the fact that it seemed that he had reformed, as appears from an unpublished letter in reply to the letter of the Presbytery to the General Assembly in which he says "Is not your address calculated and designed to represent me as perfectly abandoned to intemperance? And yet you well know that on this point I had long abstained from the very appearance of evil, and was not only temperate but rigidly abstemious?" Howe. II. 241. And second, from the fact that he afterwards rendered acceptable service to the church, no charges being afterwards brought against him by any one.

Dr. Kollock continued to entrench himself in the hearts of his people who clung to him, and whose confidence in his purity and integrity was not at all shaken. Indeed, his misfortune seemed only to have had the effect to draw them closer to him, and to whom he was the more willing to embosom himself in the warmth of a pastor's love. From Mr. Raymond Demere a Ruling Elder in Bryan Neck Church, and whose parents were members of Dr. Kollock's church, and he a boy at the time, I learn some time during his troubles he delivered a sermon or address from the text, "This is my infirmity," and which Mr. Demere said fell upon the audience with Magic effect, and we can well imagine the effect of his eloquence upon a people in full sympathy with him.

Their continued interest in him further exhibited itself in the fact that they increased his salary from \$3,000, to which a parsonage had been added, to \$4,000.

Dr. Kollock's popularity continued till his death. His health failing in 1817, he visited Europe, travelling in England, France and Italy, preaching with power to crowded and interested audiences in the British Isles, his brother, Dr. Sheppard K. Kollock supplying his pulpit during his absence. He also visited Europe to gather materials for a life of Calvin, which he had commenced, but finding it necessary for him to go to Germany to get those materials and his time being too short, he never completed the work.

His congregation increasing, it became necessary to erect a larger building for their accommodation. So a new building was erected on its present site which was dedicated by himself May 9, 1819. Text Hag. II, 7. Ser. Vol. IV. p. 250. The building was built of material most of which was brought from the North, and cost \$96,108, the cost, size and splendor showing the resources of the city at that time, the strength and influence of the congregation, as well as the influence and power of the pastor.

After a period of thirteen years' service this remarkable man was called to his reward December 29, 1819, in the 41st year of his age. His end was peace. His funeral was largely attended, the ministers of the city taking part. Rev. Mr. Sweat (Baptist) introduced the services with psalmody and prayer, Rev. (afterwards Bishop) Capers preached the sermon, Rev. Mr. Goulding, of White Bluff, concluded with prayer, and Rev. Mr. Cranston, Episcopal) reading the Episcopal service at the grave.

The funeral was on Friday and was largely attended by all classes and professions. No man more honored than he. His death was regarded as a public calamity. The papers announcing his death appeared in mourning. The Mayor issued proclamation requiring all the stores to be closed; and a universal suspension of business. All the vessels in the harbor with colors at halfmast. MEM, Pref. Vol. I. 42.

In 1806 at the age of 28, the degree of Doctor of Divinity was conferred upon him by Harvard College, and also by Union College a few months later. After his death 4 Volumes of his sermons, edited by his brother, were published, the last containing those published by himself in 1817 at the solicitations of his friends.

Dr. Kollock married June 1, 1804, Mrs. Mahetebel, widow of Alexander Campbell, Esq., of Richmond, Va. He had no children.

Dr. James W. Alexander, in his memoir of his father, Dr. A. Alexander, speaks of Dr. Kollock, "As one of the most ornate, yet vehement orators whom this country has produced." So Bishop Capers of the Methodist Church said

of him, "I have not heard more than one speaker in my life whom I thought fairly on a par with him, and that was Dr. Jonathan Maxcy, the first President of South Carolina College," Howe, II. 243.

REV. JAMES STACY

The writer hopes to be pardoned for a personal allusion in giving the following incident:

One of the most remarkable incidents in the author's life occurred in the year 1865. The Presbytery of Flint River extended at that time from Lawrenceville on the North to the Florida line on the South. The Presbytery met that Fall in October at Americus. The Rev. Geo. C. Coit was then pastor of the Church, a most excellent and lovely brother, and withal filled with the Spirit; and was exceedingly desirous for a blessing upon the church. After the close of the Presbytery, and at his request, Rev. Messrs. Wm. M. Cunningham, R. T. Marks and James Stacy remained to assist in carrying on a meeting. The meeting was continued for several days and resulted in a revival of the Church and the addition of several members. This might easily have been predicted from the fact that the pastor was himself so stirred. The Holy Spirit never awakens desires within us to mock us. So revivals also usually begin in the heart of some one, or a few of the members. Brother Coit seemed unusually wrought upon, as appeared from a prayer offered by him concerning which it was remarked by one of the brethren, that "no man could offer such a prayer who was not under the influence of the Holy Spirit."

During the Presbytery there were in attendance a number of the young people from Fort Gaines, to which people the writer had frequently ministered during his settlement at Cuthbert and Lumpkin. This was his first charge in 1853, his time being divided between those two fields with occasional visits to Fort Gaines. After a few days his Fort Gaines friends left for their homes. Feeling a deep interest in them his heart followed them. Before leaving, they gave him a warm and pressing invitation to go to Fort Gaines and hold a meeting for them and in that

place. This was a new proposition to him, as he had left his home at Newnan with no intention of going anywhere else than Presbytery, and, as he had already been away from home several days over his time, he hesitated, not knowing what course to pursue. But as his heart went with his friends, in whom he felt the greatest interest, he concluded to accede to their request, and asked them to make the appointment for the meeting, which they did, to begin on Friday night; at which time he began the meeting. There being at that time no other minister of any other denomination in the place, the entire burden of the preaching, for a time, rested on him. The Spirit of God, however, seemed to be present from the very beginning. The whole town was stirred. Although the interest was unabated, yet on Tuesday after the preacher felt impressed that he should close the meeting, which he did in face of the protestation of the entire congregation. And what seemed so remarkable about it, was the fact that there was no special reason for so doing, or to return to his people, whose minds and thoughts were entirely absorbed about the war and its issues, and really he did not see himself why he should so decide till afterwards. So contrary to the expressed wishes of the people, and the earnest entreaty of his young friends concerning whom he felt so much concern, and the fact patent to every one that the harvest had not yet been gathered, he closed the meeting on Tuesday night, after receiving eight members into the church, and took the train for his home in Newnan on the next, Wednesday, morning. Scarcely had he closed the meeting when the question at once sprang up for debate in his mind whether he had done right in leaving a field so ripe for the harvest, and with such manifest tokens of the Divine presence and favor? This feeling only increased during the night, and next morning, at sunrise he boarded the cars under the most conflicting emotions. He sat on the rear seat in the end of the car, and as the train moved off he felt very much as Jonah did, that he was fleeing away from duty; and as the car moved around the high bluff and as he looked back to take the last view his heart

sank within him, and he could but seek relief in tears. For now he was just as much persuaded that he had done wrong, as he had felt that he had done right in closing the meeting. His distress continued as he journeyed on, and found no relief till he resolved to return. On leaving Americus he promised the brethren, Cunningham and Marks, that he would stop at Americus and report the result of the meeting at Fort Gaines. His mind, however, was fully made up to return to Fort Gaines the next day, although sixty miles on his way home, and which he accordingly did; and never did he a thing with more joyfulness. Next day, therefore, he started on his backward journey. On passing through Cuthbert, his old home, he felt actually ashamed to look out of the window lest he should be recognized by some of his friends who knew that he had closed the meeting at Fort Gaines and had passed through their place the day before on his way home, and therefore would wonder the reasons for such strange conduct. However, on looking out to his great relief he saw Dr. Gardner, who had been sent to Cuthbert to obtain the help of Rev. Homer Hendee and who was with him upon the platform with his handbag in hand. In a moment he took in the situation and saw the reason why he was called away from Fort Gaines and also for his return, as there was work there for two instead of one, and especially as he had not been long in the ministry. The congratulations, of course, were mutual and encouraging.

On reaching Fort Gaines quite a number of the young people were at the train to see whether Mr. Hendee had come. Imagine their astonishment and delight in also seeing "Brother Stacy." The news was soon borne through the town that they had now two ministers instead of none. At the evening services the writer remarked to the congregation that they knew how decided he was in his purpose to leave, and which neither they nor himself could explain. But the solution was now easy, as the Lord had work for two instead of one, and urged them to accept it as a direct appeal from the Lord to give themselves wholly to the work, and if they did the Lord would surely bless

them. The people seemed to feel the force of the appeal and were thereby encouraged to lay hold of the promises as all seemed to see the hand of the Lord in the matter. Brother Hendee remained the rest of the week and then returned to his school at Cuthbert. In the mean while the meeting at Americus having closed Rev. Mr. Marks went down to Fort Gaines and remained with the writer, assisting till the close of the meeting on Wednesday night of the following week, at which fourteen more were added to the church, making twenty two in all. Among these were not only his young friends who had attended Presbytery at Americus, but others of experience and influence in the community. The membership of the little church was doubled and so strengthened as to employ the services and support the Rev. Gaylord S. More a refugee from New Orleans, as their pastor till the close of the war. There were many other converts who joined the Methodist and Baptist Churches. Considering all the circumstances, the unexpected visit of the Brother, his return after 60 miles on his journey homeward, the manner of the additional help, and the number of converts and additions to the church, it must be regarded as one of the most remarkable revivals that has ever occurred in that church and that part of the county.

FLINT RIVER PRESBYTERY.

One of the most celebrated and interesting meetings of the Old Flint River Presbytery was the one held at White Sulphur Springs, Meriwether County, April 2-6, 1856. At that time White Sulphur Springs was a place of summer resort, and was then owned and run by the Rev. R. T. Marks, a member of the Presbytery. Brother Marks had been a business man at Columbus, Ga., and entered the ministry after several years of business life under the clause "extraordinary." He became a very useful and successful minister depending, however, upon his own efforts for support, rather than the feeble churches that he suppld. Being trained in matters of business, he was of great advantage to the Presbytery, being the treasurer for a number of years. He assisted, too, very much in the con-

duct of business. While the Presbytery might be discussing some question upon which they could not agree Brother Marks might be seen preparing a paper which he would offer at a suitable time and which the Presbytery would unanimously receive as the settlement of the matter.

In the Fall of 1855 the Presbytery met at Newnan. When the question came up as to the place for the next meeting among the places nominated was White Sulphur Springs by Rev. R. T. Marks. Two objections were raised: One was that we had no church there; the other was it would be an imposition upon the brother to entertain such a body and also their horses, as there was no railroad or public conveyance any where near. To the first, he replied the fact that there was no organization there was the very reason why the Presbytery should go there with the hope of planting one. To the second, he said that it would be no imposition, as he had made a fine crop and had an abundance of provisions for all the Presbytery and their horses; that the guests would not be coming in until May and therefore an abundance of room for all; that it would be a most pleasurable occasion to the Presbytery to have them all under the same roof and sit at the same table; that it would be equally so a pleasure to himself and family to entertain the Presbytery, and furthermore, that so far as expense was concerned the Lord could easily pay it back to him and more with one good shower of rain upon his fields. The arguments of the Brother prevailed and Presbytery accepted the invitation, and met there the following Spring. The Rev. S. H. Higgins, D. D., pastor of the Columbus Church, was chosen Moderator. There were present 13 Ministers and 9 Ruling Elders, and above all the Holy Spirit was present in the preaching. The Communion was administered on the Sabbath. After the adjournment two or three of the Brethren remained and held services for several days, which resulted in the organization of a little church consisting of 14 members with two Ruling Elders, which church was reported by Rev. R. T. Marks, and received under the care of Presbytery at its next meeting at Ephesus, p. 264. The

Church continued on the roll, being supplied by Mr. Marks and different ministers, a little chapel being erected for the purpose, till the removal of Mr. Marks and family, when the Spring property fell into other hands. In the mean while, the war coming on, the members became scattered and the church building, which had been erected by the family and being part of the estate, was sold with the rest. The church was formally dissolved by the Presbytery of Atlanta or rather dropped from the roll in October, 1888. The following is the action of the Presbytery.

"White Sulphur church having become extinct the name was dropped from the roll and the Stated Clerk instructed to grant a certificate of dismissal to Dr. D. A. Gillespie, the only remaining member and Elder, to join the Greenville Church."

Thus the little church, after an existence of 32 years, became extinct.

We will only add that the meeting of the Presbytery at which it was organized was voted by all the members as one of the most pleasant ever held. The following was the action of the Presbytery at the close of its business meeting and expressive of the feeling of its members:

"Resolved, That the thanks of this body be, and hereby are, tendered to the Rev. R. T. Marks and his family for their most liberal and generous heartfelt hospitality towards the members of this body during its present sessions, and that we take pleasure in here recording the fact that owing to the peculiar facilities that have been afforded us for business meetings and for social intercourse, we regard the present meeting as the most pleasant and fraternal in the history of this body."

REV. REMEMBRANCE CHAMBERLAIN.

In 1850 the Synod of Georgia held its annual sessions in the city of Augusta. At that meeting it fell to the lot of our Synod to elect a Professor for the Seminary at Columbia. Three candidates were nominated, viz., Dr. Alexander McGill, of Alleghany, Penn., Dr. Thomas Smythe of Charleston, S. C., though a native of Ireland, and Dr. Daniel Mc Niel Turner, of Abbeville, S. C. While the Synod

was discussing the merits and demerits of the different candidates, none of them being present, considerable feeling was excited, it being a time when there was much abolition and sectional excitement and bitterness in the public mind. I began to fear that bitter and unkind feelings would be stirred up in the Synod, when Rev. Remembrance Chamberlain, a Vermonter, but a large slave holder and who had hitherto maintained silence, arose to his full six feet of corpulent stature, and rubbing both hands over the front of his protuberant body, said in nasal tones: "Mr. Moderator, a good deal has been said in regard to where the respective candidates were born. Some object to Dr. McGill because he was born at the North, and some object to Dr. Smythe because he was born in old Ireland, and some are in favor of Dr. McNeil Turner because he was born in South Carolina. Now, Mr. Moderator, I do not think that any of these good brethren were born in a worse place than the place in which we were all born, which was in "a state of sin and misery," and down he sat amidst loud guffaws of the reverend Synod of Georgia. His wit and waggers had restored the Synod to good humor and soon after the vote was cast, and by a decided majority the man born in the North was elected.

Although somewhat out of our pathway, it may be interesting to the reader to know what happened at the other end of the line. When the question came up before the Synod of South Carolina for confirmation, it was met with equal and even greater opposition than in the Synod of Georgia. That opposition was led by Rev. Julius J. DuBose, one of the younger members of the Synod. The meeting was held in Columbia. Being a student in the Seminary at that time, and interested in knowing who his teacher would be, the writer, in common with his fellow students attended the discussions. In the course of the debate the fact was emphasized by Mr. DuBose, as well as others, that both the other Professors, viz., Drs. Howe and LeLand were northern men, and whilst saying nothing against them or accusing them of sympathy with the abolition sentiment, for both were Slaveholders, he advo-

cated the principle that the remaining chair should be filled by some one entirely Southern in birth, as well as sentiment. Knowing the skill and quickness of Dr. Leland at repartee, we watched him as he sat off to himself in the corner of the room listening to the speeches, gritting his teeth as his custom was and we knew full well that something sharp was coming, so after Mr. DuBose had finished his speech and sat down, Dr. Leland, a man venerable in appearance and years, arose and said, "Moderator, our young Brother has said a good deal about northern and southern people. I would ask him to tell me what constitutes a southern man? How long a man must live at the south to be a good southern man? I would remind the young brother, that I have been at the South longer than he, and furthermore, Moderator, I came because I chose to, but he could not help himself." Then the old gentleman sat down amid the laughter as well as concealed blushes of the mothers in Israel, many of whom were present. This simple statement covered the whole field of argument, and doubtless settled the question, for the vote was soon taken confirming the choice of the Synod of Georgia.

REV. WM. McWHIR, D. D.

Mr. McWhir stands as a noted landmark in the early history of education in Georgia. He was born in Ireland, graduated and ordained, and came over to America in 1783 and first taught school at Alexandria, Va., and for ten years was acquainted with President Washington who was one of the Trustees in his school, and was frequently a guest at his home; came to Liberty county, Ga., in 1793 and opened a school at Sunbury, which soon had an established reputation throughout the land, drawing pupils from all parts of the state and which continued for nearly 30 years. He deserves to be placed in the first ranks with the educators of the country.

In addition to teaching he was also a useful minister, having appointments at Sunbury, McIntosh, and also at Darien, but later in life visiting Florida where he organized a church at Mandarin. Still later in life, when 90

years old and upwards he engaged in the colporteur work, distributing Bibles and tracts to his neighbors and friends. I well remember when a boy seeing his familiar face, and hearing him speak. He died in 1852.

But what I desire more especially just now to do is to mention a rather singular and unusual thing that is said to have happened in his religious life.

CONVERTED UNDER HIS OWN PREACHING.

Though a Presbyterian minister in good and regular standing, he secretly held at first to Unitarian views, having doubts as to the divinity of Christ. It is said of him, that one day while preaching he made a statement which brought up the suggestion, and this thought was awakened and passed through his mind. "If this be true, then I am a lost man," and this conviction by the truth from his own lips; resulted in his conversion and a complete change in his views and life. It is not often we hear of a man being converted under his own preaching, and yet why not? It is not the speaker, but the truth that saves. This circumstance was related to me by the son of one of the Colleague pastors of the Midway Church, and who was well acquainted with the history and life of Dr. McWhir.

REV. THOMAS GOULDING, D. D.

The life of Dr. Goulding is fully given in the memorials which have been published of him. It is known that he was the first native-born Presbyterian minister of our Branch ordained in the State. Also that he was the first Professor in the Columbia Seminary, when it was established in his own house in Lexington, and where he taught some pupils before its removal to Columbia. The only thing I desire to add to what has been already written concerning him, is the unusual circumstances in his religious life, viz: the fact of his conversion during his sleep, as stated by himself. Said he, "If ever converted, it was when asleep," for he went to bed under a great distress and upon awaking in the morning the burden was gone. Why may not our prayers and the prayers of others be heard and answered when we are asleep as well as when awake? The Holy Spirit does the work without any as-

sistance on our part, and why not convert the man in the night, as well as in the day?

REV. S. K. TALMAGE, D. D.

I desire here to make record of a little incident which occurred in the life of Dr. Talmage, illustrative of his power in the pulpit. It occurred during his presidency of Oglethorpe and when preaching to the inmates of the Asylum near by. I take it from Rev. Groves H. Cartledge, who got it from Dr. T. O. Powell, the superintendent of the same.

"One afternoon Dr. Talmage was preaching to the Lunatics on the pardon of the sinner. To illustrate some point he brought in the case of a murderer who had been condemned to be hung, but some of his friends sent a petition to the Governor begging for a pardon. The day of execution arrived and no pardon had come for the doomed man. At the fixed hour the Sheriff took the criminal from the jail, seated him on his coffin and drove him to the gallows. He made him ascend the scaffold, tied his feet together, fastened the black cap over his face, bid him good bye, and, descending from the scaffold, raised his hand to strike the trigger which would launch the doomed man into eternity, when, upon hearing a noise in the distance he turned his eyes, and saw a horseman coming at full speed, and holding something like a paper in his hand, and crying out "Pardon, pardon, do not hang that man, I have a pardon for him." The Doctor, then leaving the the Sheriff with his hand still raised to strike the trigger, began to picture out the horseman and his horse, the rider spurring with all his might, and leaning forward in his eagerness to get the pardon to the poor culprit, the horse stretching every nerve and tendon of his body, with nostrils distended and sides panting, etc, etc. To one little man, at least, the pictured scene, became a living reality, and at length, in his impatience at the Doctor's tardiness, that little man at one bound sprang up, with his feet upon his seat, and cried out at the top of his voice, "O! Dr. Talmage do be in a hurry or that poor man will be hung before you get his pardon to him." It is scarcely necessary

to add that the whole audience became greatly excited, and the services terminated abruptly and without prayer, singing or the benediction."

SHOWING GOD THE ANSWERER OF PRAYER.

During the war services in the churches were very much interfered with, especially towards its close, when the enemy was in their midst, and a large portion of the country overrun by them. In some places churches were closed, in others church buildings were used as hospitals, and in some instances, the bells were surrendered for making cannon. The pastor of the Newnan Church, though in full sympathy with the South in her struggles, was not in hearty accord with the idea of closing the churches. He was always at the Soldier's prayermeeting unless off as missionary preaching to the soldiers. He was not in accord with the idea of taking the churches consecrated to the services of God to be used as hospitals, but maintained that the residences and other buildings should be so used. And furthermore to show his true interest in the struggle was always at the Soldiers prayermeeting, which was kept up during the entire war. And now for the sequel: Twice was the town spared, as we confidently believe, in answer to those prayers. Twice the enemy passed through, with evil intent but with hands tied in both instances.

In the latter part of July, 1864, two raids were projected by the Federals, one under Gen. Kilpatrick, the other under Gen. Stoneman. The one to go down the eastern side, the other on the western side of the Central Road and to form a union below Macon. The one under Gen. Kilpatrick on going down burned the depot at Palmetto, also tearing up the track, but below Jonesboro, encountered Gen. Wheeler, who drove him back. In his retreat he sought to pass through Newnan that he might cross the Chattahoochee, which was then the line. On the evening before, Gen. Roddy had started from West Point, for Atlanta, with a regiment of soldiers. On reaching Newnan he was informed by Col. Griffin, the Commandant of the post, that he would not be able to pass

Palmetto on account of the destruction of the railroad at that place, by Kilpatrick, and moreover, on account of the excitement of the citizens, he would be glad for him to remain at Newnan during the night, as he would have better accommodation for his men. This he consented to do. On the next morning, after the whistle had sounded, and Gen. Roddy and his men were getting on the train to leave, the advance guard of Kilpatrick's men came down the hill and commenced firing upon them. Gen. Roddy threw his men in battle line and soon drove them back. After retreating they made a detour around the town with the hope of reaching the river before Wheeler and his men should come up. But before doing that they again encountered Wheeler's men, who discomfited them, scattering them in the woods and taking several hundred of them prisoners. There was a man in the neighborhood named Bostrom, and who had a lot of bloodhounds, and who assisted in the chase with his hounds, which greatly exasperated the Federals, many of whom were thus made prisoners, insomuch that they said that if they ever should have the opportunity they would wreak their vengeance upon the citizens and the place.

Just before the close of the war, and but a few days before the armistice was declared, another raid was planned and started from the upper part of Alabama under Col. Brownlow, who was a soldier under Kilpatrick of the first raid, who made Newnan the objective point, with the intention of destroying the place on account of indignities they had received. After reaching Georgia, they commenced burning towns on the way till they reached Carrollton, which they burned to show what they intended to do with Newnan, as they said on starting for the said doomed city. But fortunately for the place the armistice was proclaimed which put an end to the war. Citizens of the place were sent with a flag of truce to notify them that the armistice had been proclaimed. On learning this the raid passed through without doing any damage. On entering the place, however, they enquired of several citizens what had become of Bostrom and his dogs. Be-

fore reaching the place they repeated their threats, and all through the country they expressed their regrets that the armistice had not met them after than before reaching Newnan, as they intended not to leave one stone standing upon another for the indignity of chasing them with dogs, and for the insults of the women, who had done every thing by way of indignity to them when prisoners, "except spit in their faces."

Considering the kind protection over us when so near the enemies lines and so exposed, it being only nine miles to the Chattahoochee, the line, and the two marked divine interferences in the two cases mentioned, we can but feel and ever will believe it was a special act of protection and deliverance and in answer to prayer, which was regularly kept up by a faithful few during the entire period of the war.

CHAPTER XXIII.

FINAL OUTLOOK.

WHY NO GREATER PROGRESS.

(Written 1907.)

It has now been one hundred and eleven years since the Presbytery of Hopewell was set up, and sixty two since the organization of the Synod of Georgia. When organized there were on its roll sixty-four ministers, one hundred and thirty-four Churches, and five thousand and fifty-seven members. The present number is one hundred and seventeen ministers, two hundred and twenty-eight churches, and nineteen thousand and two hundred and forty three members. Thus it will appear that the annual rate of increase has been very small, being only a little more than one minister, two churches, and one hundred and seventy-three members per year. How account for this small growth? Although the Presbyterians were among the first to enter the field, bringing with them all the prestige of their past history and with all the educational centres in their hand, yet they have suffered the other Denominations to come in and far out strip them. While the Methodists and Baptists have their churches planted, like so many beacon lights in every village and hamlet, there are still forty of the counties of the state in which no Presbyterian church is to be seen. Of these three are in the Presbytery of Atlanta, nine in the Presbytery of Augusta, ten in Cherokee, eleven in Macon, six in Savannah. To Athens Presbytery alone belongs the honor of nah, and one in Athens. Here then, is a church one hundred and eleven years old, a church stained with the blood of martyrs, and rich in historic memories and associations, and still without a witness in about one fourth of the counties of the state.

The fault surely cannot be with our Theology or Church Polity, for these have stood the test of ages; nor the fact that some of its doctrinal statements are regarded

as hard, for they are held in common with a large portion of the Christian world; nor yet is the idle conceit to be indulged for a single moment that, while the numerical strength may be less, the excellency of the material used and superiority of the work done, will more than compensate for the deficiency in that direction. It is obviously out of place to talk of quality versus quantity, of Leonidas with his little band, or repeat the Scripture quotation of "one chasing a thousand, and two putting ten thousand to flight," so long as the roll of the churches are burdened with so many nominal and indifferent members.

We think we can point out some few things, at least, that constitute a far more satisfactory solution of the problem.

And first, we suggest that much of the ill success is attributable to the imperfect manner in which Presbyteries discharge their duty. The whole trouble may be summed up in one single sentence, viz: The want on their part of proper Episcopal authority and jurisdiction. In theory the Presbytery is a Bishop, with all power and authority, to manage and control, but in practice it is but the indulgent parent Eli-like, wholly unable to control his household. "My sons why do you do such things?" being the extent of the jurisdiction.

No one can read the minutes of the Assembly without being struck with the number of unsettled, unemployed ministers and vacant churches. There are fifty of these in the Synod of Georgia alone. We have seen at times as many as one half of the churches of a Presbytery reported as "vacant." What a draft upon the resources and working force of a Presbytery. What farmer would remain long out of the Sheriff's hands who allowed so many of his laborers to remain idle, and so many of his fields to lie neglected? Or what merchant could keep out of the hands of the receiver who has his business no better in hand?

With all due allowance for every honest effort to overtake the destitutions (and we know something of the difficulties), yet we cannot see how Presbyteries can hope to

escape similar disaster when we consider some of their business methods.

First, their treatment of newly organized churches. The sight is a very common one, and none the less sad on that account, to see the Presbyteries organize a church and then, seemingly oblivious to any further responsibility in the matter, leave it to shift for itself. Hundreds if not thousands of little churches have thus been organized and left to themselves only to linger, droop and die. Let the farmer plant his crop and then abandon it, or the hen hatch her brood and then forsake them, and it would hardly require the wisdom of a prophet to foresee the result.

We lay down this broad proposition that organization carries with it the idea of responsibility. No Presbytery has the right to organize a church unless it intends to take care of and nourish it until able to take care of itself. Nourishing is an important part of motherhood, and one of the main objects for which the Presbytery was constituted. The helpless infant needs no more the mothers care than the feeble church the fostering care of the Presbytery. The strong church can take care of itself. If the neglectful parent can become chargeable with the sin of infanticide, why may not the charge of Ecclesiasticide equally lie against the Presbytery that neglects its offspring and leaves it to die?

The same principles apply to licensure and ordination. No Presbytery has the right to license and ordain a man without giving him a field. To lay hold of a man and claim his time and labor, is but requiring brick without straw. And yet how often do we see men licensed, and even ordained and then turned loose to manage their own affairs. We may well ask where is Episcopal authority in all this?

The theory is for the church to select its own pastor. This is Presbyterianism as far as it goes, being only half of it however. The other half is Presbyterial care and oversight. The elective principle, allowing the church to choose its pastor does not destroy Episcopal authority for

a moment. Until the pastor receives the call and the church is able to take care of itself, it is the solemn duty of the Presbytery to take the matter in hand, and furnish a field to the minister and a supply to the church. In this our Methodist Brethren furnish us a good example, and give one of the reasons for their success. They give employment to every minister, and a laborer to every field. Their churches are never allowed to remain vacant, or their laborers idle. If they have a single vacant church in the state we are not aware of it. If Presbyterians would adopt this rule, there would be a wonderful improvement in the rate of their increase.

Second. A second ground of failure lies in the matter of the dissolution of the pastoral relation, many of which are hasty and uncalled for. Not finding the field as productive as he had hoped, and in many instances unreasonably expecting fruit without any previous labor, the young minister, especially, becomes restless and unable to wait till the regular meeting, succeeds in getting a called meeting and the relation dissolved and the church declared "vacant" which means stoppage of work, loss of interest, waste of time, with general demoralization, leading to disintegration and decay. No moving train can be brought to a standstill without a loss of time. No tree can be removed out of its bed and planted elsewhere without being retarded in its growth. The waste of time and energy connected with the breaking up of pastoral relations in the Presbyterian church is simply enormous. Yea, beyond all computation. No wonder the progress of the church has been so slow when the interruptions have been so numerous. The wonder rather is that there has been any progress at all. Here, again, the Methodist brethren have the advantage of us, inasmuch as they make their transfers all at once.

But the matter assumes a still more serious aspect, when we remember the little part taken in these transfers, either by the Presbytery or the church. The practice has become so common of late of not regarding the wishes of the church, and to take action before consulting the Pres-

bytery, that it may be regarded well nigh the settled policy of the church that the whole matter of removal is with the minister. If the minister only feels it to be his duty to go, the feeling of the church, no matter how strong over, goes for naught. Strange that the call from without should be regarded as the voice of God, but no voice of God in the louder unanimous home call. If the call to another field is to be interpreted as the voice of God calling him away, why is not the hearty unanimous wish of the home church, also interpreted as the voice of God to stay? Indeed, the churches are beginning to feel that it is useless for them to interpose any objections, and therefore seldom ever offer any. If the ministers wish is to be the rule then wherein consists the use or sense of consulting either the church or the Presbytery? Or what is the use for any Presbytery at all, if the whole thing is to be done in the pastor's study? My Brethren will pardon me for saying that this matter of establishing and dissolving the pastoral relation in the Presbyterian church is becoming in the minds of many, nothing but a solemn farce. For it all amounts simply to this: That the Presbytery is called together simply to endorse what the pastor has not only determined to do, but what he has already done. If this be Presbyterianism, it is high time that some of the older ministers were reviewing their studies in this department at least, for to them, instead of Presbyterianism, it seems to be but a disguised species of independency.

CHAPTER XXIV.

The following statistics, comparing all the ministers and churches ever in connection with the Synod were chiefly compiled from the church records. As the ecclesiastical year covers a part of two years, from April to April, for the Presytery and from November to November for the Synod, there may be discovered, in some instances some slight inaccuracies, as to dates, as we have no means of determining whether the event recorded, occurred in the latter part of the one year, or the former part of the next. We have spared no pains, however in endeavoring to make the list as accurate and complete as possible. The star (*) after a name means "ordained."

HOPEWELL PRESBYTERY.

Set up December, 1796.

MINISTERS.

John Newton, received in 1797 from South Carolina Presbytery; died 1797.

John Springer, received in 1797 from South Carolina Presbytery, died 1798.

Robert Cunningham, received in 1797 from South Carolina Presbytery; dismissed in 1809 to W. Lexington Presbytery; died in 1839.

Moses Waddell, received in 1797 from South Carolina Presbytery; dismissed in 1801 to South Carolina Presbytery; died in 1840.

Wm. Montgomery, received in 1797 from South Carolina Presbytery; dismissed in 1813 to Mississippi Presbytery; died in 1848.

The above were the original ministers of the Presbytery.

Thomas Newton*, received in 1799; dismissed in 1822 to Alabama Presbytery; died in 1845.

Edward Pharr*, received in 1801; died in 1845.

John Hodge*, received in 1805 Lic. from Cumberland Presbytery; died in 1819.

Francis Cummins, received in 1805 from South Carolina Presbytery; died in 1832.

Jno. R. Thompson*, received in 1807 Lic. from New York Presbytery; dismissed in 1809 to Harmony Presbytery; died in 1846.

John Brown, received in 1813 from Harmony Presbytery; dismissed in 1836 to Flint River Presbytery; died in 1842.

N. S. S. Beman, received in 1813 from Cumberland Association; dismissed in 1821; set off to Georgia Presbytery.

Henry Reid, received in 1815 from South Carolina Presbytery; dismissed in 1819 to South Carolina Presbytery; received in 1819 from South Carolina Presbytery; dismissed in 1829 to South Carolina Presbytery; received in 1829 from South Carolina Presbytery; dismissed to Tombeckbee Presbytery in 1837.

Robert Finley, received in 1817 from New Brunswick Presbytery; died in 1817.

B. Gildersleeve*, received in 1820; dismissed in 1827 to Charleston Union Presbytery; died in 1875.

Thos. Goulding, received in 1822 from Georgia Presbytery; dismissed in 1832 to Harmony Presbytery; died in 1848.

Orson Douglass*, received in 1822 Lic. from New Brunswick Presbytery; dismissed in 1823 to New Castle Presbytery.

Jesse Stratton, received in 1823 from W. District Association; dismissed in 1832 to South Alabama Presbytery.

R. Chamberlain, received in 1824 from Georgia Presbytery; dismissed in 1841 to Flint River Presbytery; died in 1856.

Jno. S. Wilson, received in 1824 from South Carolina Presbytery; dismissed 1833; set off to Flint River Presbytery.

A. H. Webster*, received in 1824; died in 1827.

M. Y. Alexander, received in 1825 from South Carolina Presbytery.

Henry Safford, received in 1821 from Royalton Association; dismissed in 1829 to Buffalo Presbytery; received in 1831 from Buffalo Presbytery; died in 1870.

A. Church*, received in 1824; died in 1862.

George Root*, received in 1825; dismissed in 1827 to Brookfield Association.

A. Kirkpatrick, received in 1826 from South Carolina Presbytery; dismissed in 1829 to South Carolina Presbytery.

Jos. C. Stiles*, received in 1826; dismissed in 1833 to Georgia Presbytery; died in 1879.

James Gamble, received in 1827 from South Carolina Presbytery; dismissed in 1840 to Flint River Presbytery.

S. K. Talmage, received in 1828 from Newton Presbytery; died in 1865.

Nathan Hoyt, received in 1828 from Albany Presbytery; died in 1866.

John Harrison*, received in 1828 from South Carolina Presbytery; died in 1847.

J. G. Patterson, received in 1828.

S. J. Cassels*, received in 1829; dismissed in 1837 to Flint River Presbytery.

W. B. Richards*, received in 1829; dismissed in 1833 to Flint River Presbytery.

C. P. Beman, received in 1829; died in 1875.

D. M. Winston*, received in 1829; dismissed in 1832 to Georgia Presbytery.

Henry Reed, received in 1829 from South Carolina Presbytery; dismissed in 1837 to Tombeckbee Presbytery.

Robert McAlpin, received in 1830 from Union Presbytery; dismissed in 1837 to East Alabama Presbytery.

John Boggs, received in 1830 from Georgia Presbytery; dismissed in 1833 to South Carolina Presbytery.

H. C. Carter, received in 1830; dismissed in 1840 to Etowah Presbytery; received in 1842 from Etowah Presbytery; dismissed in 1852 to Cherokee Presbytery.

I. W. Waddell*, received in 1830, Lic. from South Carolina Presbytery; dismissed in 1832 to South Carolina Presbytery; received in 1842 to from South Carolina Pres-

bytery; dismissed in 1843 to Good Hope Presbytery; died in 1849.

Thos. F. Scott*, received in 1830; dismissed in 1833 to Good Hope Presbytery.

Wm. Quillen, received in 1831 from Holstein Presbytery; died in 1842.

Edwin Holt, received in 1831 from Elizabethtown Presbytery; dismissed in 1833 to Good Hope Presbytery.

Arthur A. Mooney, received in 1831 from South Carolina Presbytery; dismissed in 1835 to Flint River Presbytery.

W. K. Patton*, received in 1832; dismissed in 1833; set off to Good Hope Presbytery.

John Baker*, received in 1833, Lic. from Georgia Presbytery; set off to Good Hope Presbytery 1833.

J. W. Reid, received in 1833; died in 1867.

S. S. Davis, received in 1834 from Harmony Presbytery; dismissed in 1843 to Albany Presbytery; received in 1845 from Albany Presbytery; dismissed in 1846 to Harmony Presbytery; received in 1853 from Harmony Presbytery; died in 1877.

C. W. Howard*, received in 1834; dismissed in 1840; joined Etowah Presbytery; died in 1876.

T. M. Dwight*, received in 1834; dismissed in 1840; joined Etowah Presbytery; died in 1849.

P. C. Shellman, received 1834 from Methodist Episcopal church; disappeared in 1840.

Samuel P. Pressley, received in 1834 from the Associate Reformed church; died in 1840.

Lawson Clinton, received in 1834 from the Georgia Presbytery; died in 1838 or 1839.

John G. Likens, received in 1835 from Union Presbytery; dismissed in 1836 to South Alabama Presbytery; died in 1840.

F. R. Goulding*, received in 1835; dismissed in 1853 to Cherokee Presbytery; received in 1859 from Georgia Presbytery, dismissed in 1867 to Macon Presbytery; died in 1881.

J. H. George*, received in 1836; dismissed in 1840; joined Etowah Presbytery.

J. W. Baker*, received in 1836 Lic. from New Brunswick Presbytery; dismissed in 1854 to Cherokee Presbytery.

R. H. Hooker*, received in 1837; died in 1857.

J. B. Cassells*, received in 1836 Lic. from Harmony Presbytery; died in 1838.

F. Bowman, received in 1837 from West Hanover Presbytery; dismissed in 1857 to Georgia Presbytery.

John Warnock, received in 1837 from Flint River Presbytery; dismissed in 1841 to South Alabama Presbytery.

A. N. Cunningham, received in 1838 from South Alabama Presbytery; dismissed in 1845; withdrew from Presbytery.

Jas. W. Freeman, received in 1838; dismissed in 1842 to Concord Presbytery.

Jos. Templeton*, received in 1839; dismissed in 1842 to Muhlenburg Presbytery.

A. M. Edgerton, received in 1839 from Harmony Presbytery.

G. H. W. Petrie*, received in 1839 from Harmony Presbytery; dismissed in 1854 to Cherokee Presbytery.

Philo Phelps, received in 1840 from Troy Presbytery; dismissed in 1840; set off to Florida Presbytery.

Joshua Phelps, received in 1840 from Philadelphia Presbytery; dismissed in 1840; set off to Florida Presbytery.

R. M. Baker*, received in 1840; dismissed in 1841 to Florida Presbytery; received in 1847 from Florida Presbytery; dismissed in 1853 to Cherokee Presbytery.

N. A. Pratt, received in 1840 from Georgia Presbytery; dismissed in 1842; set off to Cherokee Presbytery; died in 1879.

A. B. McCorkle, received in 1842 from W. Lexington Presbytery; dismissed in 1842; set off to Cherokee Presbytery.

I. W. Waddell, received in 1842.

Jno. C. Baldwin, received in 1843 from Flint River

Presbytery; dismissed in 1848 to Tombeckbee Presbytery.

C. S. Dodd*, received in 1844; dismissed in 1847 to Cherokee Presbytery.

Homer Hendee*, received in 1845; dismissed in 1853 to Florida Presbytery; received in 1859 from Florida Presbytery; dismissed in 1861 to Flint River Presbytery; received in 1867 from Flint River Presbytery; dismissed in 1871 to Louisville Presbytery.

Henry Newton*, received in 1847.

W. P. Gready*, received in 1847 Lic. from New Brunswick Presbytery; dismissed in 1857 to South Carolina Presbytery; died in 1882.

E. P. Rogers, received in 1847 from New Hampshire Association; dismissed in 1854 to Philadelphia Presbytery.

W. Baird, received in 1847 from Georgia Presbytery; dismissed in 1853 to Charleston Presbytery; died in 1868.

R. C. Ketchum, received in 1848 from Charleston Presbytery; dismissed in 1867 to Atlanta Presbytery.

W. H. Thompson*, received in 1849; dismissed in 1853 to Nashville Presbytery.

G. H. Cartledge*, received in 1849; died in 1899.

J. U. Parsons, received in 1849 from Georgia Presbytery; dismissed in 1853 to the Barnstable Association.

C. B. King*, received in 1850; dismissed in 1850 to Flint River Presbytery; dismissed in 1861 to Georgia Presbytery.

J. L. Rogers, received in 1852 from Cherokee Presbytery; dismissed in 1852 to Cherokee Presbytery.

J. R. Bowman*, received in 1852; dismissed in 1854 to Tuscaloosa Presbytery.

D. McN. Turner, received in 1852 from South Carolina Presbytery; dismissed in 1854 to Florida Presbytery.

Robert Logan, received in 1853 from Concord Presbytery; dismissed in 1854 to South Carolina Presbytery; received in 1856 from South Carolina Presbytery; dismissed in 1858 to Flint River Presbytery.

Wm. G. Williams, received in 1853 from Georgia Presbytery; dismissed in 1856 to Tuscumbia Presbytery.

R. L. Breck, received in 1854 from W. Lexington Presbytery; dismissed in 1858 to New Albany Presbytery.

R. K. Porters*, received in 1854; dismissed in 1867 to Atlanta Presbytery; died in 1869.

R. W. Milner*, received in 1854; dismissed in 1867 to Cherokee Presbytery.

I. S. K. Axson, received in 1854 from Georgia Presbytery; dismissed in 1865 to Georgia Presbytery.

Wm. Flinn, received in 1855 from Tuscaloosa Presbytery; dismissed in 1865 to Augusta Presbytery.

E. D. Eldridge, received in 1855 from Hopkinson Association; dismissed in 1859 to Flint River Presbytery.

R. A. Houston*, received in 1855; dismissed in 1856 to East Alabama Presbytery; received in 1858 from East Alabama Presbytery.

John Jones, received in 1856 from Georgia Presbytery; dismissed in 1857 to Cherokee Presbytery.

C. W. Lane*, received in 1857; died in 1896.

L. A. Simonton*, received in 1857; dismissed in 1859 to Flint River Presbytery; died in 1859.

J. R. Wilson, received in 1858 from Lexington Presbytery; dismissed in 1872 to Charleston Presbytery.

G. W. Boggs, received in 1858 from Tuscaloosa Presbytery; dismissed in 1872 to Charleston Presbytery.

J. C. Humphreys*, received in 1858 Lic. from Flint River Presbytery; died in 1859.

David Wells, received in 1860 from South Carolina Presbytery.

J. B. Dunwody, received in 1860 from Charleston Presbytery; dismissed in 1874 to Charleston Presbytery.

James Woodrow, received in 1860.

J. H. Kaufman, received in 1862 from Baltimore Presbytery; dismissed in 1864 to Cherokee Presbytery.

F. T. Simpson, received in 1862.

A. W. Pitzer, received in 1862 from Highland Presbytery; dismissed in 1865 to Montgomery Presbytery.

A. D. Montgomery, received in 1863 from South Carolina Presbytery; dismissed 1868 to Concord Presbytery.

W. H. Adams*, received in 1863; dismissed in 1865 to East Alabama Presbytery.

P. C. Morton*, received in 1866; dismissed in 1886 to South Alabama Presbytery.

In 1867 the Presbytery of Hopewell ceased to exist, as its name was then changed and afterwards divided by the Synod of Georgia into the Presbyteries of Athens and Augusta.

CHURCHES OF HOPEWELL PRESBYTERY.

Bethsalem—Now Lexington, organized about 1787.

Bethany—Organized about 1788.

Ebenezer—(Mt. Zion), organized about 1788.

Richmond, organized about 1788.

Bethlehem, organized about 1789.

Siloam—(Greensboro), organized about 1790.

Goshen—"near Greensboro," organized about 1790.

New Hope—Madison County. Probably the third oldest church in the Synod of Georgia.

Smyrna—Washington.

Providence—Wilkes County.

Carmel.

Joppa.

Sharon.

Shiloh.

Liberty—Woodstock.

Concord—Franklin County.

The above were the original churches at the organization in 1796.

Hebron—Received 1797.

Unity—At confluence of Cedar Creek with Oconee River.

Bethsaida—Sandy Creek, Jackson Co.

Jefferson.

Flat Creek—1802.

St. Paul's—Augusta, enrolled 1806.

Mendham—Jackson County.

Pisgah—Madison County, organized by John Hodge, 1810.

Union—Oglethorpe County, first mentioned 1810.

Pergamos—by Dr. Cummins, received 1810.

Currie's Creek, Thyatira, Jackson County, first mentioned 1810.

Thyatira—Morgan County, 1810; name changed to Bethel, 1821.

Carmel—Organized by Rev. Thos. Newton, 1810.

Center—Oglethorpe County, Presbytery met there 1818.

Alcovia—Walton County, first mentioned 1820.

Goshen—(Walton County?), first mentioned 1820.

Eatonton, first mentioned 1820.

Danielsville, first mentioned 1820.

Mulberry—Jackson County, first mentioned 1820.

Madison, first mentioned 1820.

Athens, first mentioned 1820.

Clinton—Jones County, 1820.

Bethel—Lincoln County, first mentioned 1823.

Bethesda—Elbert County, first mentioned 1824.

First Presbyterian Church—Gwinnett County, Fairview, 1824.

Westminster—Decatur, De Kalb County, organized by Dr. Wilson, 1825.

Harmony—"Near Decatur," De Kalb County, organized by Dr. Wilson, 1825.

Philadelphia—Henry County, 1825.

Cherokee Corner—Oglethorpe County, 1825.

Hillsboro—Jasper County, first mentioned 1826.

Jackson—Butts County, by Chamberlain, 1826.

Milledgeville, by Gildersleeve, 1826.

Macon, 1826.

Covington, 1827.

Smyrna—Newton County, reported by Dr. J. S. Wilson as organized December 1827.

First Presbyterian Church—Hall County.

McDonough—Henry County.

Newnan, by Chamberlain, 1828.

New Lebanon—(Homer), Franklin County, 1828.

South Liberty, 1828.

Zebulon—Pike County, 1828.

Forsyth—Monroe County, 1828.

Mt. Olivet—Columbia County, 1828, extinct in 1839.

Hopewell—Crawford County, first mentioned 1828.

Bethel—Jasper County, 1828.

Greenville—Meriwether County, 1829.

Thomaston—Macon County, 1829.

LaGrange, 1829.

Nazareth—Hall County, 1829.

Columbus, 1829.

Ephesus, 1829.

Hamilton, 1829.

Monticello, 1829.

Hickory Grove—Hall County, 1829.

Lincolnton, 1829.

Concord—Hall County, 1829.

Burke County Church, received 1830. Formerly Congregational.

Gainesville, first mentioned 1830, stricken from roll 1848.

Fayetteville—Fayette County, first mentioned 1830.

Bethesda—Bibb County, by Dr. Patterson, received 1830.

Providence—Heard County, by Carter, received 1831.

Oak Grove—Jasper County, first mentioned 1832.

Hopewell—Jasper County, by Richards 1833, stricken from roll 1848, dissolved 1855.

Bethel—Columbia County, by Moderwell 1833.

Livingston—Floyd County, Dr. Wilson, 1834.

Cassville, Dr. Wilson, 1834.

Salem—Wilkes County, reorganized 1834, by Cassels.

Canton, by Quillin, 1835.

Cumming—Forsyth County, 1835.

Enon—Walker County, 1835.

Louisville—Burke County, reported 1825, reorganized 1846, committee appointed by Augusta Presbytery 1859 to organize "if expedient."

Chattooga, by Quillin, 1836.

Ebenezer—Clarke County, by Dr. Church 1837, dissolved 1859.

Marietta, 1837, first mentioned.

Mars Hill, 1839, first mentioned.

Walnut Grove, 1840, first mentioned.

Sardis, 1840, first mentioned.

African Church—Augusta, 1840, first mentioned.

Roswell, received 1840.

Turkey Creek—Franklin County, by Freeman 1840;
name changed to Carnesville 1859.

Ebenezer—Walker County, first mentioned 1841.

Hickory Flat—Cherokee County, first mentioned 1841.

Harmony, received from Etowah Presbytery 1842.

Salem, organized by Carter, 1842.

Crawfordville, first mentioned 1844, dissolved 1845.

Sparta, first mentioned 1844.

Clarksville, 1844.

Pleasant Hill—Elbert County, 1851.

Green St., Augusta, 1852, dissolved 1856.

Waynesboro and Bath, received 1853. Oldest church
in Synod of Georgia, as it was in existence in 1760.

Irwinton, by Dr. Talmage, 1854.

Pleasant Green—Jackson County, 1856, from Thyatira.

Appling—Columbia County, 1858.

Harmony—Hart County, 1858.

Goshen—Lincoln County, first mentioned 1858.

Colored church—Macon, 1866.

Elberton—Elbert County, first mentioned 1867.

Gainesville, first mentioned 1867.

GEORGIA PRESBYTERY.

Set up 1820, Changed to Savannah 1867.

MINISTERS.

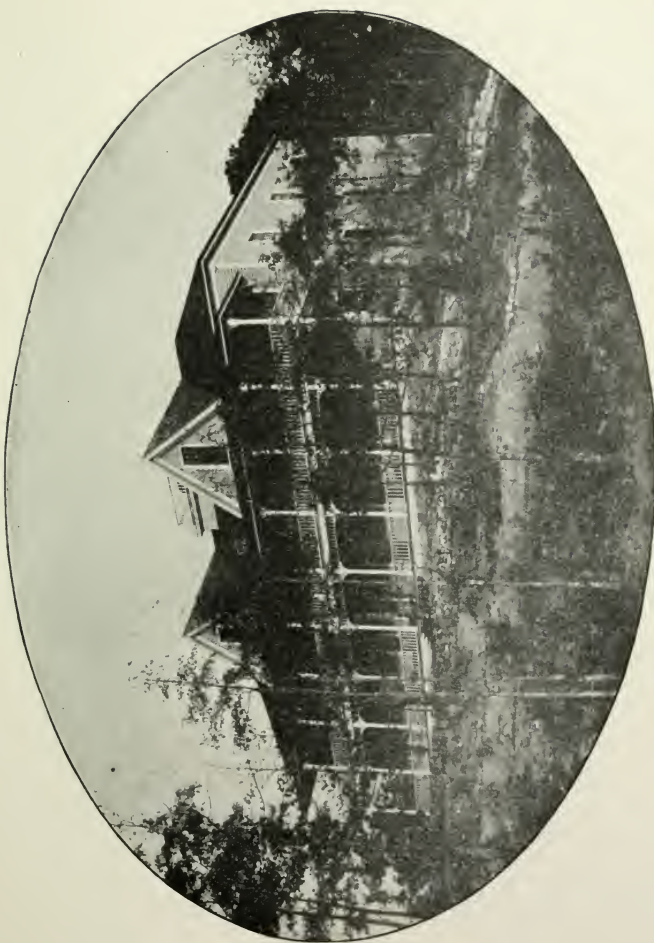
Wm. McWhir, received in 1815 from Killilah Presbytery; died 1851.

Murdock Murphy, received in 1813, dismissed in 1826 to East Alabama Presbytery; died in 1833.

N. S. S. Beman, received in 1813; dismissed to Troy Presbytery in 1823.

Thos. Goulding; died in 1848.

Wm. Moderwell.



NACOOCHEE INSTITUTE DORMITORY
Sautee, White County, Georgia; the only Mountain School maintained by the Presbyterians of Georgia.

S. S. Davis; dismissed in 1828 to Harmony Presbytery.

R. Chamberlain; dismissed in 1829 to Hopewell Presbytery; died in 1877.

B. Gildersleeve.

Above were the original members.

Joseph Wood*, received in 1821 Lic. from Harmony Presbytery; dismissed in 1823 to Tennessee Presbytery.

Horace S. Pratt*, received in 1822 Lic. New Brunswick Presbytery; dismissed in 1839 to Tuscaloosa Presbytery.

G. G. McWhorter, received in 1823 from Harmony Presbytery; dismissed in 1828 to Alabama Presbytery.

Robert Quarterman*, received in 1823 Lic. from Harmony Presbytery; died in 1849.

N. A. Pratt, received in 1826 from New Brunswick Presbytery; dismissed in 1840 to Hopewell Presbytery.

Lawson Clinton*, received in 1826; dismissed in 1834 to Hopewell Presbytery; died in 1838.

E. H. Snowden, received in 1827 from New York Presbytery; dismissed in 1830 to E. Hanover Presbytery; received in 1833 from E. Hanover Presbytery; dismissed in 1834 to Waterton Presbytery.

H. M. Blodgett, received in 1828 from Andover Association; dismissed in 1833 to Charleston Union; dismissed in 1838 to New Haven Association.

John Boggs, received in 1828 from New Brunswick Presbytery; dismissed in 1829 to Hopewell Presbytery.

Jas. S. Olcott, received in 1830 from Newark Presbytery; dismissed in 1836 to Flint River Presbytery; 1839 deposed.

Daniel Baker, received in 1830 from District of Columbia Presbytery; dismissed in 1835 to W. Lexington Presbytery.

C. C. Jones*, received 1831 Lic. from New Brunswick Presbytery; died in 1863.

Jno. D. Mathews, received 1832 from Winchester Presbytery; dismissed in 1833 to Philadelphia Presbytery.

Thos. Alexander, received in 1833 from Harmony Presbytery; died in 1836.

A. Benedict, received in 1833 from Fairfield Association; died in 1833.

Jos. C. Stiles, received in 1833 from Hopewell Presbytery; dismissed in 1835 to W. Lexington Presbytery; died in 1879.

D. M. Winston, received in 1833 from Hopewell Presbytery; dismissed in 1835 to W. Lexington Presbytery; died in 1839.

Benj. Burroughs, received in 1833 from New York Presbytery; dismissed in 1846; set off to Florida Presbytery; received in 1847 from Florida Presbytery; died in 1854.

Horace Galpin, received in 1835 from Ontario Presbytery; dismissed in 1841 to New York Presbytery.

W. Bairds*, received in 1836, Lic. from Charleston Union; dismissed in 1847 to Hopewell Presbytery.

Jos. H. Jones, received in 1837 from Flint River Presbytery; died in 1841.

J. C. Cosby*, received in 1837, Lic. from Hopewell Presbytery; died in 1837.

I. S. K. Axson, received in 1838 from Charleston Union; dismissed in 1854 to Hopewell Presbytery; received in 1854 from Hopewell Presbytery; dismissed in 1867 to Savannah Presbytery; died in 1891.

Robert Dunlop*, received in 1838, Lic. from Philadelphia Presbytery; dismissed in 1840 to New Castle Presbytery; died in 1891.

John Winn*, received in 1838 from Harmony Presbytery; dismissed in 1858 to Peoria Presbytery.

John Jones*, received in 1841; dismissed in 1848 to Cherokee Presbytery; received in 1855 from Cherokee Presbytery; dismissed in 1855 to Hopewell Presbytery.

B. M. Palmer*, received in 1842, Lic. from Charleston Presbytery; dismissed in 1843 to Charleston Presbytery.

Henry Axtel, received in 1842 from Newark Presbytery; dismissed in 1851 to Louisiana Presbytery.

A. W. McClure, received in 1844 from Suffolk Associa-

tion; dismissed in 1847 to Suffolk Association.

J. B. Ross, received 1844 from W. Hanover Presbytery; dismissed in 1854 to W. Hanover Presbytery.

J. B. Stevens, received in 1845 from Cumberland Association; dismissed in 1847 to Flint River Presbytery.

L. S. Beebee, received in 1845 from New Brunswick Presbytery; dismissed in 1852 to Eastern Shore Presbytery; suspended in 1853.

R. K. Sewell*, received in 1846; dismissed in 1853 to Lincoln Association.

J. W. Quarterman*, received in 1846; dismissed in 1846 missionary to China; died in 1857.

M. A. Williams*, received in 1846; dismissed in 1849 to Red Stone Presbytery.

T. S. Winn*, received in 1846; dismissed in 1855 to Tuscaloosa Presbytery.

S. J. Cassels, received in 1847 from Hanover Presbytery.

H. K. Reese*, received in 1848, Lic. from Cherokee Presbytery; joined Episcopal church in 1853.

W. G. Williams*, received in 1848 from E. Hanover Presbytery; dismissed in 1853 to Hopewell Presbytery.

J. M. Quarterman*, received in 1851; dismissed in 1855 to Florida Presbytery; died in 1858.

Donald Fraser*, received in 1851 ; dismissed in 1856 to Florida Presbytery; dismissed in 1872 to Atlanta Presbytery; died in 1890.

J. H. Meyers, received in 1853 from Union (N. S.) Presbytery; dismissed in 1854 to Atlanta Presbytery.

E. J. Williams, received in 1853, Lic. from New Castle Presbytery; dismissed in 1853 missionary to Africa; died in 1866.

Jas. Stacy*, received in 1853; dismissed in 1855 to Flint River Presbytery; died 1912.

A. W. Sproull*, received in 1853, Lic. from Philadelphia Presbytery; dismissed in 1854 to Florida Presbytery.

D. L. Buttolph*, received in 1854 from Charleston Presbytery; dismissed in 1865 to Cherokee Presbytery.

T. B. Neil*, received in 1855 from Charleston Presbytery; dismissed in 1865 to Cherokee Presbytery.

D. H. Porter*, received in 1855 from Charleston Presbytery; died in 1873.

R. Q. Mallard*, received in 1856; dismissed in 1863 to Flint River Presbytery; dismissed in 1866 to New Orleans Presbytery.

Geo. C. Fleming, received in 1857 from Florida Presbytery; died in 1858.

H. L. Deane, received in 1857 from Flint River Presbytery; dismissed in 1868 to Atlanta Presbytery; died in 1886.

F. H. Bowman, received in 1857 Lic. from Hopewell Presbytery; dismissed in 1859 to Tuscaloosa Presbytery; died in 1873.

F. Bowman, received in 1857 from Hopewell Presbytery; dismissed in 1862 to W. Hanover Presbytery.

F. R. Goulding, received in 1858 from Cherokee Presbytery; transferred to Macon Presbytery in 1866; died in 1881.

R. Q. Way, received in 1861 from Ningpo Presbytery; dismissed in 1868 to Savannah Presbytery; died in 1895.

Geo. W. Ladson, received in 1862; died in 1864.

C. B. King, received in 1862 from Hopewell Presbytery; transferred in 1881 to Savannah Presbytery.

Jas. S. Cosby*, received in 1864 Lic. from Charleston Presbytery; dismissed in 1868 to Macon Presbytery.

N. P. Quarterman*, received in 1866; dismissed in 1877 to Florida Presbytery.

Name of Presbytery changed from Georgia to Savannah in 1867.

CHURCHES.

Augusta—Received 1821, received from Harmony at organization.

Mt. Zion—Received 1821, received from Hopewell at organization.

Darien—Received 1821, dissolved 1823.

St. Marys—Received 1822.

Louisville—Received 1823.

Clinton—Received 1822, Jones County.

St. Augustine—Received 1826.

Savannah—Received 1827.

Bryan Neck—Received 1830.

Waynesville—Received 1832, dissolved 1897.

Mandarin (Fla.)—Received 1834.

Bethel—Received 1834.

Tallahassee—Received 1834.

Linton Grove—Received 1837, Camden County, dissolved 1849.

Quincy (Fla.)—Received 1839.

Madison, (Fla.)—Received 1840.

Pleasant Grove—Received 1843, Liberty County.

Jacksonville—Received 1844.

Mt. Vernon—Received 1851.

Walthousville—Received 1856.

Flemington—Received 1866.

Bainbridge—Received 1867, set off to Macon Pres. 1898.

Brunswick—Received 1867.

NAME OF THE PRESBYTERY CHANGED TO

SAVANNAH 1867

Thomasville—Received 1868, set off to Macon 1898.

Quitman—Received 1868, set off to Macon 1898.

Bethany—Received 1868, set off to Macon 1898.

Mineral Spring—Received 1868.

Valdosta—Received 1868.

Stockton—Received 1868, dissolved 1871.

Pleasant Grove—Received 1870, set off to Macon 1898.

Dorchester—Received 1871.

Blackshear—Received 1872.

Mt. Horeb—Received 1875, set off to Macon 1898.

Cairo—Received 1878, set off to Macon 1898.

From 1881—1890 the Presbytery of Savannah was connected with the Synod of South Georgia and Florida. The condition of the churches remained the same with the following exceptions:

Hazelhurst—Received 1881.

Savannah Col'd—Received 1881, dissolved 1884.

Faceville—Received 1883, set off to Macon 1898.

Waycross—Received 1886.

Poulan—Received 1888, set off to Macon 1898.

PRESBYTERY OF SAVANNAH RESTORED TO SYNOD
OF GEORGIA 1890

Vidalia—Received 1890.

Bushy Park—Received 1890, dissolved 1896.

Savannah 2nd—Received 1890, changed to Westminster 1902.

Glenwood—Received 1891.

Mt. Zion—Received 1891.

Pooler—Received 1891, dissolved 1901.

Adel—Received 1891.

McEachern—Received 1892, dissolved 1894.

Oconee—Received 1892, dissolved 1896.

Marlow—Received 1892, changed to Helmy Chapel 1904.

Ebenezer—Received 1892.

Grant Chapel—Received 1892, (col'd) transferred to Knox Pres. 1898.

Moultrie—Received 1892, set off to Macon 1898.

Climax—Received 1893, set off to Macon 1898.

Statesboro—Received 1896.

Offerman—Received 1896, dissolved 1898.

Fitzgerald—Received 1896.

Erick—Received 1897.

Daisy—Received 1898.

McRae—Received 1898.

Tifton—Received 1899.

Douglas—Received 1903.

Metter—Received 1903.

McGregor—Received 1903.

Aimwell—Received 1904.

Sadie—Received 1906.

Nashville—Received 1906.

Ludowici—Received 1906.

Swainsboro—Received 1907.

Jesup—Received 1907.

Lumber City—Received 1907.

SAVANNAH PRESBYTERY

Set up 1867.

MINISTERS.

D. L. Buttolph; died 1891.

D. H. Porter; died 1873.

Jas. S. Cosby; died 1894.

R. Q. Way; died 1895.

N. P. Quarterman; dismissed in 1877 to Florida Presbytery.

I. S. K. Axson; died in 1891.

C. B. King; died in 1890.

J. H. Meyers.

H. L. Deane; died in 1886.

The above were the original members.

David Comfort, received in 1868 from Florida Presbytery; died in 1873.

J. H. Alexander, received in 1868 from Florida Presbytery; dismissed in 1872 to North Alabama Presbytery.

Jno. McKittrick, received in 1868 from Florida Presbytery; dismissed in 1869 to South Carolina Presbytery.

W. E. Hamilton, received in 1868 from Florida Presbytery; dismissed in 1869 to Elizabeth Presbytery.

H. B. Cunningham, received in 1869 from Patapsco Presbytery; dismissed in 1870 to W. Lexington Presbytery.

A. W. Clisby, received in 1869 from Florida Presbytery; dismissed in 1873 to Macon Presbytery.

J. W. Montgomery, received in 1871 from Florida Presbytery; dismissed in 1893 to Dallas Presbytery.

J. W. Quarterman*, received in 1871; went out with the Presbytery in 1881.

R. Q. Baker*, received in 1872; went out with the Presbytery in 1881.

H. F. Hoyt, received in 1872 from Macon Presbytery; dismissed in 1879 to Macon Presbytery.

S. H. Bell*, received in 1874 Lic. from Washington Presbytery; name lost from roll in 1876.

J. A. Smith*, received in 1874; joined another church in 1880.

J. A. McKee, received in 1874 from New Albany Presbytery; transferred with Presbytery to Florida in 1881; died in 1897.

E. C. Gordon, received in 1874 from Lexington Presbytery; transferred with Presbytery to Florida in 1881; died in 1887.

D. K. McFarland, received in 1874 from Chickashaw Presbytery; transferred with Presbytery in 1881 to Presbytery of Florida.

Jos. Washburn, received in 1875 from Augusta Presbytery; dismissed in 1880 to Athens Presbytery; died in 1886.

A. B. Curry*, received in 1875; went out with Presbytery in 1881.

R. A. Mickle, received in 1858 from Charleston Presbytery; dismissed in 1880 to Mobile Presbytery; died in 1906.

J. J. Anderson*, received in 1868 candidate South Alabama Presbytery; dismissed in 1876 to East Hanover Presbytery.

D. C. Rankin*, received in 1877 Lic. from Harmony Presbytery; dismissed in 1878 to Orange Presbytery.

R. P. Kerr, received in 1877 from Lafayette Presbytery; dismissed in 1880 to Macon Presbytery.

J. T. McBride, received in 1879 from Macon Presbytery; went out with the Presbytery in 1881.

M. C. Britt, received in 1879 from Atlanta Presbytery; went out with the Presbytery in 1881.

B. E. Goode*, received in 1879 Lic. from W. Hanover Presbytery; name disappears in 1883.

From 1881 to 1891 the Presbytery of Savannah was connected with the Synod of South Georgia and Florida.

T. M. Boyd, received in 1881 from Lexington Presbytery; dismissed in 1886 to Ovachita Presbytery; died in 1906.

I. W. Waddell*, received in 1883 Lic. from Cherokee Presbytery; dismissed in 1885 to Macon Presbytery.

G. W. Brown, colored, received in 1883.

J. W. Kerr, received in 1883 from Macon Presbytery;

in 1886 to Central Mississippi Presbytery; died in 1901.

J. W. Rogan, received in 1883 from Abington Presbytery; dismissed in 1890 to Baltimore Presbytery; died in 1891.

R. Henderson, received in 1884 from E. Hanover Presbytery; dismissed in 1885; died in 1886.

J. N. Bradshaw, received in 1885 from Atlanta Presbytery; dismissed in 1889 to Florida Presbytery.

Luther Link*, received in 1885.

J. H. Herberner*, received in 1886; dismissed in 1892 to Louisville Presbytery, U. S. A.

W. A. Jones*, received in 1886 Lic. from Baltimore Presbytery; dismissed in 1890 to East Texas Presbytery.

W. H. McMeen, received in 1886 from Marion Presbytery; dismissed in 1891 to Atlanta Presbytery.

P. F. Brown, received in 1886 from W. Hanover Presbytery; dismissed in 1892 to Knoxville Presbytery.

H. H. Newman*, received in 1886 Lic. Columbia Presbytery; dismissed in 1889 to Florida Presbytery.

W. McF. Alexander, received in 1887; dismissed in 1890 to Memphis Presbytery.

W. C. Wallace, received in 1888 from Larned Presbytery; dismissed in 1893 to Larned Presbytery.

J. P. Word, received in 1889 from North Alabama Presbytery; set off to Macon in 1881.

R. L. Fulton, received in 1889 from Tuscaloosa Presbytery; dismissed in 1889 to Augusta Presbytery.

L. B. Davis*, received in 1889; dismissed in 1893 to Atlanta Presbytery.

N. Keff Smith, received in 1889 from Atlanta Presbytery; dismissed in 1892 to Charleston Presbytery.

L. C. Vass, received in 1890 from Albermarle Presbytery; died in 1897.

R. E. Steele*, received in 1890; dismissed in 1891 to New Orleans Presbytery.

After their return to the Synod of Georgia:

J. E. McLean, received in 1891 from North Alabama Presbytery; dismissed in 1892 to the Dallas Presbytery.

T. J. Allison, received in 1891 from Concord Presby-

tery; dismissed in 1893 to North Alabama Presbytery.

Robert S. Brown, received in 1892 from Mecklenburg Presbytery; dismissed in 1894 to Columbia Presbytery.

W. S. Porter*, received in 1892 Lic. from Charleston Presbytery; dismissed in 1895 to Florida Presbytery.

E. W. Way*, received in 1892; dismissed in 1895 to Suwanee Presbytery.

J. D. Taylor*, colored, received in 1892 Lic. from Mecklenburg Presbytery; dismissed in 1898 to Knox Presbytery.

L. T. Way*, received in 1892; dismissed in 1899 to Macon Presbytery.

C. C. Carson*, received in 1893 Lic. Holston Presbytery; dismissed in 1908 to Holston Presbytery.

J. P. Marion, received in 1893 from Concord Presbytery; dismissed in 1896 to South Carolina Presbytery; died in 1907.

D. F. Sheppard, received in 1893 from North Mississippi Presbytery; dismissed in 1893 to Atlanta Presbytery; received in 1900 from Atlanta Presbytery; dismissed 1890 to Mecklenburg Presbytery.

M. McGillivray*, received in 1894 Lic. from Charleston Presbytery; dismissed in 1896 to Macon Presbytery.

W. A. Nesbit, received in 1894 from Cherokee Presbytery.

T. M. Hunter*, received in 1895 Lic. from Nashville Presbytery; dismissed in 1897 to Western District Presbytery.

R. C. Gilmore*, received in 1895 Lic. from Lexington Presbytery; dismissed in 1898 to Lexington Presbytery.

E. D. Viser, received in 1895 from Mississippi Presbytery; died in 1896.

J. W. Folsom, received in 1895 from Richland (Cumberland) Presbytery; dismissed in 1897 to Georgia (Cumberland) Presbytery.

Geo. L. Cook, received in 1895 from Columbia Presbytery; dismissed in 1898 to Concord Presbytery.

N. M. Templeton*, received in 1896 Lic. from Enoree Presbytery; died in 1897.

R. A. Brown, received in 1896 Lic. from Orange Presbytery.

Chas. Montgomery*, received in 1896 Lic. from Harmony Presbytery.

November, 1897, the counties of Decatur, Thomas, Worth, Brooks and Colquitt were by the Synod set off from Savannah to the Presbytery of Macon.

A. J. Smith, received 1897 Classis of Greene; dismissed in 1901 evangelist.

E. D. McDougal, received in 1897 from Cherokee Presbytery; set off to Macon Presbytery in 1897.

R. A. Fair, received in 1897 from East Hanover Presbytery; died in 1899.

Jas. Y. Fair, received in 1897 from East Hanover Presbytery; dismissed in 1910 to East Hanover Presbytery.

W. F. Hollingsworth, received in 1898 from Cherokee Presbytery; dismissed in 1905 to Concord Presbytery.

W. M. Hunter, received in 1899 from Atlanta Presbytery; dismissed in 1903 to Norfolk Presbytery.

H. G. Griswold, received in 1899 from Macon Presbytery; dismissed in 1900 to Macon Presbytery.

L. R. Lynn*, received in 1899 Cand. Memphis Presbytery; dismissed in 1901 to Suwanee Presbytery.

A. S. Allen, received in 1899 from Nashville Presbytery; dismissed in 1904 to Columbia Presbytery.

W. P. McCorkle, received in 1901 from Orange Presbytery; dismissed in 1907 to Roanoke Presbytery.

Edgar Tufts, received in 1901 from Concord Presbytery; dismissed in 1902 to Concord Presbytery.

J. Y. Yandle, received in 1901 from Fayetteville Presbytery; dismissed in 1904 to North Mississippi Presbytery.

J. B. Cochran, received in 1901 from Asheville Presbytery; dismissed in 1903 to Kings Mountain Presbytery.

S. W. DuBose, received in 1903 from Cherokee Presbytery; dismissed in 1905 to Atlanta Presbytery.

W. C. Hagan, received in 1903 from Mecklenburg Presbytery; dismissed in 1905 to Macon Presbytery.

J. McD. A. Lacy, received in 1902; dismissed in 1903 to Abingdon Presbytery.

W. W. Edge, received in 1905 from Concord Presbytery; dismissed in 1907 to Westminster Presbytery.

F. D. Thomas, received in 1905 from Atlanta Presbytery.

H. E. McClure, received in 1906 from Tombeckbee Presbytery.

Alex Kirkland, received in 1906 from Macon Presbytery; died in 1910.

W. S. Harden*, received in 1906 Lic.; dismissed in 1910 to Macon Presbytery.

H. M. Perkins, received in 1907 from Rio Grande U. S. A. Presbytery; dismissed in 1908 to Pecos U. S. A. Presbytery.

J. W. Atwood, received 1907 from Meridian Presbytery; dismissed 1908 to Louisville Presbytery.

W. S. Wadley, received in 1907 from Chickasaw Presbytery; dismissed in 1908 to Florida Presbytery.

Wm. Denham, received in 1907 from Nashville Presbytery; dismissed in 1909 to Arkansas Presbytery.

Wm. Moore Scott, received in 1908 from Memphis Presbytery.

Henry Rankin, received in 1908 from Reformed Episcopal Church.

C. B. Boyles, received in 1908 from Memphis Presbytery; dismissed in 1910 to Tuscaloosa Presbytery.

L. A. McLaurin, received in 1909 from Fayetteville Presbytery.

Geo. L. Bitzer, received in 1909 from Eastern Texas Presbytery.

W. S. Milne, received in 1909 from St. Johns Presbytery.

C. G. Christian, received in 1910 from Albermarle Presbytery; dismissed in 1911 to Central Texas Presbytery.

Rockwell S. Brank, received in 1910 from St. Louis Presbytery.

R. M. Mann, received in 1911 from Mecklenburg Presbytery.

A. W. Pierce, received in 1911 from St. John Presbytery.

GOOD HOPE PRESBYTERY
(And Flint River and Atlanta.)

Set up 1834.

MINISTERS.

James Gamble, dismissed in 1838 to Hopewell Presbytery.

R. Chamberlain, dismissed in 1841 to Hopewell Presbytery; died in 1856.

Jno. S. Wilson, died in 1873.

J. Y. Alexander, died in 1857.

J. C. Patterson, died in 1866.

Thos. F. Scott, dismissed in 1837 to West Tennessee Presbytery; joined Episcopal church in 1839.

W. B. Richards, joined Baptist church in 1839.

W. K. Patton, dismissed in 1842 to East Alabama Presbytery.

John Baker, died in 1834.

Edwin Holt, dismissed in 1836 to Newburyport Presbytery.

Above were original members.

Michael Dickson, received in 1834 from South Carolina Presbytery; dismissed in 1843 to East Alabama Presbytery; received in 1844 from East Alabama Presbytery; dismissed in 1846 to East Alabama Presbytery.

James Stratton*, received in 1835; joined another church in 1843.

Name of Presbytery changed to Flint River March 14, 1835.

Thos. Goulding, received in 1835 from Harmony Presbytery; died in 1848.

A. M. Mooney, received in 1835 from Harmony Presbytery; dismissed in 1841 to South Alabama Presbytery.

Jno. Warnock, received in 1835 from Fayetteville Presbytery; dismissed in 1837 to Hopewell Presbytery.

T. F. Montgomery*, received in 1836; dismissed in 1857 to Cherokee Presbytery; received in 1858 from Cherokee Presbytery; dismissed in 1870 to Florida Presbytery.

Jos. L. Jones*, received in 1836; dismissed in 1837 to Georgia Presbytery.

John Brown, received in 1837 from Hopewell Presbytery; set off to Florida in 1841.

S. J. Cassells, received in 1837 from Hopewell Presbytery; dismissed in 1842 to East Hanover Presbytery; received in 1850 (?) from E. Hanover Presbytery; dismissed in 1851 to Georgia Presbytery; died in 1853.

Lyman Corbin*, received 1838 Lic. from Hopewell Presbytery; died in 1844.

Jas. H. Saye*, received in 1838; dismissed in 1839 to Bethel Presbytery.

J. G. Likens, received in 1839 from South Alabama Presbytery; died in 1840.

R. J. Montgomery, received in 1839 from Union Presbytery; died in 1840.

R. T. Marks*, received in 1839; died in 1867.

S. W. Erwin*, received in 1839 from Concord Presbytery; died in 1840.

Geo. W. McKoy*, received in 1840.

Aaron H. Hand*, received in 1841; dismissed in 1843 to Northumberland Presbytery.

W. M. Cunningham, received in 1841 from Lexington Presbytery; died in 1870.

Daniel Engles*, received in 1842; dismissed in 1851 to Cherokee Presbytery.

Geo. Dunham, received in 1842 from Holston Presbytery; dismissed in 1849 to Greenbrier Presbytery.

H. L. Dean, received in 1842 from New Hampshire Association; dismissed in 1856 to Georgia Presbytery.

N. A. Pratt, received in 1843; added by Synod.

I. W. Waddell, received in 1843; added by Synod; died in 1849.

A. B. McCorkle, received in 1843; added by Synod.

J. U. Parsons, received in 1845 from Evangelical Association; dismissed in 1849 to Hopewell Presbytery.

W. J. Keith, received in 1846 from Union Presbytery; died in 1874.

J. R. McCarter*, received in 1846; dismissed in 1855 to East Alabama Presbytery.

F. McMurray*, received in 1848; dismissed in 1857 to East Alabama Presbytery.

Jos. Gibert*, received in 1848; dismissed in 1852 to South Carolina Presbytery.

J. B. Stevens, received in 1848 from Georgia Presbytery; died in 1860.

A. G. Peden, received in 1849 from Harmony Presbytery; died in 1896.

Jas. Rosamond*, received in 1849; dismissed in 1852 to Tombechee Presbytery.

Albert Shotwell*, received in 1849; dismissed in 1854 to Louisville Presbytery.

Wm. Mathews*, received in 1850; dismissed in 1858 to Florida Presbytery; died in 1862.

C. B. King, received in 1850 from Hopewell Presbytery; died in 1880.

J. L. King*, received in 1850 Lic. from Hopewell; died in 1901.

S. D. Campbell, received in 1851 from Montgomery Presbytery; dismissed in 1853 to Florida Presbytery; died in 1962.

Jno. McKittrick, received in 1853 from South Carolina Presbytery; dismissed in 1863; died in 1874.

S. H. Higgins, received in 1853 from Suffolk Association; dismissed in 1867.

Jas. Stacy, received in 1855 from Georgia Presbytery; died in 1912.

W. C. Smith, received in 1857 from South Alabama Presbytery; went North in 1863, name stricken.

J. E. DuBose, received in 1853 from Cherokee Presbytery; dismissed in 1858 to Florida Presbytery.

J. L. Rogers, received in 1857 from Tusculum Presbytery; dismissed in 1867 to Cherokee Presbytery.

C. P. B. Martin*, received in 1854; died in 1908.

R. A. Mickle, received in 1858 from Charleston Presby-

tery; dismissed in 1862 to South Alabama Presbytery; died in 1906.

Robt. Logan, received in 1858 from Hopewell Presbytery; dismissed in 1868.

A. R. Liddell*, received in 1858; died in 1860.

G. H. Coit*, received in 1858 Lic. from Charleston Presbytery; dismissed in 1867; died in 1877.

C. M. Shepperson, received in 1858 from Cherokee Presbytery; dismissed in 1861 to East Alabama Presbytery.

H. C. Carter, received in 1859 from Cherokee Presbytery; dismissed in 1867 to Cherokee Presbytery.

E. D. Eldridge, received in 1859 from Hopewell Presbytery.

H. F. Hoyt*, received in 1860 Lic. from Hopewell Presbytery.

W. P. Harrison, received in 1861 from Cherokee Presbytery; dismissed in 1865 to Florida Presbytery.

Homer Hendee, received in 1862 from Hopewell Presbytery.

R. Q. Mallard, received in 1863 from Georgia Presbytery; dismissed in 1866 to New Orleans Presbytery; died in 1903.

John Jones, received in 1866 from Cherokee Presbytery; dismissed in 1879 to Augusta Presbytery; died in 1893.

T. E. Smith, received in 1866 from Cherokee Presbytery.

J. N. Bradshaw, received in 1866 from Knoxville Presbytery; dismissed in 1885 to Savannah Presbytery.

L. H. Wilson*, received in 1866 Lic. from Knoxville Presbytery; dismissed in 1875 to Augusta Presbytery.

Presbytery divided into Atlanta and Macon Presbyteries in 1866. Name changed to Atlanta Presbytery 1867.

ATLANTA PRESBYTERY MINISTERS.

J. S. Wilson; died in 1873.

John Jones; died in 1893.

W. J. Keith; died in 1874.

A. G. Peden; died in 1896.

W. M. Cunningham; died in 1870.

Robert Logan; dismissed in 1867 to Cherokee Presbytery; received in 1868 from Cherokee Presbytery; dismissed in 1877 to Eastern Texas Presbytery.

Jas. Stacy; died 1912.

H. C. Carter; dismissed in 1867 to Cherokee Presbytery; died in 1870.

R. T. Marks; died in 1868.

T. F. Montgomery; dismissed in 1870 to Florida Presbytery.

J. L. Rogers; died in 1892.

Above were original members.

James Wilson, received in 1867 from Knoxville Presbytery; dismissed in 1868 to Nashville Presbytery.

R. K. Porter, received in 1867 from Hopewell Presbytery; died in 1869.

M. D. Wood, received in 1867 from Bethel Presbytery; deposed in 1871.

Henry Quigg, received in 1867 from Associate Reformed church; died in 1907.

R. C. Ketchum, received in 1867 from Hopewell Presbytery; died in 1876.

Washington Baird, received in 1867 from Hopewell Presbytery; died in 1868.

A. E. Chandler, received in 1869 from Florida Presbytery; dismissed in 1871 to Cherokee Presbytery; received in 1883 from Macon Presbytery; dismissed in 1896 to Harmony Presbytery.

H. L. Deane, received in 1869 from Savannah Presbytery; dismissed in 1881 to St. Johns Presbytery; died in 1886.

J. T. Leftwich, received in 1870 from Chesapeake Presbytery; dismissed in 1879 to Baltimore Presbytery.

W. W. Brimm*, received in 1870; dismissed in 1873 to East Texas Presbytery; received in 1901 from New Orleans Presbytery.

J. N. Bradshaw, received in 1871 from Macon Presbytery; dismissed in 1885 to Savannah Presbytery.

F. McMurray, received in 1872 from East Alabama Presbytery; dismissed in 1884 to Tuscaloosa Presbytery.

R. H. Nall, received in 1872 from East Alabama Pres-

bytery; dismissed in 1878 to South Carolina Presbytery.

H. L. Harvey, received in 1872 from East Alabama Presbytery; joined Methodist church, South, in 1875.

L. H. Wilson, received in 1872 from Macon Presbytery; dismissed in 1875 to Augusta Presbytery.

J. L. King, received in 1872 from Macon Presbytery; died in 1901.

D. Fraser, received in 1872 from Florida Presbytery; died in 1887.

Wm. Dimmock*, received in 1872; died in 1880.

J. H. Martin, received in 1873 from Holston Presbytery; dismissed in 1883 to West Lexington Presbytery.

S. S. Gaillard, received in 1875 from Macon Presbytery died in 1879.

T. D. Latimer*, received in 1875; dismissed in 1878 to East Texas Presbytery.

J. L. Rogers, received in 1876 from Cherokee Presbytery; died in 1891.

W. A. Dabney*, received in 1876; dismissed in 1880 to Ouichita Presbytery; received in 1902 from West Hanover Presbytery; dismissed in 1904 to Lexington Presbytery.

R. F. Taylor, received 1877 from Cherokee Presbytery; dismissed in 1880 to Bethel Presbytery.

F. Jacobs, received in 1877 from South Carolina Presbytery; dismissed in 1877 to East Texts Presbytery.

M. C. Britt*, received in 1877; dismissed in 1879 to Savannah Presbytery.

W. T. Hollingsworth*, received in 1877; dismissed in 1887 to East Alabama Presbytery.

A. A. Jones, colored, received in 1879; joined Knox Presbytery.

W McN. McKay, received in 1879 from East Alabama Presbytery; dismissed in 1890 to Washbourne Presbytery.

N. Keff Smith, received in 1879 from Memphis Presbytery; dismissed in 1884 to Augusta Presbytery; received in 1855 from Augusta Presbytery; dismissed in 1889 to Savannah Presbytery.

W. E. Boggs, received in 1880 from Memphis Presbytery; dismissed in 1885 to Memphis Presbytery.

Andrew McElroy, received in 1880 from Nashville Presbytery; died in 1884.

J. F. McClelland*, received in 1881; died in 1885.

G. B. Strickler, received in 1883 from Lexington Presbytery; dismissed in 1898 to Lexington Presbytery.

E. H. Barnett, received in 1883 from Abingdon Presbytery; died in 1898.

J. H. Alexander, received in 1883 from Abingdon Presbytery; dismissed in 1889 to Abingdon Presbytery; received in 1895 from Abingdon Presbytery; died in 1910.

Z. B. Graves, received in 1883 from Macon Presbytery; dismissed in 1885 to Tombeckbee Presbytery.

J. T. Bruce*, received in 1883; dismissed in 1893 to South Alabama Presbytery; died in 1897.

J. R. Harris*, colored, received in 1883 Lic. from Abingdon Presbytery; dismissed in 1887 to Knox Presbytery.

K. P. Julian, received in 1884 from Montgomery Presbytery; dismissed in 1886 to Florida, St. Johns Presbytery; died in 1889.

J. E. DuBose, received in 1884 from Central Mississippi Presbytery; died in 1895.

T. P. Cleveland, received in 1885 from Athens Presbytery.

W. D. Heath, received in 1886 from N. Ga. Conference M. E. Church; dismissed in 1890 to South Alabama Presbytery.

Samuel Scott*, received in 1886; dismissed in 1889 to Augusta Presbytery.

W. E. Dozier*, received in 1887.

W. H. Johnson*, received in 1888 Lic. from Cherokee Presbytery; died in 1890.

W. H. Sheppard, colored, received in 1888 from Tuscaloosa Presbytery; Missionary to Africa in 1890.

W. A. Nisbet*, received in 1888; dismissed in 1892 to Cherokee Presbytery.

H. K. Walker, received in 1888 from Columbia Presbytery; dismissed in 1888 to Cherokee Presbytery.

F. R. Cowan, received in 1889; dismissed in 1889 to Campinas Presbytery.

F. H. Gaines, received in 1889 from Montgomery Presbytery.

N. B. Mathes*, received in 1889 Lic. from Nashville Presbytery; dismissed in 1905 to Cherokee Presbytery.

A. A. Little, received in 1889 from West Hanover Presbytery; dismissed in 1890 to West Hanover Presbytery.

J. W. Pogue, received in 1889 from Nashville Presbytery; dismissed in 1901 to Cincinnati Presbytery.

A. G. Wardlaw, received in 1889 from the North Ga. Conference M. E. Church; dismissed in 1890 to Enoree Presbytery.

A. R. Holderby, received in 1890 from East Alabama Presbytery.

J. H. Colton, received in 1890 from Fayetteville Presbytery; dismissed in 1892 to Transylvania Presbytery.

J. B. Mack, received in 1890 from Fayetteville Presbytery; dismissed in 1902 to North Alabama Presbytery; died in 1912.

R. D. Perry, received in 1890 from Mecklenburg Presbytery; dismissed in 1896 to Bethel Presbytery.

R. N. Abraham*, received in 1891 Lic. from Charleston Presbytery; dismissed in 1899 to Athens Presbytery.

W. G. Woodbridge, received in 1891 from Long Island Presbytery; dismissed in 1905 to North Alabama Presbytery.

G. L. Cook, received in 1891 from South Carolina Presbytery; dismissed in 1893 to Columbia Presbytery.

W. H. McMeen, received in 1891 from Savannah Presbytery; dismissed in 1896 to St. Johns Presbytery.

J. K. Smith*, received in 1891; dismissed in 1892 to Augusta Presbytery.

Chalmers Fraser, received in 1891 from Bethel Presbytery; dismissed in 1899 to Bethel Presbytery.

J. P. Anderson, received in 1891 from Suwanee Presbytery; dismissed in 1899 to August Presbytery.

M. F. Duncan, received in 1891 from Paducah Presbytery; dismissed in 1897 to Philadelphia Presbytery.

I. W. Waddell, received in 1892 from Macon Presbytery; dismissed in 1893 to Athens Presbytery.]

T. P. Burgess, received in 1893 from South Alabama bytery; dismissed in 1899 to Augusta Presbytery.

R. A. Bowman, received in 1893 from North Alabama Presbytery; died in 1898.

Edward Bailey, received in 1893 from Cherokee Presbytery; dismissed in 1895 to Cherokee Presbytery.

L. B. Davis, received in 1893 from Savannah Presbytery.

Samuel Young, received in 1893 from Alleghany U. P. C.

T. B. Trenholm*, received in 1893 Lic. from Charleston Presbytery; dismissed in 1901 to Charleston Presbytery.

D. F. Sheppard, received in 1894 from Savannah Presbytery; dismissed in 1899 to Savannah Presbytery.

J. F. Pharr, received in 1894 from Augusta Presbytery; dismissed in 1898 to Concord Presbytery.

W. P. Chevalier, received in 1894 from Louisville Presbytery; dismissed in 1895 to Tuscaloosa Presbytery.

R. O. Flinn*, received in 1894 Lic. from Harmony Presbytery; dismissed in 1898 to Macon Presbytery; received in 1899 from Macon Presbytery.

G. W. Bull, received in 1896 from South Alabama Presbytery; dismissed in 1903 to Nashville Presbytery.

P. P. Winn, received in 1896 from South Alabama Presbytery; dismissed in 1909 to Asheville Presbytery.

W. M. Hunter*, received in 1896 Lic. from Mecklenburg Presbytery; dismissed in 1899 to Savannah Presbytery.

W. P. Hemphill*, received in 1896; died in 1906.

J. G. Patton, received in 1896 from Paducah Presbytery.

T. H. Rice, received in 1896 from Chesapeake Presbytery; dismissed in 1908 to East Hanover Presbytery.

J. B. Hillhouse, received in 1896; dismissed in 1906 to Augusta Presbytery.

R. L. Fulton, received in 1896 from Suwanee Presbytery; died in 1902.

F. R. Graves, received in 1897 from St. Johns Presbytery; dismissed in 1902 to North Alabama Presbytery.

D. G. Armstrong, received in 1897 from Macon Presbytery; died in 1901.

J. S. Sibley, received in 1897 Lic. Upper Mississippi Presbytery; dismissed in 1900 to Winchester Presbytery.

J. W. Lacy, received in 1908 Lic. from Greenbrier Presbytery; dismissed in 1900 to Norfolk Presbytery.

H. C. Hammond*, received in 1898; dismissed in 1911 to Harmony Presbytery.

J. W. Stokes*, received in 1898; dismissed in 1904 to Macon Presbytery.

R. C. Reed, received in 1899 from Nashville Presbytery.

T. C. Cleveland*, received in 1898; dismissed in 1901 to N. E. Conference M. E. church.

C. P. Bridewell, received in 1899 from Fort Worth Presbytery; suspended in 1907.

J. A. Clotfelter*, received in 1899.

W. H. Fraser*, received in 1899 Lic. East Alabama Presbytery; dismissed in 1901 to Macon Presbytery.

C. W. Humphreys, received in 1899 from Bethel Presbytery; dismissed in 1906 to Greenbrier Presbytery.

C. R. Nisbet, received in 1900 from Macon Presbytery; dismissed in 1906 to Nashville Presbytery.

J. G. Herndon, received in 1900 from Bethel Presbytery.

E. W. Russell*, received in 1900.

C. O'N. Martindale, received in 1901 from Cherokee Presbytery; dismissed in 1906 to N. Alabama Presbytery.

W. Lee Harrell, received in 1901 from Athens Presbytery; dismissed in 1904 to Augusta Presbytery; died in 1906.

R. L. Bell, received in 1902 from 2d Pres. A. R. Synod; dismissed in 1903 to East Alabama Presbytery.

J. L. Martin, received in 1902 from Palmyra Presbytery; dismissed in 1906 to Suswanee Presbytery.

B. H. Holt, received in 1902 from Western Texas Presbytery; dismissed in 1906 to North Alabama Presbytery.

L. G. Henderson, received in 1902 from Macon Presbytery; dismissed in 1906 to Knoxville Presbytery.

J. W. Atwood*, received in 1902 Cand. Ouichita Presbytery; dismissed in 1904 to Macon Presbytery.

J. E. James*, received in 1902 Lic. from Tuscaloosa Presbytery; dismissed in 1904 to South Carolina Presbytery.

R. H. Overcash, received in 1902 from Asheville Presbytery; dismissed in 1903 to W. Lexington Presbytery.

R. H. Morris, received in 1902 from Suwanee Presbytery; dismissed in 1903 to New Brunswick Presbytery.

J. B. Ficklen, received in 1904 from Cherokee Presbytery.

K. A. Campbell, received in 1904 from North Alabama Presbytery; dismissed in 1908 to Mecklenburg Presbytery.

E. Mac Davis, received in 1904 from Asheville Presbytery; died in 1905.

W. C. Young, received in 1904 from Fort Worth Presbytery; dismissed in 1906 to Lexington Presbytery.

L. R. Walker, received in 1904 from Florida Presbytery; dismissed in 1910 to Florida Presbytery.

F. D. Thomas, received in 1904 from Athens Presbytery; dismissed in 1905 to Savannah Presbytery.

T. E. Converse, received in 1905 from Louisville Presbytery.

Homer McMillan, received in 1905 from Classis Reformed church of America.

S. W. DuBose, received in 1905 from Savannah Presbytery; dismissed in 1908 to Macon Presbytery.

Jos. E. Hannah*, received in 1905.

J. S. Montgomery, received in 1906 from St. Clairville Presbytery; dismissed in 1906 to Augusta Presbytery.

J. H. Dixon, received in 1906 from Mecklenburg Presbytery; dismissed in 1907 to Fayetteville Presbytery.

W. W. McMorries, received in 1906 from 2d Pres. As. Ref.

J. B. Mack, received in 1906 from Mecklenburg Presbytery; died in 1912.

Moses C. Liddell, received in 1906 from the Baptist church; dismissed in 1906 to Durant Presbytery.

R. F. Otts, received in 1906 from Tuscaloosa Presbytery; demitted ministry in 1908.

T. H. Newkirk, received in 1906 from Peedee Presbytery; dismissed in 1910 to Athens Presbytery.

Jno. B. Gordon, received in 1906 from Louisville Presbytery.

W. A. Murray, received 1906 from Kings Mountain Presbytery.

Jno. I. Simpson, received in 1906 from Transylvania Presbytery.

Jno. I. Armstrong*, received in 1906 Lic. from West Hanover Presbytery.

B. F. Guille, received in 1907 from Cairo Presbytery; dismissed in 1908 to Cherokee Presbytery.

H. J. Williams, received in 1907 from Kanawha Presbytery.

W. L. Lingle, received in 1907 from Bethel Presbytery.

F. D. Hunt, received in 1907 from Enoree Presbytery.

T. W. Winfield, received in 1907 from New York Presbytery; dismissed in 1909 to Ottawa, Canada, Presbytery.

James Bradley, received in 1907 from Enoree Presbytery.

E. D. Brownlee*, received in 1907.

P. H. Moore*, received in 1907 Lic. from Bethel Presbytery; dismissed in 1908 to Bethel Presbytery.

Jno. W. Grier*, received in 1907 from Mecklenburg Presbytery; dismissed in 1908 to Mecklenburg Presbytery.

Robert H. Orr, received in 1908 from Cherokee Presbytery; dismissed in 1911 to Florida Presbytery.

John David Keith, received in 1908 from Ga. Conf. M. P. church; dismissed in 1910 to Suwanee Presbytery.

A. W. Grigg, received in 1908 from Philadelphia Presbytery; dismissed in 1910 to Newark U. S. A. Presbytery.

H. W. Flinn, received in 1908 from North Alabama Presbytery; dismissed in 1911 to Norfolk Presbytery.

Fritz Rauchenberg*, received in 1908.

A. A. Little, received in 1908 from Tuscaloosa Presbytery.

L. B. Fields, received in 1908.

R. D. Stinson, received in 1908 from Macon Presbytery; died in 1910.

N. B. Mathes, received in 1909 from Cherokee Presbytery.

D. H. Ogden, received in 1909 from Knoxville Presbytery.

C. C. Carson, received in 1910 from Mangum Presbytery; dismissed in 1911 to Mecklenburg Presbytery.

J. P. Smith, received in 1910 from Chesapeake Presbytery.

A. L. Johnson, received in 1910 from Augusta Presbytery.

W. C. Young, received in 1910 from Lexington Presbytery.

W. H. Chapman, received in 1910 from Chattanooga U. S. A. Presbytery.

Thornwell Jacobs, received in 1910 from Enoree Presbytery.

C. E. Wehler, received in 1910 from Reformed church U. S. A.

W. McC. Miller, received in 1911 from Ebenezer Presbytery.

J. M. Harris, received in 1911 from Kings Mountain Presbytery.

W. Beale, received in 1911 from Mangum Presbytery.

M. C. Liddell, received in 1911 from Mangum Presbytery.

G. R. Buford, received in 1911 from Louisville Presbytery.

W. P. Chevalier, received in 1911 from Louisville Presbytery.

GOOD HOPE PRESBYTERY.

CHURCHES

Alcovia—Organized 1823, first mentioned 1823; dropped 1889.

Bethesda—Organized 1830, Bibb County; dissolved.

Carmel—Organized 1810, dissolved 1840.

Columbus—Organized 1829; with 5 members.

Covington—Organized 1827, dissolved 1847; reorganized 1877.

Decatur—Organized 1825 by Dr. Wilson, as Westminster Church.

Ephesus—Organized 1829.

Fairview.

Fayetteville—Stricken 1841.

Forsyth—Organized 1828.

Hopewell—Organized 1828, Crawford County; dissolved 1856.

Hamilton—Organized 1829.

Harmony—Organized 1825, DeKalb County, near Decatur, by Dr. Wilson.

Greenville—Organized 1829.

Goshen—Organized 1834, name changed to Norcross 1884.

Jackson—1826, declared extinct 1875. Reorganized 1889.

LaGrange—Organized 1829.

Macon—Organized 1826, transferred with Bibb County to Hopewell 1842.

McDonough—Organized 1827.

Newnan—Organized 1828.

Providence—Organized 1831, Franklin, Heard County.

Philadelphia—Organized 1825.

Smyrna—Organized 1827.

Thomaston—Organized 1829.

Union Chapel—Organized 1834, Fayette County, changed to Fayetteville 1847.

Zebulon—Organized 1828, stricken 1868; reorganized 1898; dissolved 1905.

Mt Zion—Organized 1834, Talbot County. (Name changed to Flint River 1835.)

FLINT RIVER PRESBYTERY.

Friendship—Received 1835, set off from Zebulon.

Muscogee—Received 1835, organized by Dr. Goulding.

Mt. Zion—Received 1836, Talbot County.

Franklin—Received 1836, Heard County, dissolved 1844.

Mt Tabor—Received 1836.

Long Cane—Received 1837, changed to Loyd, 1887.

White Oak—Received 1838, name changed to Turin,
1888.

Ebenezer—Received 1838, set off from LaGrange.

Berea—Received 1838, name changed to Cuthbert,
1847.

Florence—Received 1839, dissolved 1884.

Monroe—Received 1839, merged in Social Circle, 1843.

West Point—Received 1841.

Griffin—Received 1842, organized by Rev. L. M. Cor-
bin, with 6 members.

Carrollton—Received 1842.

Salem—Received 1842, dissolved, 1867.

Brainerd—Received 1843, dissolved 1882.

Bethany—Received 1843.

Marietta—Received 1843, added by change of bound-
ary by Synod, 1842.

Hickory Flat—Received 1843, added by change of
boundary by Synod, 1842.

Mrs Hill—Received 1843, added by change of boundary
by Synod, 1842.

Fellowship—Received 1843.

Central Church, Walton County—Organized 1843 Social
Circle; dissolved 1848.

Americus—Received 1846.

Emmaus—Received 1847, Muscogee County.

Perry—Received 1847.

Pachitla—Received 1850.

Lumpkin—Received 1853.

White Sulphur—Received 1856, dissolved, 1888.

Central—Received 1857.

Villa Rica—Received 1858.

Conyers—Received 1860.

Bethel—Received 1863, Mitchell County.

Atlanta Col'd.—Received 1866.

Rock Spring—Received 1871.

Thomaston—Received 1871.

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Bowenville—Received 1873, Carroll County; dissolved 1878.

Stone Mountain—Received 1847.

Atlanta 3rd.—Received 1874, name changed to Moore Memorial, 1891.

Lithonia—Received 1875, reorganized 1891.

Salem—Received 1875, at Flat Shoals.

Midway—Received 1876, DeKalb County.

Hunter St—Received 1876.

Mt Sinai Col'd.—Received 1876, joined Knox Pres., about 1894.

Jonesboro—Received 1880.

Timber Ridge—Received 1880..

Zion Col'd.

Atlanta—Received 1880, added to roll 1885; dissolved 1894.

Flat Rock—Received 1884, Henry County.

West End—Received 1887.

Mountville—Received 1887.

4th Atlanta—1888, name changed to Druid Park, 1910.

Tallapoosa—Received 1888.

Georgia Ave.—Received 1890.

Palmetto—Received 1890.

Buford—Received 1891.

Lawrenceville—Received 1891.

Barnett—Received 1891.

Barnesville—Received 1891.

Kirkwood—Received 1892.

Senoia—Received 1893.

Manchester—Received 1894, changed to Hapeville 1896.

Stacy—Received 1896, at Greenville.

Morris Grove—Received 1896, dissolved in 1909.

Bamah—Received 1898, at Luxomni; dissolved 1901.

North Ave.—Received 1899.

Kelley—Received 1900.

Ingleside—Received 1900.

College Park—Received 1900.

Westminster—Received 1901.

Prior Street—Received 1902.

Pantherville—Received 1902.

Bremen—Received 1902.

McTyre Chapel—Received 1903, dissolved 1909.

Stock Bridge—Received 1909.

Battle Hill, 1911.

PRESBYTERY OF FLORIDA

Set up 1840

MINISTERS.

John Brown, received in 1841, set off from Flint River Presbytery; died in 1842.

Philo F. Phelps, received in 1841 from Troy Presbytery; died in 1841.

Benj. Burroughs, received in 1841; died in 1854.

Joshua Phelps, received in 1841 from Philadelphia Presbytery; dismissed in 1853 to Iowa Presbytery.

R. M. Baker, received in 1841; dismissed in 1846 to Hopewell Presbytery.

Joel S. Graves, received in 1841.

Eli Graves, received in 1841; died in 1866.

The above were set off from Flint River Presbytery in 1840.

Jno. C. Baldwin, received in 1842 from South Alabama Presbytery; dismissed in 1843 to Hopewell Presbytery.

Edmond Lee*, received in 1845; died in 1892.

W. E. Buell, received in 1846 from E. Hanover Presbytery.

James Wood, received in 1846 from West Tennessee Presbytery.

William Neil, received in 1847; dismissed in 1853 to W. Hanover Presbytery.

Jno. H. Rice, received in 1848; dismissed in 1850 to W. Hanover Presbytery.

W. H. Crane, received in 1850.

Jesse Hume, received in 1851 from Nashville; died in 1854.

W. E. Hamilton*, received in 1851; dismissed in 1867 to Savannah, Boundary changed.

S. D. Campbell, received in 1853 from Flint River

Presbytery; dismissed in 1862 to E. Alabama Presbytery; died in 1862.

Samuel S. Milleken*, received in 1853.

D. J. Auld, received in 1853 from Bethel Presbytery; died in 1857.

Henry Cherry, received in 1853 from Rochester Presbytery.

Homer Hendee, received in 1853 from Hopewell Presbytery; dismissed in 1857 to Hopewell Presbytery.

D. McNeil Turner, received in 1855; dismissed in 1860 to South Carolina Presbytery.

J. H. Meyers, received in 1855 from Georgia Presbytery; dismissed in 1857 to Elizabethtown Presbytery; died in 1890.

A. W. Sproull,, received in 1854 from Georgia Presbytery; dismissed in 1856 to Philadelphia Presbytery.

A. R. Wolfe, received in 1855; dismissed in 1860 to Newark Presbytery.

Geo. C. Fleming*, received in 1855; dismissed in 1857 to Georgia Presbytery; died in 1858.

Donald Fraser, received in 1856 from Georgia Presbytery; dismissed in 1872 to Atlanta Presbytery.

Wm. N. Peacock, received in 1856 from Fayetteville Presbytery; died in 1863.

Joseph Brown, received in 1857 from Mississippi Presbytery; set off in 1878 to St. Johns Presbytery; died in 1880.

Jos. M. Quarterman, received 1857 from Georgia Presbytery; died in 1858.

A. W. Clisby*, received in 1857 from Florida Presbytery; dismissed in 1867 by change of boundary.

William Mathews, received in 1858 from Flint River Presbytery; died in 1862.

E. O. Frierson, received in 1858; dismissed in 1862 to Harmony Presbytery.

Henry Brown, received in 1858 from Lexington Presbytery; dismissed to Lexington Presbytery.

E. P. Crane, received in 1858 from Hudson Presbytery; dismissed in 1868 to Ohio Presbytery.

A. E. Chandler, received in 1858 from Harmony Presbytery; dismissed in 1868 to Atlanta Presbytery.

W. J. McCormick, received in 1859 from Bethel Presbytery; died in 1883.

J. E. DuBose, received in 1859 from Atlanta Presbytery; dismissed in 1871 to Muhlenburg Presbytery.

Archibald Baker, received in 1860 from Concord Presbytery; dismissed in 1873 to Fayetteville Presbytery.

G. W. Butler, received in 1860; dismissed in 1860 to East Alabama Presbytery.

James Little*, received in 1860 Lic. from New York Presbytery; dismissed in 1876 to Whitby, Canada, Presbytery.

S. S. F. Holliday, received in 1862.

Jas. E. Dunlap*, received in 1862 Lic. from Bethel Presbytery.

E. T. Williams*, received in 1863 from Georgia Presbytery; died in 1866.

W. P. Harrison, received in 1865 from Flint River Presbytery.

J. H. Alexander, received in 1866; died in 1910.

David Comfort, received in 1866; dismissed to Savannah Presbytery; died in 1873.

T. A. Carruth, received in 1866; joined elsewhere in 1866.

W. B. Telford, received in 1865 from Cherokee Presbytery; died in 1891.

T. L. Deveaux, received in 1868; dismissed in 1873 to Fayetteville Presbytery; died in 1876.

J. W. Montgomery, received in 1869; dismissed in 1871 to Savannah Presbytery.

Chas. Kenmore, received in 1869 from Central Mississippi Presbytery; died in 1871.

T. F. Montgomery, received in 1871 from Atlanta Presbytery; died in 1875.

B. C. Robertson*, received in 1871; died in 1872.

B. L. Baker, received in 1871 from Bethel Presbytery.

F. Jacobs, received in 1871 from Augusta Presbytery.

J. C. Grow*, received in 1871; dismissed in 1878 to Augusta Presbytery.

Henry Brown, received in 1871 from Knoxville Presbytery; dismissed in 1877 to Lexington Presbytery.

Samuel Donelly, received in 1874 from South Carolina Presbytery; died in 1878.

P. M. McKay*, received in 1874; died in 1875.

S. R. Preston*, received in 1874 Lic. from Harmony Presbytery.

W. H. Dodge*, received in 1874 Lic. from Macon Presbytery.

T. T. Johnson*, received in 1874 from Toronto Presbytery; dismissed in 1875 to Toronto Presbytery.

N. M. Long*, received in 1875 Lic. from Holston Presbytery; dismissed in 1878 to Columbia Presbytery.

A. H. Mathes, received in 1876 from Macon Presbytery; died in 1878.

J. C. Sturgeon, received in 1876 from East Alabama Presbytery; dismissed in 1878 to East Alabama Presbytery.

J. H. Myers, D. D., received in 1876 from North River Presbytery.

E. H. Briggs*, received in 1877 Lic. from Macon Presbytery.

N. P. Quarterman, received in 1877 from Savannah Presbytery.

R. Henderson*, received in 1878; dismissed in 1880 to Harmony Presbytery.

A. Duncan, D. D., received in 1879 from Schuyler Presbytery.

H. R. Raymond, Jr., received in 1880 from Tuscaloosa Presbytery.

D. W. Humphries, received in 1880 from North Mississippi Presbytery.

H. Anderson, received in 1880 from East Hanover Presbytery.

K. P. Julian, received in 1885 from Atlanta Presbytery; died in 1889.

CHURCHES

Tallahasee—Received 1841.

Monticello—Received 1841.



CENTRAL PRESBYTERIAN CHURCH, ATLANTA, GA.



- Marianna—Received 1841.
 Quincy—Received 1841.
 Madison—Received 1841.
 Thomasville—Received 1842.
 Ft Gaines—Received 1842.
 Iamonia—Received 1844.
 First Church Lowndes County—Received 1842.
 Manhattee—Received 1846, dissolved 1853.
 Boston—Received 1851, name changed to Bethany in 1862.
 Greenfield (ville)—Received 1855.
 Uchee Valley—Received 1853.
 Bainbridge—Received 1853.
 Attapulgas—Received 1853.
 Currys Church—Received 1853, proper name (Damas-cus) dissolved 1862.
 St Augustine—Received 1854.
 Jacksonville—Received 1854.
 Micanopy—Received 1854.
 Thomasville—Received 1854.
 Newport—Received 1855.
 Tampa—Received 1855.
 Palatka—Received 1856.
 Alligator—Received 1856.
 Orange Springs—Received 1856.
 Little River—Received 1858.
 Ocala—Received 1858.
 Fernandina—Received 1858.
 Hamilton—Received 1858.
 New Providence—Received 1858.
 Kanapaha—Received 1859.
 Ocklocknee—Received 1859.
 Mineral Springs—Received 1859, dissolved 1862.
 Union—Received 1860.
 Houston—Received 1867.
 Quitman—Received 1867.
 Ocala—Received 1867.
 Suwanee—Received 1867.
 Oakland—Received 1867.

Friendship—Received 1867.
 Valdosta—Received 1867.
 Bethlehem—Received 1867.
 Ellisville—Received 1869.
 Sumter—Received 1869.
 Gainesville—Received 1870.
 Silver Lake—Received 1870.
 Live Oak—Received 1870.
 Ebenezer—Received 1872.
 Leesburg—Received 1874.
 Enterprise—Received 1874.
 Cedar Keys—Received 1876.
 Orlando—Received 1876.
 Freeport—Received 1876.
 Andrews Memorial—Received 1877.
 New Hope—Received 1877.
 Apopka—Received 1877.
 Mikesville—Received 1877.
 Magnolia Springs—Received 1879.
 Waldo—Received 1879.

PRESBYTERY OF ST JOHNS.

The 7th Presbytery set up by the Synod of Georgia at its meeting at Columbus October, 1877, held its first meeting April, 1878, and organized with 7 Ministers and 11 Churches, viz: .

Ministers—W. B. Telford, 1877; E. H. Briggs, Edmund Lee, Joseph Brown, dismissed to Brazos Presbytery 1879; W. H. Dodge, J. H. Myer, A. H. Mathes, died 1878; John Daniel, received from Holston Presbytery; dismissed in 1878 to Holston Presbytery in 1879; T. M. Smith, received 1880; died, 1888.

. Churches—Jacksonville, Andrews Memorial, Silver Lake, Fernandina, Palatka, Appoka, Leesburg, Ocala, Enterprise, Orange Creek, Orlando. Two churches were received in 1880—Acron and Lake Beresford.

CHEROKEE PRESBYTERY

Set up 1844.

MINISTERS.

James Gamble; received from Flint River Presbytery; dismissed in 1843; died in 1867.

N. A. Pratt, received from Flint River Presbytery; dismissed in 1843; died in 1879.

I. W. Waddell, received from Flint River Presbytery; dismissed in 1843; died in 1849.

A. B. McCorkle, received from Flint River Presbytery; dismissed in 1843 to East Alabama Presbytery; died in 1886.

Richard A. Milner*, received in 1844 Lic. from Etowah Presbytery; died in 1855.

Chas. R. Smith*, received in 1845; dismissed in 1845 to East Alabama Presbytery.

J. M. M. Caldwell, received in 1845 from Concord Presbytery; dismissed in 1866 to Concord Presbytery; received in 1870 from Orange Presbytery; died in 1892.

W. H. Moore*, received in 1845 Lic. from Bethel Presbytery; dismissed in 1847 to East Alabama Presbytery.

A. Y. Lockridge, received in 1846 from Concord Presbytery; died in 1876.

Ben DuPree, received in 1846 from South Carolina Presbytery; dismissed in 1853 to Flint River Presbytery; died in 1866.

W. H. Johnson*, received in 1846; dismissed in 1858 to Bethel Presbytery; died in 1890.

Chas. S. Dodd, received in 1847 from Hopewell Presbytery; dismissed in 1850 to Chickasaw Presbytery.

Jas. McLin, received in 1847 from Chattahoochee N. S.; died in 1849.

J. F. Lanneau, received in 1849 from Charleston Presbytery.

John Jones, received in 1849 from Georgia Presbytery; dismissed in 1855 to Georgia Presbytery; received in 1857 from Georgia Presbytery; dismissed in 1866 to Flint River Presbytery.

Wm. Swift, received in 1849 from Chattahoochee N. S.

T. C. Crawford*, received in 1850; died in 1885.

A. G. Johnson*, received in 1850; died in 1902.

J. L. Rogers*, received in 1851; dismissed in 1851 to Hopewell Presbytery; received in 1852 from Hopewell Presbytery; dismissed in 1855 to Tuscumbia Presbytery; received in 1857 from Tuscumbia Presbytery; dismissed in 1875 to Atlanta Presbytery; died in 1891.

J. E. DuBose*, received in 1851; dismissed in 1854 to Flint River Presbytery.

H. C. Carter, received in 1852 from Hopewell Presbytery; dismissed in 1859 to Flint River Presbytery; died in 1869.

Daniel Engles, received in 1852 from Flint River Presbytery; died in 1855.

C. M. Shepperson, received in 1853 from Lutheran Synod; dismissed in 1858 to Flint River Presbytery.

D. F. Smith*, received in 1854; dismissed in 1859 to East Alabama Presbytery; received in 1883 from Holston Presbytery; dismissed in 1885 to Knoxville Presbytery.

F. R. Goulding, received in 1854 from Hopewell Presbytery; dismissed in 1858 to Georgia Presbytery; received in 1872 from Macon Presbytery; died in 1881.

G. H. W. Petrie, received in 1854 from Hopewell Presbytery; dismissed in 1857 to East Alabama Presbytery.

J. W. Baker, received in 1855 from Hopewell Presbytery; died in 1901.

R. M. Baker, received in 1855 from Hopewell Presbytery; died in 1896.

W. B. Telford, received in 1855 from South Carolina Presbytery; dismissed in 1865 to Florida Presbytery.

H. B. Pratt*, received in 1855 Lic. from New Brunswick Presbytery; dismissed in 1862 to Orange Presbytery.

T. B. Neil, received in 1856 from Georgia Presbytery; dismissed in 1856 to Orange Presbytery.

W. P. Harrison, received in 1857 from East Alabama Presbytery; dismissed in 1861 to Flint River Presbytery.

T. F. Montgomery, received in 1857 from Flint River Presbytery; dismissed in 1858 to Flint River Presbytery.

E. P. Palmer, received in 1858 from Harmony Presbytery; dismissed in 1869 to Red River Presbytery.

J. A. Wallace, received in 1859 from Harmony Presbytery; dismissed in 1869 to East Alabama Presbytery.

R. F. Taylor, received in 1859 from Associated Reformed Pres. Tenn.; dismissed in 1876 to Atlanta Presbytery; received in 1884 from Bethel Presbytery; died in 1896.

H. Brown, received in 1859 from Florida Presbytery; dismissed in 1866 to Lexington Presbytery.

T. E. Smith, received in 1863 from Harmony Presbytery; dismissed in 1866 to Flint River Presbytery; died in 1899.

J. H. Kaufman, received in 1866 from Hopewell Presbytery; dismissed in 1866 to Baltimore Presbytery.

E. M. Green*, received in 1866; dismissed in 1866 to Hopewell Presbytery.

R. W. Milner, received in 1866 from Hopewell Presbytery; dismissed in 1873 to Augusta Presbytery.

S. E. Axson, received in 1866 from Charleston Presbytery; died in 1884.

H. C. Carter, received in 1867 from Atlanta Presbytery; died in 1870.

R. H. Walton, received in 1867 from Lexington Presbytery; connection terminated in 1870.

D. L. Buttolph, received in 1867 from Georgia Presbytery; died in 1905.

Robert Logan, received in 1868 from Atlanta Presbytery; dismissed in 1869 to Atlanta Presbytery.

A. W. Gaston*, received in 1869 Lic. from Charleston Presbytery; died in 1897.

J. L. Milburn, received in 1871 from Hiawassee (Cumb.) Presbytery; dismissed in 1874 to Georgia (Cumb.) Presbytery.

A. E. Chandler, received in 1871 from Atlanta Presbytery; dismissed in 1872 to Knoxville Presbytery.

J. G. Lane*, received in 1872; dismissed in 1881 to North Alabama Presbytery.

W. A. Milner*, received in 1873; died in 1897.

J. DeW. Burkhead, received in 1874 from Augusta Presbytery; dismissed in 1879 to North Alabama Presbytery.

J. B. Hillhouse, received in 1874 from South Carolina Presbytery; died in 1887.

J. E. Jones*, received in 1875; dismissed in 1890 to Central Mississippi Presbytery.

S. W. Newell*, received in 1877 Lic. from Chickasaw Presbytery; dismissed in 1883 to Western District Presbytery.

T. W. Raymond*, receiver in 1883 Lic. from South Alabama Presbytery; dismissed in 1883 to Western District Presbytery.

I. W. Waddell*, received in 1881; dismissed in 1882 to Savannah Presbytery; received in 1899 from Athens Presbytery; dismissed in 1905 to Suwanee Presbytery.

J. J. Robinson, received in 1884 from East Alabama Presbytery; died in 1895.

R. F. Bunting, received in 1884 from Brazos Presbytery; dismissed in 1885 to Nashville Presbytery.

J. S. Hillhouse*, received in 1884; dismissed in 1893 to North Mississippi Presbytery.

T. S. Johnson*, received in 1885; dismissed in 1892 to Paris Presbytery.

G. T. Goetchius, received in 1886 from Augusta Presbytery; died in 1900.

H. C. Brown, received in 1886 from Potosi Presbytery; dismissed in 1890 to Tuscaloosa Presbytery.

Edward Bailey*, received in 1886; dismissed in 1893 to Atlanta Presbytery; received in 1896 from Atlanta Presbytery; dismissed in 1900 to Central Texas Presbytery.

C. Fraser*, received in 1888 Lic. from Atlanta Presbytery; dismissed in 1889 to Bethel Presbytery.

W. E. Baker, received in 1888 from Lexington Presbytery; died in 1905.

H. K. Walker, received in 1889 from Atlanta Presbytery; dismissed in 1891 to North Alabama Presbytery.

W. W. Brimm, received in 1889 from North Alabama Presbytery.

M. A. Matthews, received in 1890 from Georgia (Cum.) Presbytery.

G. F. Robertson, received in 1891 from Holston Presbytery; dismissed in 1892 to Tuscaloosa Presbytery.

M. W. Doggett, received in 1892 from Abingdon Presbytery; dismissed in 1894 to Dallas Presbytery.

J. H. Patton, received in 1892 from North Alabama Presbytery.

W. A. Nisbet, received in 1892 from Atlanta Presbytery; dismissed in 1894 to Savannah Presbytery.

W. L. Harrell*, received in 1892; dismissed in 1895 to Orange Presbytery.

R. P. Baird*, received in 1892 Lic. from Charleston Presbytery; dismissed to Brazil in 1895; died in 1909.

E. D. McDougal*, received in 1893 Cand. Paducah Presbytery; dismissed in 1896 to Savannah Presbytery.

C. B. Berryhill, received in 1894 Cand. Western District Presbytery; dismissed in 1899 to Central Texas Presbytery.

W. S. Hamiter, received in 1895 from Bethel Presbytery; dismissed in 1898 to South Carolina Presbytery.

W. S. Wallace, received in 1896 from Suwanee Presbytery; dismissed in 1900 to Boston Presbytery.

M. D. Smith, received in 1896 from M. E. Church, South

W. H. Darnall, received in 1896 from North Alabama Presbytery.

J. M. Mecklin*, received in 1896 Cand. Central Mississippi Presbytery; dismissed in 1901 to Presbyterian Church, U. S. A.

G. T. Bourne, received in 1896 from Western District Presbytery.

W. F. Hollingsworth, received in 1897 from Harmony Presbytery; dismissed in 1898 to Savannah Presbytery.

B. R. Anderson, received in 1897 from Enoree Presbytery; dismissed in 1903 to Mobile Presbytery.

C. B. McLeod, received in 1898 from Tuscaloosa Presbytery; dismissed in 1901 to East Alabama Presbytery.

E. M. Craig, received in 1898 from Macon Presbytery; dismissed in 1901 to North Alabama Presbytery.

W. L. Lingle, received in 1898 from Concord Presbytery; dismissed in 1902 to Bethel Presbytery.

R. H. Rusk, received in 1900 from Charleston Presbytery.

C. O'N. Martindale, received in 1900 from East Alabama Presbytery; dismissed in 1901 to Atlanta Presbytery.

H. E. McClure, received in 1900 from Tuscaloosa Presbytery; dismissed in 1902 to Tombeckbee Presbytery.

John Milner*, received in 1900 Lic. from North Alabama Presbytery; dismissed in 1903 to North Alabama Presbytery.

Wm. Goddard, received in 1900 Cand. from Nashville Presbytery; dismissed in 1904 to Dallas Presbytery.

D. W. Hollingsworth*, received in 1901 Lic. from East Alabama Presbytery; dismissed in 1902 to Abingdon Presbytery.

A. D. P. Gilmore,* received in 1901 Lic. from E. Hanover Presbytery; dismissed in 1901 to Holston Presbytery.

J. B. Ficklen,* received in 1901 Lic. from Montgomery Presbytery; dismissed in 1904 to Atlanta Presbytery.

G. G. Sydnor, received in 1901 from Augusta Presbytery.

H. C. White, received in 1902 from Kansas City Presbytery; dismissed in 1901 to Union Presbytery, U. S. A.

L. A. Simpson, received in 1902 from Athens Presbytery; dismissed in 1903 to Athens Presbytery.

W. R. McCalla, received in 1902 from North Alabama Presbytery; dismissed in 1905 to Tombeckbee Presbytery.

Asahel Enloe, received in 1901 from St. Johns Presbytery; died in 1904.

F. L. McFadden*, received in 1902 Lic. from Memphis Presbytery; dismissed in 1904 to Meridian Presbytery.

S. W. DuBose*, received in 1902; dismissed in 1903 to Savannah Presbytery.

H. B. Searight*, received in 1902; dismissed in 1908 to Albermarle Presbytery.

E. W. Way, received in 1903 from Suwanee Presbytery; dismissed in 1907 to Suwanee Presbytery.

G. W. Tollett, received in 1904 from Florida Presbytery; dismissed in 1905 to Nashville Presbytery.

W. A. Cleveland, received in 1904 from Columbia Presbytery; dismissed in 1909 to Mecklenburg Presbytery.

N. B. Mathes, received in 1905 from Atlanta Presbytery; dismissed in 1908 to Atlanta Presbytery.

R. S. Burwell, received in 1905 from Nashville Presbytery; dismissed in 1908 to East Alabama Presbytery.

A. E. Spencer*, received in 1905; dismissed in 1907 to Red River Presbytery.

K. P. Simmons, received in 1905 from Abingdon Presbytery; dismissed in 1908 to St. Clairsville Presbytery, U. S. A.

Wm. N. Sholl*, received in 1906; dismissed in 1908 to Boise Presbytery, U. S. A.

C. B. Ratchford, received in 1906 from Transylvania Presbytery; dismissed in 1908 to Concord Presbytery.

F. K. Sims, received in 1907 from Mobile Presbytery.

W. W. Powell, received in 1907 from W. Lexington Presbytery; dismissed in 1910 to Mangum Presbytery.

R. H. Orr, received in 1907 from Albemarle Presbytery; dismissed in 1908 to Atlanta Presbytery.

Jonas Barclay, received in 1908 from Enoree Presbytery.

B. F. Guille, received in 1908 from Atlanta Presbytery.

E. D. Patton, received in 1908 from Nashville Presbytery.

J. T. Wade, received in 1909 from Athens Presbytery.

J. C. Hardin, received in 1909 from Durant Presbytery.

R. C. McRoy, received in 1909 from Dallas Presbytery.

J. C. Clarke*, received in 1909.

L. W. Mathews*, received in 1909.

L. G. Hames, received in 1910 from Tuscaloosa Presbytery.

E. A. Thomas, received in 1911 from Ebenezer Presbytery.

CHURCHES.

Lafayette.

Roswell.

Marietta.

Pleasant Green, dissolved 1861.

Mars Hill.

Hickory Flat.

Walnut Grove.

Sardis.

Sweet Water, dropped 1848.

Chickamauga.

Dahlonega, transferred to Athens Pres. 1867.

Cummin, dissolved 1859.

Rome—Received 1846.

Peavine—Received 1846, dissolved 1857.

Friendship—Received 1847.

Armuchee—Received 1847, merged into Bethel 1880.

Cassville—Received 1847, name changed to Manassas 1862; dissolved 1870; restored 1871; dissolved 1872.

Dalton—Received 1847.

Hightower—Received 1847.

Bethel—Received 1848, near Dirttown,, S. E. of Summerville.

Harmony—Received 1848, dissolved 1877.

Mt. Zion—Received 1848, dropped 1849.

Cedar Branch—Received 1848, dissolved 1849.

Concord—Received 1849, received from New School; dissolved 1867.

Carthage—Received 1850, name changed to Hickory Flat, 1885.

Summerville—Received 1850.

Canton—Received 1850,, merged into Carthage 1866, reorganized 1891.

Midway—Received 1850.

Adairsville—Received 1850; reorganized 1858, and again 1883.

Resaca—Received 1850, dissolved 1868.

Calhoun—Received 1852, dissolved 1867; reorganized 1874.

Chattoogata—Received 1852, merged into Tunnel Hill 1859.

New Lebanon—Received 1852, dissolved 1874.

Euharlee—Received 1854.

Hopewell—Received 1854, merged into Resaca 1859.

Floyd Springs—Received 1854, dissolved 1870; reorganized 1874; dissolved 1883.

Alpine—Received 1855.

Kingston—Received 1855, dissolved 1874.

Beersheba—Received 1855.

Nazareth—Received 1855, dissolved 1867.

Dallas—Received 1856, dissolved 1860.

Tunnel Hill—Received 1858.

Spring Place—Received 1867, reorganized.

Red Clay—Received 1868, name changed to Cohutta 1891.

Bethesda—Received 1869.

Talking Rock—Received 1869, received from New School; dropped from roll 1897.

Sonora—Received 1870, dissolved 1890.

Cave Spring—Received 1871.

Van Wert—Received 1871.

Shiloh—Received 1872, dissolved 1875.

Cedar Valley—Received 1873. Name Cedartown 1854-1857; Cedar Valley 1857-1870 when dissolved; reorganized 1873; name again changed to Cedartown 1886.

Smyrna—Received 1874.

Silver Creek—Received 1875, name changed to Lindale 1897.

South Rome—Received 1882, name changed to Rome 2nd 1893.

Acworth—Received 1882.

Blairsville—Received 1883, transferred from Athens Presbytery.

Brasstown—Received 1883, transferred from Athens Presbytery.

Austell—Received 1891, transferred to Atlanta Pres. 1891.

Salem—Received 1895, name changed to Milner Memorial 1895.

Blue Spring—Received 1895.

Powder Spring—Received 1898.

Woodstock—Received 1900.

Ellijay—Received 1903.
 Blue Ridge—Received 1903.
 Ringgold—Received 1906.
 Chicamauga—Received 1911.

PRESBYTERY OF MACON.

Set up 1866.

MINISTERS.

J. C McCain, received in 1869 from West Texas Presbytery.

J. N. Bradshaw, received in 1871 from Atlanta Presbytery.

Homer Hendee, received in 1869 from Augusta Presbytery; died in 1881.

H. F. Hoyt, received in 1871 from Savannah Presbytery; dismissed in 1879.

F. R. Goulding, received in 1868 from Cherokee Presbytery; died in 1881.

J. L. King, received in 1871 from Atlanta Presbytery.

C. P. B. Martin, received in 1875 from Brazos Presbytery.

L. H. Wilson, received in 1866.

David Wills, received in 1875 from Washington City Presbytery.

T. E. Smith, received in 1868 from Cherokee Presbytery.

W. A. Hall, received in 1869 from Red River Presbytery.

S. S. Gaillard, received in 1868 from South Carolina Presbytery; dismissed 1875 to Atlanta Presbytery.

J. R. McIntosh, received in 1868 from East Alabama Presbytery; died in 1881.

S. H. Higgins, received in 1867; dismissed in 1867.

E. D. Eldridge, received in 1867; dismissed in 1867.

G. H. Coit, received in 1867; dismissed in 1867.

J. H. Nall, received in 1868 from East Alabama Presbytery; dismissed in 1879 New Orleans Presbytery.

J. S. Cosby, received in 1869 from the Savannah Presbytery; dismissed in 1873 to Harmony Presbytery.

A. H. Mathes, received in 1869 from East Alabama Presbytery; dismissed in 1872 to Florida Presbytery; received in 1874 from Florida Presbytery; dismissed in 1876 to Florida Presbytery.

Wm. McKay, received in 1869.

G. W. Maxson*, received in 1871 Lic. from Louisville Presbytery; dismissed in 1878 to East Alabama Presbytery.

G. T. Goetchius*, received in 1871 Lic. from Augusta Presbytery; dismissed in 1873 to Augusta Presbytery.

J. S. White*, received in 1872 Lic. from Bethel Presbytery; dismissed in 1874 to Bethel Presbytery.

A. W. Clisby, received in 1873 from Savannah Presbytery; dismissed in 1892 to Savannah Presbytery; died in 1903.

R. A. Mickle, received in 1874 from South Carolina Presbytery; dismissed in 1876 to Savannah Presbytery.

J. T. McBride, received in 1874 from South Alabama Presbytery; dismissed in 1879 to Savannah Presbytery.

John Beveridge, received in 1876 from Cincinnati Presbytery; died in 1882.

T. R. English, received in 1877 Lic. from Harmony Presbytery; dismissed in 1880 to Bethel Presbytery.

A. E. Chandler, received in 1878 from Concord Presbytery; dismissed in 1882 to Atlanta Presbytery.

G. T. Chandler, received in 1879; dismissed in 1890 to Nashville Presbytery.

L. H. Wilson, received in 1880 from Bethel Presbytery; dismissed in 1882 to East Texas Presbytery.

J. W. Kerr, received in 1880 from Mississippi Presbytery; dismissed in 1881 to Savannah Presbytery.

R. P. Kerr, received in 1880 from Savannah Presbytery; dismissed in 1881 to Savannah Presbytery.

W. A. Carter, received in 1881 from East Alabama Presbytery; dismissed in 1883 to East Hanover Presbytery.

J. V. Worsham, received in 1881 from Potosi Presbytery; dismissed in 1882 to Paducah Presbytery.

Z. B. Graves, received in 1881 from Athens Presbytery; dismissed in 1883 to Atlanta Presbytery.

M. C. Britt, received in 1883 from Savannah Presbytery; dismissed in 1886 to Enoree Presbytery.

I. W. Waddell, received in 1886 from Savannah Presbytery; dismissed in 1892 to Atlanta Presbytery.

B. D. D. Grier, received in 1886 from South Alabama Presbytery; dismissed in 1887 to Dallas Presbytery.

Robert Adams, received in 1887 from Augusta Presbytery; dismissed in 1895 to Enoree Presbytery.

W. B. Jennings, received in 1887 from Bethel Presbytery; dismissed in 1895 to Louisville Presbytery.

Alex Kirkland, received in 1887 from Wilmington Presbytery; dismissed in 1904; died in 1910.

S. L. Morris, received in 1890 from South Carolina Presbytery.

W. W. Elwang, received in 1891 from New Orleans Presbytery; dismissed in 1892 to St. Johns Presbytery.

C. H. Hyde*, received in 1891 Lic. from Atlanta Presbytery; died in 1904.

E. D. Covington*, colored, received in 1891 Lic. from Tuscaloosa Presbytery; dismissed in 1895 to Central Alabama Presbytery.

W. W. Brimm, received in 1892 from Cherokee Presbytery; dismissed in 1895 to Atlanta Presbytery.

G. W. Bull*, received in 1892 Lic. from East Hanover Presbytery; dismissed in 1894 to South Alabama Presbytery.

H. G. Griswold*, received in 1895; dismissed in 1900 to Savannah Presbytery; died in 1905.

R. R. White, received in 1895 from Winchester Presbytery; dismissed in 1901 to New York Presbytery.

E. M. Craig, received in 1896 from Roanoke Presbytery; dismissed in 1898 to Cherokee Presbytery.

D. G. Armstrong, received in 1896 from Rio de Janeiro Presbytery; dismissed in 1897 to Atlanta Presbytery.

M. McGillivry, received in 1897 from Savannah Presbytery; dismissed in 1899 to Tuscaloosa Presbytery.

L. G. Henderson*, received in 1897; dismissed in 1902 to Atlanta Presbytery.

J. P. Word, received in 1898; dismissed in 1899 to North Alabama Presbytery.

E. D. McDougal, received in 1898; dismissed in 1902 to North Alabama Presbytery.

R. O. Flinn, received in 1898 from Atlanta Presbytery; dismissed in 1899 to Atlanta Presbytery.

H. T. Darnall, received in 1898 from Norfolk Presbytery; dismissed in 1903 to Harmony Presbytery; died in 1908.

W. R. Owings, received in 1898; died in 1905.

W. F. Strickland*, received in 1898 Lic. from South Carolina Presbytery; dismissed in 1901 to South Carolina Presbytery.

J. C. Tims, received in 1898 Lic. from Central Mississippi Presbytery; dismissed 1899 to Suwanee Presbytery; received in 1902 from Suwanee Presbytery; dismissed in 1907 to St. Johns Presbytery.

C. R. Nisbet, received in 1898 Lic. from Athens Presbytery; dismissed in 1900 to Atlanta Presbytery.

G. A. Hough, received in 1899 from Mecklenburg Presbytery.

L. T. Way, received in 1899 from Savannah Presbytery; divested of office without censure in 1901.

F. D. Jones, received in 1900 Lic. from Bethel Presbytery; dismissed in 1901 to Charleston Presbytery.

K. L. McIver, received in 1901 Lic. from Fayetteville Presbytery; dismissed in 1904 to St. Johns Presbytery.

I. M. Auld, received in 1901 from St. Johns Presbytery; dismissed in 1902 to St. Johns Presbytery.

R. W. Alexander, received in 1901 from Fayetteville Presbytery; dismissed in 1902 to Albermarle Presbytery.

W. H. Fraser, received in 1902 from Atlanta Presbytery; dismissed in 1906 to South Carolina Presbytery.

J. W. Quarterman, received in 1902 from Savannah Presbytery.

R. E. Douglas, received in 1902 from West Lexington Presbytery.

W. H. McMeen, received in 1902 from Savannah Presbytery; dismissed in 1908 to Harmony Presbytery; received in 1910 from Harmony Presbytery.

Fred Perkins, received in 1903 from Binghampton Presbytery; dismissed in 1905 Classis D. Ref.

J. L. Irvin, received in 1903 from Ebenezer Presbytery; dismissed in 1910 to Suwanee Presbytery.

A. McLaughlin, received in 1903 from Fayetteville Presbytery.

S. L. McCarty, received in 1903 from Florida Presbytery.

W. O. Stephen, received in 1903 from Meridian Presbytery; dismissed in 1910 to North Alabama Presbytery.

W. H. Zeigler, received in 1903 from West Lexington Presbytery; dismissed in 1907 to Florida Presbytery.

R. D. Stimson, received in 1903 from Mecklenburg Presbytery; dismissed in 1908 to Atlanta Presbytery; died in 1910.

W. E. Phifer*, received in 1903 Lic. from Concord Presbytery; dismissed in 1905 to Mississippi Presbytery.

E. B. Witherspoon, received in 1904 from Brownwood Presbytery; dismissed in 1910 to Meridian Presbytery.

J. W. Atwood, received in 1904 from Atlanta Presbytery; dismissed in 1904 to North Alabama Presbytery.

J. W. Stokes, received in 1904 from Atlanta Presbytery; dismissed in 1909 to St. Johns Presbytery.

Luther Link, received in 1904 from St. Louis Presbytery.

E. S. McFadden*, ordained in 1905; died in 1909.

W. H. Dodge, received in 1905 from Transylvania Presbytery; dismissed in 1907 to Suwanee Presbytery.

W. C. Hagan, received in 1905 from Savannah Presbytery; dismissed in 1907 to Dallas Presbytery.

I. S. McElroy, received in 1905 from West Lexington Presbytery.

J. H. Taylor, received in 1905 from Louisville Presbytery; dismissed in 1907 to Chesapeake Presbytery.

J. M. W. Elder, received in 1906 from Roanoke Presbytery; dismissed in 1907 to East Alabama Presbytery.

G. T. Bourne, received in 1906 from Cherokee Presbytery; dismissed in 1909 to North Alabama Presbytery.

D. N. McLaughlin, received in 1906 from Fayetteville Presbytery; dismissed in 1908 to Central Texas Presbytery.

T. R. Best, received in 1907 from Arkansas Presbytery; dismissed in 1908 to Transylvania Presbytery.

J. S. Kennison, received in 1907 from West Texas Presbytery; dismissed in 1910 to Greenbrier Presbytery.

J. L. Brownlee, received in 1907 from Tuscaloosa Presbytery.

S. W. DuBose, received in 1907 from Atlanta Presbytery; dismissed in 1911 to Athens Presbytery.

J. G. Venable, received in 1907 from Lafayette Presbytery; dismissed in 1911 to Suwanee Presbytery.

G. E. Fogartie, received in 1907 from Muhlenburg Presbytery.

B. R. Anderson, received in 1908 from Florida Presbytery.

C. P. Coble, received in 1908 from Pee dee Presbytery.

C. A. Campbell, received in 1908 from Asheville Presbytery.

R. G. Newsome, received in 1909 from Nashville Presbytery.

C. M. Chumbley, received in 1910 from E. Hanover Presbytery.

J. E. Ward, received in 1910 from East Alabama Presbytery.

C. B. Currie, received in 1910 from Muhlenburg Presbytery.

W. S. Harden, received in 1910 from Savannah Presbytery.

H. C. Ray*, received in 1910 from Central Alabama Presbytery.

Wm. McKay, Jr.,* received in 1910.

S. E. Crosby*, received in 1910 from Mobile Presbytery; dismissed in 1911 to East Alabama Presbytery.

S. G. Hutton, received in 1911 from Palmyra Presbytery.

J. W. Stokes, received in 1911 from St. Johns Presbytery.

G. W. Tollett, received in 1911 from Nashville Presbytery.

CHURCHES.

Ft Gaines.

Lumpkin, dropped from roll 1891.

Cuthbert.

Pachitla, changed to Whitney 1872.

Americus.

Mt Tabor.

Albany.

New Hopewell, dissolved 1872.

Perry.

Mt Zion, dissolved 1875.

Muscogee, dissolved 1900.

Smyrna (New).

Ephesus.

Macon.

Emmaus, dissolved 1870.

Columbus.

Newton—Received 1867.

Bethesda—Received 1867, Bibb County, dissolved.

Hamilton—Received 1867, reorganized 1873; dropped from roll 1891.

Forsyth—Received 1867.

Jackson—Received 1867.

Dawson—Received 1872, dissolved 1877, reorganized, 1889 and 1901.

Ft Valley—Received 1873

Wooten Station—Received 1873, changed to Leesburg.

Geneva—Received 1874.

Hawkinsville—Received 1877.

Eastman—Received 1877.

Camilla—Received 1880.

Macon 2nd—Received 1887, changed to Tattnall Square 1892.

Hicksville (Col)—Received 1890.

Cordele—Received 1891.

Smithville—Received 1891.

Pleasant Hill—Received 1892.

Rochelle—Received 1892.

- Talbotton—Received 1893, dissolved 1897.
 Rose Hill—Received 1897.
 Poulan—Received 1898.
 Moultrie—Received 1898.
 Quitman—Received 1898.
 Mt Horeb—Received 1898, changed to Morven 1900.
 Bethany—Received 1898.
 Thomasville—Received 1898.
 Cairo—Received 1898.
 Climax—Received 1898.
 Faceville—Received 1898.
 Pleasant Grove—Received 1898.
 Bainbridge—Received 1898.
 Dublin—Received 1898, changed to Henry Memorial
 1902.
 Danolsonville—Received 1898.
 Butler—Received 1901.
 Pelham—Received 1903.
 Vineville—Received 1904.
 Blakely—Received 1905.
 East Macon—Received 1906.
 Mantezuma—Received 1910.
 South Macon—Received 1910.

AUGUSTA PRESBYTERY

Set up 1867

MINISTERS.

Original Members: S. S. Davis, died 1877; C. P. Beman, D. D., died 1875; Henry Safford, Henry Newton, G. H. Cartledge, died 1899; Wm. Flinn, C. W. Lane, J. R. Wilson, R. A. Houston, died 1869; James Woodrow, died 1907; F. T. Simpson, died 1906; J. B. Dunwoody, J. J. Robinson, T. P. Cleveland, E. M. Green, J. D. Burkhead, dismissed to Cherokee Presbytery in 1873; P. C. Morton, F. Jacobs—18.

Momer Hendee, received in 1869 from Macon Presbytery; dismissed in 1871 to Louisville Presbytery.

Robt. Irvine, received in 1871 from Hamilton, Canada, Presbytery; died in 1881.

Wm. LeConte*, received in 1872; dismissed in 1872 to Sao Paulo Presbytery; died in 1876.

W. S. Bean*, received in 1873; dismissed in 1884 to Harmony Presbytery.

G. T. Goetchius, received in 1873 from Macon Presbytery; dismissed in 1885 to Cherokee Presbytery; died in 1900.

R. W. Milner, received in 1873 from Cherokee Presbytery; dismissed in 1881 to Atlanta Presbytery; died 1889.

W. P. Gready, received in 1873 from South Carolina Presbytery; dismissed in 1880 to Athens Presbytery; died in 1882.

Jos. Washburn*, received in 1873; dismissed in 1876 to Savannah Presbytery.

R. C. Smith, received in 1873 from East Alabama Presbytery (Unused Certificate) dismissed to Augusta Presbytery; died in 1874.

J. B. Morton*, received in 1874; dismissed in 1879 to Athens Presbytery (Division); received in 1885 from Athens Presbytery; dismissed in 1887 to St. Johns Presbytery.

F. P. Mullally received in 1875 from Ebenezer Presbytery; dismissed in 1877 to Lexington Presbytery.

O. P. Fitzsimmons*, received in 1875; divested of office in 1883.

R. N. Smith*, received in 1875; dismissed in 1877 to Eastern Texas Presbytery.

W. H. Davis, received in 1876 from South Carolina Presbytery; dismissed in 1885 to East Alabama Presbytery.

J. C. Grow, received in 1879 from Florida Presbytery; dismissed to Brownwood Presbytery; died in 1903.

D. McQueen*, received in 1880; dismissed in 1892 to North Alabama Presbytery.

John Jones, received in 1880 from Atlanta Presbytery; dismissed in 1886 to Atlanta Presbytery.

N. H. Smith, received in 1881 from Platte Presbytery; dismissed in 1882 to Athens Presbytery.

A. M. Hassell, received in 1881 from Harmony Presbytery; dismissed in 1885 to South Carolina Presbytery.

Wm. Adams, received in 1882 from Louisville U. S. A. Presbytery; dismissed in 1889 to Boston Presbytery.

N. Keff Smith, received in 1884 from Atlanta Presbytery; dismissed in 1885 to Atlanta Presbytery.

A. S. Doak, received in 1885 from Central Texas Presbytery; dismissed in 1888 to Tuscaloosa Presbytery.

J. D. A. Brown, received in 1885 from Charleston Presbytery; dismissed in 1892 to Tuscaloosa Presbytery.

Robt. Adams*, received in 1886; dismissed in 1887 to Macon Presbytery.

T. M. Lowry, received in 1886 from South Carolina Presbytery; dismissed in 1896 to Mecklenburg Presbytery.

M. C. Britt, received in 1889 from Enoree Presbytery.

Samuel Scott, received in 1889 from Atlanta Presbytery; died in 1890.

R. L. Fulton, received in 1889 from Savannah Presbytery; dismissed in 1892 to Florida Presbytery.

J. T. Plunkett, received in 1890 from Detroit U. S. A. Presbytery; dismissed in 1909 to North Alabama Presbytery.

E. G. Smith, received in 1891 from Pee Dee Presbytery; died in 1910.

W. K. Boggs, received in 1891 from South Carolina Presbytery; dismissed in 1893 to Bethel Presbytery.

J. K. Smith, received in 1892 from Atlanta Presbytery; dismissed in 1895 to Transylvania Presbytery.

N. M. Plowden, received in 1893 from South Carolina Presbytery; dismissed in 1894 to Lexington Presbytery.

J. F. Pharr, received in 1893 from Pine Bluff Presbytery; dismissed in 1894 to Atlanta Presbytery.

D. W. Brannen*, received in 1893.

T. D. Cartledge, received in 1895 from Athens Presbytery; dismissed 1902 to Athens Presbytery.

S. J. Cartledge, received in 1895 from Athens Presbytery; dismissed in 1901 to South Carolina Presbytery.

T. P. Burgess, received in 1895 from Atlanta Presbytery; dismissed in 1899 to South Carolina Presbytery.

B. M. Shive, received in 1896 from Columbia Presbytery; dismissed in 1898 to Transylvania Presbytery.

G. G. Sydnor, received in 1898 from Montgomery Presbytery; dismissed in 1901 to Cherokee Presbytery.

J. P. Anderson, received in 1899 from Atlanta Presbytery; dismissed in 1902 to Tuscaloosa Presbytery.

A. L. Whitfield; received in 1899 from Marshall (Cumb.) Presbytery; dismissed in 1902 to Oklahoma Presbytery.

D. S. McAlister, received in 1901 from Enoree Presbytery; dismissed in 1907 to Florida Presbytery.

H. W. Burwell, received in 1901 from Pee dee Presbytery; dismissed in 1904 to New Orleans Presbytery.

M. E. Peabody*, received in 1901; dismissed in 1906 to Athens Presbytery.

C. I. Stacy*, received in 1902; dismissed in 1906 to Athens Presbytery.

P. S. Rhodes*, received in 1903; dismissed in 1904 to East Alabama Presbytery.

W. Lee Harrell, received in 1904 from Atlanta Presbytery; died in 1906.

J. W. Lafferty, received in 1904; dismissed in 1906 to Concord Presbytery.

D. M. Stockard, received in 1905 from Western District Presbytery.

R. E. Telford, received in 1906 from Durant Presbytery; dismissed in 1910 to South Carolina Presbytery.

J. A. Thompson, received 1906 from West Lexington Presbytery; dismissed 1910 to Holston Presbytery.

J. S. Montgomery, received in 1906 from Atlanta Presbytery; dismissed in 1911 to Montgomery Presbytery.

J. B. Hillhouse, received in 1906 from Atlanta Presbytery; dismissed in 1907 to South Carolina Presbytery.

D. N. Yarbrow, received in 1907 from Nashville Presbytery; dismissed in 1910 to Lexington Presbytery.

Jas. L. Martin, received in 1907 from Suwanee Presbytery.

A. L. Johnson, received in 1907 from Greenbrier Presbytery; dismissed in 1909 to Atlanta Presbytery.

Geo. N. Howerton, received in 1907 from Harmony Presbytery.

Jno. F. Matheson, received in 1908 from South Carolina Presbytery; dismissed in 1911 to Enoree Presbytery.

J. T. Plunket, received in 1907 from North Alabama Presbytery.

Geo. F. Mason, received in 1910 from Knoxville Presbytery.

Jos. R. Sevier, received in 1911 from Chesapeake Presbytery.

L. A. Simpson, received in 1911 from Athens Presbytery.

A. M. Lewis, received in 1911 from Chicago Presbytery.

E. P. Mickle, D. D., received in 1911 from Florida Presbytery.

CHURCHES.

Bethany.

Mt Zion, transferred to Sparta 1903.

Woodstock.

Pleasant Grove, dissolved 1871.

Milledgeville.

Greensboro.

Augusta.

Sparta.

Madison.

Monticello.

Washington.

Waynesboro.

Bath.

Eatonton.

Lincolnton.

Union Point—Received 1872.

Penfield—Received 1877.

Augusta 2nd—Received 1879; now Greene Street.

Crawfordville—Received 1880.

Sibley—Received 1891.

Hastings—Received 1895, changed to Siloam 1903.

Lexington—Received 1906, received from Athens Presbytery.

Gough—Received 1907.

Mt Olive—Received 1909.

Poplar Springs—Received 1909.

Millen—Received 1910.

Sandersville—Received 1910.

Sylvania—Received 1910.

Thomson—Received 1910.

PRESBYTERY OF ATHENS.

Set off 1880.

MINISTERS.

J. R. Baird; died 1900.

G. H. Cartledge; died 1899.

T. P. Cleveland; dismissed in 1885 to Atlanta Presbytery.

W. P. Gready; died in 1882.

J. C. Grow; dismissed in 1886 to Paris Presbytery; died in 1903.

C. W. Lane; died in 1896.

R. W. Milner; dismissed in 1884 to Tuscaloosa Presbytery.

J. B. Morton; dismissed in 1883 to Augusta Presbytery.

The above were the original members.

Jos. Washburn, received in 1881 from Savannah Presbytery; dismissed in 1881 to Ouichita Presbytery.

Z. B. Graves, received in 1881 from Western Texas Presbytery; dismissed in 1882 to Macon Presbytery.

N. H. Smith, received in 1882 from Augusta Presbytery; dismissed in 1884 to Augusta Presbytery.

E. P. Mickle*, received in 1882; dismissed in 1883 to West Lexington Presbytery.

H. F. Hoyt, received in 1883 from Macon Presbytery; died 1912.

L. A. Simpson*, received 1884 Lic. from South Carolina Presbytery; dismissed in 1902 to Cherokee Presbytery; received in 1904 from Cherokee Presbytery; dismissed in 1911 to Augusta Presbytery.

J. L. Stevens, received in 1885; died in 1901.

C. A. Baker, received in 1885 from East Alabama Pres-

bytery; dismissed in 1886 to East Alabama Presbytery.

J. L. Cartledge*, received in 1886; died in 1910.

J. H. Dixon, received in 1887 from Louisville Presbytery; dismissed in 1889 to Harmony Presbytery.

W. F. Wallace, received in 1888 from St. Johns Presbytery; dismissed in 1889 to Enoree Presbytery.

W. C. C. Foster*, received in 1888; dismissed in 1889 to Mecklenburg Presbytery.

S. J. Cartledge*, received in 1889; dismissed in 1895 to Augusta Presbytery; received 1911 from Bethel Presbytery.

E. P. Burns, colored*, received in 1889; name dropped in 1898.

T. D. Cartledge*, received in 1890; dismissed in 1894 to Augusta Presbytery; received in 1902 from the Augusta Presbytery; dismissed in 1905 to South Carolina Presbytery.

Henry Newton, received in 1891 from Augusta Presbytery.

R. E. Telford*, received in 1891; dismissed in 1903 to Indian Presbytery.

W. E. Boggs, received in 1892 from Memphis Presbytery; dismissed in 1901 to Suwanee Presbytery.

W. O. Phillips, received in 1892 from Parkersburg Presbytery; dismissed in 1895 to Congregational Church.

H. S. Allyn*, received in 1893; dismissed in 1896 to Rio Janerio Presbytery.

I. W. Waddell, received in 1894 from Atlanta Presbytery; dismissed in 1899 to Cherokee Presbytery.

H. C. Fennell, received in 1895 from South Carolina Presbytery; dismissed in 1896 to South Carolina Presbytery.

J. A. Young*, received in 1895 Lic. from Atlanta Presbytery; died in 1900..

T. Thompson, colored*, received in 1895.

W. L. Barber*, received in 1896; dismissed in 1903 to Lafayette Presbytery; received 1906 from Lafayette Presbytery; dismissed 1911 to Atlanta Presbytery.

J. W. Walden, received in 1897 from New Orleans

Presbytery; dismissed in 1908 to Florida Presbytery.

S. W. Wilson, received in 1897 from South Carolina Presbytery; dismissed in 1889 to South Carolina Presbytery.

W. Lee Harrell, received in 1897 from Orange Presbytery; dismissed in 1901 to Atlanta Presbytery; died in 1906.

J. J. Harrell, received in 1897 from Muhlenburg Presbytery; dismissed in 1899 to Muhlenburg Presbytery.

S. J. Morrow, colored, received in 1897 from Asheville Presbytery; dismissed in 1899 to Catawba Presbytery.

F. D. Thomas, received in 1899 from Albermarle Presbytery; dismissed in 1904 to South Carolina Presbytery.

R. N. Abraham, received in 1899 from Atlanta Presbytery.

J. A. Black*, received in 1900; dismissed in 1903 to South Carolina Presbytery.

W. F. Tims, received in 1902 from Central Mississippi Presbytery; dismissed in 1904 to Central Mississippi Presbytery.

D. J. Blackwell, received in 1902 from South Carolina Presbytery; dismissed in 1907 to East Alabama Presbytery.

T. M. McConnell, received in 1903 from Enoree Presbytery; dismissed in 1905 to Harmony Presbytery.

J. T. McBride received in 1904 from Enoree Presbytery; dismissed in 1905 to Knoxville Presbytery.

J. E. Stevenson, received in 1904 from Harmony Presbytery; died in 1905.

J. T. Wade, received in 1904 from South Carolina Presbytery; dismissed in 1909 to Cherokee Presbytery.

C. I. Stacy, received in 1905 from Augusta Presbytery.

T. J. Ponder, received in 1905 from East Alabama Presbytery.

C. C. Carson*, received in 1905; dismissed in 1905 to Durant Presbytery.

M. E. Peabody, received in 1906 from Augusta Presbytery; dismissed in 1909 to South Carolina Presbytery.

E. L. Hill, received in 1907 from East Alabama Presbytery.

J. F. Pharr*, received in 1908 Can. Atlanta Presbytery; dismissed in 1892 to Pine Bluff Presbytery; received in 1892 from Pine Bluff Presbytery; dismissed in 1894 to Atlanta Presbytery; received in 1903 from Enoree Presbytery; dismissed in 1908 to North Alabama Presbytery.

J. D. McPhail*, received in 1908.

J. K. Coit, received in 1909 from Bethel Presbytery.

C. H. Ferran, received in 1909 from Suwanee Presbytery; dismissed in 1909 to St. Johns Presbytery.

E. L. Siler, received in 1910 from Orange Presbytery; dismissed in 1910 to Asheville Presbytery.

Geo. M. Telford, received in 1910 from East Hanover Presbytery.

J. R. McAlpine, received in 1910 from East Alabama Presbytery.

T. H. Newkirk, received in 1910 from Atlanta Presbytery.

S. W. DuBose, received in 1911 from Macon Presbytery.

W. T. Wadley, received in 1911 from North Alabama Presbytery.

Chalmers Frazer, received in 1911 from Bethel Presbytery.

CHURCHES OF ATHENS PRESBYTERY.

Hebron.

Homer.

Maysville.

Gainesville.

Chesnut Mountain.

Toccoa.

Thyatira.

Mizpah.

Pleasant Groce, dissolved 1890.

Athens.

Dahlonega.

Concord, dissolved 1896.

Hopewell.

Lexington, transferred to Augusta Presbytery 1906.

New Hope.

Elberton.

Bethaven, incorporated with Athens Church 1900; re-organized 1910.

Woodstock, transferred to Augusta Presbytery.

Nacoochee.

Clarksville.

Blairsville, transferred to the Pres. Cherokee 1889.

Pleasant Hill.

Danielsville.

Sandy Creek, dissolved 1910.

Harmony, dissolved 1896.

Above were the (original churches, 1880.)

Hartwell, 1882.

Brasstown, 1883; transferred to Cherokee Pres. 1889.

Hoschton, 1883.

Harmony Grove, 1883; name changed to Commerce 1905.

Carnesville, 1883.

Bowman, 1884; dissolved 1896.

Mt Hermon.

Bowersville, 1888; dissolved 1893. ,

Falling Water, 1888; dropped from Roll 1899.

Jefferson, 1888.

Sardis (Col), 1889; transferred to Presbytery of Abbeville 1898.

Lavonia, 1890.

Mt Zion (Col), 1890; transferred to Presbytery of Abbeville 1898.

Demorest, 1891; dissolved 1896.

Mt Airy, 1891; dissolved 1896; reorganized 1906.

Royston, 1891.

Center, 1892.

Mt Olivet (col), 1892; transferred to Presbytery of Abbeville 1898.

Bogart, 1893.

Cedar Grove (col.), 1893; transferred to Presbytery of Abbeville 1898.

Comer, 1894.

Edgefield, 1896; dissolved 1901.

Athens Broad St., 1901; dissolved 1905.

Nacoochee reorganized 1902.

Nacoochee reorganized 1902.

Cornelia, organized 1905.

Mt Airy, organized 1906.

Colbert, organized 1908.

Bethanen, organized 1910.

Prince Avenue, organized 1910; changed to Central 1912.

Sharon, organized 1911.

MODERATORS OF THE SYNOD OF GEORGIA.

1845—Rev. Thomas Goulding, D. D., Macon.

1846—Rev. Alonzo Church, D. D., Milledgeville.

1847—Rev. S. K. Talmage, Marietta.

1848—Rev. Francis Bowman, Columbus.

1849—Rev. N. A. Pratt, Greensboro.

1850—Rev. J. C. Patterson, Augusta.

1851—Rev. Jno. B. Ross, Griffin.

1852—Rev. N. Hoyt, D. D., Savannah.

1853—Rev. J. F. Lanneau, Athens.

1854—Rev. W. M. Cunningham, Macon.

1855—Rev. C. P. Beman, D. D., LaGrange.

1856—Rev. S. D. Campbell, Atlanta.

1857—Rev. Jno. S. Wilson, D. D., Rome.

1858—Rev. John Jones, Augusta.

1859—Rev. I. S. K. Axson, D. D., Jacksonville, Fla.

1860—Rev. Jno. K. Baker, Columbus.

1861—Rev. J. R. Wilson, D. D., Marietta.

1862—Rev. S. H. Higgins, D. D., Macon.

1863—Rev. Wm. Flinn, Athens.

1864—Rev. R. K. Porter, Augusta.

1865—Rev. C. W. Lane, Augusta.

1866—Rev. David Wills, Savannah.

1867—Rev. Donald Fraser, Atlanta.

1868—Rev. D. H. Porter, Rome.

1869—Rev. D. L. Buttolph, Tallahassee, Fla.

1870—Rev. Jno. S. Wilson, D. D., Macon.

- 1871—Rev. A. W. Clisby, Athens.
1872—Rev. James Stacy, Albany.
1873—Rev. W. J. McCormick, Newnan.
1874—Rev. Robt. Irvine, D. D., Savannah.
1875—Rev. J. H. Martin, Cuthbert.
1876—Rev. J. W. Montgomery, Augusta.
1877—Rev. J. T. Leftwich, D. D., Columbus.
1878—Rev. J. W. Baker, Atlanta.
1879—Rev. James Woodrow, D. D., Gainesville.
1880—Rev. J. L. Rogers, Thomasville.
1881.—Rev. T. E. Smith, Decatur.
1882—Rev. W. E. Boggs, D. D., Milledgeville.
1883—Rev. G. T. Goetchius, Macon.
1884—Rev. Henry Quigg, D. D., Marietta.
1885—Rev. T. P. Cleveland, LaGrange.
1886—Rev. C. W. Lane, D. D., Sparta.
1887—Rev. G. B. Strickler, D. D., Rome.
1888—Rev. H. F. Hoyt, D. D., Athens.
1889—Rev. J. J. Robinson, D. D., Griffin.
1890—Rev. James Stacy, D. D., Americus.
1891—Rev. L. C. Vass, D. D., Decatur.
1892—Rev. W. B. Jennings, Cartersville.
1893—Elder J. A. Billups, Newnan.
1894—Rev. E. H. Barnett, D. D., Savannah.
1895—Rev. J. T. Plunket, D. D., Macon.
1896—Rev. S. L. Morris, D. D., Athens.
1897—Rev. J. H. Patton, Rome.
1898—Rev. F. H. Gaines, D. D., Thomasville.
1899—Rev. J. W. Walden, D. D., Marietta.
1900—Rev. W. G. Woodbridge, D. D., Milledgeville.
1901—Rev. T. H. Rice, D. D., Valdosta.
1902—Rev. Jas. Y. Fair, D. D., Atlanta.
1903—Rev. R. C. Reed, D. D., Brunswick.
1904—Rev. D. W. Brannen, Dublin.
1905—Rev. J. G. Patton, D. D. Griffin.
1906—Rev. J. W. Quarterman, Waycross.
1907—Rev. C. C. Carson, D. D., Macon.
1908—Rev. R. O. Flinn, Athens.
1909—Rev. I. S. McElroy, D. D., Cedartown.

1910—Rev. G. G. Sydnor, D. D., Commerce.

1911—Rev. R. E. Douglas, Decatur.

TABULAR VIEW.

1705—Presbytery of Philadelphia organized.

1717—Synod of Philadelphia set up.

1745—Synod of New York formed by a secession.

1758—Reunion of the Synods of New York and Philadelphia.

1770—Orange Presbytery set off from Hanover.

1784—Presbytery of South Carolina set off from Orange.

1788—General Assembly formed by the division of the Synod of New York and Philadelphia, into four Synods, viz: New York and New Jersey, Philadelphia, Virginia, and the Carolinas.

1813—Synod of South Carolina and Georgia formed by the division of the Synod of the Carolinas.

1796—Presbytery of Hopewell set up.

1809—Presbytery of Harmony set up.

1821—Presbytery of Georgia set up.

1824—Boundary of Hopewell enlarged.

1833—Presbytery of Good Hope set up.

1834—Name of Good Hope changed to Flint River.

1836—Boundary between Flint River and Hopewell fixed.

1840—Florida Presbytery set up.

1843—Cherokee Presbytery set up.

1845—Synod of Georgia set up.

1866—Flint River Presbytery divided into Atlanta and Macon.

1867—Readjustment of boundaries, and change of names of Presbyteries.

1867—Hopewell changed to Augusta.

1867—Georgia changed to Savannah.

1877—Presbytery of St. Johns set up.

1878—Whole of Mitchell county put in Macon Presbytery.

1879—Athens Presbytery set off from Augusta Presbytery.

1881—Savannah Presbytery transferred to form Synod of South Georgia and Florida.

1891—Savannah Presbytery restored to Synod of Georgia.

1892—Wilcox County declared in Macon Presbytery.

1897—Counties of Worth, Colquitt, Brooks, Thomas and Decatur transferred to Macon Presbytery.

1904—Oglethorpe County transferred to Athens Presbytery.

1907—Jenkins and Screven Counties transferred to Savannah Presbytery.

CLERKS OF THE SYNOD.

FIRST STATED CLERKS.

Rev. John S. Wilson—1845—1872.

Rev. R. C. Ketchum—1872—1876.

Rev. James Stacy—1876—1908.

Rev. John I. Armstrong, 1908.

Rev. J. G. Herndon—1909—

PERMANENT CLERKS.

Rev. Geo. T. Goetchius—1887—1900.

Rev. E. D. McDougall—1901.

Rev. W. A. Nisbet—1902—1909.

Rev. Geo. E. Guille—1910—



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