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OF THE

THEOLOGICAL SEMINARY

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MISSIONS.

HISTORY OF COLUMBIA THEOLOGICAL SEMINARY.

BY REV. GEORGE HOWE, D. D., LL. D.

THAT the ministers of religion should be prepared for their work by a suitable training, seems fully warranted by scriptural example. Our Saviour chose the twelve, and kept them under his own instruction during his public ministry, before he said, "Go ye into all the world and preach the gospel." Nor is the Apostle Paul, though "born out of due time," an exception, for he, of all others, enjoyed the advantage of a thorough education. (Acts xxii. 3; Gal. i. 14). Luke, "the beloved physician," belonged to a learned profession, and these two, between them, were chosen to write nearly one-half of the New Testament.

The Levitical cities were so many universities, where the priests and Levites were trained, and to which the people might resort for their counsel. It was required that "the priest's lips should keep knowledge" (Mal. ii. 7). The prophets, too, seemed ordinarily to have received a preparatory education in those prophetic schools existing from Samuel down. Yet not invariably, for Amos speaks of himself as an exception (Amos vii. 14). These examples justify the separate existence of institutions for the education of the ministry.

Most of the ministers of the Presbyterian Church of South Carolina, and all those of Georgia, before the war of the Revolution, were of foreign origin. Like the people they served, they were from England, Scotland, Ireland, France, or from the colonies farther north. One church, that of Dorchester, was organised in Dorchester, Massachusetts, so called from Dorchester in England, sailed with their pastor, the Rev. Joseph Lord, an Englishman by birth, on the 14th of December, 1695, threaded their way up the Ashley River, celebrated their first communion under a spreading oak on the 2d of February, 1696. The same church migrated with its pastor, the Rev. Mr. Osgood, to Midway, Liberty County, Georgia, in 1754.

Others came, the people apart and the ministers apart, and the ecclesiastical bond between them was formed here. Some few were licensed and ordained by the old Scotch Presbytery of Charleston previous to the Revolution. Francis McKemie, who has been regarded as the earliest Presbyterian minister in America, though this has been called in question, contemplated a settlement on Ashley River, but was borne in the providence of God to the eastern shore of Maryland, and afterwards of Virginia. The Rev. Josiah Smith, grandson of the Landgrave Smith, was born in Charleston in 1704, was graduated at Harvard University in 1725, was ordained in Brattle Street church, Boston, in 1726, as a missionary pastor to the Bermudas, was subsequently settled as pastor of the Presbyterian church at Cainhoy, probably as early as 1728; was pastor from 1734 of the church in Charleston, since known as the Circular church, in which, until 1734, Presbyterians and Congregationalists worshipped together.

Dr. Goulding, my first colleague, as he sometimes humorously said to me, "was the first native of Georgia that became a Presbyterian minister since the foundation of the world." He was born in Liberty County, Georgia, March 14, 1786, was licensed by Harmony Presbytery in December, 1813, was ordained and installed by the same Presbytery at White Bluff, below Savannah, on the 1st of January, 1816.¹ A few ministers of the Presby-

¹ Dr. Samuel K. Talmage, in Sprague's Annals, Vol. IV., p. 491, also says of Dr. Goulding, "He was the first native licentiate of the Presbyterian Church in Georgia." Since the delivery of this discourse the author has been informed that this can only be true when our attention is confined to our *own branch* of the Presbyterian Church. The Rev. Isaac Grier, D. D., was born in Green County, Georgia, in the eventful year of 1776. He received his early education under Drs. Waddel, Cummins, and Cunningham; was graduated at Dickinson College, Pa., under Dr. Nisbet in 1800; was licensed at Long Cane, Abbeville Dist., S. C., Sept. 2d, 1802; was ordained at Sardis church, N. C., in 1804; received the degree of D. D. from Jefferson College, Pa., in 1837. He died Sept. 2d, 1842. His father was a member of the Reformed Presbyterian Church, who was married to Margaret Livingston, then of North Carolina, in 1775. On her grave, that of Margaret Grier, the mother of Dr. Isaac Grier, in the burying ground of Sardis church, N. C., is placed a head-

terian Church had arisen in South Carolina in the latter part of the last century, who were either natives of the State or were licensed and ordained by its Presbyteries. Between the war of the Revolution and the beginning of the present century thirty-three young men had entered the ministry who were Southern by birth or had been so licensed. Of these, twelve had been graduated at Mount Zion College at Winnsboro.

This College was founded by the Mount Zion Society, the centre of whose deliberations, for some years, was the city of Charleston, though its members, among whom were found men of the highest distinction, were scattered over the State. It was incorporated February 12th, 1777, "for the purpose of endowing and supporting a public school in" what was then "the District of Camden, for the education and instruction of youth." It is significant that the preamble of its Constitution should have been prefaced by Isaiah lx. 1, and lxi. 11: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. To appoint unto those that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called the trees of righteousness, the planting of the Lord, that he might be glorified." The very language is jubilant with hope and courage, and the very quotation may have suggested the name the Society adopted.

The earliest strictly Theological Seminary in this country was that founded by the Associate Presbyterian Church of North America. It was a very unpretending institution, taught by a single Professor, John Anderson, D. D., a native of England, born on the Scotch border, a man of deep piety, a sound theologian, but a man little versed in the ordinary affairs of life. It was located in Beaver County, Pennsylvania, west of the Alleghany Mountains. A log building of moderate dimensions was

stone which speaks of her as "The mother of the first Presbyterian minister born in Georgia." Sprague's *Annals*, Vol. IX., p. 110, of the Associate Reformed Church. Dr. Isaac Grier was the grandfather, and Martha Grier the great-grandmother of our esteemed brother, Rev. W. M. Grier, D. D., the President of Erskine College, Due West, S. C.

erected for its students, from five to ten in number. A library of about 1,000 volumes was donated to it by brethren in Scotland. Dr. Anderson filled this office for twenty-six or twenty-seven years, resigning in 1819. This school, having been moved from place to place, is now established at Xenia, Ohio, where it has thirty-eight students, is arranged for four Professorships, and has educated some 627 candidates for the ministry during the eighty-nine years of its history.

The *second* strictly Theological Seminary founded in this country was that set on foot by the Rev. John Mitchell Mason, D. D., of the Associate Reformed Church, which went into operation in the city of New York in 1804. Dr. Mason, having discharged the duties of his Professorship with distinguished ability for sixteen years, broken in health, was compelled to relinquish his place, and in May, 1821, the institution which had educated no less than ninety-six ministers, suspended its operations.

The *third* was that of Andover, founded in 1806. The *fourth* was that of New Brunswick, which was opened in 1810 with five students by Dr. John Henry Livingston, of the Dutch Reformed Church, who, however, had been a Professor of Theology since the 19th of May, 1785, and is said to have taught upwards of one hundred and twenty young men in their preparation for the ministry.

The *fifth* is that of Princeton. The Presbytery of Philadelphia brought the subject before the General Assembly in 1809, and that body, after submitting the matter to the Presbyteries in different forms, resolved upon the founding of one Seminary, and located it at Princeton.¹ They elected Dr. Archibald Alexander

¹ The subject having been brought before the General Assembly of the Presbyterian Church by the Presbytery of Philadelphia, and being submitted to a Special Committee, three modes of accomplishing the object were suggested. (1st.) The establishment of one great school in some place central to the whole Church. (2d.) The establishment of two schools, one in the North, another in the South. (3d.) The establishment of one in each Synod. These plans were submitted to the Presbyteries, who sent up their responses in 1809. Ten (10) were in favor of a single school. One (1) in favor of the establishment of two schools. Ten (10) were in favor of a school in each Synod. Six (6) expressed the

Professor in 1812, Dr. Miller in 1813, and Dr. Hodge as Assistant Teacher of the Original Languages of Scripture in 1821, so that at Princeton there were but two Professors for the first nine years.

The *sixth* in chronological order is our elder sister, the Union Theological Seminary in Virginia, which was opened January 1st, 1824, under the Rev. J. H. Rice, D. D., and within whose walls a large portion of our Southern Presbyterian ministers have been educated.

Next, probably, was the Theological Seminary of the Associate Reformed Church at Pittsburg, in which the Rev. Joseph Kerr, D. D., was the first, and for four years the sole, Professor. Then comes our own Seminary, in 1829, and its contemporary, the Western Theological Seminary at Allegheny, Pennsylvania.

Previous to the existence of Theological Seminaries, there had been Professors of theology in our colleges, as in Harvard, Yale, Dartmouth, Princeton, perhaps, and Hampden Sidney; but they seem rather to have been the spiritual teachers and pastors of the whole body of students than professional trainers of men for the ministry of the gospel. If there was any specific instruction in theology at all, it was obtained from some more or less distinguished private minister, as was the case with the student of medicine or of law. And even when the schools of Theology had arisen, it was the custom in some Presbyteries, for example, in that of South Carolina, that the candidate for the ministry was committed to the care of some one who was called his *patron*, who should superintend his preparatory education, provide for his necessities, keep a careful watch over his conduct, and render a report of the same at each meeting of the Presbytery.

But before any attempt had been made for a Theological school in our own vicinity, we were invited to unite with the Synod of North Carolina in endowing a Professorship at Princeton. This was acceded to at a meeting held at Upper Long Cane church, in

opinion that it was inexpedient to found any at present. From the remaining Presbyteries there was no answer. The Assembly resolved on the establishment of one Seminary, and located it at Princeton.—MINUTES, 1809, 1810, 1811.

Abbeville County, in November, 1820. The Synod of North Carolina was to raise \$15,000, and the Synod of South Carolina and Georgia the same. Of this the Presbytery of South Carolina assumed \$5,000 as its share, that of Harmony \$7,000, and Georgia \$3,000.

It appeared in 1825, that the Synod had paid \$10,061 toward this Professorship, that \$3,480 more was subscribed, and that for \$1,359 no provision had as yet been made. In 1828, the Board of Directors of the Princeton Seminary were requested to allow the interest accruing from the sum already paid to be added to the principal until the sum pledged should be made up. This drew from the Directors the earnest request that the interest might be used as heretofore, stating that the pressing wants of the Seminary required it. Their request was complied with, and the agents to collect the subscriptions continued.

A scholarship was commenced by the ladies of Camden and Sumter churches. Down to 1821, more than \$19,000 had been paid into the treasury of the General Assembly for the permanent and contingent fund of this Seminary. Some of the sums thus given were large. The donation of John Whitehead, of Burke County, Ga., amounted to \$3,275; the Nephew Scholarship, founded by James Nephew, of Liberty County, Georgia, \$2,500; Mrs. Hollingshead's legacy, \$1,000; Charleston Female Scholarship, \$2,500; the Augusta Female Scholarship, \$2,500—in all, there were subscribed and paid in the Synod, for the Princeton institution, before the endowment of its own Seminary, between \$42,000 and \$43,000.

But the rise and progress of "*The Literary and Theological Seminary of the South*," more nearly concerns ourselves.

Dr. John S. Wilson, in his Necrology ("The Dead of the Synod of Georgia"), says that, "to Hopewell Presbytery belongs the honor of taking the initiative for establishing a Theological Seminary in the South." In 1817 a Committee was appointed by that body to draw up a plan for a theological school. The early death of Dr. Finley, soon after his election to the Presidency of Athens College, prevented the report of that Committee (he being one of its prominent members). In 1819, a new Committee hav-

ing brought in its report, the Presbytery proceeded to the choice of a location for the same, when Athens and Mount Zion were put in nomination. The vote was carried for Athens. No further progress was made in the enterprise. Of this, Dr. Wilson suggests that the conflict as to the location was the cause.

The effort of the Presbytery of South Carolina was more successful. At its forty-ninth sessions, held at Willington church, on the 1st of April, 1824, the Rev. Wm. H. Barr, D. D., Rev. Richard B. Cater, D. D., and ruling elder Ezekiel Noble, were appointed a Committee to draught the outlines of a Constitution, and the Rev. Henry Reid and John Rennie were appointed to prepare an address to the public. A Constitution was reported and adopted, the substantial provisions of which were as follows: That it should be called "The Classical, Scientific, and Theological Institution of the South;" that the Presbytery of South Carolina should be *ex-officio* its Board of Trustees; that it should be located in the District of Pendleton; that the advantages of the Institution should be open to all denominations; that no student should be admitted to the classical and scientific department but upon a certificate of good moral character, nor to the theological, unless he be hopefully pious; that the Professor of Didactic Theology should be the Principal of the Institution, and prior to his inauguration should solemnly pledge himself to the Board not to teach any doctrines contrary to those contained in the Confession of Faith of the Presbyterian Church; that as soon as the permanent funds shall amount to \$15,000, the Institution should go into operation. The Rev. Richard B. Cater was appointed a special agent to visit the low country, to solicit contributions.

As they advanced in this enterprise, the Presbytery became more and more aware of its magnitude and importance. They appointed their agent, the Rev. Richard B. Cater, to visit Charleston, to confer with the members of Charleston Union Presbytery on the subject, and to solicit contributions wherever he went.

A conference with the members of Presbytery was held, in which they expressed their willingness to coöperate on the plan contemplated by the Presbytery of South Carolina, provided the

same were submitted to and accepted by the Synod of South Carolina and Georgia. This was communicated to the Presbytery of South Carolina at its meeting in April, 1825. A Committee was appointed by that body to bring in a minute on that subject, and the Constitution was so altered during their October meeting, "that the said Seminary may be taken under the patronage of the Synod of South Carolina and Georgia at their next sessions, provided that such alterations do not affect that part of the Constitution which requires the Seminary to be located in the District of Pendleton, S. C." Minutes of Presbytery of South Carolina, Vol. I., p. 136.

The site selected for the institution was about two miles and a quarter from the village of Pendleton, on the road to Orrsville, and was donated by Messrs. Martin Palmer, John Hunter, and Henry Dobson Reese. (Minutes of Synod, Vol. I., p. 159.) A Committee was appointed by the Board, consisting of Rev. Hugh Dickson, Wm. H. Barr, D. D., Col. Robt. Anderson, Charles Story, and Horace Reese, to attend to the erection of suitable buildings. To this Committee Samuel Cherry and James C. Griffin were afterwards added. The Rev. R. B. Cater and the Rev. R. W. James were employed as agents to collect funds for the institution in the South, and Rev. Henry Reid in the North. In 1826, Col. Robt. Anderson was appointed Treasurer, and Rev. Wm. A. McDowell, Secretary. Rev. Dr. Barr, Rev. Hugh Dickson, Committee of Trust. In 1827, the Building Committee reported a plan, viz., that the building should be of brick, and should cost \$8,000; and the Committee of Trust reported a plan to regulate investments.

The Constitution adopted by the Synod in 1825 contemplated a Literary and Theological Seminary for the South, substantially on the Presbytery's plan, to be under the direct control of a Board of Trustees, consisting of twelve clergymen and twelve laymen, who should have the power of appointing the Literary Faculty, subject to the approval of the Synod of South Carolina and Georgia; the Synod, however, reserved to themselves the right of creating Professorships in the *Theological* department. It also declared that a preparatory school, where sound and accurate

instruction shall be given, may be attached to the Seminary, and shall be under the control and government of the Faculty. This Constitution was published in Charleston, in 1826.¹

The address to the public was issued by the Committee, written, we suppose, by Mr. Rennie, setting forth in appropriate and vigorous terms the views and objects of its founders.

“In presenting this view of our efforts to the world,” say they, “we are at a loss how to express our feelings. We are conscious ‘the ground on which we stand is holy.’ That in the economy of divine Providence, we are called, as it were, to prepare another wheel in that grand moral machinery, which centuries have been constructing; and which is destined, by the eternal decrees, to crush the powers of darkness, and usher in the brightness of milennial glory. That the world is about to experience a wonderful moral change, the most senseless must perceive. Andover and Princeton have already told us what part Theological Seminaries are destined to bear in the illumination and reformation of the present age; and when we find another about to rise, almost in the extremity of our continent, surely ‘the ears of the deaf must begin to hear, the tongue of the dumb to sing, and the lame to leap as an hart.’

“We say, we feel as though the ground we occupy were consecrated; and we only ask a half awakened world to assume some eminence of moral and scientific height, and trace the rays of light these institutions are shooting into the darkest corners of the earth, and gaze upon the wonders of reform these rays are effecting, and then say if the arm of the Lord be not visible? Should not we feel as though Almighty God had called us, and in calling hath honored us, to light up another sun which shall throw

¹ The names of the Trustees were as follows :

Clergymen—Rev. F. Cummins, D. D., Rev. W. H. Barr, D. D., Rev. Henry Reid, Rev. Hugh Dickson, Rev. B. M. Palmer, D. D., Rev. A. W. Ross, Rev. Thomas Goulding, Rev. R. W. James, Rev. T. C. Henry, D. D., Rev. W. A. McDowell, Rev. John Rennie, Rev. H. S. Pratt.

Laymen—James Wardlaw, James K. Douglass, John Nesbitt, William Seabrook, Thomas Cumming, Joseph Bryan, Ezekiel Noble, Thomas Napier, David R. Evans, Thomas Means, Thomas Flemming, Robert Anderson.

still farther west the light of the gospel, to shine upon the pathway of the benighted, and those who have long groped in the dim twilight of unenlightened reason? The types and shadows of the Jewish Church have been lost in the star which hung over Bethlehem. The four hundred and odd years of Paganish darkness which succeeded the rising of that star have rolled over. The pomp and splendor with which regal power for centuries clothed the Church have almost, and we trust soon will entirely perish, as must everything that is not of God. The years of religious intolerance and ecclesiastic tyranny have expired, we hope, for ever. Our own happy country has since been discovered, and by 'her mild laws and well regulated liberties,' hath not only furnished an asylum for the oppressed, but a government according with the spirit and congenial to the extension of our Redeemer's kingdom. Hundreds of years have counted their last minutes, thrones have crumbled, and empires fallen, to bring these days of the Prince of Peace, which we see, and which 'the prophets desired to see, but died without the sight.'

"And now, standing where we do, what must we feel; or, rather, what must we not feel? Those who have lived before us, who belonged 'to the household of faith,' have acted their part to extend the dominion of Christ amidst the obscurity which overshadowed them; the difficulties, the opposition, and persecutions which surrounded them; and have, we firmly believe, entered the mansions of eternal bliss. We have to advance under auspices more favorable, what they only begun; and we begin in this institution what unborn generations will not only behold, but feel and admire. And when the clods of the valley which shall serve to point the stranger to the spot where these bodies mingled with their kindred earth, shall vegetate, and even present a forest, this institution, which we are about to establish, will rise in the splendor of its meridian, and shine among those other satellites which have long been fed by the light of the Sun of Righteousness."

In April, 1826, the Charleston Union Presbytery resolved to endow in the Seminary a Professorship of Sacred Literature and Biblical Criticism (Minutes, Vol. I., pp. 51, 52), and entered vigorously upon the work.

In 1827 the Board recommended to the Synod so to alter the Constitution of the Seminary as to make it simply a *theological* institution. This would simplify the plan, would remove the objection that it would interfere with literary instructions already existing, and would have a tendency to unite the feelings and efforts of all parts of the Church under the care of Synod, for it was objected that the literary part of the institution was designed to be a college; and, further, that to maintain the integrity of the Synod, those who had subscribed to the enterprise on its present plan should be released from their obligations if they so desired. The recommendations of the Board were adopted by the Synod, but gave great dissatisfaction to many of the early friends of the institution, and to Mr. Cater, who had labored indefatigably for its endowment. They were, however, approved by the Charleston Union Presbytery (Minutes, p. 67), and were adopted by the Synod without a dissenting voice (Minutes, Vol. I., p. 184).

The whole amount of subscriptions pledged under Mr. Cater's agency, including also that of Rev. R. W. James, and that of Rev. Mr. Reid (whose visit to the North was attended with small success), was \$28,937, of which \$4,765.30 had been collected. Of this, \$1,011.40 was refunded to the original subscribers, leaving but \$3,173.90 (after expenses were deducted) to go to the new account. But the sums withdrawn were more than counterbalanced by the subscriptions of those who favored the change.

Then arose

THE THEOLOGICAL SEMINARY OF THE SYNOD OF SOUTH
CAROLINA AND GEORGIA.

It was not till December 15th, 1828, that the Synod resolved to put the Seminary into immediate operation. The Rev. Thomas Goulding, pastor of the church at Lexington, Oglethorpe County, Georgia, was elected Professor of Theology, with liberty to retain also, for the time, his pastoral charge. During the following year, 1829, there were five students under his instruction, who seem to have pursued, for the most part, a course of preparatory study.

At the meeting of Synod in 1829, the Presbytery of South Carolina had been approached by the Board of Directors, through

a committee consisting of Rev. Dr. Barr, Jas. K. Douglas, Rev. S. S. Davis, Rev. Mr. Talmage, and Mr. Hand, to know whether they would be willing to release the Synod from their pledge of locating the Theological Seminary in the District of Pendleton. The release was generously made, though not without an expression of disappointment at the result. When they reserved the location, they had especial reference to the Literary Department. Much zeal had been manifested for this in the upper country; verbal pledges of coöperation had been made from the upper part of North Carolina ("which," said they, "is the most dense and respectable body of Presbyterians in the Southern country"); that, with the blessing of heaven, the Literary would have been a nursery to the Theological department; that a Theological Seminary without a literary institution under Christian management was a useless thing. They have never concealed that they were not pleased with the College of South Carolina, which was throwing all the literature of the State into the scale of infidelity. And they had thought that the literary department of the Seminary, with the patronage of the Church and such advantages in point of location, would prove an honorable rival to the College of the State, and finally be the means of correcting the evil complained of. It was not expected that the State of Georgia, or even Charleston, would do anything for the literary department; but it was believed they would endow the Theological Professorships. When the literary department was abolished, there was great disappointment in the upper country, and confidence in the Synod and Presbytery was *destroyed*. The Presbytery expressed themselves thus frankly, but "*Resolved*, That the Presbytery do relinquish all right or claim, which they may be supposed to have to the location of the present Theological Seminary of the South, and without any reserve whatever, commit it into the hands of the Synod to locate it wherever they judge it most expedient."

Much might be said on the two sides of the question thus set forth. The judgment of the Board and Synod was right. No Theological Seminary in this country, where there is no Christian denomination established by law, can be supplied with an adequate number of students by any one literary institution. They must

come from many. The Theological Seminary in Columbia has not been without its influence, however quiet it may have been, in concert with influence from other branches of the Church, in restoring the reign of sound religion in the College of the State. However liberally the academic department of the proposed institution might have been opened to other denominations, the Baptist College at Greenville, the Methodist at Spartanburg, the Associate Reformed at Due West, the Lutheran at Newberry, would have arisen, and even the Presbyterian of Oglethorpe and Davidson might not have been superseded.

The Board of Directors now felt at liberty to compare advantages offered by different locations. The Trustees of Mount Zion College in Winnsboro made overtures for the location of the Seminary there, Athens was advocated by others, but the Board eventually fixed on Columbia, where Col. Abraham Blanding proposed to procure for it the eligible site it now enjoys; and the Synod concurred with the recommendations of the Board December 5th, 1829. Early in January, 1830, Dr. Goulding, with the few students attending him, removed to Columbia and were placed in occupancy of the former parsonage of the Presbyterian church, which was temporarily procured for this purpose. His inauguration took place on the 17th of March, 1830. On the 25th of January, 1831, the exercises of the Seminary were commenced in the buildings procured by the kindness and energy of Col. Blanding. The Seminary was now modelled after those of Andover and Princeton; the students were admitted to the Seminary proper, and the first regular class was formed. The missionary feelings of John Leighton Wilson and James L. Merrick, since missionaries in Africa and Persia, led to the formation, at the very beginning, of the Society of Inquiry on Missions, which was organised in the Library Room of the Seminary on the evening of the 7th of February, 1831, and has exerted a great and salutary influence on the Seminary and the church in Columbia ever since.

THE BUILDINGS OF THE SEMINARY.

The buildings were not all, however, what you now see. On the site of Simons Hall stood a small unpretending structure, a

story and a half in height, intended for the domestics of the house. This was occupied by the family of Ainsley Hall, to whom the residence opposite had formerly belonged, and who resided in this small building while the larger one (the Middle Building) was in process of construction. Another corresponding building occupied the site of Law Hall, of the same proportions. Other minor buildings stood on the premises which were eventually removed. The gardener's house, a wooden structure on the east side of the square, was removed to the west side and enlarged for a refectory and dining room. Fourteen thousand dollars was to be the purchase money of the property as it first stood, and for finishing the building. Of this, some \$8,000 were raised and paid by Col. Blanding, our friend. Legal difficulties intervened, and the whole debt was not paid until October 23d, 1851.

In these buildings, for a season, both professors and students were accommodated, although in the two small wings, in the upper story, a student, if tall, was obliged to uncover his head, if not for reverence, yet if he should desire to stand erect and in a manly and commanding attitude.

When the professors were accommodated elsewhere, the students took possession of the upper story and the basement of the central building, while the middle story was used for the Lecture Rooms and Chapel.

These inconveniences were borne with for a season. In 1852 the Board recommended to the Synods the erection of a building large and convenient in place of one of the small ones, on the faith of certain outstanding subscriptions, supposing it might be done at a cost of some \$5,000; and, further, that some vigorous efforts be made to enlist the Synods of Alabama and Mississippi in the enterprise of erecting "suitable accommodations for a great Southern Seminary." It was proposed that the other small building, on the west side of the square, should be superseded by another to correspond to the one now to be erected (Minutes, 1850, p. 33). The building first projected was finished in 1854 and in memory of Mrs. Eliza Lucilla Simons, of Charleston, who had left a legacy of \$5,000 to the Seminary, by which, and other outstanding subscriptions, the cost of the structure was defrayed,

it is known as "Simons Hall." It was erected at a cost of \$7,025.35. It was furnished throughout with such articles as students need by friends in the city of Charleston, and was occupied in 1854.

Mrs. Agnes Law had promised \$5,000 toward the western wing, and had paid the first instalment of \$1,000. She will be long remembered. In her hospitable mansion many ministers of the gospel found a temporary home in days past. Her engagements to the Seminary were punctually met. The building was completed in 1855 at a cost of \$8,426.41, and was called "Law Hall," in commemoration of herself and her husband, the Treasurer of the Seminary, and who served in this responsible office so long and so well. A man he was of great simplicity of character, tenacious of his purpose, *tenax propositi*, whom nothing could swerve from the path of integrity, and who, in his last will and testament, made provision for the augmentation of the two older professorships and the founding of a new scholarship. But, alas, for the fortunes of war. His hospitable mansion was destroyed by the enemy, with its valuable contents, among which was the valuable library of Dr. Adger. She was found in the corner of her garden under a miserable extemporised shelter. Rooms were offered her in the Hall of the Seminary which bears the name of Mrs. Simons. These she occupied till the last brick of her former dwelling was sold. But her friends and surviving relatives provided for all her wants till she followed her husband, who had preceded her to the grave.

Other purposes of building were entertained. The attempt at maintaining a Commons Hall at the Seminary had, for a season, been abandoned, and the students obtained their board elsewhere in approved families in town, a small sum being added from the beneficiary funds of the Seminary to meet the additional expense. A wealthy planter of Abbeville District, Mr. John Bull, who in early life had devoted himself to the ministry, and was prevented by disease from pursuing his education, had made a handsome bequest to the Seminary. With this it was determined to erect another building for a Steward's Hall, and to furnish additional

accommodations of various kinds for students.¹ A building committee was appointed to carry this purpose into execution, but the demand at this time for building material and workmen for the new State House, then in the process of construction, prevented its accomplishment. In its stead the former Boarding Hall was enlarged, and the former stable and carriage house was converted into a chapel. We were comforted by remembering that our Saviour was said to have been born in a stable and cradled in a manger; and so sweet have been our seasons of religious instruction and enjoyment in that place often since, that we have forgotten that it ever was a stable at all. We have "looked," sometimes, almost like John in Patmos, "and behold a door opened" unto us also "in heaven."

THE LIBRARY OF THE THEOLOGICAL SEMINARY.

This has arisen from small beginnings. As early as 1828 the Board of Directors appointed certain brethren, Rev. Messrs. W. James, D. Humphreys, J. B. Davies, H. S. Pratt, J. S. Stiles, E. White, and B. Gildersleeve, to collect books for the Seminary and to solicit pecuniary aid. In 1829 committees were appointed in each Presbytery, whose names have been preserved. In 1829 they reported between two and three hundred volumes collected. In 1831 the Library amounted to 1,096 volumes. In 1836 to 3,012 volumes, 783 of which had been purchased. In 1841 to 3,784 volumes; in 1846 to 4,475 volumes; in 1850 to 4,582 volumes; in 1854 to 5,296 volumes. In 1856 the Smyth Library was purchased, adding 11,520 volumes, and with the increase of the old Library and some additions to the Smyth Library, the whole number of volumes in 1860 was 17,549 volumes. In 1863, when the Seminary came under the care of the General Assembly, the catalogue of the Library shows a registry of 17,778 volumes. The register of the Smyth Library at the present time shows a total of 12,026 volumes, and of the old Library a total of 8,300 volumes, of which 225 were from the Library of Rev. Philip Pearson, deceased, and 1,372 volumes were a bequest of the Rev. John Douglas, a graduate of the Seminary, one of its

¹The Bull legacy, when realised, amounted to about \$11,000.

Directors for years, the founder of one of its scholarships, and to whom it is indebted for other favors. The registered volumes of the Library amount at the present time to 20,326 volumes. Of these some 200 volumes or more have probably been lost by fires in Columbia and Charleston during the disastrous years through which we have passed.

THE ENDOWMENT OF THE SEMINARY.

We have seen that of the handsome subscriptions pledged to the Rev. Mr. Cater, but \$3,173.90 were realised to enter into the new account. This was in 1827. In May, 1862, after the lapse of thirty-five years, there was, besides a small balance in the treasury of \$260.67, the following:

The investments of the S. C. Professorship, originally commenced by the Presbytery of Charleston Union as the Professorship of Biblical Literature, but since known as the South Carolina

Professorship,	28,630 00
The Georgia Professorship,	28,500 00
The Third Professorship,	34,780 84
The Fourth Professorship,	36,560 00
Cash in hands of the Treasurer,	1,007 28
Notes and subscriptions of doubtful value, \$2,- 592.77 (not carried into this account).	
The Perkins Professorship, founded by Judge Perkins, of Mississippi,	29,987.50

Scholarships.

1. Lanneau Scholarship,	\$2,250 00
2. Congregational and Presbyterian Scholarship, founded by the Ladies' Education Society of this name in Charleston,	2,200 00
3. Telfair's Timothy Scholarship,	2,500 00
4. Joseph Ellison Scholarship,	2,495 00
5. Sarah Fabian Scholarship,	2,500 00
6. Nephew Scholarship,	2,500 00
7. Blair Legacy,	1,666 66

8. Douglas Scholarship,	2,300 00
Additional investments of the unexpended income of the above Scholarships,	2,325 00
	<hr/>
Making the sum of	\$20,736 66

9. An additional sum of \$10,000 was given to this object by Judge Perkins, of Mississippi, as well as \$10,000 also, for the support of disabled ministers of the gospel and their widows and children, the preference in both cases being given always to citizens of Mississippi and Louisiana. Both these last mentioned sums when realised passed into the possession of the Seminary in Confederate money, and being invested in Confederate securities were lost. The whole amount of the above investments in May, 1862, was \$267,324. Against this amount stood the debt on the Smyth Library increasing alarmingly at compound interest, having reached the sum of \$18,487 in May, 1861, when \$600 was paid on the interest account.¹ It continued, however, to increase anew, until the Seminary passed, in 1863, under the care of the General Assembly, before which, chiefly by the efforts of Dr. Adger, the debt was paid, and a small Library fund was created. Before the Seminary was tendered to the Assembly, a contingent fund of \$11,000 was also collected, and the Professorships were increased, until the entire endowment reached, in 1864, \$262,-024.85. (Minutes of the Assembly, 1864, p. 295.) This, however, was in the third or fourth year of the Confederate war.

¹ From the repeated conversations Dr. Smyth had with me during his life-time, I have no doubt that there were two objects that were near his heart as to the Seminary. One was to provide a fund for the gradual increase and the preservation of its Library and to pay a salary to its Librarian; and another was to found a Lectureship like that which produced the Boylean and the Hulsean Lectures: the Lecturer to be selected by the Board and Faculty; the Lectures to be published at the expense of the fund, and to be the literary property of the Lecturer and to enure to his benefit. There may be traces of this purpose in his last will and testament. But the misfortunes of our war have rendered thus far these purposes of his unavailing. The small Library fund we do have, and the income of which is not to be used till it shall have increased to \$10,000, is the result of these purposes.

The market value of all securities had greatly depreciated, and at the close of the war the estimated value of the entire endowment did not exceed \$95,500. \$90,050.00 had been invested in Confederate Bonds, which were a total loss. In all probability the estimate of the Treasurer was not reached in the final adjustment of the remaining funds. The Nephew scholarship seems to have been merged in the Georgia investments from the beginning. And the investments of the Lanneau scholarship and the Joseph Ellison scholarship appear to have been a total loss, so that, unless the Nephew scholarship should be set off proportionally from the Georgia endowment, some \$5,810 is all that remain to represent the \$20,736.66 before mentioned.

In the earlier times the current expenses of the Seminary were provided for by contingent contributions, there being, of course, no permanent fund at the beginning. During the twenty years commencing with 1828, South Carolina contributed \$18,763.30 to the contingent fund, while Georgia contributed to the same fund \$2,070.83. Towards the buildings South Carolina contributed during the same twenty years \$10,436.84, and Georgia, \$105. For the Library South Carolina contributed \$3,057.35, and Georgia, \$589. For the permanent fund South Carolina contributed \$32,436.81; Georgia contributed during the same period \$18,419.70.

And if, during this period, the contributions of Carolina exceeded those of Georgia, this was as it should be. The Seminary originated in a Presbytery of this State, whose records from the beginning show great faithfulness and enterprise. It is located in the very centre of this State. Our sister Synod of Georgia has been faithful towards us. The Church in Carolina which is, to a certain portion of that in Georgia, its mother, is the oldest, and, in the earlier times, the larger. It ought to have given to it in the past in the proportion of three to one.

In 1833, '34, and '35 an effort was made to obtain a Professorship in the Northern States. The Rev. S. S. Davis, assisted by Rev. Mr., afterwards Dr., Chester Cortland Van Rensselaer, were engaged in this effort, and it was further prosecuted by Rev. Horace S. Pratt and the present writer. In this effort some

\$20,785 were subscribed. Some \$13,748 were collected, which, after expenses were deducted, realised some \$12,052. The losses incurred by business men, especially in New York, rendered further collections impracticable. Of this Northern subscription, \$8,531.58 entered into the Georgia investments, and \$3,520.53 into those of Carolina. The whole of the Boston subscription is said to have been collected. Such had been the efforts in the years referred to, antedating, by some fourteen years, the time of the reception of the Seminary by the General Assembly of the South.

In 1857 the Synod of Alabama came into a close and organic union with the Synods of South Carolina and Georgia in the support of the Seminary. They "do hereby," they say, "adopt the Seminary as their own, and place its name among those of the institutions which we call 'ours,' and which we are to cherish and care for, support, help, and encourage *as our own*." They have ever since maintained a standing committee to whom is referred all matters pertaining to this institution. And they have been true to their engagements.

In the downfall of the Confederacy, the resources of the Seminary were cut off. Only one item of the whole endowment, amounting to less than \$3,000, yielded for a season any immediate income. Yet the Professors felt bound to keep the doors of the institution open. Provisions were sent for their relief, their salaries were paid in unconvertible coupons, in provisions sent by individuals and accounted for at their market value, and some small amounts in current coin.

During a period of eleven years, beginning with 1867, the contributions were nearly as follows: From South Carolina, \$11,828.72; from Georgia, \$10,383.73; from Alabama, \$5,974.94; from Mississippi, \$5,000.70; from the Synod of Memphis, \$1,122.53; from Nashville, \$113.10; from Kentucky, \$830.40; from abroad, \$1,812.50; from Arkansas, \$12; from Texas, \$41.95. The next year, 1878-9, the amount sent in from various quarters was \$1,903.71. Our recent embarrassments began in the year 1879 in the loss of half, or, as it was first believed, the larger portion of the Perkins Professorship, and in the loss of

subscriptions to the amount of several thousand dollars, for which the parties had given their notes, on which interest had hitherto been punctually paid, and of certain other securities hitherto believed to be valid, to which may be added the suspension and constant shrinkage, at least for years, of certain city bonds. formerly in high repute as safe and profitable investments. But a brighter day, we trust, is now before us.

The scholarship funds established before the war have been alluded to. The entire loss of two of them, and the shrinkage of some of the others have been mentioned. Their value had been reduced from \$20,736 to \$5,810, unless proportional allowance should be made for the Nephew scholarship which was absorbed in the Georgia investments. There have been added since the war, "The Persian Scholarship," \$1,880, a bequest of Rev. James L. Merrick, of the class of 1833, who was for ten years a missionary in Persia—this scholarship being one of four which he founded in the four institutions where he was educated; the Martha Waddel Gray Fund, a bond of 1,000 of the city of Memphis; the Wynkoop Scholarship, \$3,000, in bonds of the city of New Orleans (recently sold for \$972.68, less than one-third of its original value); the Charles Jessup Scholarship, \$2,500, in the Atlantic and Gulf Railroad; the Gresham Scholarship, being scrip for thirty shares in the S. W. R. R., \$3,000; the bequest of Lawson Williams, Esq., son of Rev. Aaron Williams, who was formerly of Bethel Presbytery, \$4,386.60, and which is invested in Little Rock, Ark. (T. R. Welch, D. D., agent); the proceeds of a building and lot in Des Arc, Arkansas, the bequest of Rev. J. W. Moore, who departed this life on the 28th of January, 1873.

Such is a general history of our financial condition, down to the late disasters which have closed temporarily the doors of our beloved Seminary.

The following more complete view of our present financial condition is from the report of Rev. Dr. Mack, our financial agent, recently presented:

INVESTED FUNDS.

Howe Memorial Professorship.

Chester and Lenoir Railroad bonds,	\$5,000 00
South Carolina (Def.) bonds,	8,800 00
Tallapoosa County (Ala.) bonds,	4,400 00
South Western (Ga.) Railroad stock, 10 shares,	1,000 00
Charleston City (4 per cent) bonds,	5,000 00
5 bonds and first mortgages,	6,696 76
2 interest bearing notes of \$500 each,	1,000 00
Sumter County (S. C.) certificate,	100 00
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	\$31,996 76

Second, or Georgia Professorship.

Augusta City bonds (L. D.),	\$9,750 00
Georgia R. R. and Banking Co., stock, 32 shares,	3,200 00
South Western (Ga.) R. R. stock, 50 shares,	5,000 00
“ “ “ “ scrip,	1,600 00
Interest-bearing note, C. A. Redd,	100 00
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	\$19,650 00

Third Professorship.

Chester and Lenoir Railroad bonds,	\$5,000 00
Charlotte, Columbia and Augusta Railroad bonds,	4,500 00
Columbia City bonds,	12,000 00
“ “ certificates,	95 27
South Carolina consols,	5,442 24
“ “ (Def.) stock,	1,547 09
Farmers' and Planters Bank (Baltimore), 33 shares,	825 00
Interest-bearing notes, Miss S. D. Adger,	500 00
“ “ “ J. A. Adger,	250 00
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	\$30,159 60

Fourth Professorship.

South Carolina consols,	\$13,647 00
Savannah City bonds,	5,000 00
Mobile City bonds,	3,500 00
South Carolina (Def.) bonds,	600 00
2 bonds and first mortgages,	4,000 00
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	\$26,747 00

Perkins Professorship.

Mobile and Ohio Railroad bonds, . . .	\$5,000 00
“ “ “ debentures, . . .	5,000 00
Chester and Lenoir Railroad bonds, . . .	5,000 00
Bond and first mortgage, W. J. Duffie, . . .	3,000 00
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	\$18,000 00

Contingent Expenses Fund.

St. Charles Street (N. O.) Railroad stock,	\$10,400 00
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Students' Fund.

Farmers' and Planters' Bank, (Baltimore), 100 shares,	\$2,500 00
Legacy of Lawson Williams, of Little Rock, Ark., (invested in individual notes), . . .	4,386 00
Atlantic and Gulf Railroad bonds (Charles Jessup scholarship),	2,500 00
Chester and Lenoir Railroad bonds,	5,000 00
Memphis City bond (Martha Waddel Gray scholarship),	1,000 00
South Carolina consols,	3,000 00
“ “ (Def.) bonds, the S. R. Wynkoop scholarship,	1,000 00
South Western (Ga.) Railroad stock (LeRoy Gresham scholarship), 30 shares,	3,000 00
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	\$22,386 00

Smyth Library Fund.

Charleston City bonds,	\$4,900 00
“ “ stock,	10 00
South Carolina (Def.) bonds,	1,300 00
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	\$6,210 00

Besides these investments, there are as yet not distributed, of
 South Western Railroad scrip, \$1,280 00
 Over \$2,000 in private notes, 2,000 00
 And cash in the hands of the Treasurer, over 3,000 00

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	\$6,280 00
The whole amounting to	\$171,829 36

with the prospect of further increase.

THE FACULTY OF THE SEMINARY.

And now the forms of my own associates of the Faculty pass before me—of Dr. Goulding, whom I found in the harness, and who served the Church faithfully in this office for six years; of Dr. A. W. Leland, of commanding person and high native endowments, who served the Seminary as Professor, first of Theology, and then of Rhetoric and Pastoral Theology, for thirty-one years, till disabled by disease; of Dr. Charles Colcock Jones, the man of systematic diligence, of faith and piety, who had devoted himself, in early life, to missionary labors among the most degraded of our people, but was raised by the suffrages of his brethren, on two occasions, to the chair of Ecclesiastical History and Polity, and who was so greatly beloved; of Alexander T. McGill, D. D., LL.D., his successor, for a short time, in the same Professorship, and since of Princeton; of B. M. Palmer, D. D., LL.D., called, for three years, to occupy the same chair; of the matchless J. H. Thornwell, D. D., LL.D., Professor, for six years, of Didactic and Polemic Theology; called away, alas! too soon for us, to the skies; of J. B. Adger, D. D., the able Professor, for fourteen years, of Church History and Polity; and of Joseph R. Wilson, D. D., the able and successful Professor, for four years, of Pastoral and Evangelistic Theology and Sacred Rhetoric; and to those brethren so dear to us, whether removed from the earth or living still, we have to add another, *nomen clarum et venerabile*, William S. Plumer, D. D., LL.D., whom our Lord and Master has called home to himself from a life of great usefulness and unremitted toil. I have no need to mention my colleagues who yet survive, but for whom I pray that their useful lives may be spared to the Church yet, and this for many years. Nor can I forbear to mention that ripe scholar the Hebrew Tutor for four years, the Rev. Bazile Lanneau, afterwards Professor at Oakland College, and Rev. James Cohen, of Jewish birth, a native of Algiers, to whom the Arabic was his vernacular language, both of whom have passed away; and Professor Charles R. Hemphill, who for four years filled the same office with distinguished success, and whom we now welcome back to us as Associate Professor of Biblical Literature. I could speak

much more freely of these honored names were it not that they are to be brought before you in a manner more complete and ample by other brethren who are to follow me. It has been a privilege, never, never to be forgotten, to have been associated with such men; to have been enlightened by their wisdom and stimulated daily by their example, and to emulate their achievements, it may be, whenever that was practicable; for neither by nature nor education are we made wholly alike, as is doubtless wisely ordained in the government of God.

In concluding this discourse, already too extended, we remark that our Seminary, with all its troubles, has been attended with a good degree of success. Immediately before our civil war, the largest number of students at any time in attendance was in the year 1860-61, when there were sixty-two students listening to our instructions. At that juncture there was a considerable number of worthy young men in the several classes from the North who were highly esteemed by their associates. These, as might be expected, left us sadly, and returned to their own region. The majority of our Southern students left this place of their studies, at what they believed their country's call. In 1866, there was no graduating class. In 1867-68 a few, not more than five in number, exempt from military service, finished their studies with us. In 1873 the attendance had reached fifty-seven, the largest since the war.

The SOUTHERN PRESBYTERIAN REVIEW for July, 1866, states that since the downfall of the Confederacy, the funds of the Union Seminary had sunk to \$90,000 or \$100,000, none of which yielded an income, and those of Columbia to \$69,000 or \$70,000, only \$3,000 of which yielded any income. As we have before said, the churches sprang nobly to our relief. And though we had our full share of poverty and loss, we yet survive.

In conclusion, we may say that since Dr. Goulding's appointment as Professor in 1828, there have been about five hundred and fifty students under the instruction of the Professors as candidates for the ministry, only a small fraction of whom have failed for any cause, other than sickness or death, from entering the ministry; that one hundred and thirty-three have finished

their work on earth and entered into their rest; that more than three-fourths of the ministers and licentiates of the Synod of South Carolina, more than half of those of the Synod of Georgia, about one-third of those of the Synods of Alabama and Arkansas, that nearly one-half of the Synods of Memphis and Mississippi were students of this Seminary;¹ that some twenty-one have devoted themselves to missions in Syria and Turkey, in Persia and Hindostan, in China and Japan, in Africa, in South America, and among our own Indian tribes; and if the Seminary shall outlive, as we hope, its present disasters, a future far brighter may yet lie before it, and service far greater and more fruitful may be rendered to him to whom the Church looks as its Head, who ascended from Calvary and Olivet to sit on his Father's throne, and to whom he has pledged the heathen as his inheritance, and the uttermost parts of the earth as his possession; and which is to be won chiefly by ministers of the gospel by him called, qualified, and sent forth.

¹ As our ministers change their locations from time to time, these proportions are variable quantities, in some years greater, in others less.