

Vol. XVIII

January, 1926

No. 3

BULLETIN
COLUMBIA THEOLOGICAL SEMINARY
COLUMBIA, S. C.

In Memoriam

Richard Clark Reed, D.D., LL.D.

1851-1925

Professor of Ecclesiastical History and Church Polity,
Columbia Theological Seminary 1898-1925
Acting President, 1924-1925

PUBLISHED QUARTERLY BY THE BOARD OF DIRECTORS OF
COLUMBIA THEOLOGICAL SEMINARY

Entered as Second-Class Matter July 11, 1908, at the Postoffice at
Columbia, South Carolina, Under the Act of July 16, 1894

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Smyth Lecturer, 1925-26—REV. S. L. MORRIS, D.D., LL.D.

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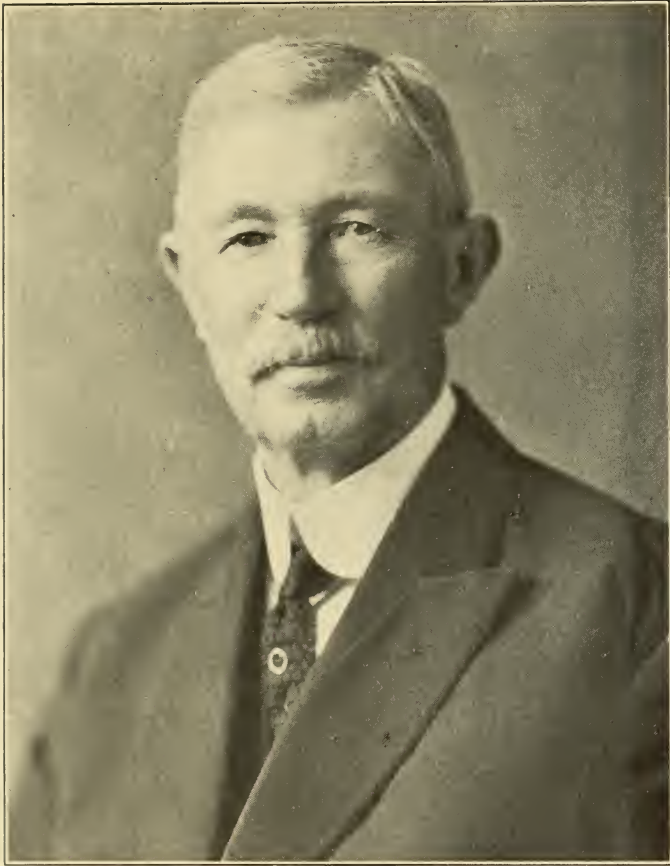
RICHARD CLARK REED MEMORIAL SCHOLARSHIP

TWENTY-FIVE HUNDRED DOLLARS

In recognition of the life and work, at Columbia Theological Seminary, and throughout the Church, of Dr. Richard Clark Reed, this memorial scholarship is established by Mr. and Mrs. John T. Brantley, of Blackshear, Ga., and gives substantial evidence of the love and esteem in which the memory of Dr. Reed is held by those who knew him best.

For many years Mr. Brantley has been Chairman of the Board of Directors of the Seminary, to which he has given out of a busy life much time and thought. Mr. and Mrs. Brantley are among the warmest friends and staunchest supporters of the Seminary. Their faith in the future of the Seminary is proven by this substantial gift to support its work.

Those who desire a copy of the picture of Dr. Reed printed in sepia on heavy paper suitable for preserving may obtain one by applying to the President. Please enclose 10c in stamps to cover special wrapper and postage.



A. W. Reed.

CANTEY VENABLE REED MEMORIAL SCHOLARSHIP

THREE THOUSAND DOLLARS

The Cantey Venable Reed Memorial Scholarship was established by Dr. Reed, through provision made in his Will, to perpetuate the memory of her, who, through a lifetime of devotion and cooperation, made possible his great service to the Church.

Mrs. Reed, who before her marriage was Mary Cantey Venable, was the daughter of Thos. F. Venable and Mary P. Venable. She was born at Hampden-Sidney, Virginia, December 10, 1855. She and Dr. Reed were married October 17, 1876. Her death occurred at Columbia, S. C., December 18, 1922. Her body rests beside her beloved husband in the Seminary plot of Elmwood Cemetery, Columbia, S. C.

Both Dr. and Mrs. Reed were deeply interested in Columbia Seminary, and they were untiring in their effort to see the Seminary thoroughly established in the confidence and affection of the Church.

The founding of this Memorial Scholarship by Dr. Reed is the strongest possible testimony which we could have of his abiding faith in the future of Columbia Seminary, and will greatly strengthen the faith of others in the cause to which he and Mrs. Reed devoted their lives.

DR. REED'S REPORT TO THE BOARD OF DIRECTORS
AS ACTING PRESIDENT

1924-1925

Dr. Reed submitted the following report as Acting President. It was received and referred to the Committee on the President's and Faculty's Reports.

"Only a few moments ago it was suggested to me that I should give an account to the Board of my stewardship as Acting President. I suppose it will not be amiss for me to thank you for the honor you did me in appointing me to that responsible position.

"I am happy to report that my administration was eminently successful. During that short period great things were accomplished in behalf of the Seminary. A movement was launched to remove the Seminary to Atlanta, Ga., the most strategic position for a seminary in the bounds of your Assembly. This movement has reached a state that guarantees a most splendid success. We very confidently look forward to a not distant future when Columbia Seminary will be planted in the center of its constituency, and will be housed in elegant and commodious buildings, with a beautiful campus of sixty acres.

"Another achievement of my administration was the addition of the splendid Synod of Mississippi to the constituency of the Seminary. This, and the change of location insure a large and ever enlarging student body. Surely with these long strides of progress to the credit of my administration, the wisdom of your choice is abundantly justified, and I can now retire from office feeling assured that what has been so well begun will be carried to complete success by our recent and most efficient President.

"Respectfully submitted,
"R. C. REED."

Memorial Service

Rev. Richard Clark Reed, D.D., LL.D.

January 24, 1851—July 9, 1925

Professor of Ecclesiastical History and
Church History 1898-1925

Acting President
1924-1925

Columbia Theological Seminary

Rev. Melton Clark, D.D., Presiding

Program

DOXOLOGY

PRAYER REV. RICHARD T. GILLESPIE, D.D.

ADDRESS—"A Servant of Christ and His Church"—

REV. WM. M. MCPHEETERS, D.D.

SPECIAL MUSIC Seminary Quartette

ADDRESS—"The Editor and Author"—REV. J. R. BRIDGES, D.D.

HYMN No. 706—"Ten Thousand Times Ten Thousand."

ADDRESS—"The Teacher" REV. JOHN MCSWEEN

BENEDICTION—REV. RICHARD T. GILLESPIE, D.D., *President*

SERVICE HELD AT

ARSENAL HILL PRESBYTERIAN CHURCH

WEDNESDAY, DEC. 2, 1925

EIGHT O'CLOCK P. M.

RICHARD CLARK REED: SERVANT OF CHRIST AND
HIS CHURCH

REV. W. M. MCPHEETERS, D.D.

I am not here to pronounce a eulogy. Verbal eulogies are at best of limited, that I say not doubtful value. The real measure of a man's worth are his character and his work. I say his character and work, because his character largely determines his work, and always qualifies it, so that ultimately his work is merely a revelation of his character. If, then, a man's works do not "praise him in the gates," vain is the praise of man.

It was first suggested that I utilize this occasion to speak of Dr. Reed as a man. The suggestion was as significant as it was natural. When his name is mentioned, the first picture that it will bring before our minds will unquestionably be that of Dr. Reed the man, the Christian man and minister. It was in that character that we knew, admired, and loved him. His fine presence, his modest, unassuming bearing, his genial and sunny disposition, his kindly interest in his fellows, his cheerfulness that was never permitted to degenerate into frivolity, his sobriety unmarred by the least taint of morbidity, his wisdom in counsel, his poise and patience under opposition, his tact in dealing with a delicate situation, his reverence, his filial confidence in God, his devotion to his Redeemer, his humble-mindedness before God, his readiness, as one who had himself freely received, freely to give his time, his sympathies, strength for the benefit of others—what a long list of admirable qualities it is! And I might add others. No wonder such qualities greatly endeared Dr. Reed to those who knew him. Together they constitute a picture to which memory will delight to recur and in dwelling upon which it will find heart's ease and inspiration.

It would, therefore, have been a task wholly grateful to me to have spoken in some detail of Dr. Reed as a man. If I decided not to do so, it is because I am persuaded that in any such service as this, for me to limit or even center attention upon the characteristics that

made Dr. Reed that high type of amiable and charming Christian gentleman that he would have been to do far less than justice to him. Fine as are the qualities in Dr. Reed's character which I have enumerated, he had others that were even finer. Not only finer, but, certainly in a sense, far more fundamental. Indeed, the qualities that I have enumerated are chiefly valuable because they commend to our attention, to our appreciation, and to our acceptance these other and more important because more fundamental qualities; qualities which at one and the same time constitute and disclose the basal character of a man; which shape his life; and which in themselves constitute the measure and the essence of his worth. I refer, of course, to the dominant aims that a man sets before him, to his higher loyalties. The spiritual insight that a man displays in choosing his goals, the courage, constancy and fidelity with which he clings to them, the wisdom and tact with which he sets himself to attain them, and with which he seeks to commend them to the acceptance of his fellows also,—these are the things that finally determine the worth of a man, and in no small degree determine also men's estimate of him. Hence it is that I am asking you to consider with me briefly Dr. Reed as a servant of Christ and His Church.

Here, then, let us pause to remind ourselves that Truth is the very vital breath of the soul made in the likeness of the God of truth. The Lord Christ said of himself, "I am—the Truth." In summarily describing the nature and purpose of His mission in the world, He said: "I came to bear witness to the Truth." His incarnation, His words and all of His activities during His earthly ministry, His atoning death, His resurrection, His ascension to and session at the right hand of the Father were one all a part of His witness to the Truth. And as was the mission of her Master, so is the mission of His Church. "The Church of God," as Paul tells us, "is the pillar and buttress of the Truth." Her supreme treasure is the truth of which she has been made trustee and custodian. Her supreme function is to witness to and for the truth. The real and only true measure of her success is her fidelity to this trust and the wisdom with which she discharges this function. Let us further consider the fact, that it was Christ Himself who said: "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." He refers, of course, to

deliverance from the bondage of spiritual error. Such error is at once the consequence and the penalty of sin.

It was in the fall of 1876, and at the hand of the Presbytery of Memphis, that Dr. Reed received his formal commission as a servant of Christ and the Church, that is to say his formal commission as a witness for the Truth committed by Christ to the Presbyterian Church in the United States. For that body is a Church at all only by virtue of the fact that it is a custodian of the truth of Christ. The bestowal of this commission upon Dr. Reed was based upon his acceptance of the Scriptures of the Old and New Testaments as the Word of God and the only infallible rule of faith and practice, upon his acceptance also of the Confession of Faith and Catechisms of the Presbyterian Church in the United States as containing the system of truth taught in the Scriptures, and, finally, upon his accepting the Form of Government of that Church. It is not unimportant that I should mention these details. Dr. Reed did not accept a commission to witness to an undefined body of truth. There is no such thing as an undefined body of truth. Nor is truth manifold. Nor is it protean, like the changing fashions in women's wearing apparel. With ceaseless iteration science proclaims, and—within proper limitations—rightly proclaims the uniformity and immutability of what we call the laws of nature. But what are these laws of nature? For the theist, certainly, they are but the expression in the material sphere of the mind and will of God. Why, then, should it be judged a thing incredible that the expression of that same mind and will in the moral and spiritual spheres should be characterized by a like—nay, by a far greater stability? Rationally conceived the stability of the present natural order, which let us remind ourselves is after all but a temporary and passing order—I say, rationally conceived the stability of the present natural order rests ultimately upon the stability of the moral and spiritual order. Man's apprehension of the truths of religion changes and enlarges, becomes clearer and fuller with the process of the suns. But, like the God of truth, the truth of God "concerning all things necessary for His own glory, man's salvation, faith and life," once it has been revealed, changes not, but is the same yesterday, today, and forever. Accordingly, it was upon the express assurance upon his part that with the full consent of his intellect, his heart, and his conscience he accepted and was prepared to witness to and for that singularly clearly defined,

closely articulated, and wholly scriptural body of truths committed by Christ in trust to the Presbyterian Church in the United States, that in the fall of 1876 Dr. Reed was ordained as a minister of the Word in that body.

Even if time permitted, it is not necessary, nor on this occasion would it be profitable for me to rehearse in detail the doctrines to which by his ordination Dr. Reed became a witness. It is enough to say that they included all the great fundamental doctrines that constitute the common faith of all evangelical churches, and in addition to these those doctrines by which the Reformed or Calvinistic churches are distinguished from other evangelical bodies, and, finally, certain other doctrines by which the Presbyterian Church in the United States is distinguished from other churches that hold the Calvinistic theology and the Presbyterian form of church government. The latter obviously are the doctrines that are most distinctive of our own church. They relate exclusively to the teachings of Scripture as to the nature, organization, and mission of the Church of Christ. It is unfortunate, though I regret to say, not at all surprising that the people of our own Church as a whole, know so little, I will not say about the importance, but about the nature, might I not say about the existence, of this last mentioned body of truths, and that, though they represent the distinctive and splendid contribution of their own Church to the sum of Christian doctrine. Such, then, omitting all details, and limiting ourselves to the most general outline, is the body of Truth to which by his ordination Dr. Reed was committed to witness.

To appreciate the real significance of his witness we must take account not only of the manner in which, but also of the circumstances amid which it was borne. From the fall of 1876, when Dr. Reed was ordained, to July, 1925, when he fell on sleep, is a period of fifty years less one. During those eventful years the tumult of those who have risen up against Jehovah and against His Anointed has increased continually, until today it has become a deafening hurricane. Forces that appeared upon the stage of the western world not later than the Reformation, and which ever since had been maturing their energies, during the period covered by Dr. Reed's ministry, suddenly took on an amazing access of strength. They have already devastated wide areas in the Church of Christ,

and today threaten to devastate wider areas still. Various in their nature and in their outward aspects, these forces are all manifestations of one and the same spirit. The name of that spirit is Humanism. Humanism is the apotheosis, the deification of man. For it, man is the center of all things, and the measure of all things. For it, man's chief end is to glorify and to enjoy himself, not God. Humanism has no formal creed. It embodies itself in no visible organization. To the individual heart it has all the seductive charm that Delilah had for Samson. Upon the popular imagination it produces the same overmastering impression that Absalom produced upon the men of Israel. Its mode of approach is as subtle and as insinuating as that of the Serpent with his "Yea, hath God said?—God doth know that in the day ye eat thereof ye shall become as gods, knowing good and evil." Thus in one and the same breath it instills distrust in God, and stimulates human pride and self-confidence. It supports its appeal by a dazzling display of man's achievements in science, in art, in literature, in philosophy, and in the various fields of humanitarian activity. Not all of its progeny are of hideous mien. On the contrary many of them, such as democracy, feminism, evolutionism, comparative religion—a high-sounding name for the study of religious pathology—the radical criticism, and all movements seeking to substitute a mere external union of the churches of Christ for "the unity of the faith and of the knowledge of the Son of God"—I say many of the progeny of Humanism wear, like Satan, the outward mien and semblance of angels of light. None the less they all have in their veins the deadly taint of their mother's blood. There is a traitor within that insures Humanism an entrance into every heart, and into every circle,—except as it is safe-guarded by divine grace. It cometh without observation. It is in full possession before we are even aware of its presence. It is the most ancient, the most powerful, and the most deadly enemy of the truth of God.

If, then, we wish truly to appraise the significance of Dr. Reed's witness for that truth, we must remember that it was delivered in an atmosphere increasingly dominated by the spirit of Humanism. Of course, I cannot rehearse in detail Dr. Reed's witness to those truths to secure the privilege of witnessing to which he accepted ordination at the hands of the Presbytery of Memphis in 1876. Samples of his witness are all that are possible or necessary.

Among the doctrines held in common by all the evangelical churches there are two that are especially and unspeakably offensive to the Humanistic temper, whether outside or inside of the pale of the Church. And, when I name them, the reason for this will be apparent. Each of them is a complete and comprehensive denial of all that is fundamental in Humanism. One of them is the depravity of the human heart. No soul of man, except by the Holy Spirit can say from the heart "In me, that is in my flesh, there dwelleth no good thing"; my "Heart is not, neither indeed can be subject" to the holy, just, and good law of God. Obviously to admit this in regard to itself would be for the soul to hand itself over to the ceaseless condemnation of its own conscience before it passed under the final condemnation of its God. Hence for the sake of its own peace, it will not, it dare not make any such confession. But one of the last, as it was one of the best sermons that it was my privilege to hear from Dr. Reed was from the text "Create in me a clean heart, O God." In it he discoursed to us of the innate and dreadful depravity of the human heart, incurable, save by the grace of God. Of course he handled the subject with all the tact and tenderness of a humane physician probing a painful wound of a patient to whom he could administer no anesthetic. But even so, does any one suppose that when he chose such a subject and prepared to preach such a sermon, Dr. Reed was unaware that his effort would excite the approval of but a few, while the majority would hear him with scant tolerance, and some with active resentment? Was the approval of his fellows, then, less valued by Dr. Reed than it is by other men? Not at all. What then? The explanation is simple. The innate depravity of the human heart was one of the doctrines of the common faith to which at his ordination Dr. Reed had solemnly obligated himself to witness. The solution, I say, is simple: He believed and therefore he spoke. Believing as he did upon the testimony of God's Word, reinforced by his observation, and the testimony of his own personal experience, the reality of the depravity of man's heart, he was too truly humane to leave his fellow-sinners in ignorance of their true condition. He was prepared to incur the displeasure of some, if by his timely and faithful warning he could save the souls of others.

Another doctrine of the common faith equally, and, if possible, even more repugnant to the Humanistic spirit of Dr. Reed's day

than the one just considered, is that of the irremediable and everlasting punishment of the finally impenitent. And, indeed, so profound and painful is the awe with which this truth fills the soul that, in this, unlike their Master, those whom He has set as watchmen to warn their fellow-sinners that they perish not in their iniquity, have almost ceased to mention it. Dr. Reed, on the contrary, chose it as the theme of his sermon as retiring Moderator of the General Assembly. Does any one suppose that he had not counted the cost of such a course, or that it was a theme in itself agreeable to his gentle and kindly heart? On the contrary, I know that he selected and preached upon this solemn theme out of conscience towards God and towards his brethern. It was the act of a wise and courageous leader who, seeing his comrades in arms demoralized and giving way at a certain point, deliberately placed himself in the front of the battle in the hope that by so doing he may rally his fellows to the standard of their Great Commander. I pray God that his example may not be lost upon us.

But if certain doctrines of the common faith are odious to the aggressive Humanism of our day, Calvinism in its entirety is its abomination. Nor is this surprising. Calvinism exalts God and—I will not say abases man, for as a matter of fact it exalts man far above the highest thought of Humanism, but it does abase the sinful pride of man into the very dust. It recognizes the fact that man is a creature, with its corollaries of his absolute and eternal dependence upon God. It recognizes the fact that man is a sinner, with its necessary corollaries of man's exposure to the divine displeasure, and his absolute helpless dependence upon divine grace for salvation. To Humanism all this is wormwood and gall. Humanism vainly attempts to exalt man by degrading God. The stalwart Humanism is either atheist, pantheist, or pluralist. He either eliminates God altogether as a mere fifth wheel; or he places himself upon an equality with God; or else, as the utmost concession to which, with proper regard for his own dignity, he can consent, he sees in God merely the first citizen in a great democracy of spirits of varying degrees of mental and moral development. The weakling Humanist, while not prepared wholly to dispense with God, nor quite able to persuade himself that he is himself divine, declines to think of God as the King eternal, immortal, invisible; the blessed and only Potentate, King of kings, and Lord of Lords; who only hath

immortality, dwelling in light unapproachable; whom no man hath seen, nor can see. He declines to think of God even as the Father of an infinite majesty, an infinite wisdom, an infinite patience, and an infinite goodness. But in his thinking, for God both as King and Father, he substitutes the notion of a great, vastly resourceful, utterly easy-going modern "Dad" who, regardless of his own honor and responsibility, and of their real and highest interests, makes it his sole concern to further the enjoyment of the children of men. Obviously no two things could possibly be more antithetic and antagonistic, the one to the other, than the spirit of Humanism and that of Calvinism.

And now let it be borne in mind that, since the fall of 1876 when Dr. Reed entered upon his ministry, the intellectual atmosphere of the world has become ever increasingly saturated with the spirit of Humanism, and consequently increasingly antagonistic to Calvinism. This fact, however, did not prevent Dr. Reed from witnessing for the truths of Calvinism. His booklet "The Gospel According to Calvin" was one of the earlier products of his gifted pen. And from that time on, as occasion offered or called for it, he renewed his witness to those same great and precious, though solemn and awe-inspiring truths.

I cannot bring these remarks to a close without dwelling at least briefly upon Dr. Reed's faithful—I wish I could add and fruitful—witness to those important truths of which in the providence of God our own beloved church has the privilege and the responsibility of being the special custodian. Did time permit, it would be fitting and profitable to recall the history of the development of those doctrines that distinguish the Presbyterian Church in the United States from other churches holding the Calvinistic faith and the Presbyterian form of government, and to recall how by reason of the very circumstances under which it came into existence our church became in a special sense the custodians of these doctrines. But time does not permit. I must, therefore, content myself with a few brief and all too general statements regarding them.

The truths in question, then, belong to the department of theology technically known as Ecclesiology, that is to say the department that has to do with the doctrine of the Church—its nature, organization, and mission. Dr. Thos. E. Peck, of blessed memory, did not ex-

aggerate when he said of the Church "It is the highest end, next to the glory of God, of all the counsels and of all the works of the Father, Son, and Holy Ghost. Chosen by the Father, redeemed by the Son, sanctified by the Spirit, and finally presented a glorious church, without spot or wrinkle, or any such thing, the Bride, the Lamb's wife, shall be hailed by principalities and powers in heavenly places, as the highest and noblest display of the manifold wisdom of God (Eph. III: 9, 10); as far transcending in glory the old creation over which the morning stars sang together, and all the sons of God shouted for joy, as the second Adam, who is a quickening Spirit, transcends in glory the first Adam, who was but a living soul."*

Obviously, if Dr. Peck is right, then it is only those who are either ignorant of, or indifferent to the teachings of Scripture concerning the Church, who can fail to appreciate the fundamental importance of sound views touching its nature, organization, and mission. And yet, despite the fulness and clearness of the teaching of Scripture upon these subjects, they did not receive adequate exposition and formulation until they received it at the hands of those who were instrumental under God in laying the foundations of our own Church. Of course, I cannot pause to establish this high claim. But that it is a high claim none can doubt. If well grounded, it means that God bestowed upon James Henley Thornwell and those associated with him in formulating the scriptural doctrine of the Church, an honor comparable to that granted Athanasius, who in the fourth century was used of God for the formulation of the Scripture doctrine of the Godhead; comparable to that granted Augustine, who in the fifth century was used to formulate the doctrines of sin and grace; comparable to that granted Luther and Calvin, who in the sixteenth century were instrumental in formulating the doctrine of salvation by grace thru faith.

The Thornwellian doctrine of the Church comes into collision with the Humanistic spirit that today prevails not only outside, but to an alarming extent within the Church itself. To the Humanist the very terms in which the doctrine is formulated are for the most part so much unintelligible jargon. He cannot conceive of an institution that did not originate in the will of man, and that does not

* Ecclesiology, p. 8.

exist to further ends determined by the will and wisdom of man. To him the church at best is but "an ethical or social *arcanum* for the preservation or improvement of things in general." He makes "what it has done for civilization and human progress the main question" and determines "its value by the answer." That the Church is an organized kingdom of which Christ is the Head and King; that it can speak only what He commissions it to speak, and that when it speaks in His name it speaks with His authority; that it is exclusively a spiritual organization, and possesses none but spiritual power; that its mission is to promote the glory of God and the salvation of men from the curse of the law; that it has nothing to do with the voluntary associations of men, for civil and social purposes, that are outside of its pale; that it cannot utilize such associations for the attainment of its ends, nor permit itself to be utilized by them for the attainment of their ends—these and other propositions like them the Humanist hears first with a sense of mere puzzlement, and then, when he begins to grasp their real and full significance, with amused contempt, or with indignation, or with both.

But to these and similar propositions regarding the nature and mission of the Church Dr. Reed gave his cordial assent. For them he witnessed as a presbyter on the floor of the various courts of our Church, opposing every entangling alliance that threatened to nullify, or to obscure the testimony of our Church to them. To them for twenty-seven years as professor of Church History and Ecclesiastical Polity, he witnessed ceaselessly in his class-room, seeking to commend them to every student's understanding and conscience in the fear of God. To them, as opportunity offered or occasion demanded, he witnessed as editor, thru the press. To them, in the presence of overwhelming, and not always too courteous opposition, he witnessed before the Pan-Presbyterian Alliance in Edinburgh, and before the Western Section of the Alliance in Toronto and elsewhere. I need not say that his public witness was always expressed in dignified and temperate terms, sustained by solid argument, and delivered in a fine spirit of Christian courtesy. But he was not silent when his Master's honor and the interest of his Master's truth demanded that he should speak.

In conclusion it will be enough for me to say: Happy the wise, faithful, fearless man whose testimony to the precious truths of

God's word gives dignity and worth to his life. Happy the witness to the truth of God whose characteristics as a man commend his testimony to that truth to the confidence and acceptance of all who know him. Such a man and such a witness was Richard Clark Reed. The best and most lasting tribute that we who knew, admired, and loved him can pay his memory will be to reproduce in our own lives his excellencies as a man, and his wisdom and faithfulness as a witness to God's precious truth.

RICHARD CLARK REED, THE EDITOR AND AUTHOR.

REV. J. R. BRIDGES, D.D.

I esteem it a great privilege, as well as honor, to add my tribute to my departed colleague and friend, R. C. Reed, though I feel unequal to the occasion, nor do I feel that I can do full justice to him in the short time necessarily allotted us three.

I have been asked to speak of him as an *Author and Editor*.

Fifty-two years ago, while he was a student at the Union Seminary, and I at Hampden Sidney College, both situated in the same village, we first met, and the acquaintance, then begun, ripened into a closer friendship, till 1911, when I became editor of the *Presbyterian Standard*, with which he was already connected as contributing editor.

These two lives, thus blended together, grew into each other, as the years went by.

By nature and training we were both conservative in our views, both keenly enjoyed the humorous, and both were opposed to controversy for controversy's sake.

Though in our editorial work we seldom met, and rarely conferred in person as to the policy of the paper, we were generally of one mind on all questions of Church policy.

This was doubtless due to the fact that we both had been trained in the same school of theological thought, and had both sat at the feet of that prince of teachers, R. L. Dabney, who left an indelible stamp upon every man who came under his influence.

I would repeat now what I said at the time of his death—"As a man we loved him for his gentleness and loyalty to his friends; and as a writer we admired him for his keen intellect, his sound conservatism, and the vein of humor running through whatever he wrote.

Whatever reputation this paper has for strong editorials has been due to him; and in his death we feel that we have lost, not only our right arm, but our head also."

Now, in considering him, either as author or editor, we must remember that no writer can be properly estimated unless we know

him as a man also. What a man is as a writer depends largely upon what he is as a man. Unless we know the man, his sincerity, and his love of truth, the best sentiments expressed by him will not affect us, because in writing as in war, it is the man behind the gun who counts.

I. CONSIDERED AS A MAN

He was characterized by :

(1) *Safe Conservatism.* In common with his great teacher, R. L. Dabney, he was never attracted by novelty, unless novelty could be supported by Scripture.

He believed in Progress, provided that it was progress in the right direction, and on the other hand, the mere fact that a view was old, did not appeal to him, unless it was buttressed by the plain teachings of Scripture—for him the Bible was the sole test of any doctrine.

(2) *Charity for the Opinions of Others.* Some of us in debate, are often inclined to become irritated, when others do not agree with us, or else we feel a certain pity for their ignorance. Dr. Reed was always courteous on all occasions, whether as presiding head of the General Assembly, or in the rough roll and tumble of debate.

He never lost his temper, but met every attack with a smile.

His amiability was one of his striking characteristics.

(3) *His Honesty.* He never presumed upon the ignorance of his audience, nor would he pretend to be wiser than he actually was. It could have been said of him what John C. Calhoun once said of Daniel Webster when referring to Mr. Webster's 7th of March speech, when in demanding the faithful execution of the "Fugitive Slave Law," he threw away his chances for the "Presidency," "Mr. Webster could never look Truth in the face, and answer it with a lie." No one can read any discussion whether from his pen, or delivered in public, without being impressed with the fact that he never would yield to the temptation of suppressing truth in order to carry a point.

(4) *He was Sympathetic.* He was one of the few men that I have met who radiated sympathy. You could feel it as you set before him your plans, and it was this striking trait in him that bound his students to him, as with hooks of steel. He always followed his

students in their life work, and I have been impressed whenever I have met his students, that they felt toward him as sons to a father.

(5) *Lack of Self-Esteem.* He had a very humble opinion of his own ability, though it was of a high order. It is a remarkable fact that in all our association together, for fourteen years, we agreed upon every question, except one.

He favored our union with the U. P. Church, while I opposed it, not upon the ground of their unsoundness, because they are sound, but upon the ground that the question of social equality might give us trouble in the future. Our rule was that the one who first sent in his editorial on any controverted point, should have the right of way in the expression of his opinion. When union with the U. P. Church first came up, I had the first go, and the paper remained neutral. The next time, I yielded the floor to Dr. Reed, who favored the proposal. In my experience with him, I always found him willing to listen to the other side, and he never acted as if wisdom would die with him.

(6) *His Humor.* The striking characteristic of all he wrote was a delightful vein of humor that ran through it all, so that by means of this humor, he could make even the driest and most abstruse subject readable, whether describing the dessicated proceedings of an Ad-Interim Committee, or the monotonous grind of a Synod. He always managed to mix with this account some humorous passage, or incident, that would season it, as with Attic salt. I do not mean that this humor was forced, or made to order, or that you could see where the witty incident was joined, but that one glided into the other in the most natural way, thus showing that the humor was not premeditated, but was spontaneous. It never lay on the surface, but was rather an undercurrent, occasionally rising to the surface. The pleasure of the reader was thus enhanced by the sudden discovery of the humor, which seemed like an oasis in a very dry desert. Another charm of his humor was the fact that it never stung, but entertained. A saving sense of humor is a valuable asset in any man, but one has to be very careful in its use. He has to remember that there must be a corresponding sense of humor in the reader or hearer as well as in the writer or speaker, if the humorous allusion is to be appreciated. More than once, some humorous allusion of his in his editorials was misunderstood, and I had to leave him to explain. A few years ago he made some humorous allusion to young

preachers as lacking in experience. The following week, I had a red hot letter from one of them who had taken the editorial seriously. On another occasion, he humorously exhorted the smoking preacher to give heed to the Deliverance of the General Assembly discouraging the use of tobacco. Soon after I had a letter from a good elder living in a tobacco town, protesting against such views as destructive to business. It took a carefully worded letter to explain to this good brother that Dr. Reed was indulging in his fun, and also that he himself was a user of the weed. More than once I have had to turn over to him letters from some irate reader who had no sense of humor, with a request that he henceforth label his jokes.

II. CONSIDERED AS AN AUTHOR

He not only excelled as a writer of editorials, but he also wrote many booklets or tracts, touching upon Church history, that branch of study to which he had devoted his life. The following are some of his productions :

“The Gospel as Taught by Calvin.”

“Class-Room History of the Presbyterian Churches of the World.”

“What is the Kingdom of God?”

“Historical Sketch of the Presbyterian Church in the United States.”

“Religious History of the Southern Negroes.”

As a member of the committee to revise our hymn book, he was largely instrumental in retaining the old hymns and tunes endeared to us by tender association.

All of these were written in his clear and attractive style. To my mind, however, his most useful work was his “History of the Southern Presbyterian Church.” These lectures were first delivered at Montreat, and, as I listened to them, I was reminded that nearly every candidate who came before our Presbytery, knew more about the early Church than he did of his own. I therefore urged him to let me publish them in our paper, so that the members of our Church could learn our reasons for our separate existence. Then at the request of many we put them in book form, and they were at once in demand. Dr. J. R. Dobyns, brother of our Dr. Wm. Ray Dobyns, was so pleased with them that he had at his own expense, a large

edition printed to distribute among his friends who had a leaning towards Organic Union.

Now, in conclusion, I have tried to hold up my friend before you, as he appeared to me, though I must confess that it was difficult to do so, without seeming to indulge in fulsome flattery. No one can realize more clearly than I that I have not done justice to my subject. There was so much about him that words cannot describe. I would that I could make you realize the magnetism that seemed to go out from him, as you talked with him, and the genuine ring of sincerity in all he said or wrote. There was an indefinable influence that, at once, won your confidence, making you feel that here is an Israelite in whom is no guile. When I recall our long friendship of over half a century, his ready response to every request, his unflinching sympathy in all our struggles, his cheerfulness under all circumstances, "I long for the touch of a vanished hand, and the sound of a voice that is still."

DR. R. C. REED, THE TEACHER

REV. JOHN MCSWEEN

In the wisdom of God the life of mankind, which He has ordained and created upon this earth, is enriched, influenced, and broadened as it flows like a great stream down the ages of history, by the impact of life, which He has especially endowed, upon the life of others. Thus it is that the history of the world has been written about personalities who have inspired and led their fellowmen into larger fields of knowledge and achievement. Thus it comes about also that the world's progress has been developed through those who have regarded life as a sacred trust of the Creator and have used it for His glory, according to His will.

Viewing life thus we believe that the noblest callings by which God has led men to His great scheme of life and for which He has endowed them are those of proclaiming His Word to the salvation of souls, in the distinctive work of a preacher of the Gospel, and of instructing in His ways to the development of righteousness in the distinctive work of the teacher. Happy indeed the case when God sees fit to cause to meet in one life these two great callings. And we believe that He has been pleased to give to the world, through the Southern Presbyterian Church, such a life in the person of Dr. Reed.

We feel a keen sense of unworthiness in attempting to speak of him in his work as a teacher, for which he was known, loved, and honored throughout the whole Church because of his outstanding success in this field to which God led him to devote his particular talent, and for the large number of those who sat under the beneficent influence of his gracious ministry in the classroom to attempt to express an appreciation of his life work. It is only because of a very real consciousness of a deep, abiding, personal love for him, a sense of great obligation to him, and an ever increasing realization of his influence in the sacred work of the ministry, that I have accepted this opportunity to honor his memory upon this occasion.

Dr. Reed possessed to a marked degree those characteristics which go to make a great teacher, namely: Personality, scholarship, and character. There was that about his personality which instinctively drew out the loyalty and love of his students and inspired them to

attempt to master the subjects which he taught. His affability and genial nature drew us to him by developing attachment and establishing a bond between teacher and student, which is so essential in successfully drawing out the strength of the lesser developed intellect by contact with the stronger. There will remain with us through life the memory of his ingratiating smile and his never failing good nature. He was never antagonistic, but always sympathetic, and, being endowed with a keen sense of humor, we remember the work he called on us to do as a pleasure, and our association with him in the classroom, one of the delightful experiences of life. There was a feeling among his students that a lack of preparation was in essence disloyalty to a much loved leader.

But no one who sat under him could fail to be impressed with the depth of his scholarship. The indubitable evidence of his profound knowledge of the subject in hand inspired the respect of his students. We were further-more conscious that his scholarship was not a stable quantity in his life, but was ever fresh and broadening. Many were the interesting sidelights which he brought to his subjects from the many fields of thought in which he gleaned, illumined by illustrations and illuminated by his delightful humor. Without obtrusion we realize that he had a comprehensive grasp of the various movements of history and was thus enabled to lead us into a clearer understanding and a deeper appreciation of the particular events or epochs which were under consideration. He was not dogmatic, in the ill-favored sense of that term, but was sure of his ground and he did not teach history as one who viewed God merely as "standing in the shadow, keeping watch above His own," but actively and personally directing in His world, "Ordaining for His own glory whatsoever comes to pass."

Best and finest of all we cherish the memory of a teacher who was a great man of God. It is after all the character of a teacher which We were further more conscious that his scholarship was not a stable determines his ultimate influence upon his students and leaves the deepest impression. We have been led by such teaching in the classroom to explore for ourselves the many channels of history, but more really we have been inspired to emulate a life which was lived before us, "Hid with Christ in God." Many who have been denied the powers of intellect to successfully grapple with the problems which ungodly but powerful minds have caused to rise before us in the interpretation of history, and even the tenets of our faith, have

looked to the leadership of such teachers as Dr. Reed and have been able to keep a clear faith because of the life behind the undoubted scholarly attainments of the man. It was the fact that we who knew him knew "that he had been with Jesus," that gave weight to his teachings and inspired love, honor, and respect in the hearts of his students. Just here may we not pay a tribute to the living as well as the dead by saying that the earnest, sincere, Christian life, coupled with the profound scholarship which has marked the professors of Columbia Seminary for the past generation, has been a Godsend to countless lives because the students who have come out from under such men have been inspired and helped to a clear faith in the eternal verities of God's revelation to man.

Nothing could more truly express our thought to him than the following lines from an unknown writer who might have been writing with Dr. Reed's life and work before him :

"He held the lamp of truth that day
So low that none could miss the way ;
And yet so high to bring in sight
That picture fair—The World's Great Light,
That gazing up—the lamp between—
The hand that held it scarce was seen.

"He held the pitcher, stooping low
To lips of little ones below ;
Then raised it to the weary saint
And bade him drink when sick and faint.
They drank—the pitcher thus between—
The hand that held it scarce was seen.

"He blew the trumpet soft and clear,
That trembling sinners need not fear ;
And then with louder note and bold,
To raze the walls of Satan's hold.
The trumpet coming thus between,
The hand that held it scarce was seen.

"And when the Master said, 'Well done
Thou good and faithful servant, come !
Lay down the pitcher and the lamp,
Lay down the trumpet, leave the camp !'
The weary hand—ah, then 'twas seen
Clasped in those Pierced Hands, naught between."

MEMORIAL OF RICHARD CLARK REED, D.D., LL.D.

ALUMNI ASSOCIATION OF ATLANTA PRESBYTERY

In the translation of Dr. Reed from the sphere of earthly service to that of higher work above, there passed from our midst one of the most useful and beloved members, not only of our Presbytery, but of our whole Church.

Few there are of God's ministers, who have been privileged to serve Him in such broad and varied fields, and have served Him so faithfully and so efficiently in each.

One of his biographers has remarked that Dr. Reed's services to the Church took every form, from the pastorate of rural, town, and city churches, to the highest office of his denomination. To which should be added twenty-seven years as Professor in our Theological Seminary, the editorship of two religious periodicals, and the authorship of several notable and valuable books.

Dr. Reed was born in Harrison, Hamilton County, Tennessee, Jan. 24, 1851, the son of James Landrum and Elizabeth McRee Reed. He was educated at King College and at Union Theological Seminary. The former institution graduating him as Bachelor of Arts, in 1873, and the latter as Bachelor of Divinity, in 1876. On two separate occasions, after his graduation, his Alma Mater signified its pride in him and his work, by honoring him with the degree of Doctor of Divinity, and later with that of Doctor of Laws.

His pastorate began in 1877, when he was ordained and became the pastor of the Presbyterian Church at Charlotte Court House, Virginia. He held this charge eight years. His next pastorate was at Franklin, Tennessee, and lasted four years. From 1889 to 1892 he was pastor of the Second Presbyterian Church at Charlotte, N. C. Another period of six years was spent as pastor of the church at Nashville, Tennessee.

In 1898, after twenty-one years in the pastorate, he accepted the chair of Church History, and Church Polity, in Columbia Theological Seminary, and remained there twenty-seven years, until his death in 1925.

In addition to his work at the Seminary, during these years, Dr. Reed was associate editor of the *Presbyterian Quarterly*, a periodical now extinct, and coeditor of the *Presbyterian Standard*. During his entire ministry, he was a constant contributor to all of our church periodicals, and few of our ministers have attained such eminence as an author as did he. His most notable books are: "The Gospel as Taught by Calvin"; "The History of the Presbyterian Churches of the World"; "Historical Sketch of the Presbyterian Church in the United States"; and his most recent work, "What is the Kingdom of God?"

As a Presbyterian, Dr. Reed had few equals. There were several factors that combine to make this true. In the first place we mention his Presbyterian forbears, from whom he imbibed a great affection for his church. This was deepened by a thorough study of its doctrines, its history, its traditions, and its spirit. He knew so much about his church, which was cause sufficient for his love and zeal for her highest welfare. It was this that made him so deeply interested in all of her court proceedings, and led him to take such an active part in them. Add to this his clearness of thought and expression, his soundness of judgment, his Christian courtesy, kindness and consideration for the feelings of his associates, both on the floor of debate and off. All of these resulted in the remarkable influence which he exerted there. He was regarded as court's authority on all matters of church government and parliamentary procedure.

In 1922, came the highest honor that our Church can bestow when the General Assembly elected him its Moderator. Since that time he has served on the Assembly's most important committees. Such confidence did the Church have in him that it entrusted to him a very large share of the work of revising its Book of Church Order, which was adopted by the last Assembly.

His activities were not confined to his own branch of the Church, but were exerted in the cause of Presbyterianism throughout the world. For many years he had been one of the moving spirits in the Pan-Presbyterian Alliance. He addressed that body at one of its former meetings, and was to deliver an address before it at its recent session, but was providentially hindered.

But when all of his service to the Church and to the Kingdom is cited, without doubt, the greatest service was in his work in Colum-

bia Theological Seminary. We do not magnify enough the work of teaching, and especially that branch of teaching that he was engaged in. There is no position so full of opportunity for service to God. There a man can multiply himself a hundred-fold, and after he is taken from the scene of earthly labors, still on and on he can preach in the pulpits of those whose lives he touched, when they sat at his feet. Such is the case of Dr. Reed. To those of us who were privileged to know him in the relation of student to teacher, his memory will ever be a blessing. Remarkable was his knowledge and marked was his ability, but we will not remember him for these, but for his life among us. Dr. Reed was ours to interpret Christ to us, and he did so, by reflecting Him in his own character and personality. When the news of his departure was spread over the country, there was not a heart among all of his former students that did not bleed; for, to us, he was not half so much our professor as our father. He was earnest, sincere, candid, and yet was lovable. He had a keen sense of humor. His spirit was so cheerful and so optimistic, that no cloud could dampen it. His steadfastness was begotten of a faith, that God is in His Heaven, and that His Kingdom is surely and steadily advancing.

When Dr. Reed came to the Seminary, he joined the Atlanta Presbytery and continued in it for the rest of his life. Both the institution and the Presbytery were dear to his heart. He served both faithfully. He sacrificed for both. It was his dream for many years to see the Seminary moved into the bounds of the Presbytery, and his efforts were to that end. What a fitting close to his life to see this dream come true, and what a blessing to the institution and to the Presbytery has come through his labors!

In 1876, the year of his graduation from the Seminary, Dr. Reed married Miss Mary Cantey Venable, of Farmville, Va. For forty-seven years their lives were spared to each other, but in December, 1922, she was taken home.

He is survived by two daughters: Mrs. John M. DeVane, of Fayetteville, N. C., and Mrs. Chas. P. Lovell, of St. Augustine, Fla., and three sons: Prof. Macon Reed, of Hampden Sidney College; Lieut. Commander R. C. Reed, Jr., of the U. S. N., and Gordon Reed, of Miami, Fla.

The manner of Dr. Reed's translation seemed to be especially appropriate. That peace which was so characteristic of him in life

apparently followed him to his final breath. On July 9, 1925, he was found in his bed, to which he had retired the night before, in seemingly perfect health. His face was turned to the western window of his room and his body was in a position of perfect rest and repose. The end apparently came peacefully, and without any struggle. His work for his Master done, he dropped off to sleep.

“Life’s race well run,
Life’s work well done,
Life’s crown well won,
Now comes rest.”

DR. REED'S DREAM FULFILLED

